

THE CONCEPTUALIZATIONS OF “THE SELF AND THE OTHER”
OF EFL TEACHERS AND THEIR REFUGEE STUDENTS” IN THE TIME OF
THE COVID-19 PANDEMIC

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OF EFL TEACHERS AND THEIR REFUGEE STUDENTS” IN THE TIME
OF THE COVID-19 PANDEMIC**

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ABSTRACT

THE CONCEPTUALIZATIONS OF “THE SELF AND THE OTHER” OF EFL TEACHERS AND THEIR REFUGEE STUDENTS” IN THE TIME OF THE COVID-19 PANDEMIC

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This study aims to investigate the concepts of “the Self” and “the Other” through the act of reflexivity in an English as a Foreign Language (EFL) context during the Covid-19 pandemic through two different groups; EFL teachers, and refugee EFL students. The study also focuses on examining how these conceptualizations reflect on EFL teachers’ language teaching practices with refugee students; together with understanding what challenges these conceptualizations create for the refugee EFL students in different aspects. Understanding such conceptualizations provide suggestions for teacher education programs in issues dealing with ethnically diverse teaching contexts with refugee students together with contributing to the EFL Teacher Education literature by providing insights on ideologies constructed both by EFL teachers and refugee-backgrounded language learners. The study investigated the mentioned issues at the time of the Covid-19 pandemic. Even though it was the first academic year of face-to-face education after the online education period, the study also focused on the experiences of online education and the Covid-19 process in a retrospective way. In order to investigate these focal points, following an

interpretive research approach, a multiple case study design was adopted to critically examine both EFL teachers and refugee students. The study adopted a variety of data collection tools to achieve triangulation purposes such as semi-structured interviews, face-to-face classroom observations and reflexive journals. The findings of the study reveal conceptualizations of the Self and the Other for both cases in a context specific way.

Keywords: the Self and the Other, reflexivity, EFL teachers, refugee students, EFL Teacher Education

ÖZ

COVID-19 PANDEMİ SÜRECİNDE İNGİLİZCEYİ YABANCI DİL OLARAK ÖĞRETEN ÖĞRETMENLERİN VE ONLARIN MÜLTECİ ÖĞRENCİLERİNİN “ÖZ VE ÖTEKİ” BAĞLAMINDAKİ KAVRAMSALLAŞIRMALARI

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Bu çalışma, Covid-19 pandemisi sırasında Yabancı Dil Olarak İngilizce öğretimi (EFL) bağlamında düşünümsellik eylemi üzerinden “Ben” ve “Öteki” kavramlarını iki farklı grup üzerinden araştırmayı amaçlamaktadır; EFL öğretmenleri ve mülteci EFL öğrencileri. Çalışma ayrıca bu kavramsallaştırmaların İngilizce öğretmenlerinin mülteci öğrencilerle dil öğretimi uygulamalarına nasıl yansıdığını incelemeye odaklanmakla birlikte bu kavramsallaştırmaların farklı açılardan mülteci EFL öğrencileri için ne gibi zorluklar yarattığını anlamayı amaçlamaktadır. Bu tür kavramsallaştırmaları anlamak, hem İngilizce öğretmenleri hem de mülteci kökenli dil öğrenenler tarafından inşa edilen ideolojiler hakkında içgörüler sağlayarak İngilizce Öğretmen Eğitimi literatürüne katkıda bulunmanın yanı sıra mülteci öğrencilerle etnik olarak farklı öğretim bağlamlarıyla ilgilenen konularda öğretmen eğitimi programları için öneriler sunar. Çalışma, Covid-19 salgını sırasında bahsedilen konuları araştırmıştır. Çevrimiçi eğitim döneminden sonra yüz yüze eğitimin ilk akademik yılı olmasına rağmen, çalışmada geriye dönük olarak çevrimiçi eğitim deneyimlerine ve Covid-19 sürecine de odaklanıldı. Bu odak noktalarını araştırmak için, yorumlayıcı bir araştırma yaklaşımının ardından, hem İngilizce

öğretmenleri hem de mülteci öğrencileri eleştirel olarak incelemek için çoklu bir vaka çalışması tasarımı benimsenmiştir. Çalışma, yarı yapılandırılmış görüşmeler, yüz yüze sınıf gözlemleri ve dönüşlü günlükler gibi üçgenleme amaçlarına ulaşmak için çeşitli veri toplama araçlarını benimsemiştir. Çalışmanın bulguları, Ben ve Öteki'nin her iki durum için kavramsallaştırmalarını bağlama özgü bir şekilde ortaya koymaktadır.

Anahtar Kelimeler: Ben ve Öteki, iç gözlemsellik, İngilizceyi Yabancı Dil Olarak öğreten öğretmenler, mülteci öğrenciler, İngilizceyi yabancı dil olarak öğreten öğretmen eğitimi

To everyone I call 'family'

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LIST OF ABBREVIATIONS

EFL	: English as a Foreign Language
ELT	: English Language Teaching
ESL	: English as a Second Language
HEC	: Higher Education Council
METU	: Middle East Technical University
MoNE	: Ministry of National Education
PTSD	: Post Traumatic Stress Disorder
TEC	: Temporary Education Centers
TÖMER	: Türkçe Öğretim Merkezi (Turkish Language Education Center)
UN	: United Nations

CHAPTER 1

INTRODUCTION

This chapter presents the background to the study, the theoretical framework of the study, the purpose of the study, the significance of the study, and the research questions of the study are presented.

1.1. Background to the Study

English has been viewed as an important element in terms of facilitating refugee populations and other displaced groups as a means of self-investment on various levels of adjustment and sustaining lives. Taking into consideration the transferability of English among different contexts, it becomes a crucial means of self-investment in pre-settlement while in the country of transit (Steele, 2017). In-transit refugees who had the chance to learn or improve their level of English in their pre-settlement context can have a better chance of acculturation, a sense of continuity, fewer problems with discrimination and mistreatment, and the greater chance of getting income assistance (Steele, 2017). These are very important factors as a source of hope to continue their lives. In accordance with these explanations, the statistical reports of UNHCR Data Finder show that a large majority of refugee populations seek to refuge and settle in communities in which English is spoken by a majority. However, whether or not EFL Classrooms in Turkey are effectively employing teaching practices with refugee students is yet to be discussed.

Research also suggests that schooling experiences can lead to marginalization and othering of student groups such as refugees (Tuvilla, 2018; Sirin and Rodgers-Sirin, 2015). Even though education is seen as a social inclusion strategy for the refugee population and it is seen as essential to empower such people socially, emotionally, academically by making them become more qualified individuals (Aydin et al.,

2019), this however, is the ideal picture in most cases. According to Sirin and Rogers-Sirin (2015), Syrian children have encountered various problematic situations in terms of their educational needs. According to several researchers, “school dropout of immigrant and refugee students result from a complex mixture of factors, including self-perceptions of their academic ability, antisocial behaviour and rejection by peers, lack of psychological and academic preparation, and economic considerations (cited in Aydin et al., 2019). Such problematic situations dealing with adaptation, psychological well-being and effective learning is also inevitably observed in Language classrooms.

Including refugee students into mainstream education may seem like an ideal way to facilitate social adaptation. However, apart from such adaptation and discriminatory problems in the school settings, another major issue is the readiness of teachers in terms of teaching refugee students in their classes. The same question is also prevalent in EFL classes. In the studies, teachers have generally stated that they had not received any training or education about teaching refugee students (Sirin and Rogers-Sirin, 2015). Taking into consideration the increasing diverse setting of language classes in Turkey, moreover including refugee students into such classrooms can entail specific trainings and educational background. Furthermore, the core of such trainings should include respecting diversity and normalizing differences and avoiding overgeneralization of such populations, no matter how professionally educated one is, ideologically constructed notions can avert teacher efficacy.

Heidelberg Institute for International Conflict Research (HIICR) has marked 2019 as the continuation of the most highly violent conflicts. While 15 conflicts were fought on war level, such as the ones in Sub-Saharan Africa, the Americas, and the Middle East and Maghreb (MENA) region, there were 23 conflicts on the limited war level, such as the wars between farmers and pastoralists in Nigeria, militias and the government of the DR Congo, as well as the inner-opposition conflict in Syria. In line with these findings based on conflict research, the United Nations Refugee Agency reports that the World is witnessing the highest levels of displacements with

a number of 70.8 million people forced to leave their home due to different socio-political reasons such as civil wars or the violation of human rights (UNHCR, 2018). Nearly 25.9 million of the displacements are include refugees (UNHCR, 2018). As Essomba (2017) states, displacement does not include personal choice or evaluation of different possibilities to make investments in one's life, but 'where one's survival is at stake' (p. 206). The statistical reports of the UN Refugee Agency (2019) show that 57% of the total number of refugees come from 3 countries which are Syria, Afghanistan and South Sudan, among which Syria has been reported to have the highest number of 6.7 million refugees. This is particularly related to the Syrian Civil War in 2011 which led to a dramatic state of a rising number of asylum seekers in the country (Erucar et al., 2018). Furthermore, it can be seen that the refugee influx is bound to continue in the future, hence, necessary adjustments are required in different governmental fields including education.

Among the host countries, Turkey has been noted to host the highest number of refugees worldwide with a total number of 4 million including 3.6 million of which are Syrian nationals (UNHCR, 2020). It is also reported that over 98% of Syrian refugees live across Turkey in 81 provinces (UNHCR, 2020). Interaction between residents and immigrants or refugees has been a critical issue for many societies which comprise these populations. However, in the present the issue is even more pervasive and complex than ever (Stephan, 2012). As it is seen in various contexts, local people are observed to be disturbed by mass migration which can eventually lead to prejudice, negative attitudes and xenophobic reactions toward refugees (Stephan, 2012; Yakushko, 2009). The reason for this attitude can result from various economic reasons such as anxiety to losing jobs, decrease in income, and increasing labour supply (Ozgur et al., 2014) together with different socio-political reasons such as pre-constructed prejudices or lack of cultural and socio-historical background knowledge.

A vast majority of research show that the mental health of forcibly displaced people are notably problematic. These impairments can be listed as symptoms of post-traumatic stress disorder, depression, and anxiety (Heptinstall et al., 2004). In line

with these statements, studies show that the refugee population experience the highest level of Post-traumatic Stress Disorder (PTSD), depression and anxiety in comparison to other populations experiencing displacement (Ellis et al., 2008). The reason for this high level of mental health disorders can be linked to the highly traumatized experiences that they have gone through. Similarly, studies conducted by Labys, Dreyer, and Burns (2017) and Beiser and Hou (2017) also indicate that refugees have a higher level of mental health problems in comparison to other migrants. In their study, Beiser and Hou (2017) found that the rudimental reasons for such psychological health problems were basically the perceived discrimination they were experiencing, the feelings toward their home country together with the lack of sense of belonging. Labys et al.'s (2017) study also focused on understanding refugee experience in South Africa. In their study, refugees expressed that certain difficulties were faced in the host country such as xenophobia, physical abuse, and work obstructions. They have stated that participants mentioned about feelings of worry, fear, emotional pain, anger, powerlessness, hopelessness, worthlessness, and passive suicidal ideation.

Among the refugee population, it should also be made explicit that the majority consists of youth. In line with this fact, since education is referred to being a basic human right in the 1989 Convention on the Rights of the Child and the 1951 Refugee Convention, the United Nations aimed to ensure an “inclusive and equitable quality education” together with aiming to achieve “lifelong learning opportunities for all”. As a result, in the United Nations General Assembly held in 2016, different governments, including Turkey, took part in taking responsibility for refugee education (UNHCR Turkey, 2020). Apart from education being a fundamental human right, it is also seen as means of integrating refugees to the new hosting communities, in other words, education is viewed as an effective way for refugees to get accustomed and socialize in a new socio-historical/socio-political context (Block et al., 2014). Similarly, Gardner (1995) asserts that cultural competence is essential in adapting to newly arrived countries. Educational environments are assumed to be the primary places where this cultural and social adaptation can take place. Durrant (2017) also focuses on the significant role education and schooling have in the

adaptation and acculturation process of refugee children. Her further assists that schools are both the places where students acquire and learn academic knowledge together with attaining and sustaining cultural knowledge prevalent in the society, they are to socialize in. As a result, schools can be acknowledged as a socializing agent in the society (Saldana, 2013). However, this socialization process is not an easy task due to the constructed histories, values and ideologies refugees bring to a new community which also has its own different social constructions. Taylor and Sidhu (2012) focus on an inclusive strategy in refugee education first by providing intensive language and learning support and then by incorporating refugee children into mainstream classrooms as soon as they acquire basic literacy skills. This type of inclusive education requires a more holistic approach towards refugee education. On the other hand, as McKinney and Norton (2011) also state, individuals are historically and socially situated agents. At this point it becomes important to make a reflexive turn to understand these social constructions and how they affect the socialization process in the educational contexts to further elaborate on the aim of inclusive strategies adopted to enable refugees to gain legitimate participation in new communities and to prepare them to exercise their economic, social and cultural rights as citizens (Taylor and Sidhu, 2012).

Together with the refugee crisis, the World started to experience another disaster in December 2019 which was a virus that struck all countries at a high speed. In March 2020, the World Health Organization (WHO) declared that this virus (COVID-19) was a global pandemic and warned people of its high rate of spreading (OCHA, 2020). According to the data published by the World Health Organization in May 2021, there have been 157,973,438 confirmed cases of COVID-19, including 3,288,455 deaths worldwide. As for Turkey, the statistical reports of WHO show that there have been 5,031,332 confirmed cases of COVID-19 with 43,029 deaths. Governments acted fast in taking precautions to slow down the spread of the virus among people. These precautions included strict or partial lockdowns, social distancing regulations and curfews (Bozkurt et al., 2020). As a result, the global pandemic was not only a serious public health emergency, but at the same time it also became a political, economic and social emergency (Williamson et al., 2020).

Starting with the closure of educational institutions to reduce physical contact, Covid-19 has reshaped many aspects of teaching and learning (Wang et al., 2020). Even though school closures and education interruptions had previously been experienced due to different circumstances and reasons, it was the first time that educators, students and parents experienced school closures more acutely and affectively at the global level (Williamson et al., 2020). Since no institution was anticipating such a global catastrophe, educational institutions ranging from primary education to higher education had to act fast to ensure the continuation of education; hence, online education was put into practice by all educational institutions (Bozkurt et al., 2020). From a critical standpoint, this new virtual online learning environment also brought forth the reality of social inequalities among students. Together with this realization, it was also noticed that student populations who were aimed to be integrated into the school or social community such as migrant students or refugee students also faced a high level of difficulty in the adaptation and integration process (Gornik et al., 2020).

1.2. Theoretical Framework: Reflexivity through a Poststructuralist Lens

In order to provide further insight into the global justice mind-set (Santos, 2007) of language classrooms in which diversity is increasing day by day in an era of a global pandemic in which displaced citizens, asylum seekers, migrants and refugees are a critical reality, this study aims to understand how refugee students conceptualize themselves and how they are conceptualized by EFL teachers as English language learners; together with understanding how the EFL teachers conceptualize themselves as English language instructors of refugee students and how they are conceptualized by their refugee students. Apart from understanding such critical issues, the study also aims to understand how these conceptualizations affect language teachers' teaching practice with refugee students and the challenges the refugee students face. In order to gain insight into such critical issues the act of reflexivity through a poststructuralist lens is adopted to enable the participants of the study to critically reflect and self-examine their constructed values and ideologies of

how they position and view themselves in a social context and how they position and view the “other”.

According to Davies (2005) post-structuralism enables to see the subject’s fictionality, whilst recognising how powerful fictions are in constituting what we take to be real (p.97). Similarly, through a research perspective, Creswell (2015) defines post-structuralism as a perspective where all knowledge is indeterminate, in other words, what we consider to be reality is created by those acts of cognition (p.25). Such theoretical underpinnings acknowledge the relative nature of subject formations and cognitive constructions. Creswell (2015) also explains that poststructuralist perspective aims to understand a situation at a particular point in time and this understanding is only one possible explanation in relation to various others. Derrida (1976) refers to this relativity as the instability of meaning. Foucault (1977) also states that people are not free in the sense-making and meaning construction process since the historical and the social positioning constitute subjective individuals. In order to understand such socio-political structures’ effect on subjective constructions, Levine (1991) suggests to ‘look at’ rather than ‘look through’ linguistic surface and recognize how agency lies in the constitutive force of discourse. This act of looking at rather than looking through can be linked to what Derrida (1976) terms as deconstruction. Davies (2005) summarized deconstruction as a source which enables us to see the things which we normally do not acknowledge which signifies some sort of individual subject.

In terms of deconstructing personal construction through a poststructuralist perspective, as De Jong (2009) expresses, the act of reflexivity entails individuals to critically reflect on their own selves as individuals with culturally constructed values and beliefs and how these constructions affect their perceptions of others. In line with this statement, reflexivity has been linked with agency which can be defined as individual’s capacity to act against constructed structures of institutions (Block, 2009) and to have some degree of control on own beliefs and behaviour (Duranti, 2004). Similarly, Archer (2017) also refers to ‘reflexivity’ as having a mediator role between structure and agency. She asserts that through reflexivity individuals become active agents who critically analyze concerns and act upon them. In other

words, it is through the cognitive process of reflexivity that individuals analyse and restructure or adapt the prevalent social structures, ideologies or beliefs.

In the educational contexts, reflexivity has been considered as a cognitive process which enhances understanding based on issues about diversity, being more open minded and critical, awareness of own prejudices, and issues involving race (Kowal et al., 2013). Similarly, the role of reflexivity among the stakeholders in multicultural professional teaching and learning contexts can become crucial since as Frame (2014) states, reflexivity is a process underlying all interpersonal communication which is particularly important in multicultural encounters as it has a possible influence on the way individuals seek to play on different cultural identities. When applied to social interactions, reflexivity refers to the capacity to reflect on what is said or done, analyze the possible consequences, and attempt to adjust their behaviour, hence, it can be said that it entails a high level of open-mindedness in issues regarding culture and race (Frame, 2014). By engaging in deep, critical reflection, individuals can re-analyze their initial interpretations of a certain experience and develop new understandings and eventually, through negotiating their identities in intercultural interactions, individuals can gradually develop a sense of appreciation for different perceptions and practices (Jackson, 2014).

Byrd Clark and Dervin (2014) argue that there is a need for a “reflexive turn” in intercultural education (p. 2). While recognising that there are different degrees of reflexivity and that reflexivity is a process that cannot be understood outside of our own interactional, social and historical experiences (p. 4), they argue that reflexivity in education involves three overlapping or interconnected dimensions. First, an awareness of one’s own positionings and subjectivities or what can be described as “a turning back on oneself; a process of self-reference” (Aull Davies, 1999, p. 4). Second, a criticality of macro issues and their effects on social orders through attunement to unequal power relations between dominant and marginalised groups. Third, hyper-reflexivity or an attentive foregrounding of personal biographies and subjectivities as socially located people through collaboration, and interaction with

others as we “perform the social, embrace our vulnerabilities and bring ... dilemmas to the forefront” (Byrd Clark & Dervin, 2014, p. 26).

In order to further elaborate reflexivity in the context of English language teaching to strengthen the boundaries of the theoretical framework of the study, a distinction made between reflectivity and reflexivity is seen to be necessary. John Dewey conceptualized reflective practice in teacher education and he identified reflection as active, persistent and careful consideration of own beliefs and practices in the light of reasons which support it (Dewey, 1933). He further emphasized on terms such as “open-mindedness, responsibility and wholeheartedness” all of which required teachers to focus on diverse and multiple perspectives of their own and others’ beliefs and practices (Dewey, 1933). However, as Stanley (1998) states, not until the past 20-25 years have the concept of reflective practice in teaching gained credence. As Akbari (2007) states, there are rather different definitions of the term reflective practice. Marzano and Boogren (2009) define the term as the process of making informed and logical decisions on educational matters and later evaluating their consequences. On the other hand, Korthagon and Vasalos (2005) focused on deeper levels of reflection which comprised on reflecting on the environment, actions, abilities, beliefs, and identity that will help teachers to finally reach their personal sense of mission. Van Manen (1977) has viewed reflection through questions such as “what do I do?” “how do I do it?” and “what does this mean for me and those I work with?”. Hence he proposed three levels of reflection in which the initial level is the technical level, which is followed by the contextual level and later at the peak there is the dialectical level which focuses on more critical issues.

Taking into considerations the various definitions of the terms “reflection” or “reflectivity” in the context of teaching, it can be understood that the term refers to teachers’ questioning of their own teaching practice either individually or collaboratively to make meaning of events in the classroom, to understand the challenges, and to facilitate more effective teaching. On the other hand, Ryan and Bourke (2013) state that in terms of reflexivity in teaching teachers not only reflect on epistemic and practical goals but also consider their personal values and

motivations in relation to the immediate context the larger socio-political context. They further state that the terms reflexivity can also be used interchangeably with other terms such as critical or transformative reflection (Ryan & Bourke, 2013). Archer (2007) views reflexivity as a regular activity of the human mind to consider their positions in the social context and vice versa (p.4). She further states that reflexivity entails the capability of understanding whether one is able to undertake action after objective thoughts of movement (Archer, 2007). Through this explanation, Ryan and Bourke (2013) suggest that, “unless teachers examine and articulate their internal conversations and deliberations, their professional actions may remain morphostatic, even in cases where change or transformation is necessary for improved outcomes” (p. 247).

1.3. Purpose of the Study

Taking into consideration the important role English has on refugees as a self-investment tool for their futures and in order to contribute to the effectiveness of EFL classes in terms of teaching refugee students, the present study aims to explore how the larger ideological context regarding refugees informs and influences English language teaching and learning in an EFL context in Turkey during a global pandemic. In line with this main aim, the study examines how refugee students conceptualize themselves and how they are conceptualized by EFL teachers as English language learners; together with understanding how the EFL teachers conceptualize themselves as English language instructors of refugee students and how they are conceptualized by their refugee students in a reflexive way. It is aimed that these conceptualizations will reveal the constructed macro ideologies based on concepts such as “the Self” and “the Other”.

While investigating these conceptualizations, the study also focuses on how refugee students position themselves as EFL learners in an online education environment due to the global pandemic and the complexities they face regarding these issues. The study also aims to investigate how these conceptualizations influence EFL teachers’ teaching practices with refugee students in both online education and face-to-face

environment. Given that refugee education needs further investigation in the educational context rather than only on the policy level (Pastoor, 2017), examining these conceptualizations and the underlying ideologies together with the faced challenges will help depict a critical picture of the refugee crisis in the English language teaching context in the time of a global pandemic.

1.4. Significance of the Study

This study aims to contribute to the existing literature of refugee education, EFL teacher education research and policy requirements in refugee education in Turkey by investigating how refugee students conceptualize themselves and are conceptualized by EFL teachers as English language learners; together with understanding how the EFL teachers conceptualize themselves as English language instructors of refugee students and how they are conceptualized by their refugee students. These conceptualizations are aimed to be reached through the act of reflexivity during which individuals critically reflect on their constructed notions based on certain positionings.

As Santos et al. (2007) mention, global capitalism encompasses all domains of social life which have different economic, social and political dimensions. As a result of global capitalism certain nations, communities or individuals can face displacement such as becoming im/migrants, refugees or asylum seekers. Unfortunately, these dimensions of global capitalism can create division-based ideologies regarding exclusion, oppression, and discrimination. Shapiro et al. (2018) focus on the crucial role of schools in the process of societal integration and achieving social justice. Not to mention, teachers working in such critically diverse contexts have the crucial role of ensuring and sustaining the social integration of such groups. However, in order to do so, it is vital for teachers to have constructed such mind-sets because as Santos et al. (2007) mention, “there is no global social justice without global cognitive justice” (p. 19). Since there is the need for universities to prepare graduates for the ‘globalisation’ of education, with increasing diversity in schools and in the teaching profession (Cruickshank and Westbrook, 2013) this study aims to contribute to the

EFL teacher education literature in terms of viewing the constructed epistemologies and ideologies of language teachers working with refugee students and how these constructed ideologies influence teaching and learning. Understanding such conceptualizations can provide suggestions for EFL teacher education programs in issues dealing with ethnically diverse teaching contexts with refugee students by focusing on issues regarding “the Self and the Other” and the act of reflexivity in considering such complex issues dealing with diversity.

The study also aims to contribute to the scarce number of research elaborating on the needs of refugee students (McBrien 2005; Pastoor 2015). As Pastoor (2017) states, there are much research conducted in a quantitative tradition to understand minority students’ learning and psychological adjustment in schools. However, these quantitative studies often overpass contextual elaboration and an in-depth analysis of the issue. Also, Solak and Gezgin (2019) emphasize the importance of cultural and linguistic knowledge in the integration process of refugee students. Through examining the conceptualization on such issues, it is aimed that this study will shed light on the related literature by looking at how such constructions affect the teaching and learning process in diverse English Language classrooms with refugee students.

Another aim of the study is to provide implications for policy makers and administrators in different levels of educational contexts. Ozcurumez (2008) expresses that rising levels of migration and increasing numbers of noncitizens within the borders of the nation-state challenge the extent to which the state may strike a balance between providing liberal, universally applicable rights and preserving its inherently distinctive identity and sovereignty (p.279). This nation-state challenge inevitably reflects itself in the educational context as well. As McCarthy (2016) states, emergent situations can require top-down decisions in education for refugees, thus, looking into the management of refugee crisis in the education sector requires exploration of the decisions and practices of the central administration, thus macro politics becomes a meaningful unit of study in Turkey (p. 224). As a result, it is believed that implications drawn from the study can shed light on facilitating the adaptation and the teaching-learning process of refugees while it

can also suggest opinions on the policies based on the integration process of refugee students in Turkey.

Finally, different research studies have illustrated that the precautions put forward by governments to stop the spread of the virus had more dramatic effects on certain social groups, such as ethnic minorities and refugees (Clark et al., 2020; de Rooij et al., 2020). Moreover, some researchers observed that school-closure hindered educational institutions' aim of equalization among students (Blundell et al., 2020). Due to the scarce number of research of refugee students' experiences during a global pandemic which resulted in online education models (Gornik et al, 2020), the study also aims to understand the challenges the refugee students face during this extraordinary time of the Covid-19 pandemic and how their conceptualizations are shaped in such an era.

Research Questions:

In line with the aims of the present study, the following research questions were developed.

1. How do the EFL teachers conceptualize their roles as language teachers in the lives of refugee students and how do they conceptualize their refugee students as EFL learners?
2. How do the EFL teachers' conceptualizations of their professional self and of refugee students influence their teaching?
3. How do the refugee students conceptualize themselves as refugees and how do they conceptualize their EFL teachers?
4. What are the challenges the refugee students face regarding these conceptualizations in the EFL context during the global pandemic and how do they handle these complexities?

CHAPTER 2

REVIEW OF LITERATURE

Within the aim of this chapter, the literature review related to the aim of the study is given. Firstly, basic terminology such as migration, emigration, Refugee, Asylum Seeker, and Internally Displaced Persons is given. Then, metaphorical representations of refugee students in the literature is presented. Later, adaptation policies in refugee education is given which is followed by refugee schooling experiences, language teaching and refugees, teaching refugee students, and finally online education and refugees.

2.1. Migration as an Umbrella Term (migration, emigration, Refugee, Asylum Seeker, and Internally Displaced Persons)

Terms based on Migration can often be mixed with each other due to lack of awareness and overgeneralization of different migrating groups. As a result, it is essential for the present study to underline the differences between different categories related to migration to better understand the distinction of the refugee population.

The vast and growing body of research and evidence on migration and mobility illustrate that migration is largely connected to the global economic, socio-political and technological developments which affect high-priority policy issues (World Migration, 2020). The outcomes of these high priority-policy issues pave way for people to change their current location by creating positive or negative reasons for mobility. Migration can be explained in two different classifications as internal and international (Bailey, 2010). While internal migration is domestic in its nature in which the movement of people is limited within the county's boundaries, such as

moving from rural areas to urban areas, international migration on the other hand can be described as people moving to a new country for reasons such as employment, residence, or to escape from persecution (Human Resources for Health,). These movements, either internal or external can be temporary or permanent depending on the personal experience or choice of the people. “Clustering” is a feature of international migration which is the grouping of ethnic communities such as Turks in Germany, Moroccans in the Netherlands and Belgium, Greeks in Australia, and Ukrainians in Canada (Epstein & Gang, 2010). The prominent reasons for these clusters to occur is the existence of gatekeepers of these mini communities who are previous immigrants that can help the newcomers in terms of shelter and work, obtaining positive credit and help acculturate the immigrants to the new culture (Gottlieb, 1987). According to the findings of the World Migration Report (2020), a major migration and displacement event was observed in the last two years. The report shows that the most important displacements causing many people to migrate were due to conflict, violence together with economic and political instability. The findings of the World Migration Report (2020) also put forward that international migration has increased in relation to the recent trends. The total number of international migrants is approximately estimated to be 272 million globally, with nearly two-thirds being labor migrants.

The terms immigration and migration are often seen to be interchangeable terminologies. However, as Bailey (2010) also explains, there are certain discrepancies between the terms. He suggests that immigration is the act of mobility from one country to another with the aim of permanent residency; while people who “migrate”, which is also the movement from one location to another, generally have the intention of remaining temporarily in the new location. Related terms are also classified to be emigration and emigrant. Emigration can be described as people leaving their homeland and becoming emigrants (De Haas, 2010). Reasons for emigration can basically be classified as economic and non-economic reasons. Before explaining these causations, it would be more explanatory to focus on the push and pull model put forward by Ravenstein (1889) as a component of the migration law. The basic idea of the push and pull model is to identify different

economic, environmental, and demographic factors which are thought to push migrants out of places of origin and direct them into destination locations or to pull migrants to new locations for different alternative reasons (De Haas, 2010). In terms of emigration, as Niculescu (2015) state, the most important push factor is likely to be the economic condition of the origin country which determines the economic or labor migration. Also, the economic pull factors for emigration can be listed as the availability of jobs and higher rates of income compared with the origin country. On the other hand, non-economic push factors for emigration are listed to be persecution, abuse, bullying, oppression, ethnic cleansing or even genocide and risks of civilians during wars and dictatorship while the major non-economic pull factor for emigration is stated to be education (Niculescu, 2005).

Bailey (2010) suggests different migration groups which he defines as refugees, asylum seekers, internally displaced people (IDP), development displaces and environmental disaster displaces. The 1951 Refugee Convention is a key prominent legal document which defines refugee as:

someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion.

In the 1951 convention, the key criteria mentioned “to be a refugee” are stated to be; well-founded fear of persecution (for reasons of race, religion, nationality, membership of a particular social group, or political opinion), is outside the country of his nationality, is unable or, owing to such fear, is unwilling to avail himself of the protection of that country, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it (UNHCR, 2018). In relation to these definitions as Stein (1975) also mentions, refugees are in a highly different position than immigrants. Immigrants are voluntary migrants who acknowledge the hardships waiting but nonetheless venture the risk voluntarily regarding the push and pull factors. Refugees, on the other hand, are involuntarily starting the mobile journey since these people are fleeing the country out of necessity and fear without thinking

about the price of migration. Stein (1975) also mentions that many refugees have the hope of returning to their hometown one day. The psychology that this experience creates is mentioned to create distrust among the refugee population. Hynes also (2003) states that the mistrust level of refugees and asylum seekers are at great levels. With the decision to flee, the 'ontological security' (Richmond, 1994) of a person gets damaged to a high degree. This means that the everyday stability and the sense of continuity which creates a stable secure psychology for individuals is harmed by external powers. The 'everyday life' that 'depends upon routine, which creates a sense of trust in others, has changed potentially for the rest of time being (Hynes, 2003).

The UNHCR defines asylum seeker as "someone whose request for sanctuary has yet to be processed". Bailey (2010) also defines asylum seekers as people who migrate internationally to seek protection from external socio-political crises but whose status as a refugee is not yet been determined by the host country. In the UNCHR reports, it is stated that 4.2 million people around the world are waiting for a decision on their asylum claims. Bailey (2010) defines the condition of asylum seekers as a state of limbo in the host country in which their condition of either being deported or accepted is not yet certain.

The UNHCR has defined internally displaced people (IDP) as people who have not yet crossed the border to find safety but, unlike refugees, are on the run in their home countries. The statistical reports of the Internally Displaced Monitoring Centre (IDMC) also show that 50.8 million people internationally have been living under the conditions of internal displacement. Bailey (2010) also defines IDP as involuntary internal migration rather than forced international migration. The reasons for IDP can be socio-political, economic, natural disasters or developmental projects (Mooney, 2005). As a result, it is suggested that the needs of IDPs can also be met by their governments and in extreme socio-political or economic cases international support and help can also be required (Mooney, 2005).

2.2. Metaphorical Representations of Refugees

Since the present study focuses on the conceptualizations of refugee students and EFL teachers based on the issues of “the Self” and “the Other”, it seemed crucial to look at other conceptualizations in the literature. In order to investigate such conceptualizations, metaphors can be a significant element since it enables to describe more complex and deep issues in a more simplistic way.

In discussing a metaphor, Collins and Green (1990) start by exploring ‘What is in a word?’ They view ‘a word’ as a box for a set of meanings since they explain that words are symbols that represent ideas and allow people to talk about the world. Through this explanation, it can be understood that different connotations can be linked to words with specific abstract or concrete meanings. In line with this meaning formation, metaphors can be viewed as a tool for sense-making through symbolic representations and arbitrary relations of ‘words’

Lakoff and Johnson (1980) view metaphors as mental constructs that shape human thinking about their ontological and epistemological worlds. In line with this explanation Saban (2006) states that metaphors structure our perception, thought and action since they affect the way we conceptualize the world. As MacCormac (1990, p. 9) states, “To describe the unknown, we must resort to concepts that we know and understand, and that is the essence of a metaphor—an unusual juxtaposition of the familiar with the unfamiliar”. Through this definition, it can be understood that metaphorical representations can facilitate our meaning-making process by connecting schemes. Quale (2002) defines this meaning making process through metaphors as expressed below:

It is a descriptive analogy, serving to illuminate whatever phenomenon A is being considered, by drawing ‘lines of association’ to some other phenomenon B that we feel we already understand. The qualification ‘already understand’ is essential here: the metaphor is asymmetric, in the sense that in the context of explaining A, the referent phenomenon B is assumed to be understood! Thus, some (not all) characteristics of B are used to explain ... some corresponding characteristics of A. (Quale, 2002, p. 447)

In addition, Mete and Ayranç (2016) define metaphors as conceptual meaning connotations that are formed through one's own emotion and thought filter. Arslan and Bayrakçı (2016) also state that metaphorical thinking and learning can be considered as an approach that can facilitate critical thinking and creative thinking abilities of students and teachers. As Lakoff and Johnson (1980) state, metaphorical concepts of all various types are constructed from physical and cultural experience since they depend on culturally relative activities and experiences. They further state that metaphors can serve as a vehicle to comprehend a concept only through its experiential basis (Lakoff and Johnson, 1980). According to Epsimari and Mouti (2021) metaphor is not just about language but it also includes thought since they are omnipresent and comprise an integral part of our conceptual system.

As Thomas and Beauchamp (2011) state, it is not always easy to explain personal beliefs with many words. They further state that metaphors enable difficult concepts like beliefs and identity to be examined in a vivid and insightful way which can allow the participants to be descriptive in their thoughts. Similarly, Thomas and McRobbis (2007) also emphasize on the "revealing" factor of metaphors since they can help express or characterize difficult concepts in a more figurative through accessible or relatable concepts in the individuals' existing knowledge.

In terms of metaphorical representation studies of refugees conducted in Turkey, According to Abid et al. (2017) the results of studies which focus on how minority groups are conceptualized in the media indicate that these minority groups are discriminated in media and deemed as a security, economic and hygiene threat to the majority groups. They further compare hosting countries', including Turkey, and non-hosting countries' representations of refugees in the media to understand whether or not the negative connotations were just formed in hosting countries. According to their study results, they have found that both corpora predominately use 'water' metaphors to describe Syrian refugees which represents this group as an unwelcome disaster. In terms of studies based on different metaphorical conceptualizations of refugees, Turnbull et al. (2022) indicate how the public discourse in Turkey relies on metaphorical representations to characterize migration.

Yagan (2020), has also found that the school principals in Turkey used the metaphor “migratory bird” and “guest” the highest to describe their refugee students. Other metaphors found in his study to describe refugee students and asylum-seekers were “orphan, bird without a nest, orphan, destitute, oppressed, and uprooted”.

In other contexts regarding the usage of metaphors to understand people’s conceptualizations about migration/refugees/asylum-seekers, Harper and Raman (2008) express that these metaphorical representations used to describe migrants comprised of diseases and other cultural, economic, political disruptions. According to Catalano (2017), migrants are generally related to water, “spilling,” “flooding,” or “bubbling up” into the United States. Catalano (2013) has also investigated how Latino migrants are represented in U.S. crime reports and have found that these representations included concepts such as ‘criminals’, ‘animals’, ‘uncooperative’, and ‘non-human’. According to a Corpus study in Spain the word refugiado (refugee) includes conceptualizations such as “dehumanizing and victimizing portrayals, marking the refugee as a “non-equal, second-category being” (Soto-Almela & Alcaraz-Mármol, 2019, p. 19). In his study Teo (2000) aims to examine the ideological construction of racism within the structure of newspaper reporting. He focuses on the depiction of Vietnamese immigrants in two Australian newspapers. According to the results of his study, he argues that there is a systematic attempt to deepen the division between the ‘Self’ and the ‘Other’ in the manner in which Vietnamese immigrants are depicted (Teo, 2000). Similarly, in their study Gabrielatos and Baker (2008) have examined the discursive construction of refugees and asylum seekers in a 140-million-word corpus of UK press articles. According to the results of their corpus study, negative metaphors were generally adopted to define such groups in the UK.

2.3. Refugee Education: Adaptation and Policies

Taking into consideration pre-migration factors and the problems faced during post migration, it is not difficult to anticipate the formidable process refugees go through in adapting a new life in a new setting. During such an adaptation process schooling

and education is viewed as a fundamental way of igniting and enabling the process. A possible explanation for this is the social nature of schools in which students from different backgrounds get the chance to adapt to a specific socio-cultural life (Soylu et al., 2020). Education and schooling in such emergency and critical situations can facilitate students in myriads of ways. Sinclair (2001) has focused on some essential points based on the cruciality of education in such emergency situations. She lists these essential points of education in emergency situations, such as the processes experiences by refugees, as providing a sense of normality; restoring hope through education; supporting psychological healing from traumatic experiences through structured social activities in a 'safe space'; conveying life skills and values for health and prevention of HIV/AIDS, gender equality and prevention of gender-based violence, conflict resolution, peace-building, responsible citizenship and environmental awareness; protecting the investment that children, families and nation have made in children's education; providing protection for marginalized groups such as minorities, girls, children with disability, out-of-school adolescents (Sinclair, 2001, p.52).

The critical role of schools has also led to facilitating the transition of belonging and citizenship (Cassity and Gow, 2005). However, this substantial role creates a challenge for the host countries. This challenge comprises of providing access to education for refugee children and to develop effective educational policies which corresponds to the needs of refugee students and which supports their socialization process into the new community (Pastoor, 2016). Taking into consideration all the essential points in avoiding a lost generation, educational policies should both entail academic purposes together with in-school and out-of-school socialization and integration purposes. As Hohberger (2918) emphasizes, providing education, especially higher education, to refugee students will inevitably create benefits for both these students and the society they will live in. This perspective of providing effective education to the refugee population can be associated with the term "human capital". Smith (1998) defines the term as acquisition of talents, including education, which eventually benefits both the individual herself/himself and the society. Through providing education to refugee students, apart from facilitating the

socialization process and preventing a lost generation, states can also view it as a form of investing into the wellbeing of the country in the form of “enriching human capital” by educating qualified and open-minded individuals.

2.3.1. Inclusion Strategies of Turkey

Taking into consideration the challenging experiences the refugee students face in schooling environments in terms of adapting and feeling included it becomes necessary to further elaborate on the inclusion strategies of Turkey in terms of maintaining education rights for refugee students.

According to Güngör and Soysal (2021), it is very crucial to integrate young adults to higher education in order to ensure their social adaptation, their psychological well-being and also to foster their personal growth as a qualified individual. The refugee influx first took place in April 2011 and the Turkish central education authorities administered the formation of educational services given in camps (McCarthy, 2018). These camps were named as Contemporary Education Centers (CEC) which presented a compatible curriculum with their home country (Soylu et al., 2020). This application aimed to meet the deficits of Syrian students during the temporal time they resided in Turkey. However, as time proceeded it became clear that the end of the war was not to be seen in the near future and forced migration was to continue in the upcoming years. This led to the closure of most CEC which enabled Syrian refugee students to incline to Turkish mainstream education (Soylu et al., 2020). In order to include and adapt refugee students into Turkish mainstream education a comprehensive project named as “the Promoting Integration of Syrian Children into the Turkish Education System (PICTES)” was carried out (Sarmini et al., 2020). This project intended to enable the adaptation and the education of Syrian refugee students together with supporting the Ministry of Education (MoNE) in integrating Syrian refugees in mainstream education. The project included activities such as mother tongue education, Turkish language education, early childhood education, catch-up training, back-up training, raising awareness of Syrian families, awareness training

for stakeholders, social cohesion activities and Turkish language education for Syrian families (PIKTES, 2017)

As for higher education, Syrian refugee students can apply to public and non-profit foundation universities through the international students' quota that each university identifies individually (Yavcan et al., 2017). All international students are obliged to take the exam named as "Yabancı Uyruklu Öğrenci Sınavı (YÖS)". In order to enter this exam, students must pay a certain amount which can change according to the university which they apply to. However, in certain instances when there is extra quota in a university, students can still be accepted to register. Also, in order to avoid victimization, if Syrian students have a blue card and if they have graduated from middle school in their hometown, they can also be accepted to certain universities in accordance with their middle school diploma (YUVA, 2018). Syrian Refugee students can also apply to certain scholarship programs if they want to continue their higher education in Turkey. These Scholarships are presented in Table 1 which is adapted from Güngör and Soysal (2021).

Table 1. Scholarship Opportunities for Syrian Refugee Students

Scholarship	Turkish Partners	International Partners
Higher and Further Education Opportunities and Perspectives for Syrians (HOPEs)	HOPEs	UN, DAAD, Nuffic, Campus France and British Council.
Albert Einstein German Academic Refugee Initiative (DAFI)	UNHCR Turkey	German Ministry of Foreign Affairs
United Nations Scholarship	UNHCR Turkey	United Nations

As it can be seen in Table 1, different scholarships for refugee students can be seen to be provided by different organizations which are all European-based. Such scholarships can become crucial for refugee students since most of them carry the burden to support their families financially which can create difficulties for their education needs.

2.3.2. Holistic Approach in Education

It's about a lot more than educational support, it's the whole support of starting something new ... so [it] is about being a carer, a mentor, a teacher, a supporter, it's all those things rolled up into one. (Asylum-seeker and Refugee Pupils Support Officer, Cheston LEA).

Considering the various difficulties that refugees face, their needs vary in their integration process. Cerna (2019) expresses these needs as safety needs, communication needs, belonging and identity needs together with needs dealing with overcoming loss and trauma. In more elaborate terms, these needs are classified as need to learn the mother tongue of the host country, need to overcome the difficulties of interrupted schooling and limited education, need to accommodate oneself a new education system, need to successfully socialize and communicate with other members of society, need to feel a sense of belonging, need to construct an oriented identity, need to feel safe and need to deal with separation, loss and trauma (Cerna, 2019). Considering the different needs in the socialization and the adaptation process of refugees makes the process more intricate than thought. Since schooling is seen as a vital part of the socialization process of refugees and marginalized groups, it would not be wrong to state that educational institutions should consider such needs and should include such social, critical and pedagogical necessities and mindsets to their educational contexts. Such key needs which range from social to emotional and to learning components, a holistic approach is needed to be taken into consideration when dealing with such complex and intricate issues (Pinson and Arnot, 2005).

Pinson and Arnot (2010) explain the holistic approach as “humanitarian and humanistic concern for the child, on the one hand, and the principle of social inclusion through the recognition of difference, on the other” (p.255). In line with this explanation, holistic approach can also be viewed as a critical approach in education which aims to form a reflexive mindset to avoid separation and segregation in a social context which inevitably aims to lead successful social integration of such marginalized groups. A holistic approach in education focusses on the human as a whole regarding its various needs rather than focusing on individual needs (Lewis

and Walton 1998). As a result, holistic education has a far more extended range of focus rather than merely focusing on the acquisition of academic skills. It also focuses on the spirit, the mind and the body of individuals (Martin, 2002). This provision of the holistic approach makes it integrate the aims of enabling students to achieve academic success together with enabling a healthy emotional and social development of students.

A prominent characteristic of this approach in education is its strong support for asylum-seekers and refugee students (Pinson and Arnot, 2010). Since it was understood that such marginalized populations entailed different complex needs to adjust, adapt, to accomplish academic success and to form healthy strong identities for the well-being of both the individuals and the community, this approach was put forward for the development of these students and by supporting their inclusion and by facilitating their access to the curriculum as legitimate learners (Pinson and Arnot, 2010).

Cerna (2019) explains the initiatives that educational institutions with a holistic mindset entail. Introductory classes can be listed as a first attempt to socialize the students to the new context and to help develop a sense of belonging. The main aim of these introductory classes, which can last up to one or two years, is to provide language and other subject classes to compensate the academic and language skill gap of refugee students and to enable them to adapt to mainstream education. However, as Crul (2016) also states, such extensive separate classes can hinder the socialization process of refugee students since it might become difficult for them to adapt to mainstream education after one or two years of introductory classes. It is suggested that in order to overcome such difficulties combining separate and regular class can be an option (Cerna, 2019). Apart from introductory classes another feature of holistic approach in education is to provide language training and support (McBrien, 2005). Another important factor is to establish a safe and an effective learning environment to help such students adjust and adapt in an inclusive setting (Cerna, 2019). In order to support refugee students' sense of belonging and adjustment, the stakeholders of the schooling community such as the teachers and the

administrative staff are trained to support specific needs. The pedagogical requirements to support such needs in a holistic approach can entail critical pedagogy knowledge and skills together with forming an intercultural mindset with necessary intercultural adapted pedagogical knowledge. Activities which support diversity and diverse perspectives is needed to be included in teaching practices (Cerne, 2019).

2.3.3 Problems Encountered by Syrian Refugee Students in the Educational Context

Children who are not formally educated are more likely to feel marginalized and hopeless, making them vulnerable targets for radicalization (Sirin and Rogers-Sirin, 2015)

The deterioration of the educational system in Syria as a result of the Civil War is not surprising. According to Watkins and Zyck's (2014) report, before the Civil War, Syria was very successful in their educational system (cited in Sirin and Rodgers-Sirin, 2015, p.7), however, on September 2015 an estimated number of 2.7 million Syrian students stopped going to school (Sirin and Rogers-Sirin, 2015). This retrogression of the schooling system leads to a deeper level of deficiency once the children come to their host countries, since apart from academic considerations, these children also have to

learn a new language, adapt to a new culture and deal with their own emotional trauma which can also lead to cognitive deficiencies (Sirin and Rogers-Sirin, 2015).

Education is seen as a social inclusion strategy for the refugee population and it is seen as essential to empower such people socially, emotionally, academically by making them become more qualified individuals (Aydin et al, 2019). This, however, is the ideal picture in most cases. According to Sirin and Rogers-Sirin (2015), Syrian children have encountered various problematic situations in terms of their educational needs. Even though the rates of Syrian children enrolling to schools and higher education has increased in the years (Gungor and Soysal, 2021) enrolment rates have seen to vary significantly depending on settings and gender (Sirin and

Rogers-Sirin, 2015). Unfortunately, even if Syrian children do enrol to schools, a significant number drops out. According to several researchers, “school dropout of immigrant and refugee students results from a complex mixture of factors, including self-perceptions of their academic ability, antisocial behavior and rejection by peers, lack of psychological and academic preparation, economical considerations (cited in Aydin et al, 2019). Portes and Rumbaut (2001) also indicate that reasons such as poverty, language barriers, cultural misunderstanding and hostile marginalization also lead to drop-outs.

The educational crisis is seen to be more serious for Syrian girls than boys since these girls who do not attend school are vulnerable to early marriage and sexual exploitation (Sirin and Rogers-Sirin, 2015). Similar findings can also be found in Hattar-Pollara’ (2019) study in which she has also stated that “the interplay of patriarchy, tradition, and religious practices, combined with the added vulnerabilities of protracted warfare displacement, prevent Syrian girls from being their own agents, prevent their access to education, and expose them to even greater health risks through coercion into early marriage” (p.241)

the number of Syrian refugee girls in Jordan marrying before the age of 18 rose 25 percent between 2013 and 2014 and there is growing evidence that many girls are being sold into marriages or being sexually exploited by people taking advantage of the desperation of refugee families. For instance, by taking sexual favours as payments for rent and necessities. Thus, Syrian refugee girls are not only less likely to complete their education, but are also at much higher risk for the mental health problems associated with sexual trauma (Sirin and Rogers-Sirin, p. 8, 2015)

The problems faced by Syrian students who do not drop out of school can be listed as language problems, inadequate resources, shortages of teachers and books, the insufficient professional training of teachers to deal with such traumatized student groups, facing marginalization and acts of verbal and physical violence (Sirin and Rogers-Sirin, 2015). All of these factors have a substantial potential in effecting the students’ academic, social and emotional fulfilment. Financial considerations are also another important factor faced by Syrian refugee students since students can be alleged to work rather than to go to school or work part time due to the family’s

financial problems (Sirin and Rogers-Sirin, 2015). Cem and Aydin (2021) have also found in their study that economic hardship is a problem faced commonly by Syrian students in their context since most of the students' parents are unemployed or are working in unskilled jobs. According to the study conducted by Aydin and Kaya (2017), in terms of academic achievement, "language" is seen as the most important problem faced by Syrian students since they have stated in the study that they face great difficulties understanding the lessons since their Turkish language proficiency level is not sufficient. In line with this language deficiency, another factor hindering their academic success was seen to be active participation. It was observed that Syrian students whose language proficiency levels were higher participated more in the lessons (Aydin and Kaya, 2017).

2.4. Refugee Schooling Experiences

According to Matthews (2008) schools inherit a stabilising feature in the transient lives of refugee students since they have the power to provide safe zones, interactions and learning opportunities which can ensure delivering literacy, educational success, post-school options, life choices, social participation and settlement (p.31). In her experiential study of fifteen adolescent Bosnian female refugees in New York City schools, Mosselson (2006) tried to critically examine how refugees balance their ethnic and new national identities in terms of positioning and understanding themselves, their lives, and their representations to others in their school environment. The study revealed that refugee students had a high motivation towards achieving academic success. Mosselson (2006) explained this outcome through the hypothesis of "Masks of Achievement". In terms of highlighting the importance of education, in her study, one refugee has expressed that being economically privileged had no importance in terms of facilitating their journey to America, on the contrast what really could have helped them in their new setting would have been a Harvard degree. Gilligan et al (1990) also found a similar finding in their study in which they explained that such high academic achievement can generally lead to masking depression and hardship in terms of adjustment to a new setting. Nofal (2017) has also stated in her dissertation study that the refugee students had a determination to

thrive and to do well and succeed. Mosselson (2006) further explains that apart from hiding depression and other psychological difficulties, the Mask of Achievement can also lead to a tool of socialization with classmates and school professionals.

Apart from the Mask of Achievement, Mosselson (2006) also found that schooling and education provided a context for refugees in which they created the chance from being the “foreigner” or the “exotic” to becoming “A student”. In other words, education and schooling generated a setting in which refugees were able to socialize and create adapted identities in their new settings. Taking into consideration the traumatic experiences that they had experienced and the compulsion they went through in terms of leaving their homeland, it becomes vital to help them create and sustain an identity at schools which is not alienated, discriminated and further traumatized. Similarly, Gay (2000) states that identification with the curricular material facilitates one’s sense of belonging and academic growth (cited in Oikonomidou, 2010), in line with this explanation Oikonomidou (2010) also found in her study that the refugee students in her study underlined the importance of comprehending instructional materials at school since this intrinsic meaning had a vital role in their sense of belonging and their sense of learning and self-investment. However, studies also reveal that in order for refugee students to be successful, they firstly need to learn the host countries’ language (Aras and Yasin, 2016). In their study Aydin and Kaya (2017) have also stated that the Turkish teachers in their study had underlined the importance of refugee students’ Turkish language proficiency levels since it had a direct effect in their academic success.

As Nofal (2017) states, schools have a crucial role in overcoming fears of stigmatization since they have the potential to minimize isolation and make refugees feel a sense of belonging and acceptance into the larger society. However, this is the case when they can connect to their schooling environment and see acceptance from the school community. Consequently, apart from the positive gains of schooling, studies also show that schools can also deteriorate refugee students’ well-being, adaptation and discursive identity formation. Ryu and Tuvilla (2018) found in their study that schooling can lead to marginalization among refugee students. Despite

their struggle in learning the host country's language, acculturate, and succeed in their new schools, the participants in their study stated that they had experienced subordination and marginalization due to their race, ethnicity, and language. Some participants also expressed that they had experienced such misjudgements not just from their peers but also from their teachers as a result they generally tend to be friends with their students from similar backgrounds (Ryu and Tuvilla, 2018). In Oikonomidou's (2010) study, the refugee students also mentioned that the teachers had a vital role in their participation and motivation in their classes. Another point found in Ryu and Tuvilla' (2018) study was that refugee students generally lacked participation in classes since, while some stated that they couldn't get over military control, others had stated that they were too embarrassed to be seen as the ones who were incapable of understanding. The refugees in the study were worried about peers and teachers underestimating her intellectual capability and knowledge because of her English proficiency (Ryu and Tuvilla, 2018, p. 548).

2.5. Language Education and Refugees

According to UNESCO Global Education Monitoring Report (2017), in order to leave no one behind, the fourth Sustainable Development Goal aims to accomplish inclusive and equitable quality education and lifelong learning opportunities for every individual in every country by 2030. It is also stated in the report that while global higher education participation rates since 1995 have increased 5% per year, which is a result of increased demand, greater wealth, more supportive government policies and a growing sense of responsibility for social equity; poor students, ethnic minorities and indigenous groups still remain behind. Some reasons for this outcome can be linked to financial difficulties, discrimination, difficulties in being socially accepted and alienation. Especially, in terms of displaced people and the refugee population, another major problem can be not being able to speak the global language or the local language of specific social setting. The 2019 Global Education Monitoring Report states that limited language proficiency is one of the greatest obstacles that refugees face in their post-resettlement setting. Such language deficiencies can be an important factor to hinder the effective socialization and

adaptation processes of refugees. Reaching such facilities of language education can necessitate extra financial demand on behalf of individuals and the state or extra legislative initiatives or admission requirements.

In their study, Li and Sah (2019) mention that in spite of the multiculturalism and the variety in most host countries, they all adopt a cosmopolitan monolingual approach in their policies which aims to teach the destination language and culture. This approach can be both viewed as positive or negative. Apart from it being assimilative in its nature, as Aras and Yasun (2016) state, enabling the students to learn the language of the post-resettlement setting is essential for high quality refugee education. These children who have acquired the language of the host country can adjust to the education system of the host country, experience less isolation, and participate in the labour force of the host country after graduation (Aras and Yasun, p. 81, 2019).

In 2018, in order to prevent a lost generation, the European Union contributed 12.5 million Euros to UNICEF in Turkey for a Non-Formal Education programme (UNICEF-Turkey, 2018). Through this programme, Syrian refugee students can benefit from classes in Basic Literacy and Numeracy and Turkish Language Courses as well as an Accelerated Learning Programme which aims to compensate for their lost years of schooling. Apart from providing educational equivalence (8 months for primary education equivalence and 8 months for middle school equivalence) students also receive intense Turkish courses. After they get their necessary certificates, students can start their formal training in public or private schools (UNICEF-Turkey, 2018). The Turkish Language courses are provided in Youth Centres. As for universities, Students can apply to Turkish Education Centres (TÖMER) to further improve their Turkish Language proficiency levels.

As Kerim et al (2018) state, the motivation to learn a new language can change depending on the background of the learner. In terms of refugees, their reason to learn the language can differ deeply than those who aim to learn a language for other reasons. Refugees and displaced people have to learn the language of their host

country to survive as soon as possible since they have to adapt to a new country without their own personal consent. At this point it becomes important to discuss the language education strategies and policies which are to be adapted in terms of teaching the host countries' language to refugees. As Büyükikiz and Çangal (2016) state, it is essential to discuss what level of language will be taught? What will be taught? What linguistic skills will be developed? The answers to these questions can determine the language needs of Syrian refugees and as a result can determine the content of the courses to be organized. According to Kerim et al (2018), one of the biggest problems of teaching Turkish to refugees is that it is not prepared in accordance with the education level and culture of the individuals. They further state that the materials and the methods used in Turkish Language Teaching classes are old-fashioned and not contemporary, hence, as an implication they advise to work with experts while preparing the curriculum (Kerim et al, 2018). These kinds of problems relating to the host countries' language education programs can lead to a longer period of adaptation to the host countries' culture or even may create a resistance (Büyükikiz and Çangal, 2016).

2.5.1. English Language Education and Refugees

Apart from learning the host country's official language, refugees can also be expected to learn English in such contexts for both social and academic purposes (Akibar and Miriöglu, 2019). Conteh (2015) classifies those learning English as an additional language into five categories which are classified as advanced bilinguals, children new to English, sojourners, isolated learner and asylum-seekers and refugees (cited in Akibar and Miriöglu, 2019). In line with this categorization, it can be said that asylum-seekers and refugees can have different motivations to learn the English language apart from their host countries' official language. These can be social purposes, academic purposes, self-investment in learning a global language; or in other cases it can also be a language to facilitate a transition to another country and home since as Steele (2017) states, the English language is transferrable to more contexts than any other language. In such cases, English can be a valuable source of self-investment in pre-settlement while in the country of transit (Steele, 2017).

Similarly, according to McBrien (2005), the needs of post-resettlement refugees basically divide into two categories which are psychosocial wellbeing and language acquisition, He further states that, immigrant students with an efficient English language proficiency level were seen to have adjusted easier to their new U.S. school environments. This shows that in-transit refugees who had the chance to learn or improve their level of English in their pre-settlement context can have a better chance of acculturation, a sense of continuity, fewer problems with discrimination and mistreatment, and the greater chance of getting income assistance (Steele, 2017). In other words, as Hubing (2011) states in his study, “refugees in transit will be able to use any education they are given, including language education, to improve their future lives, regardless of whether they return to their country of origin, settle in their current country or resettle to a third country” (p.13).

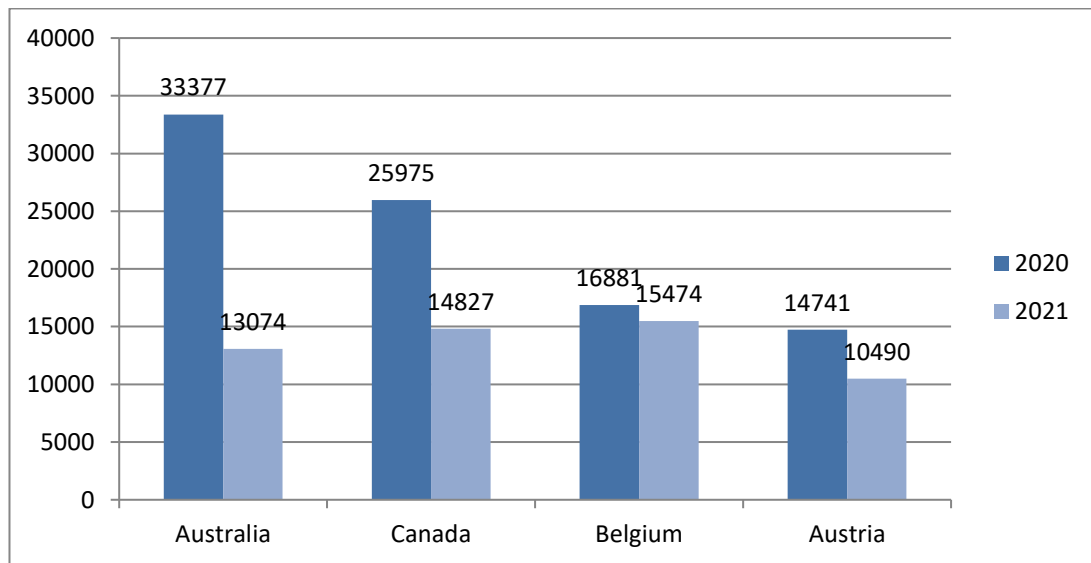


Figure 1. *Top Four Countries of Asylum Applications*

As it can be seen in Figure 1, According to the statistical reports provided by UNHCR Data Finder, the top four countries of asylum applications around the world during the years 2020-2021 have remained the same as the countries shown in the bar chart. Similar to Steele’s (2017) statements, the statistical reports of UNHCR Data Finder show that a large majority of this population seek to refuge and settle in communities in which English is spoken by a majority. Considering it being a global

language, it can be said that English is a very transferable language across different contexts. Consequently, giving importance to it in pre-settlement contexts for in-transit refugees

and asylum seekers will create valuable contributions for such populations with a hope to settle and start a new life.

2.6. Teaching Refugee Students

According to Musset (2010), the cruciality of teacher education has gained great attention as it has a direct on student learning and outcome, in other words, teachers have a great impact in student achievement. The importance of teacher effectiveness is directly influenced by the teacher education programs both on the policy level and the practical level. The quality of the program can have a great effect of the effectiveness of teachers in their professional lives (Yavuz and Topkaya, 2013). It has even been shown in that teachers with a high quality of instruction have a great impact on student learning regardless of students' low socioeconomic background (Rivkin et al, 2005). The outcome of this study also illustrates that preparing in-service teachers with effective policies and instruction can have major effects on the well-being of societies. In terms of refugee education, the role of teachers become extra important in terms of providing necessary academic background, together with widening perspective, creating hope and easing the socialization process. As a result, within the scope of the study, it becomes essential to firstly look at the fundamental basis of essential teacher knowledge and its formation together with looking at the policy level of English Language Teach education programs in Turkey.

2.6.1. The Paradigm Shifts in Language Teacher Knowledge

As Johnson (2006) states, in educational research, positivism aimed to descriptively identify the characteristics of effective teaching and what effective teachers do to achieve student achievement. The epistemological understanding under this notion lies on the fact that positivism views reality of knowledge as something which is

present out there and which aims to be discovered (Shulman, 1986). As a result, positivist educational researchers extracted this general knowledge about effective teaching and implemented it to the teaching curriculum. Historically, according to the positivist epistemology in teacher education, knowledge can be transmitted to teachers by other sources such as books, lectures workshops and so on (Johnson, 2006). This creates the notion that knowledge is generalizable, hence, transferable (Lave, 1997). Since the 1980's, positivist epistemology had drawn criticism due to its decontextualized and depersonalized nature which was thought to be too simplistic in interpreting social phenomenon (Johnson, 2006). According to Schulman (1986), life inside of the classrooms could not be explained through any transferable generalizations without taking into consideration the complexity of its social, historical, political and cultural dimensions in a specific context. In opposition the positivist epistemology in educational research, interpretive perspectives came in to being which assumed that knowledge is socially grounded and therefore social reality is constructed by people (Johnson, 2006). The interpretive epistemological stance also showed its influence in the field of teacher education in terms of understanding the complexities of teacher knowledge (Freeman, 2002). Through the interpretive viewpoint, it was now possible to see that the teachers' past experiences, their own interpretations of social phenomenon and their contexts had a major influence in their meaning making and learning process (Golombek and Johnson, 2017).

This paradigm shift in educational research was also observable in language teacher education. Until the 1980's Second Language (L2) Teacher Education (SLTE) had little concern in understanding how teachers actually learned to teach since the knowledge base of teaching was conceptualized as the "content component" and the "methods/skill component" (Graves, 2009). In L2 teacher education there are basically 3 knowledge types which are the content of L2 teachers that defines what they need to know, the necessary pedagogical knowledge to teach the content, and the institutional forms of delivery (Johnson, 2006). This knowledge-base of L2 teacher education programs has been based upon the positivist stance which leads to a distinction between theory and practice (Ball, 2000). In line with the paradigm shift, Schulman (1986) introduced the concept of pedagogical content knowledge

(PCK) which is defined as teachers' special practical knowledge through which they enable students to understand a specific content. In other words, the teachers' personal ability to make the subject matter accessible to the students (Johnson, 2006). In line with the major paradigm shifts, these insights were necessarily implemented to teacher education curriculums and programs. As a result, it also became essential to give important to program evaluation in order to see the link between the theory and the practice in terms of implementing such epistemologies into the policy level.

2.6.2. English Language Teacher Education Programs and Refugee Education

Programme evaluation studies are rather essential in critically analysing a professional program of education in which one can gain an insight about its deficiencies and strengths (Esat et al, 2020). According to Worthen et al (1997), program evaluation can either have a formative role, which aims to help improve the program, or a summative role which aims to decide whether or not the program should be continued. Anderson and Ball (1978) further state that important aims of program evaluation are contributing to new ideas about new implementations, contributing new ideas to decide whether or not the program should be continued, deciding on certain changes and modifications, providing evidence to either maintain or change the program, contributing to the basic principles and philosophies of the program. While discussing these fundamental principles in program evaluation, another important factor to consider is taking into consideration the dynamic changes brought into the field within time. These changes become necessary to adapt to the new era in which the basic fundamentals of the program are also sustained. As mentioned earlier, the epistemological change in L2 teacher education programs is also expected to be adapted on the policy level of curriculum design.

According to Musset (2010), the effectiveness of Initial Teacher Education programs needs to be investigated thoroughly since it is the period during which teacher candidates form their initial ideas of teaching which can have great impact on their professional lives. In line with this statement, it becomes important to look at initial teacher education of English Language Teachers in Turkey. In terms of pre-service

English Language teacher education programs in Turkey, As Kirkgoz (2017) also states, many changes have been made in the curriculum due to the deficiencies in the existing system related to its goals and its responsiveness to global change. Ozturk and Aydın (2019) have the content of the L2 pre-service teacher education programs in Turkey in the Table 2 below.

Table 2. The Content of Pre-Service English Language Teacher Education Programs in Turkey

Content	%
Content Knowledge	48
Pedagogical Knowledge	34
General Culture	18

In the initial year of English Language Teacher Education programs in Turkey, the major aim of the required course content is to improve the teacher candidates' level of English in order to strengthen the content knowledge. Apart from aiming to improve the language proficiency level, the first-year courses also include general introduction courses to educational sciences to form a basis of fundamental knowledge of theories in education. In the second year of the program, the contents of the courses aim to provide a transition for pre-service teachers to start gaining fundamental knowledge in subject-matter courses such as linguistic, literature, approaches to English Language Teaching, and instructional technology (Ozturk and Aydın, 2019). In the third year of the program, methodologies of English Language teaching start to be predominant. Courses such as Teaching English Language Skills and Teaching English to Young Children aim to give fundamental methodological and theoretical knowledge in teaching the English Language to different age groups. In the final year of the program, pre-service teachers are expected to make classroom observations and perform demo-lessons at schools within the guide of a supervisor from their faculty (Ozturk and Aydın, 2019). When the program details are examined, unfortunately, no such courses related to multiculturalism in language classrooms or issues dealing with reflexivity are included. Taking into consideration the world's condition and that the number of people searching for new homes in new

lands in order to find peace and security are increasing, it becomes crucial to adapt relevant policies into the system.

In terms of adapting students into their classrooms, their peers and to their micro school systems, teachers also have a pivotal role in adapting students to the wider social context in the societal level. As Rodriguez (2015) also states, teacher should gain pedagogical training on building relationships with marginalized groups such as students with colour or immigrants and refugees since this strongly constructed relations will create a sense of belonging that will eventually foster academic success. Taking into consideration this significant role, the teachers' potential on refugee students become even more important since they have the power to provide refugee students with safe classroom environments depending on their knowledge, values, practices and attitudes (Kovinthan, 2016). In order to become such professionals in their fields, teachers should be provided with support and training in order to increase the idea of reflexivity and multiculturalism with the aim of preventing isolation, discrimination and refusal in the classroom. The insufficient training of teachers during their pre-service and in-service education period in these concerns can lead to misinterpretation of events relating to cultural differences and can hinder the adaptation process of both the refugee students and their families (Hones, 2002). As a consequence of these misinterpretations, apart from trying to overcome issues such as language deficiencies, adaptations and trauma dealing; they also have to struggle with discrimination (Karaman, 2001).

Taking into consideration the importance of the refugee students adaptation process in their host country, the role of teachers in the process becomes very significant. However, teachers are generally not equipped with such skills and training in their teacher education programs (Kovinthan, 2016). The study of Mogli et al (2020) show that the teachers in the study lacked sufficient training in teaching refugee students, however, they had a personal interest in teaching and helping the students adapt. The teachers in the study also expressed that they needed to know the cultural capital of their refugee students and they also needed to know their previous educational system in order to adjust their teachings as much as possible together with making

meaning and inferring certain actions in the classroom (Mogli et al, 2020). This statement is also relevant to Kovinthan's (2016) Narrative study in which she has also stated that the greatest challenge that she had experienced both as a refugee student and a pre-service teacher was the lack of awareness teachers had regarding refugee students' pre-migration, migration, and post-migration experiences. Similarly, Kovinthan (2016) also mentions in her study that uncritical multicultural values adopted by many teachers in her school could not make the distinction between immigrant and refugee experience since their sense-making of multiculturalism and inclusion were based on a generalizable idea that one idea can fit all to immigrant back-grounded students. She further states that this generalization of multiculturalism among different students lies on the fact that teachers are not aware of their own positionings and how they position their students. In other words, it can be said that teachers lack the concept of reflexivity through which they critically analyze their positioning based on the self and the "other". MacNevin (2012) also found that refugee education includes educators to be proficient and versatile with their skills and approaches, having the necessary knowledge and ability to overcome challenges that appear in the classes dealing with more emotional issues, including refugee students both socially and academically, and using students' prior experience in their teaching. In her research about the refugee action support program, Ferfolja (2009) found that experience with refugee students helped them to construct a sociocultural understanding based on the pedagogical implications of diversity. She also emphasizes the importance of providing such pedagogical tools to pre-service teachers before they start teaching since considering the fact that we are living expanding globalized world it would be an injustice for those students who need support.

From a different perspective, Rodriguez (2015) discusses how social science research shapes teacher perception on refugee education. She argues firstly that research in education generally relies on an inclusion-exclusion models which creates a "victim-in-need" paradigm and fails to create an environment in which these students can self-articulate their identities and cultural practices. Secondly, she also argues that research positions refugees as students with a deficit model of thinking. She further

states that schools generally view refugees as places in which they will be “fixed”. Thirdly she states that academic discourse characterizes refugee students as “disadvantaged”. And finally, she states that the least understood area is the case study approach to understanding refugee identity and education. In relation to Mosselson’s (2006) study, she argues that this approach can reinsert agency for refugee students as they construct and make sense of their changing identity in their new context. As a result, it becomes important for teachers to understand how refugees make sense of their previous experiences before coming to their host country together with their present experiences (Rodriguez, 2015). Rodriguez (2015) concludes her study by stating that “the use of “compassion” is problematic if it includes pitying students, but critically thinking through the role of the teacher can raise awareness and teachers’ critical consciousness about the dangers of compassion” (p.121).

2.7. Covid 19 Pandemic and Refugees

Coronavirus disease (COVID-19) has infected five hundred million people worldwide and has caused more than six million deaths worldwide (Worldometer, 2022). The latest findings in Turkey show that nearly fifteen million people have been diagnosed with COVID-19, and ninety-eight thousand deaths are linked to the virus (Worldometer, 2022). Governments acted fast in taking precautions to slow down the spread of the virus among people. These precautions included strict or partial lockdowns, social distancing regulations and curfews (Bozkurt et al, 2020). As a result, the global pandemic was not only a serious public health emergency, but at the same time it also became a political, economic and social emergency (Williamson et al, 2020). According to Sertkaya et al. (2021), Turkey is one of the countries which has been affected quite dramatically by the pandemic, especially in terms of its economy. They further state that the Turkish economy was not strong enough to handle the economic burden of the pandemic and as a result double digit unemployment levels were reached, deterioration in the financial balance together with high inflation rates were also observed (Sertkaya et al., 2021). The annual

inflation rate in terms of consumer price index since the Covid-19 global pandemic has been officially noticed is given in Figure 2 below.

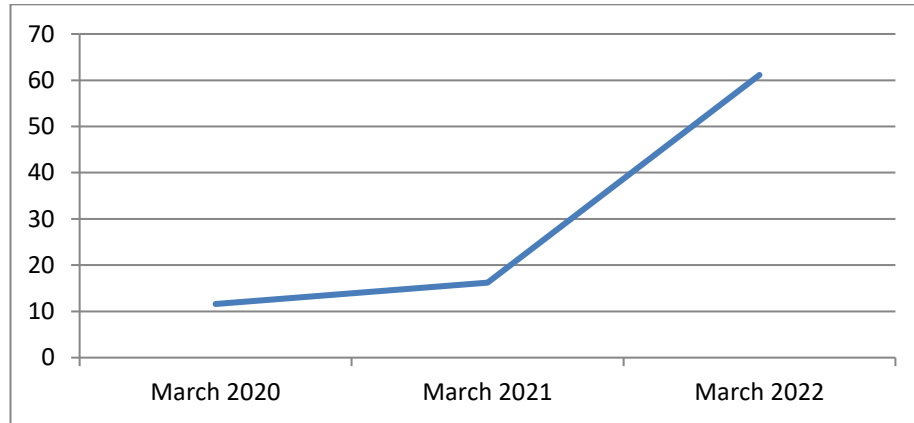


Figure 2. *The Annual Inflation Rate in terms of Consumer Price Index in Turkey (TUIK, 2022)*

Figure 2 illustrates that the effects of the Covid-19 global pandemic on the Turkish economy has appeared to be quite severe. When taking into consideration the refugee crisis, Abbasi-Shavazi (2021) state that during the Covid-19 pandemic, unlike other countries, refugee hosting countries have the extra challenge and responsibility to protect and look after the refugee populations residing in their borders. However, this is not an easy task. The effects of the economic recession are likely to create extra difficulties for refugees since most work in low-skill and low-paid jobs which are temporary in nature (Abbasi-Shavazi, 2021). Such job conditions and family budget potentially create the possibility of commuting to work via public transportation which creates a higher risk of being infected from the virus (Abbasi-Shavazi, 2021). In the study of Dempster et al (2020), which was conducted in eight hosting countries, it was found that refugees were 60% more likely than host populations to work in sectors such as construction, food services and manufacturing (cited in Abbasi-Shavazi, 2021). However, with the closure of a majority of the companies and job facilities, it became inevitable for refugee populations to experience economic depression. Apart from experiencing such hardships, according to Goldstein and Peters (2014), at times when societies are experiencing recession and unemployment, people may be prone to think that refugee populations are also

another cause for the economic crisis since the government provides job opportunities and payments for them. This ideology can create xenophobia and discriminatory discourse against refugees (cited in Abbasi-Shavazi, 2021).

Apart from the economic drawbacks of the Covid-19 pandemic on the refugee population, starting with the closure of educational institutions to reduce physical contact, Covid-19 has also reshaped many aspects of teaching and learning (Wang et al, 2020). Even though school closures and education interruptions had previously been experienced due to different circumstances and reasons, it was the first time that educators, students and parents experienced school closures more acutely and affectively at the global level (Williamson et al, 2020). Since no institution was anticipating such a global catastrophe, educational institutions ranging from primary education to higher education had to act fast to ensure the continuation of education; hence, online education was put into practice by all educational institutions (Bozkurt et al, 2020). From a critical standpoint, this new online learning environment also brought forth the reality of social inequalities among students. While the impacts of COVID-19 on education have not yet been comprehensively observed, the issues dealing with equity are already quite clear (Mupenzi et al., 2020). According to Wilson and Mude (2020), the decision to close schools exposed significant vulnerabilities in the education system (particularly in the public school system), with equity cohorts particularly disadvantaged (cited in Mupenzi et al., 2020, p. 1337). Together with this realization, it was also noticed that student populations who were aimed to be integrated to the school or social community such as migrant students or refugee students also faced a high level of difficulty in the adaptation and integration process (Gornik et al, 2020). As a result, another major complication facing refugees was sustaining access to their basic right of education. According to Abbasi-Shavazi (2021), after the launch of online education systems a majority of the refugee families could not benefit from the online education period, mainly due to the lack of access to smartphones, the inability of parents to set up the necessary systems, and inadequate internet access. Likewise, in their study conducted in Australia, Mudwari et al (2021) also suggest that lower proficiency in the English language, lack of support structures at home, poor living conditions and potentially

acculturative stress in the host society contribute to lower achievement among refugee students and the removal of services and supports that address these identified impacts (such as language support) is likely to exacerbate their ability to engage effectively with schoolwork (p. 72).

In terms of higher education Mupenzi et al. (2020) explain that arguments such as school enclosure causing equity problems are also relevant, however, the impacts of equity on students are perhaps less visible because of assumptions about students' independence and pre-existing expectations about using resources such as virtual learning environments and digital tools (p.1337). In their study, Mupenzi et al. (2020) state that Culturally and Linguistically Diverse Migrant and/or Refugee students in higher education have a higher chance of encountering employment loss which leads to aggravated socioeconomic dynamics for such students which can lead to further challenges in their lives. These students have no alternatives but to achieve both working with studying at the same time in order to survive and take care of their families, hence, in such myriad of difficulties it is inevitable for these students to focus on their studies (Mupenzi et al., 2020). Another major issue that the Covid-19 pandemic and remote learning has caused in the lives of and Linguistically Diverse Migrant and/or Refugee students in higher education have been social distancing since the literature that tells us that these students prefer face-to-face, on-campus services to support them with their learning (Mupenzi et al., 2020).

CHAPTER 3

METHODOLOGY

Within the scope of this chapter, the methodology of the study is given in depth. First, the research design of the study is outlined. After, the research setting, participants, data collection, pilot studies, data analysis, researcher reflexivity, and trustworthiness are set out.

3.1. Research Design

Following an interpretive research approach, this qualitative study investigates multiple cases thoroughly to understand the phenomenon through a rich repertoire of data. As Symin and Cassell (2012) state, a high amount of diversity can be observed in the different methods present to the researcher aiming to understand the organizational entity qualitatively, however, any process of methodological engagement inevitably articulates, and is constituted by an attachment to particular philosophical or theoretical commitments that have implications for research design (p.15). In line with this theoretical orientation, according to Merriam (2009) it is essential to philosophically position qualitative research since such a positioning reflects what one believes about the nature of reality (ontology) and the nature of knowledge (epistemology). An interpretive approach in research supports the idea that individuals create subjective meanings through their own historical and social experiences and it is through these subjective meanings that they comprehend the world which they are a part of (Denzin & Lincoln, 2011). The goal of research which adopts an interpretive approach relies as much as possible on the participants own interpretations and views of incidents and conceptualizations (Creswell, 2013). As a result, the goal of the researchers is to understand and interpret the meanings others have constructed about their world (Creswell, 2013). It is believed that adopting an

interpretive approach will help better understand the reflexive acts of individuals and their conceptualizations based on their positionings of their self and the other. Creswell (2007) explains interpretivism as follows:

In this worldview, individuals seek understanding of the world in which they live and work. They develop subjective meanings of their experiences. These meanings are varied and multiple, leading the researcher to look for the complexity of views. Often these subjective meanings are negotiated socially and historically. In other words, they are not simply imprinted on individuals but are formed through interaction with others (hence social constructivism) and through historical and cultural norms that operate in individuals' lives. (pp. 20 – 21)

As Creswell (2013) states, case studies explore real-life, contemporary bounded systems over a certain period of time through in-depth data collection processes. Yin (2009) also defines case studies as investigation of cases within real-life contexts or settings. What is important in case studies is to provide a thick description of the cases in order to enable the readers of the study to visualize the cases and thoroughly understand the contexts to better critically evaluate the research (Merriam, 2009). Merriam (2009) defines case studies as an intensive, elaborate and holistic description and analysis of a single social unit or phenomenon. Creswell et al (2007) express the main function of case studies in a very comprehensive way.

Case study research is a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time through detailed, in-depth data collection involving multiple sources of information (e.g., observations, interviews, audiovisual material, and documents and reports) and reports a case description and case-based themes. (p. 245).

As Creswell et al (2007) has also expressed in their comprehensive explanation, case studies can either investigate a single bounded system which can comprise of a single entity, a specific phenomenon, a social unity etc. it can also investigate multiple cases and provide rich descriptions and rich explorations for each case to gain a better understanding of the issues being studied. Yin (2009) suggests that multiple case studies show different perspectives of a given issue, this way the inquirer investigates multiple cases to gain a deeper understanding of the phenomenon. Stake (1995) calls this phenomenon being studied as “quintain” in which he expresses the

term as “something that we want to understand more thoroughly, and we choose to study it

through its cases, by means of a multiple case study” (Stake, 2013, p. 6). Stake (1995) makes a comprehensive explanation of multiple case studies.

Each case to be studied has its own problems and relationships. The cases have their stories to tell, and some of them are included in the multiple case report, but the official interest is in the collection of these cases or in the phenomenon exhibited in those cases. We seek to understand better how this whole operates in different situations (p.6).

As for the present multiple case study, each case represents a group with common backgrounds, such as being an EFL instructor and having refugee students for Case 1; and being a Syrian refugee EFL student for Case 2. The “quintain” which the study explores is understanding their constructed conceptualizations of their “Self” and “the Other” in the time of a pandemic. In order to gain an in-depth and complex understanding on different levels of representations of the “quintain” a multiple case study was adopted. Each case reveals different realities of the quintain which enables it to evolve and become deeper and richer in its own constructed ontology. As a result, this unravelment of multiple realities and constructions feeds the in-depth nature of case studies.

Stake (1995) makes a distinction between instrumental case studies and intrinsic case studies. He elaborates the distinction between the two as: “when the purpose of case study is to go beyond the case, we call it “instrumental” case study. When the main and enduring interest is in the case itself, we call it “intrinsic” case study (Stake, 2013, p. 8). He further states that in multiple case studies since the aim is to understand the quintain, the interest in the selected cases will specifically be instrumental in its nature (Stake, 2013). In line with his explanations this multiple case study is also instrumental in its nature since its major aim is to understand and investigate the quintain. In order to select cases for an instrumental study, Stake (1995) suggests taking into consideration three basic criteria for multiple case studies which are;

- “Is the case relevant to the quintain?”
 - Do the cases provide diversity across contexts?
 - Do the cases provide good opportunities to learn about complexity and contexts?”
- (Stake, 1995 p.23).

Such considerations depict a whole picture of the nature of case studies when regarding the diverse representative nature of this inquiry; meaning that it entails a representative nature of the selected cases in accordance with the quintain or the major aim being studied but at the same time it seeks diversity in this representative nature of selecting cases since a basic epistemology of case studies can be expressed as diversity leading to richness and this richness adds more to the broad understanding of the quintain.

Research Questions:

In line with the aims of the present study, the following research questions were developed.

1. How do the EFL teachers conceptualize their roles as language teachers in the lives of refugee students and how do they conceptualize their refugee students as EFL learners?
2. How do the EFL teachers’ conceptualizations of their professional self and of refugee students influence their teaching?
3. How do the refugee students conceptualize themselves as refugees and how do they conceptualize their EFL teachers?
4. What are the challenges the refugee students face regarding these conceptualizations in the EFL context during the global pandemic and how do they handle these complexities?

3.2. Research Setting

Since the Syrian Conflict outbreak in March 2011, millions of Syrian refugees have escaped from their country to seek asylum (Balkan & Tumen, 2016). Turkey has been noted to host the highest number of refugees worldwide with a total number of 4 million including 3.6 million of which are Syrian nationals (UNHCR Turkey, 2020). The national legislation of the Turkish government supports the right of education for all children, including refugee children, in addition, public schools are free of charge and all refugee children have the right to become students of these schools (UNHCR Turkey, 2020). As a result, an inclusion strategy is adopted by the Turkish government in relation to refugee students' educational rights.

When considering Turkey's position in respect to its English language status, it can be stated that it is an expanding circle country (Kachru, 1992) in which English does not have an official status and is taught as a foreign language rather than a native language or a second language. In terms of English Language Teaching in Higher Education in Turkey, the Council of Higher Education (2016) state that departments whose language medium of instruction is either partially English (30% of the departmental courses are in English) or completely English have one-year preparatory programs conducted in the School of Foreign Languages in universities. It is further stated in the regulations that the English preparatory programs are compulsory to students whose departments' adopt an English language medium of instruction for all departmental courses and a voluntary-based preparatory program for students whose departments adopt a partial English Language medium of instruction (HEC, 2016). Students who are expected to attend the compulsory education program can attend the proficiency exams of universities which are conducted at the beginning of the year (HEC, 2016). Through this examination, students can directly start from their departments if they are regarded to meet the English Language proficiency standards of universities. Universities that only use Turkish as their medium of instruction do not open compulsory preparatory programs, however, they can open voluntary-based preparatory programs if seen as necessary (HEC, 2016).

The university in which this study is conducted in adopts both a 100% English approach and a 30% English approach in different departments, hence, the School of Foreign Languages in this specific university applies both compulsory and voluntary preparatory programs. In order for the compulsory preparatory education students to continue in their own departments, they need to graduate from the preparatory program in maximum 2 years and reach the necessary language proficiency level. If these students do meet the standards successfully within this two year time, they 'are dismissed from the university. On the other hand, students who participate in the voluntary-based preparatory program have one year to participate in the English Language education courses. If they are not successful by the end of this year, they still have the right to pass on to their departments without any certifications. The refugee EFL students in the study were all participating in the compulsory program, as a result, in order to successfully graduate from the program, they firstly need to participate at a minimum level of 85% of the total course hours. If they do not participate to the courses at this level, they are regarded as unsuccessful even if their examination scores are satisfactory. In terms of their year-end marks, students in the compulsory education should receive a minimum score of 60 which is calculated through the quizzes, the achievement exams and participation scores. However, this minimum level of success differs for students of the ELT department.

Due to the Covid-19 global pandemic which struck the World in December 2019 and was declared as a global pandemic by the World Health Organization in March 2020 (WHO, 2020), as governmental legislative regulation educational institutions had to adopt online education to maintain and sustain education and to avoid the national and worldwide spread of the virus. As a result, higher education institutions suspended face-to-face teaching and adopted online education in which all students had to participate in online sessions with their own classrooms. During online education, participation was not obligatory in the institution in which this study is conducted. Technological support for those students who lack such equipment for online education was not provided. Since an inclusion strategy is adopted, nothing extra was provided for the refugee students. However, after three academic semesters of online education which was conducted both synchronously and asynchronously,

the Institution of Higher Education decided to readopt a face-to-face mode of teaching at the beginning of the 2021-2022 academic year due to the rising number of vaccinations.

During the first academic year of face-to-face teaching, which was also the period during which the data collection process of the study was conducted, students in the school of foreign languages in which the study was conducted, received 20 hours of English Language instruction on a weekly basis. In the previous years, the total lesson hour for each week was 26. The reason for decreasing lesson hours from 26 to 20 was due to the Global Pandemic. The Administration aimed to decrease the risk of being in over-crowded classes as much as possible by decreasing the lesson hours. As a result, skill-based lesson (such as Reading, Writing, Listening and Speaking courses) were removed from the syllabus and an integrated lesson which included all skills and grammar teaching was included (Main Course). In terms of writing lessons, teachers gave extra materials for students to do at home. The sitting arrangements, in each class was settled in a way which aimed to avoid close contact. So, the seats were widely spaced. Both students and teachers were also required to wear masks throughout the lessons.

3.3. Participants

According to Dörnyei (2007), the main aim of qualitative inquiry in terms of participant selection is based on providing rich and varied insights into a certain phenomenon under study rather than being concerned with representativeness. In line with this aim, the researcher of the study employed purposeful sampling with the aim of choosing participants who are thought to be information rich and who are thought to provide rich insight into the issue (Patton, 1990). With the aim of gaining an in-depth understanding, six participants (three for each case) were selected. All of the participants were either working or studying in the same institution. The reason for selecting three participants for each case was due to getting an in-depth understanding of each case in a limited time scale. Since the study involves intense socio-cognitive understandings and interpretations, a higher number of participants

were avoided in terms of quality concerns. As Stake (1995) also mentions, even for multiple case studies, the number of the participants should not be the highest priority, however the variety to gain diverse insights is of more importance. In order to select the participant individuals, the researcher followed criterion sampling, which is a purposeful sampling strategy in which the researcher identifies some pre-determined criterion to meet the aims of the study (Creswell, 2013). Since this is a multiple case study, the criterion for different cases were as follows:

Case 1. EFL instructors:

- a. Having graduated from an English Language Teaching (ELT) department
- b. Having minimum three years of teaching experience in EFL
- c. Teaching in a state university in the present city
- d. Teaching a class including refugee students
- e. Being voluntary to participate in the study

Case 2. Refugee students:

- a. Having come to Turkey from Syria as a refugee
- b. Having come to Turkey after 2011 (after the beginning of the Syrian Civil War)
- c. Being a registered student at a state university in the present city
- d. Being a student at the preparatory program in a state university in Turkey
- e. Being voluntary to participate in the study

As Calderhead (1981) also mentions, a difference can be observed when comparing how expert and novice teachers perceive and interpret classroom events. As a result, the “three years of minimum experience” criterion for the voluntary EFL instructors was due to the aim of minimizing the variation of the content of the data which is likely to be caused by the difference between newly qualified and experienced teachers. As Watkins (2003) states, three years can be viewed as a criterion to delineate novice teachers. Similarly, apart from the minimum three-year teaching experience criterion, the reason for why a state university was chosen was based on the fact that there are no private universities in the city in which the study was conducted. The reason for selecting the specific city in Turkey is due to the reason

that it is the fifth city in Turkey which hosts the highest number of refugees which consists of 257.449 (Refugee Association, 2022). The reason for this high rate is because it contains temporary refugee centres (Refugee Association, 2022). In total, five cities in Turkey have temporary refugee centres and the city in which the present study is conducted in is one of them (Refugee Association, 2022). Finally, selecting Syrian refugee students in the study was another criterion which is due to the fact that Turkey hosts 3.6 million Syrian nationals as refugees (UNHCR Turkey, 2020) which comprises nearly 90% of the refugee population in total.

Table 3. Profile of the EFL Teachers

Participant	Gender	Years of Teaching Experience	Working Experience	Degrees of Education Obtained
T1	Female	21 years	- state school (middle school) - higher education	-BA degree in ELT -MA degree in ELT -Ph.D. degree in ELT
T2	Female	16 years	-State school (primary education) -Higher education	-BA degree in ELT -MA degree in ELT -Non-Thesis MA in ELT (Fulbright) -Ph.D. degree in ELT
T3	Female	25 years	-State school (primary education) -Higher education	-BA degree in ELT

In order to provide a more detailed profile for Case 1, the following information is provided below based on their own accounts.

T1's interest towards English started at the age of 10 and continued ever since. After having been accepted to an Anatolian High School, this interest of the language reached a higher level of competence. She has stated in the interviews that her high school had a major effect on her career choice. After having graduated from the English Language Teaching department in the year 2000, T1 directly started her MA studies in the same field and upon her graduation in the year 2003, she started her Ph.D. degree without taking a break. She completed her Ph.D. degree in 2006.

During her MA and Ph.D. studies, T1 was working at a state school in Turkey as an English Teacher for middle school students. Her post graduate studies evolved her professional and emotional selves by making her wanting to become a better person than who she was. She realized the importance of being aware of the different worlds and realities around her which led her to pursue a new dream of becoming a part of "the new generation". This new motivation was a major trigger for her to start a new teaching career at higher education. As a result, after working at a state school for 6 years, T1 applied to become an EFL instructor at the School of Foreign Languages at a state university in Turkey. Since the year 2007, she has been continuing to work as an EFL instructor in the same context by teaching English to young adults.

During the years of her experiences as being an EFL instructor in higher education, she had the chance to analyze the challenges and the positive sides of the profession. The biggest challenge for her was to see that this age group of students (17-19) wanted to be perceived as adults but behaved quite conversely. Apart from student behavior she was shocked, and still is shocked, to see that a majority of the student hadn't shown any effort to improve their English Language skills until their current age. She finds it quite challenging to see that students expect to learn English in a year with only the course books and the lesson hours provided. She states that she tries her best to explain to the students that language learning is more than that. She puts emphasis on the role of English as a social entity and that student need to use and be exposed to it as much as they can. As a result, T1 tries to integrate various materials apart from the course books as much as she can in order to foster this idea.

Apart from certain challenges, T1 is a very optimistic about her profession and feels very fulfilled when she sees the spark in her students' eyes. However, during the Covid-19 pandemic, T1 has stated that she experienced great difficulty. Adapting to online teaching in technical terms was not a problem for her. The biggest challenge was to teach through a screen with no interaction to students she has never seen before. T1 is also a mother, so her identity as a mother and as a teacher was quite blurred during the online education period which was very challenging for her. All in all, regardless of the masks everyone as to wear the new academic semester, T1 feels happy to be back at school.

T2 has had an interest towards English since very small ages. Similar to T1, after having been accepted to an Anatolian High School, she started learning English in a more academic level at the age of 12 (at those times Anatolian High Schools also included middle schools). English was never an obligatory option for her, she always had great enthusiasm for the language which led her to pursue her career in the field of English language teaching. She was a very hardworking student who knew her responsibilities during her middle school and high school years. Even though she was hard-working, she always saw herself as a social student at the same time.

After graduating from high school, she became a student of the English Language Teaching department in a state university in Turkey in the year 2001. After her graduation, she entered the Public Personnel Selection Examination (KPSS) in 2005 and was appointed as an English Language teacher at a small primary school. In the meantime, she started her MA degree at a state university in Turkey in 2006. In 2007, she applied to the Fullbright programme to gain experience abroad and to broaden her perspective. She started teaching Turkish at a college in America for two years. She returned back to Turkey in 2008 and she completed her MA degree in 2009. After having returned from America and having completed her MA degree, T2 realised that she wanted to continue her career in higher education. After showing so much effort in her career, she thought that she had to nourish it further in a more satisfying working environment.

Apart from the professional aspect, T2 was also always passionate about the “campus life”. She wanted to be part of it once again. As a result, she started working in the School of Foreign Languages in a state university in Turkey in 2010. During the same year, she was also accepted to the Ph.D. program in the same university and she graduated from the program in 2017. She views her post-graduate studies as enlightening and empowering which fostered her self-satisfaction and fulfilment. Since 2010, she still continues in the same institution as an EFL instructor.

In her current profession and institution, one of the things that T2 finds challenging is dealing with the age group of the students (17-19). In smaller age-groups, T2 sees in-class disruptive behaviour as foreseeable. However, in higher education different egos come into play and it becomes extremely critical to handle such situations. Apart from the challenges related to the students, another major challenge for T2 is to adapt to the macro setting of the institution, which is applying to the standards. As a rather humanist person, T2 sometimes wants to stretch the boundaries of the standards such as when latecomers want to enter the class or when she wants to add extra materials to her lessons apart from the course books. However, she states that standards must be applied but she tries her best to especially use extra authentic materials in her lessons such as podcasts and videos to enable the students to see the language not as an instrument to succeed the exams and graduate from the School of Foreign Languages, but as a social entity which they need to use and make it become a part of their lives.

As for the Covid-19 pandemic, T2 was in her final stages of her pregnancy to her second child. After her birth, she was all alone with only her husband and her younger daughter due to the lockdown and couldn't receive any help neither from her mother or a caretaker. When her maternity-leave was officially over she started her online courses but had great difficulty especially in terms of maintaining the peace of the household and continuing her online lessons. Similar to T1, T2 is also very happy to be back in her office and teaching her students in a face-to-face environment.

T3 has been an English Language teacher for 25 years. Her interest towards the language started at very early ages since her father was an English teacher and since English was spoken in their house on a daily basis. Due to her father's career, T3 grew up with the notion of living with a foreign language and sustained the importance of learning and improving a foreign language. Another motivation to learn English for her was travelling to America and living there for 2 years during her childhood. Even though she was a child, she views those times as a major element in her motivation towards English. As a result, she decided to be an English teacher by becoming a student in the English language teaching department. At one point in her life, she thought of becoming a lawyer but later realised that people charging money for things you do for them even if you don't approve was not something she could do as a living. Teaching seemed much more influential and inspiring.

After graduating from a state university in Turkey in 1996, T3 started working in a government school as an English Language teacher and she taught English to primary level students. After teaching in a government school for three years, she decided to continue working in higher education due to the difficult conditions she faced in her school. The school's and the students' attitude towards English was not satisfying for her and she thought that her English proficiency level could also decrease in such an environment. As a result, she decided to apply to the School of Foreign Languages at a state university in Turkey in the year 2000. Even though T3 did not pursue an academic career by starting her post-graduate studies, she experienced many in-service trainings in her institution.

As a teacher of English, she tries her best to motivate her students throughout their one year of language education in the School of Foreign Languages, because she is aware of the fact that it is very difficult for students to maintain that motivation throughout the year. She tries to achieve this by incorporating games and communicative activities into her lesson. She believes that even though her students are young adults, they experience great pleasure and enthusiasm in such language learning tasks. Another challenge for her is the conditions of the system. She is aware

that it's very difficult for the students to "use" the language in their daily lives and make it become part of their lives because when they step out of the class, the whole learning and using the language process is delayed until the next lesson the other day. She wants the administration to give more importance to social clubs in which student can come together after their courses finish and continue to use the language.

As for the Covid-19 pandemic, T3 also states that it was a very difficult period for her especially professionally because she is fonder of a social-emotional learning environment which she couldn't experience in an online-learning process. As a result, T3 is also very happy to be back at school.

Table 4. Profile of the EFL Refugee Students

Participant	Gender	Age	Year of Stay in Turkey	Department
S1	Female	22	8	English Language Teaching
S2	Female	22	8	English Language Teaching
S3	Male	22	8	Mechanical Engineering

A more detailed profile of the participants in Case 2 will be given based on their accounts.

S1 is 22 years old. She lives with her family. She has three sisters and a little brother. She is a student at the Foreign Languages in a state university in Turkey. Her department is English Language Teaching. In the future she wants to be an academic in her own field with a Ph.D. degree. Currently she knows three languages. These languages are Arabic, Turkish, and English, which is still at progress. S1 states that she aims to learn another foreign language which she wishes it to be either French or German. She also wants to get a major in psychology because she is very interested in the field.

S1 is from Syria. She doesn't exactly remember but she assumes that it has been eight years since they came to Turkey. Her family tried to withstand the conditions of the country, but they were able to put up with the circumstances for only one year since the war in the country had reached an unbearable level.

When she first came to Turkey at the age of 14, she had certain problems with the language. She started working in a factory during which she also started to learn Turkish. After two years of working in a factory she decided to start school. S1 is very grateful for her family since in Syria, she states that it is generally forbidden for girls to go to school or work. Her family was always supportive with her and her siblings in encouraging them to go to school. One of her older sisters is in her third year in the Biology department and her other older sister is in the department of computer programming. Her twin sister is currently working in a factory in Gaziantep and her smaller brother is also working in a factory in Gaziantep regardless of their parents' support to enable their children to go to school.

S1 really likes the city which she goes to university. She thinks that the climate reminds her of her hometown in Syria. The city center and the university also remind her of the city center and the universities in her hometown. As for her own school, S1 really likes her class friends. She thinks they are all very considerate in helping her study English and to sort out certain problems. Since school starts, she has gained both Turkish friends and Syrian friends.

S1 is a very hardworking student. She thinks that she is quite good at reading, writing and listening in English, however, she wishes that she had more time to speak the language. She is a very enthusiastic language learner and always seeks help from her teachers to speak English outside of the language classrooms. For her future, apart from being a successful academic in the field of language teaching, S1 wants to have a simple life of her own. She wants to visit Europe, but she doesn't have any dreams of living there. She wants to live work in a place where she could be happy and safe.

S2 is also 22 years old. They first came to Turkey in the year 2013. She is the oldest of the three children in her family. Her younger brothers are 21 and 15 years old. While one of her brothers is working at a butcher, her other younger brother is working at a furniture store. S2 is the only child in the family who is continuing her education. Her father was a great support for her in deciding to continue her education. When they first arrived to Turkey, they started living in a small seaside district of the big city where she studies. Language was a great barrier for them at the initial stages. Her parents still cannot speak Turkish since they could not attend any Turkish Language teaching centres. Their economic condition was also extremely bad since her family had very limited savings. As a result, her brothers started working in a factory when they first arrived at a very early age.

S2 wanted to work and earn money for her family but her father did not want her to work since some bad things had happened to her female cousins who were working at those times. Eventually, S2 decided to go to school. She applied to a Turkish school. The school management wanted her to start from first grade rather than continuing her education with her peers. S2 did not want this so she changed her mind in going to school. In 2019, she decided to go to a Syrian school in the city where she studies. She continued her education there from grade nine to grade twelve and received a high school diploma.

S2 had always wanted to go to university. One of the biggest reasons for this motivation was due to her grandfather who was an archaeology professor at a university in their hometown. He was a rather enthusiastic academic who also had working experiences at Oxford University and Tokyo University. S2's family gave great importance for an academic career but after the war it became very difficult for them to pursue such dreams. After graduating from high school, S2 applied for the Examination of Foreign Students (YÖS) and got the right to enter the department of medical documentation. Her father did not want her to start this department so he made her study for another year to try again. In her second attempt, she managed to become a student of the English Language Teaching Department at a state university in Turkey. During her one extra year in studying for YÖS, S2 had also attended

“TÖMER” which is a Turkish Language Teaching center. As a result, before she started university, she also managed to receive a C1 level Turkish Language proficiency certificate.

Currently, S2 loves her school, her teachers and her friends. Her teachers are very caring and helpful. This surprised her a lot since she didn't expect such behaviors. As for her friends, S2 hadn't had any Turkish friends before university. The only Turkish friend she had was her neighbor who was an old lady. The Turkish boys in her neighborhood used to tell bad things to them and beat her younger brothers. Therefore, in general, she preferred to stay at home. After a certain adaptation process S2 and her family started to manage their family economy, however, during the pandemic her brother had lost their jobs and all the hardship started all over again for their family. As for the online education process, S2 was only able to follow her lessons from her phone since she did not have a laptop, nevertheless she did not give up. All in all, S2 loves her department and wants to become an academic just like her grandfather.

S3 is 22 years old. He has seven brothers and he is the second eldest child in the family. He is a student at the mechanical engineering department at a state university in Turkey. However, currently he is studying at the School of Foreign Languages in order to improve his English before starting his departmental courses. S3 lives with his brothers and his mother in the city where she goes to university. His father works in a different city at a textile factory. All of his brothers, including himself, are continuing their education. His elder brother is currently studying at the faculty of theology. His younger brothers are either students of primary or secondary education. S3's parents are very supportive in terms of enabling the children in the family to go to school. He says that if someone in the family implies that he does not want to go to school, his parents will punish him.

S3's father decided to come to Turkey thanks to his brother who has been living in Turkey for very long years. When the conflict started to happen in the country, his father directly decided to come to Turkey next to his brother. S3 does not have much

memories of the war since they did not spend much time during that period, however, he does remember that there was no electricity at a certain time and that they could not buy any bread so they had to walk for miles with his elder brother to buy bread for the family.

Once they came to Turkey, S3 did not socialize much for a year but then he started to go to a Turkish language course. He did not work since his father wanted all the children to go to school. After a year at the language school S3 continued to develop his Turkish language skills in a natural environment through socializing. Currently, his Turkish proficiency is very good. He states that he cannot exactly remember how he learned the language, it just happened quite naturally for him. As a result, unlike the other participants in the study, language was not much of a problem during his adaptation process in Turkey. Apart from the language, even though he had some bad incidents, generally people in his new environment were very helpful during his adaptation process.

S3 is also a very hardworking student. He aims on improving his English language proficiency level and later he also wants to learn another foreign language because he is aware that in order to be successful in his future career, language is very important. Apart from improving his language skills, S3 is also determined to be very successful in his own department after graduating from the School of Foreign Languages. He wishes to be a very successful mechanical engineer in the future.

3.4. Data Collection Instruments

In order to successfully understand the quintain of a case study (Stake, 1995), reaching multiple realities and multiple epistemologies is essential. In order to reach these multiplicities, it is essential for researchers to use various tools which can compensate one another or which can foster each other in terms of reliability and credibility purposes. Similarly, Creswell (2007) suggests that case studies contain a wide range of data collection tools which promotes and helps the researcher achieve and in-depth understanding of the case being studied. Yin (2003) categorized the

basic data collection tools for case studies which are documents, archival records, interviews, direct observation, participant observation, and physical artefacts.

The present research study utilized a variety of data collection instruments to examine the issues EFL teachers’ and refugee students’ conceptualizations together with the challenges and the implications they create in the time of a global pandemic. In order to achieve this goal triangulation method was adopted which refers to the use of multiple sources in qualitative research to get an in-depth understanding of the phenomenon under study (Patton, 1999). Similarly, Cohen et al (2000) define triangulation as “using the same method on different occasions or different methods on the same object of study” (p.113) which also reflects the importance of variety in the notion of appreciating multiple realities in social sciences. These multiple sources of data collection instruments included semi-structured interviews, classroom observations and reflexive journals. The foci of these data collection instruments are given in Table 5.

Table 5. The foci of the data collection instruments

Data Collection Instruments	Research Question (RQ) Numbers	The Major Focus of the Instruments
Interview I for both Cases		gaining background information of EFL teachers and refugee students.
Interview II for Case 1	RQ1	gaining detailed information based on EFL teachers’ conceptualizations of their roles as language teachers in the lives of refugee students together with their conceptualizations of their refugee students.
Interview II for Case 2	RQ3	gaining detailed information based on refugee students’ conceptualizations of their roles as refugees and as English language learners together with understanding their constructed conceptualizations of their EFL teachers.

Table 5 (cont'd). The foci of the data collection instruments

Interview III for Case 2	RQ4	understanding the challenges the refugee students face and how they handle the complexities EFL context in respect to the issues regarding the preliminary findings of the conceptualizations.
Classroom Observation for Case 1	RQ2	observing the teachers' classroom practice with refugee students through focusing on the analysed data obtained from the interviews
Stimulated Recall Interviews for Case 1	RQ2	teacher's narrations based on their practice with refugee students
Reflexive Journals for both Cases	RQ1, RQ4	-gaining detailed information based on EFL teachers' conceptualizations of their roles as language teachers in the lives of refugee students together with their conceptualizations of their refugee students. - gaining detailed information based on refugee students' conceptualizations of their roles as refugees and as English language learners together with understanding their constructed conceptualizations of their EFL teachers.)
Member-Checking Interview for both Cases	RQ1, RQ2, RQ3, RQ4,	member-checking the analysed data for confidentiality purposes

3.4.1. Semi-Structured Interviews

As Creswell and Báez (2020) have emphasized, interviewing is one of the most popular alternatives of collecting data in qualitative research which includes asking open-ended questions to participants. One of the main advantages of interviewing for

qualitative researchers is its potential content of allowing interviewees to express personal perspectives to interviewers (Creswell and Báez, 2020). Similarly, in line with the methodological and epistemological aims of qualitative research, interviews can be designed to obtain data which are thick and rich in its nature and which provide in-depth information based on participants’ experiences and viewpoints (Creswell, 2007). In terms of triangulation purposes, interviews are combined with other forms of data collection forms in order to provide the researcher with a well-rounded collection of information for analyses (Turner, 2010). The advantages and the limitations of conducting interviews are presented in Table 6.

Table 6. The Advantages and the Limitations of Conducting Interviews (Creswell and Báez, 2020)

Advantages of interviews	Limitations of interviews
<ul style="list-style-type: none"> • Useful when participants cannot be directly observed • Participants can provide historical information • Allows researcher control over the line of questioning • Allows questioning over a long period of time • Encourages open exchanges • Cost and time efficiency 	<ul style="list-style-type: none"> • Provides indirect information filtered through the views of interviewees • Provides information in a designed place rather than a natural setting • Researchers’ presence may bias responses • Not all people are equally articulate and perceptive • Privacy may be an issue for online contact

In semi-structured interviews, which are a verbal interchange, the interviewer aims to elicit information from the interviewee through asking questions (Longhurst, 2003). Several guiding questions, elaborated on a central issue, are prepared by the researcher and the interviewee is encouraged to answer these questions through an exploratory manner (Dörnyei, 2007). Although a pre-determined list of questions is formed by the researcher in semi-structured interviews, this process actually

proceeds in a conversational manner which gives an opportunity for the participants to further elaborate an issue they believe is crucial (Longhurst, 2003).

During the data collection process, the researcher conducted four semi-structured interviews. In the first interview (see Appendix B), which was adapted from Warriner's (2003) dissertation study, the researcher aimed to gain background information about the participants at the beginning of the semester. The main focus of the interview for Case 1 (EFL instructors) was on their personal histories about becoming English language teachers; and for Case 2 (refugee students) the main focus of the first interview was based on their personal histories of displacement and their English language learning experiences before becoming refugees. The first interview for Case 2 was translated into Turkish and member-checking with a colleague was also done to double check the translations. Interview II for Case 1 (see Appendix C), which was adapted from Heineken's (2019) dissertation study, aimed to explore the first research question of which focused on gaining detailed information about EFL teachers' conceptualizations of their roles as language teachers in the lives of refugee students together with understanding their conceptualizations of refugee students.

In the time of this study, online education was adopted by the Institute of Higher Education of Turkey due to the global pandemic. However, during the time of the data collection process, face-to-face education was decided to be started. As a result, the questions of the interview both aimed to elaborate on ideologies based on "the Self" and "the Other" in an online education period through a retrospective way together with understanding these conceptualizations during a face-to-face period in an introspective way. Interview II for Case 2 (see Appendix D), which was adapted from Aziz's (2016) dissertation study, was utilized to answer the third research question, focused on gaining detailed information based on refugee students' conceptualizations of their roles as English language learners in an EFL context together with understanding how they conceptualize their EFL instructors. Similarly, through these conceptualizations, it was also aimed to gain insight based on ideologies of the self and the other. The second interview for Case 2 was translated

into Turkish and member-checking with a colleague was also done to double check the translations. As for Interview III for Case 2 (see Appendix E), which aimed to shed light on the fourth research question, focalized on the challenges the refugee students face both in an online education and face-to-face EFL context in respect to the issues regarding the preliminary findings of the conceptualizations. Interview III for Case 2 was adapted accordingly for each participant after analysing the previous interviews, since the themes were necessary to further elaborate on the challenges and their handling strategies regarding the conceptualizations that the participants experienced. The third interview for Case 2 was translated into Turkish and member-checking with a colleague was also done to double check the translations.

Special care was given to the creation and adaptation of the interview questions for the refugee students in order to prevent traumatizing them. Ricchiardi (2018) suggests interviewers to not start with difficult questions when interviewing people which traumatic backgrounds. Instead of diving into deep issues at the initial steps, Ricchiardi (2018) suggests to ask questions about themselves and their lives in general. Turati (2021) has also suggested certain tips for interviewing victims of tragedy. She initially focuses on ensuring the participants to be sure that their information will be confidential and that they can stop whenever they want. She further stresses that it is very important for the participants to trust you, so researcher must clarify their professional identity and their research aim. The interview setting is another important aspect to consider prior to conducting the interview since the participants need to feel safe to open up and speak. Turati (2021) also states that it is very important for the participants to know that they don't have to answer all of the questions and that they are free to refuse whichever question that makes them feel uncomfortable. She further indicates that maintaining visual contact and being an attentive listener throughout the process is crucial to sustain the trust between the interviewer and the interviewee. Apart from emphasizing similar points of interviewing traumatized individuals, Nobel (2018) focuses on resisting the feeling to say "I understand you" or "I know how you feel" during the interview, since it is not quite possible to understand such people and it also creates a feeling of insincerity. She further emphasizes that interviewers should avoid questions beginning with

“why” since it might imply that the interviewee is responsible for a certain act in some way. Another reason for why interviewers should avoid “why” questions is because people with trauma can have troubles in remembering the events clearly, hence, they may have difficulties in making meaning of such events (Nobel, 2018). As a result, the interview questions and the interviewing sessions with the refugee students were done accordingly to avoid any feeling of negativity.

In terms of conducting the interviews with the refugee students, all of the interview sessions were conducted in Turkish. On the other hand, with the EFL teachers, while some of them preferred to do it English sometimes, other preferred to do the interviews in Turkish. As a result, great care was given to the translation of the interview questions.

3.4.2. Observations and Stimulated Recall Interviews

Another tool which was used in this study were classroom observation and stimulated recall interviews in order to shed light on the second research question which focused on understanding how the teachers’ conceptualizations influenced their teaching in their online classrooms which their refugee students. Observations are regarded to be essential in case studies in relation to gaining both emic and etic perspectives in research (Stake, 1995). Pike (1967) distinguishes emic and etic between *phonemic* and *phonetic* accounts of language. While phonemic accounts are member-relevant rules about the sound contrasts of language that native speakers have inside their heads, phonetic accounts are researcher-relevant distinctions about how these sounds are observably realized by native speakers (Markee, 2013, p.1). Similarly, Stake (1995) suggests that etic issues are accounts based on the researcher which can be perceived as external in nature while emic issues are accounts of the participants or of the actors being studied. As a result, Stake (1995) further explains that in order to come down to trustworthy assertions in a case study, one must consider both emic and etic perspectives and in order to achieve emic perspectives observation is seen as an effective tool to reach this goal and to conclude in in-depth assertions.

Regarding the fact that participants might have problems in expressing themselves in interviews or in certain cases might be involuntary to be interviewed, observations are seen to be an ideal form of qualitative data to compensate in such cases (Creswell and Báez, 2020). During observations, researchers take field notes on the behaviour and activities of individuals at the research site (Creswell, 2009). Observations are also regarded to be an efficient adjunct to interviewing since they enable comparison of the codes and themes from findings of the interviews, as a result, a triangulation of data sources is achieved to help focus on the accuracy of the interpretations made by the researcher (Creswell and Báez, 2020). In Table 7, the basic advantages and the limitations of observations are presented. Together with the observations, stimulated recall interviews were also used to centralize on critical points which were observed during the observations. Stimulated recall is a subset of introspective methods which focus on eliciting data through thought processes after conducting a task or an activity, in other words it is more based on observing internal processing about experiencing tasks or activities rather than external events (Gass and Mackey, 2000).

Table 7. The Advantages and the Limitations of Conducting Observations (Creswell and Báez, 2020)

Advantages of Observations	Limitations of Observations
<ul style="list-style-type: none"> • Researcher has first-hand experience with participant(s) • Researcher can record information as it occurs • Unusual aspects can be recorded during observations • Useful in exploring topics that can be uncomfortable for participants to discuss 	<ul style="list-style-type: none"> • Researcher may be seen as intrusive • Private information may be observed that research cannot report • Researcher may not have good attending and observing skills • Certain participants can create special problems in creating rapport

A pre-conference was initially held before conducting the observation. As Howard (2015) states, a preconference enables the researcher to grasp an understanding of the

teachers' class, the classroom management issues, the teachers' instructional planning and methodological issues. During pre-conferences, teachers also become aware of why the researcher is there to observe him/her and what the main aim of the observation is. After the pre-conference, the researcher started observing the lesson with an Observation Schedule (see Appendix F). The observation schedule was formulated after analysing the interviews and deducing the themes related to the conceptualizations of the self and the other in an online education context. The observation schedule was created to look about how these conceptualizations were reflected to the teaching of the EFL teachers and how the relevant dynamics evolved during the lesson.

3.4.3. Reflexive Journals

Studies based on reflexivity involves understanding how cultural histories and experiences shape individual subjectivities and identities together with invoking confrontation of one's personal prejudices based on racism and cultural or ethnic diversity and critiquing on how these shape one's interactions with individual and "others" (Cloonan et al., 2017). As Smith (1999) also mentions, reflexive journals can foster an internal dialogue for critically scrutinizing and comprehending critical and crucial issues. Paterson (1994) further adds that reflexivity is the ability to critically examine and use previous experience to influence further action. To further elaborate on this statement, reflexivity can be viewed as a methodological tool to examine constructed beliefs and conceptualizations based on past experiences in order to make sense of future actions. Cunliffe (2016) explains reflexivity as "questioning what we, and others, might be taking for granted—what is being said and not said—and examining the impact this has or might have (p. 741)." She further adds that this critical questioning helps individuals examine "assumptions, decisions, actions, interactions, and the assumptions underpinning organizational policies and practices and the intended and potentially unintended impact (p.741)" and helps individuals move from a subjectivist to an intersubjective ontology (Cunliffe, 2016). What is meant by moving from a subjectivist to an intersubjective ontology can further be explained as changing one's mindset into a more socio-constructivist form.

By achieving this one can successfully understand that our mindsets are a product of socio-historical and socio-political contexts that we are a part of. As Cunliffe (106) states:

Intersubjectivity accepts that we are never wholly separate, that we are who we are because of our living and lived relationships with others (p.742)

In line with these focal points, reflexive journals (see Appendix G) were incorporated in this study to promote such issues based on self-awareness (Koch 1994) through promoting an internal dialogue in order to gain rich data to understand complex issues such as the constructed beliefs of the self and the other (Smith, 1999). In order to promote such critical thinking, open-ended metaphorical representations were asked from the participants and relevant explanations were also expected for each metaphorical representation. As Thomas and Beauchamp (2011) state, it is not always easy to explain personal beliefs with many words. They further state that metaphors enable difficult concepts like beliefs and identity to be examined in a vivid and insightful way which can allow the participants to be descriptive in their thoughts. Similarly, Thomas and McRobbis (2007) also emphasize on the “revealing” factor of metaphors since they can help express or characterize difficult concepts in a more figurative through accessible or relatable concepts in the individuals existing knowledge. As a result, it is expected that the metaphorical representations that individuals select to depict their conceptualizations will also depict their constructed critical beliefs and ideologies. The reflexive journals were given to the participants after the interviews prior to the observation sessions for the EFL teachers.

3.4.4. Member-Checking Interviews

As Candela (2019) states, member checking is frequently used in qualitative research in order to maintain trustworthiness. Lincoln and Guba (1986) have also focused on how member-checking interviews are essential in creating trustworthiness in qualitative research. They further describe member-checking as:

the process of continuous, informal testing of information by solidifying reactions of respondents to the investigator's reconstruction of what he or she has been told or otherwise found out and to the constructions offered by other respondents or sources, and a terminal, formal testing of the final care report with a representative sample of stakeholders. (p. 77)

Member-checking can also effectuate credibility purposes of the study by maintaining triangulation goals through validating the data by the participants themselves together with giving voice to the participants by allowing them to confirm or deny the accuracy of the interpreted data (Stake, 1995). Birt et al. (2016) also highlight the importance of member-checking the data since they see its absence as an epistemological and a methodological challenge. Such challenges include interpretations of data changing over time, ethical considerations of returning the data to the participants, and deciding the responsibility of who should be responsible for interpreting the data. In line with the aim of member checking interviews, it should be stated that after analysing each data set, the preliminary findings were discussed with the participants on behalf of their own provided data. The findings were included in the study in regard to their approval.

3.5. Data Collection Process

The data collection process was conducted in the fall semester of 2021-2022 academic year. After getting all the necessary permission from the ethic committee (see Appendix A) and from the participants through informed consent forms (see Appendix I), the data collection process started by giving the participants the debriefing forms (see Appendix J) and started to be conducted in line with the most appropriate schedules of the participants. Also, since data collection in qualitative research is an iterative process, reaching saturation during collecting the data is considered to be focal in order to gain an in-depth understanding (Dörnyei, 2010).

Table 8. Data Collection Schedule

Procedure for Data Collection	Schedule
Piloting	October 26, 2021
Interview I for Case 1 (EFL teachers)	
a) T1	November 11, 2021
b) T2	November 10, 2021
c) T3	November 12, 2021
Interview I for Case 2 (Refugee Students)	
a) S1	November 10, 2021
b) S2	November 8, 2021
c) S3	November 25, 2021
Interview II for Case 1	
a) T1	November 17 , 2021
b) T2	November 26, 2021
c) T3	November 26, 2021
Interview II for Case 2	
a) S1	November 23, 2021
b) S2	December 8, 2021
c) S3	December 7, 2021
Interview III for Case 2	
a) S1	March 10, 2022
b) S2	March 23, 2022
c) S3	March 18, 2022
d) Reflexive Journals	
e) Case 1	April 14, 2022
f) Case 2	May 17, 2022
g) Observation and Pre-Conference	

The data collection period of the study was started at the first month of the Fall semester of the academic year 2021-2022 and continued in Spring Semester of 2021-2022. After receiving the ethical committee approval form, the procedure firstly started with conducting pilot studies for both cases to ensure the quality of the interview questions and the reflective factor of the reflexive journals. After conducting the pilot studies necessary adjustments were made accordingly. Following the piloting process, the first interviews were conducted separately with both cases to gain an in-depth understanding of their backgrounds as EFL instructors and as refugee students. While the first interview focused on their journeys of becoming refugees and their opinions about their current contexts for Case 2; it focused on the EFL instructors' journey in becoming EFL instructors, their perceptions about their professional selves and their current contexts for Case 1. After the first interviews, the second interview was conducted for Case 1 and the third interview was conducted for Case 2. The fourth interview was conducted after analysing and member-checking the analysis of the 1st, 2nd and 3rd interviews. As a result, the fourth interview was formed after the extracted themes of the previous interviews.

3.6. Pilot Studies

Pilot studies were conducted to “help to refine data collection plans with respect to both the content of the data and the procedures to be followed.” (Yin, 2009, p. 82). The cases for the pilot study were selected from a state university with similar criteria for the actual participant selections of the larger scale study. It was aimed that, through conducting a pilot study, this would enable the researcher to practice and to evaluate the effectiveness of the planned data collection and analysis methodology (Doody & Doody, 2015).

The pilot studies were done for the first and second interviews for both and was conducted with two representative individuals for each case. After conducting the pilot studies, certain adjustments were made on the interview questions to gain better insight. These adjustments included extractions of certain questions which did not

serve the aim of the study, inserting new questions that evolved to add insight, reordering some questions, and making the questions less direct for the refugee students, such as extracting the question “why”. Nobel (2018) emphasizes that interviewers should avoid questions beginning with “why” when interviewing trauma-sensitive individuals since it might imply that the interviewee is responsible for a certain act in some way. Another reason to avoid “why” questions is because trauma-sensitive people can have troubles in remembering the events clearly, hence, they may have difficulties in making meaning of such events (Nobel, 2018). Apart from the interviews, the reflexive journals were also given to an EFL instructor to read and elaborate. In relation to her comments, the description of what a metaphor is was also made explicit to the refugee students individually by providing examples. The adjustments made to each data set can be seen in Appendix J.

3.7. Data Analysis

Data analysis is an ongoing process during which the most preferred way to analyse the data in a qualitative study is to do it simultaneously with data collection (Merriam, 2009). When conducting a qualitative study, the researcher is aware of the problem and has selected a purposeful sample to collect data in order to investigate the specific issue, however, the researcher does not know what the final discovery will be since the final product is shaped by the data that are collected and analysed during the entire process (Merriam, 2009). Without ongoing analysis, the data can be unfocused, repetitious, and overwhelming in the sheer volume of material that needs to be processed, as a result, data that have been analysed while being collected are both parsimonious and illuminating (Merriam, 2009; p.71). Similarly, as Dörnyei (2010) mentions, in order to generate new insights, qualitative data analysis needs to be flexible and data-led. Creswell (2005) also states that, in interpretive forms of analysis instead of starting with a theory, patterns of meaning are formed inductively which justifies the flexible and the data-led nature of qualitative data analysis. Merriam (2009) has summarized the complex nature of data analysis in qualitative research:

Data analysis is the process of making sense out of the data. And making sense out of data involves consolidating, reducing, and interpreting what people have said and what the researcher has seen and read — it is the process of making meaning. Data analysis is a complex process that involves moving back and forth between concrete bits of data and abstract concepts, between inductive and deductive reasoning, between description and interpretation. These meanings or understandings or insights constitute the findings of a study (Merriam, 2009, p.176)

Inductive approaches to data analysis include the collected data being related to the focus of the inquiry, hence, hypotheses are not generated beforehand and thus the relevant variables for data collection are not predetermined, also, the data are not grouped according to predetermined categories, rather, what becomes important to analyse emerges from the data itself, out of a process of inductive reasoning (Maykut and Morehouse, 2002). The constant comparative method is one way to conduct an inductive analysis of qualitative data (Lincoln and Guba, 1986).

In this study a constant comparative method through an inductive approach has been adopted for interview transcription analysis. Constant comparative method enables the researcher to identify the events in line with the aim of the research and constantly compare them to emerging categories until saturation is reached (Glaus & Straus, 1967). Goertz and LeCompte (1981) also describe the process as comparing a selected meaningful unit to other meaningful units through which similar meaningful units form categories. Once there are no similar units of meaning then new meaningful units are researched for with the same technique. Through adopting an inductive approach, Maykut and Morehouse (1994) summarize the process of constant comparative method of data analysis in Figure 3.

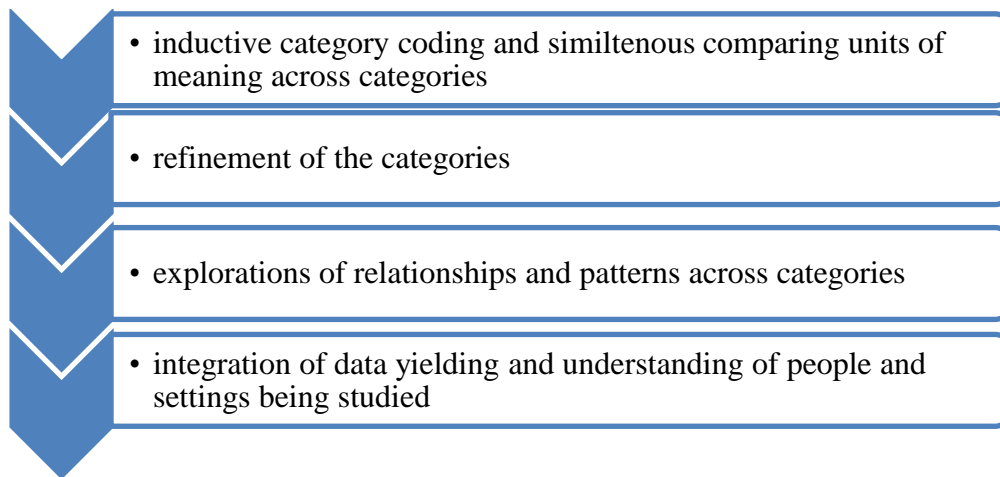


Figure 3. *Maykut & Morehouse's (1994) Constant Comparative Method*

The first step of Constant Comparative Method of data analysis put forward by Maykut and Morehouse (1994) is inductive category coding. During this step it is essential to have all of your documents related to your data collection process should be present in front of the researcher. During this stage the researcher reviews the initial discovery sheet of recurring concepts and themes, and combine any ideas that overlap with one another (Maykut and Morehouse, 1994). Later, a prominent idea is selected from the analysed document, which is viewed as the first provisional coding category (Maykut and Morehouse, 1994). As a following step, the researcher looks through the data to find the data related to this provisional coding category until no other related meanings are found. During this process the ‘look/feel-alike’ criterion was adopted. This criterion was advanced by Lincoln and Cuba (1986) as a way of describing the emergent process of categorizing qualitative data by analyzing which provisional coding category the meaning unit fits into. Through this systematic strategy, salient categories of meaning are inductively derived (Maykut and Morehouse, 1997). When a new data card is found that does not fit any other provisional coding categories, then a new provisional category is formed (Maykut and Morehouse, 1994). According to Maykut and Morehouse (1997), during this process three additional aspects in this first step of analysis needs attention:

First, as your categorization scheme evolves, it may become evident that some data cards fit into more than one category. We suggest copying these data cards and taping them up under the appropriate categories. Second, if you recall information

that counts as data for your study, but do not have it in your prepared transcripts, field notes, journal, etc., write out the information on a blank index card so it can be added to the analysis. For instance, you may remember something an interviewee said before the interview was tape recorded that emerges as important in the process of data analysis. You can write this information on a card and tape it up under the relevant category. Third, as you proceed with analysis you may begin to see data cards that are clearly outside the important content of the study. These data cards can be put in a category (or box) labeled 'miscellaneous'. Before the analysis is completed these miscellaneous cards will be reviewed again for possible inclusion (Maykut and Morehouse, 1994, p. 127).

Examples of inductive categorization are given in Figures 4, 5, 6 and 7 which were extracted from an example categorization presented by Maykut and Morehouse (1994).

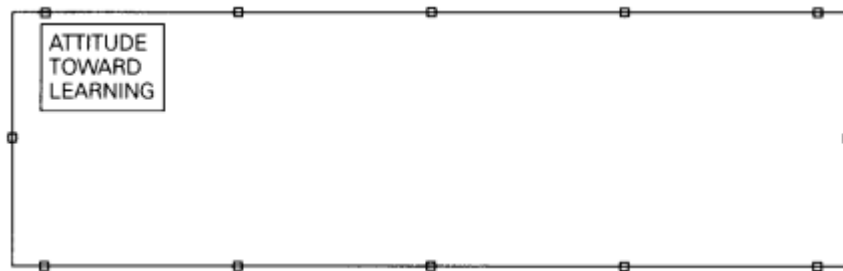


Figure 4. *First provisional coding category*

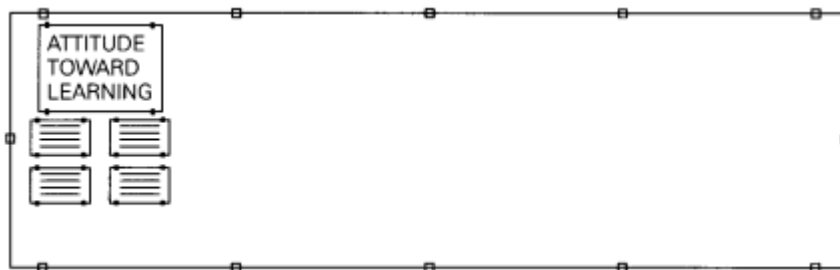


Figure 5. *Continuing provisional coding categories*

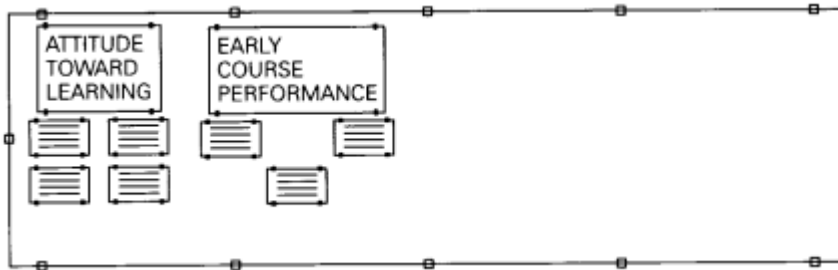


Figure 6. *Expanding provisional categories*

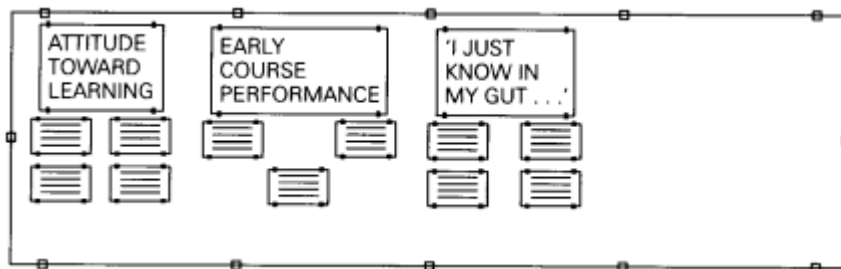


Figure 7. *Adding new categories*

After inductive category coding, the second step in constant comparative method of data analysis is refinement of categories which is deciding on the rules of inclusion. The goal at this stage is to understand what are the inclusion and exclusion criteria to include data into a category. The major aim at this point is to avoid overlapping between the categories and to set relatable limits to each category (Maykut and Morehouse, 1994). The third step is exploration of relationships and patterns across categories which is defined as:

The focus for this step-in analysis is to closely examine the many propositional statements that have emerged from your careful analysis. Some of your propositions are likely to be more important than others in contributing an understanding of your focus of inquiry. Some of your propositions will probably stand alone, sufficiently describing some aspect of the phenomenon under study. Other propositions are likely to relate to each other in important ways. Your goal is to study your propositions for those that stand alone and for those that form salient relationships and patterns. We refer to the propositions that are formed by connecting two or more other propositions as outcome propositions (Maykut and Morehouse, 1994, p. 132).

The final step is the integration of data and writing the research in which the researcher makes sense of the phenomenon being studied through the formed categories (Maykut and Morehouse, 1994).

In respect to this study, since there were three different data collection tools, which were semi-structured interviews, observations and reflexive journals, several steps in data analysis were employed. First, in terms of the interviews, the audio-recorded semi-structured interviews were transcribed verbatim in a word document format. Table 9 presents the total duration for all interviews in minutes.

Table 9. The Duration of Interviews with the Participants in Minutes

	CASE 1			CASE 2		
	T1	T2	T3	S1	S2	S3
1 st Interview	24"	25"	22"	24"	19"	22"
2 nd Interview	34"	42"	29"	35"	31"	37"
3 rd Interview	23"	28"	30"	22"	19"	26"
Total Duration	81"	95"	81"	71"	69"	75"
Overall Total Duration for the Interviews with All Participants					472"	

The second step included reading the transcripts thoroughly to make sense of the data being collected (Creswell, 2013). During this process, the researcher also made small notes, which according to Creswell (2013) facilitates the initial process of data collection. Following the initial reading process, the researcher then reviewed the set of data thoroughly by focusing on the research questions. This is also the first step of constant comparative method which is inductive coding. During this step, the researcher inductively identified concepts and themes, and combined the ideas that overlap with one another and formed provisional categories. After the provisional categories were formed for the research questions, the refinement of categories was done by deciding on the criteria to include or exclude data sets for each category. Following the confirmation process for each category being formed, the relationship

between categories were identified to see which categories form salient relationships and which categories stand alone.

For the analysis of the observations, new codes were not formed. According to Stake (1995), observations enable the researcher to reach a better understanding of the case(s) during which only a few aspects are focused on to provide further analysis. As a result, the observation sessions were done after conducting and analysing the interviews to get a better understanding of the case being studied and to further elaborate on the categories being identified after the data analysis process of the interviews. As a result, the observations were focused only on the teacher and her refugee student(s).

For the analysis of the reflexive journals, as Stake (1995) states, gathering data by studying documents follows the same line of thinking as observing and interviewing. Since the reflexive questions on the reflexive journals were based on the research questions, it was quite clear for the researcher to understand which category the participants answer belonged to. Since the reflexive journals also included metaphor selection in order to further understand the participants' conceptualizations, the names of the categorizations based on the reflexive journals were directly formed through the metaphors. In other words, in-vivo codes, which are the exact words used by the participants, were used for the selected metaphors (Creswell, 2016).

3.8. Researcher Reflexivity

Before and during the data collection process, I had two major roles; an EFL instructor and a Ph.D. candidate. I had been teaching English to students in Turkey for seven years together with teaching certain departmental courses, such as “Critical Thinking Skills”, “World Languages and Human Rights” and “Research Methods” in the Translation and Interpreting department for the last 1 year. The courses that I had taught in the Translation and Interpreting department were mostly critical in nature. Apart from these critical courses that I have taught, as a Ph.D. candidate who has newly finished her course uptake period, the theoretical foundations that I have

created has also shaped my perspective as a novice researcher and an EFL instructor. During my primary education, my family and I were living in Australia. The multiculturalism that I had been exposed to at such an early age created an intercultural mind-set in me which later on, I believe, has also affected my academic interest preferences. After such a multicultural childhood, we came to a small province in Turkey. On the contrary of such a multicultural setting that I had grown up in Australia, I was now in quite a mono-cultural, traditional and a highly nationalistic context. The first thing I had realized in my new context was how closed my friends were to differences and how shocked they were towards my certain behaviour and appearance, such as my highly perceivable Australian accent, the clothes I wore, even the way I did my hair. Of course, I wasn't critical in those ages, I wanted to adapt to them rather than hold on to who I was. I remember different times in school when other students made fun of my limited Turkish and the days I had cried at home next to my parents for not being like the other students in class. On the other hand, I also knew that I was admired. Children around my age were curious about me. However, this curiosity also created another form of differentiation which never made me feel comfortable. After my Turkish had gradually improved, my school friends' absurd attitude towards me also decreased, however the curiosity towards me, as "the girl who came from a foreign country", generally remained. Experiencing such a childhood made me more sensitive towards issues dealing with differences. I regarded myself lucky at certain times when I saw other kids being completely alienated since they were "Kurds" or "Arabs" or simply because they believed in different religions. These children were facing harsher attitudes of discrimination.

I started being more critical towards such issues dealing with differences in my university years and especially during my years as a post-graduate student and an EFL instructor. I started reading more critical subjects in my post-graduate years which made me analyse different situations I had personally or impersonally experienced. The fact that I was teaching at university level as an EFL instructor also made me observe my classroom atmospheres which included different ethnic groups. I was always aware of the groupings between different groups ethnically, culturally

or simple because they come from the same hometown. This attitude towards “searching for the same” or “socializing with the same” gradually became more critical for me.

I encountered my first refugee students in my 5th year of teaching. Most of them were wonderful students, highly intelligent and eager to learn and hold on even though they could not incorporate with the other students in the class. Other refugee students were quite left out and very hard to reach. I tried my best to incorporate my students to the lessons through also avoiding positive discrimination but sometimes it became so hard to achieve. I also had a chance to go to one of the “Syrian Camps” as a translator and felt quite depressed once I came home. These people who were forced to migrate from their home countries were living something beyond ethnic discrimination. As a researcher and an educator, I wanted to investigate critical points regarding the conceptualizations that are constructed regarding the self and the other and how they affect the language learning and socialization process.

As an EFL instructor, and especially as a native speaker of English, I was always positively discriminated in my field since I had the desired “accent”. Like I have mentioned earlier, my Australian background created curiosity among my peers for very long years, which is still valid even in the present time. It was interesting for me as a child or a teenager when I thought about why I was positively discriminated while other students who came from more eastern cultures were negatively alienated. During my post-graduate years, I have realized that the constructed language ideologies of people were quite dominant in our field of English Language teaching. This was another major motive for me to adopt my second theoretical framework which is based on language ideologies and how it shapes our attitudes and motivations towards learning the language or people who are speaking the language. I believe that I have personally experienced this discrimination resulting from language ideologies as a Turkish-Australian citizen in my academic field of EFL teaching and during my childhood and teenager times. As a result, apart from understanding the constructions of the self and the other in an EFL context with refugee students, I also became interested in understanding the language ideologies

refugee students have constructed towards English and how this effects their own EFL journey in their current context.

3.9. Trustworthiness

The nature of reality does not consist of a single reality but rather there are multiple realities (Guba and Lincoln, 1981). Hence, as Mackey and Gass (2005, p. 180) state, “because qualitative research can be based on the assumption of multiple, constructed realities, it may be more important for qualitative researchers to demonstrate that their findings are credible to their research population.” In order to achieve this aim, Guba and Lincoln (1981) suggest certain actions through which the trustworthiness of the study can be achieved. These actions are defined as credibility, transferability dependability and conformability.

In order to achieve credibility purposes in the study, as Guba and Lincoln (1981) suggest, certain strategies were carried out which were prolonged engagement with the respondents or the phenomena in the field, persistent observation of the elements found to be significant, triangulation and the cross checking of data through which different sources of data collection were used to gain an in-depth understanding, peer debriefing and finally member-checking which is the process of consulting the participants of the study based on the researcher’s constructions of the data. In order to achieve transferability goals in the study, Guba and Lincoln (1981) suggest the researchers to provide thick description of the context and the participants. Mackey and Gass (2005) highlight the importance of thick description in stating that it provides an opportunity for the readers to understand the context and the participants of the study and decide whether or not it can be applicable to other situations. For dependability and conformability, Lincoln and Guba (1986) suggest “audit trial” which they define as:

...an external auditor to examine the processes whereby data were collected and analysed and interpretations were made. The audit trail takes the form of documentation and an account of the process (Guba and Lincoln, 1981 p. 87).

In order to achieve this goal, the study provided a detailed description of its methodology. Another important aspect to achieve dependability is to provide researcher reflexivity to eliminate researcher bias (Guba and Lincoln, 1981). Creswell (2005) has stated that in order to meet this criterion “the researcher comments on past experiences, biases, prejudices, and orientations that have likely shaped the interpretation and approach to the study” (p.208). As a result, the researcher’s standpoint and personal reflexivity was also provided to achieve dependability goals.

CHAPTER 4

FINDINGS

Through a poststructuralist perspective, this dissertation study explores how the larger ideological context regarding refugees informs and influences English language teaching and learning in an EFL context in Turkey during a global pandemic. In order to focus on these focal points interviews, observations and reflexive journals were conveyed. This chapter aims to present the findings of the study. In this chapter, the findings extracted from the data being collected from each data collection tool is presented under four main sections, which are findings related to; (1) EFL Teachers' Conceptualizations, (2) Teacher Teaching, (3) Refugee Students' Conceptualizations, (4) the Challenges the Refugee Students face based on these Conceptualizations. The procedure in presenting the findings of the study is in relation to the sequence of the research questions of this dissertation study.

Figure 8 presents the organization of the Findings chapter based on the categories emerged as a result of the data analysis. While the 'orange' color codes indicate the findings related to the EFL teachers, the 'blue' color codes remark the findings related to the refugee students.

4.1. EFL Teachers' Conceptualizations

- 4.1.1. Conceptualizations of the Self (Findings of both the Interviews and the Reflexive Journals)
- 4.1.2. Conceptualizations of the Refugee Students (Findings of both the Interviews and the Reflexive Journals)

4.2. Reflection of EFL Teachers' Conceptualizations on their Teaching

- 4.2.1. Findings of the Observations and the Stimulated Recall Interviews

4.3. Refugee Students' Conceptualizations

- 4.3.1. Conceptualizations of the Self (Findings of both the Interviews and the Reflexive Journals)
- 4.3.2. Conceptualizations of their EFL Teachers (Findings of both the Interviews and the Reflexive Journals)

4.4. The Challenges the Refugee Students Face due to these Conceptualizations and their Coping Strategies

- 4.4.1. Challenges based on the Conceptualizations
- 4.4.2. Coping Strategies related to the Complexities based on the Conceptualizations
- 4.4.3. Challenges based on the Covid-19 Pandemic Era and Remote Learning
- 4.4.4. Coping Strategies related to the Complexities based on the Covid-19 Pandemic Era and Remote Learning

Figure 8. *Overview of the Organization of Categories Presented in the Findings Chapter*

In order to further elaborate on Figure 8, it should also be expressed that dark orange and light orange colour codes represent a cause-and-effect relationship since the aim of the study in this section deals with how the EFL Teachers' conceptualizations effect their teaching with refugee students. In a similar vein, dark blue and light blue categories also represent a cause-and-effect relationship since the aim is to describe what kind of challenges the refugee students face based on the conceptualization and how they handle these issues.

4.1. Findings related to EFL Teachers' Conceptualizations

In order to express the responses for this research question, EFL teachers' conceptualizations are presented in different sub-sections. With the aim of making it

more reader-friendly, these sub-sections are formed according to the tools used to obtain the data. In order to understand the EFL teacher’s conceptualizations of “the Self” and “the Other” through adopting a poststructuralist reflexivity orientation, this section initially displays the findings based on the conceptualizations of the self and later moves on to the conceptualizations of their refugee students.

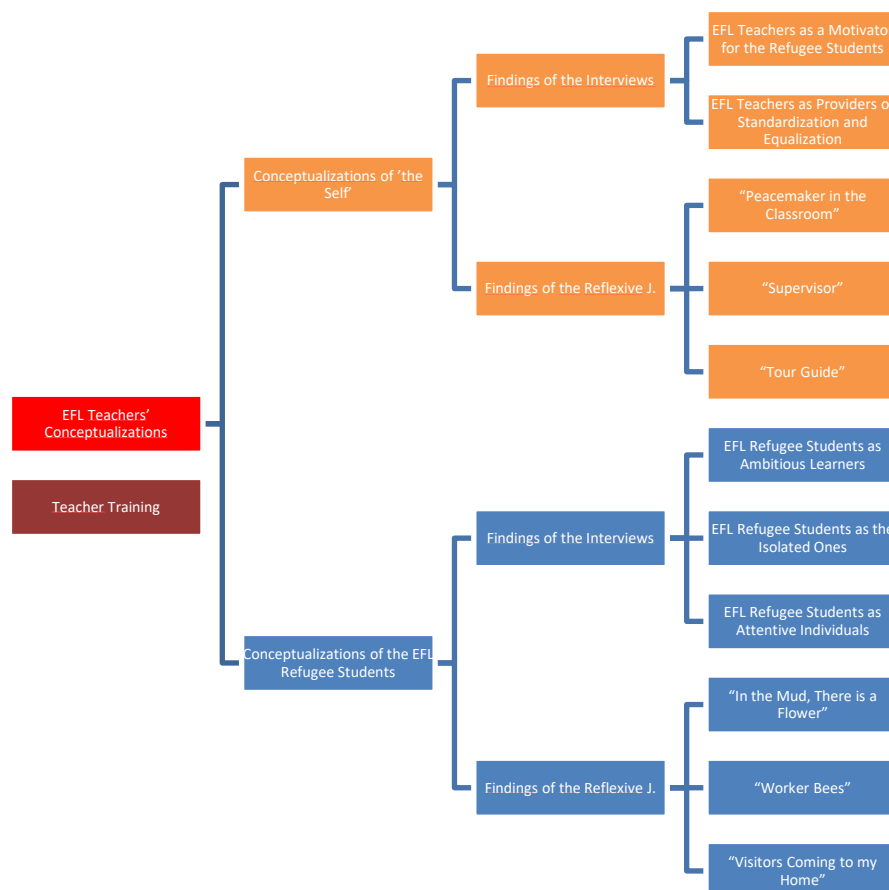


Figure 9. *Overview based on the Findings related to the EFL Teachers' Conceptualizations*

In order to make this section more reader friendly, Figure 9 was formed to present the findings related to EFL teachers’ conceptualizations based on ‘the Self’ and ‘the Other’. While the orange colour coding represents the EFL teachers’ conceptualizations of ‘the Self’, the blue colour coding in Figure 9 represents their conceptualizations of their refugee students. In terms of having an understanding

about the frequency of the codes which were present in the interviews with the EFL instructors, Table 10 was formed.

Table 10. The Frequency of the Codes extracted from the Interviews based on EFL teachers’ Conceptualizations

EFL Teachers’ Conceptualizations				
‘The Self’		‘The Refugee Students’		
Providers of Standardization and Equalization (<i>f</i> =19)	Motivator (<i>f</i> = 7)	Ambitious Learners (<i>f</i> = 7)	Isolated Individuals (<i>f</i> = 7)	Attentive Individuals (<i>f</i> = 3)

Table 10 illustrates the frequencies of the codes related to the conceptualizations of the EFL teachers. It was found that conceptualizing themselves as providers of standardization and equalization was seen to be the highest. In terms of their conceptualizations based on their refugee students, it was found that viewing their refugee students as ambitious learners and as isolated individuals had the same frequency rates.

4.1.1. EFL Teachers: Conceptualizations of the Self (Findings of the Interviews)

In order to understand the conceptualization of the Self of EFL teachers through the act of reflexivity, both semi-structured interviews and reflexive journals were used in the study (see Table 5 in Chapter 2). In this section, the findings based on the semi-structured interviews are presented. After analysing the transcripts of the interviews and extracting codes from the data, member checking interviews were also conducted to maintain trustworthiness. Apart from establishing trustworthiness, member-checking can also effectuate credibility purposes of the study by maintaining triangulation goals through validating the data by the participants themselves together with giving voice to the participants by allowing them to confirm or deny the accuracy of the interpreted data (Stake, 1995). As a result, the final codes were

formed after the member-checking interviews which were conducted after the data analysis process.

4.1.1.1. EFL Teachers as a Motivator for the Refugee Students

In the interviews, one of the emerging codes in the obtained data was how the teachers conceptualized themselves as motivators in terms of encouraging the refugee students to participate or relax in the classroom.

In her statement, T1 expresses how she is aware that refugee students come with difficulties which make them shy in the classroom. However, at the same time she states that they are also young people who have dreams and hopes for the future, so as their teacher, she expresses that with a little encouragement in the lessons they can really show progress in their success levels:

Refugee students certainly have this shyness or timidness and when you reassure them, when you say “come on you can do this. You can fix this. Come on try to correct this.” they can adapt to your expectations. This is my personal observation. So, it definitely works with them as well. They are young people and no matter what difficulty they have been through they still have hopes and dreams. They are in between being a kid and a young adult, so I try to be very careful and sympathetic. However, they are very cautious, that is a fact. But they definitely progress in time with encouragement. (T1, Interview II).

In her second interview session, T1 has also focused on teaching style of encouraging her refugee students to participate in the lessons by promoting them to speak more loudly so that they can normalize the process of speaking in front of their classes. According to T1, as far as she has observed from her own students, her refugee students are generally female. She believes that the reason for this may be due to how male children in the family might have to work and support their families. She also has experienced that her refugee students are generally quite shy so they prefer to sit in front of the class in order to avoid their classmates to hear them when they want to say something to their teachers. For T1, the reason for this might be due to their language deficiencies together with their shyness level. As a result, in such cases

where her refugee students try to say something to her in a low voice tone to avoid her friends to hear her, she encourages them to say it in a higher tone:

In order to trigger my refugee students, I try as much as I can to make them speak and participate. They generally have pronunciation issues, especially our female students. Actually, I don't have much male refugee students I don't know why maybe because they have to work and earn money for their families. So, my female refugee students are generally introverts and they have problems with pronunciation. They seem to be introverts and they generally sit at the front of the class and they try to share their ideas with me before the other hear them. In such cases I try to highlight what they said by making them share their ideas with a higher tone. This might be due to language problems and also because of socializing problems (T1, Interview II).

In the following statement, T2 explains how she tries to encourage her refugee student to take part in a pair work activity. She encourages her student since s/he does not have a pair. She further states that these kinds of situations are frequently seen in the classrooms in which refugee students take place. According to T2, they can generally be lonely in the classroom if they do not have a friend from a similar background. As a result, from this given statement, she sees her presence as a facilitator for her refugee students in situations which need further encouragements and integration. However, while doing such incentives, T2 also expresses that she avoids forcing the students to take part in the lessons.

We were doing a pair work activity and my refugee student in that class was sitting at the corner of class without a pair. As far as I have seen, unfortunately refugee students can sometimes be lonely in the classroom if they don't have any pairs from similar backgrounds. In these kinds of situations, I try to integrate them by giving them responsibilities. Instead of forcing the student to participate I try to create the impression that her presence is very important for this activity and that I appreciate her thoughts. (T2, Interview II).

Similar to T2, T3 also expresses herself as a motivator in terms of providing an environment in which refugee students can also take part in a more relaxed manner. In doing so, she further explains that she can give more chances to her refugee students to participate in her lessons. As she has stated in her extract below, T3 has expressed how she tried to calm down her refugee student who was giving a presentation and all of a sudden started to panic. She further explained how such

encouragements in such critical situations in the class can have crucial effects on students' psychological and mental wellbeing.

I regard all of my students as equals and I don't act differently. But sometimes I tend to give more chances to the refugee students especially those with language difficulties. For example, one of my refugee students was trying to do her presentation and all of a sudden, she started to panic and shake. I tried to calm her down and tried to give her self-courage to try again. After this attempt of mine, this student really became more self-confident in my lessons. Sometimes these kinds of small encouragements can really make a difference. (T3, Interview II).

T3 also mentions about refugee students traumatic background and how difficult she conceives the situation of these students who struggle with their traumas, who try to learn a new language of their new society and who also struggle to participate and study for their classes. She expresses that she is aware of the difficulty of this situation and as a result she tries to encourage her refugee students to socialize and participate in pair-work and group work activities. In conducting such activities, she also expresses that in order to avoid the refugee students being left out, she herself forms the pairs; and rather than making the student speak in front of the whole class, in order to encourage their self-confidence, she goes near the students to listen to their language productions.

They come with traumas. Apart from trying to learn the subjects being taught, they also try to adapt to their classroom. Without doubt they certainly have inner conflict since it's not easy to both struggle with their personal matter while at the same time try to learn their school subjects. I would have liked to have extra professional support to ease this process for them. Some refugee students are still not that good in Turkish. Their English-Arabic translation is much better. Their classroom participation is generally facilitated through pair work activities. In such interactive activities I try to integrate them but they don't volunteer much. They generally prefer to be passive in group and pair work activities. It depends on the situation. In such situations, I generally try to encourage them by forming the pairs myself rather than making the students decide because they can be left out sometimes, or I come near them and ask them questions about their pair work activities and listen to their answers. But sometimes I don't want to force them after one or two initiatives to make them speak. (T3, Interview II).

Apart from encouraging refugee students in in-class tasks, T3 also mentioned in her interview that as educators she also feels like the role of helping these students to become productive individuals and citizens for our country. She expresses that apart

from encouraging the students in in-class activities, they should also encourage them to have responsibilities on a more social level. This way, T3 believes that she would be a more beneficial citizen and individual for both her country and for her refugee students. She also expresses that educators should prevent refugee students to become lost generations. In order to prevent this loss, she further states that they should act as motivators to encourage their wellbeing and adaptation:

I create empathy with them and as a result I can't be cruel. On the contrary, I believe that they should be integrated to the society. I think about how we can integrate them and benefit from them as individuals for the whole country. I believe that educators have a major role in this process of integration. In my opinion apart from providing education, we should also encourage them on a social level and give them more responsibilities. For example, I personally would like to work in Turkish education centres for refugee students when I retire. I really believe that these students should not be lost generations and that we should really integrate them and make them productive individuals. I want to use my educationist identity in this way and be beneficial both for my country and for these people. (T3, Interview II).

In relation to this explanation, T3 also mentions about how she gives certain duties to her refugee students to encourage the feeling of “being included” in the classroom. These duties don't just involve academic tasks but also social roles which foster their sense of belonging into a social context. She has also stated that as teachers they should reflect on their acts in the classroom and readapt what they take for granted into a form which creates more equity in the classroom. This way she believes she can also encourage refugee students' adaptation in both an academic level and in a social level.

I accept the presence of my refugee students both as an educator and as a mother and I believe that I must take on certain responsibility in this respect. Apart from enabling them to participate into the lessons, I also believe that giving certain social roles is also essential. For example, sometimes we use certain photocopy activities and I ask from students to do the photocopies before the lesson. I realised that I used to give these roles to my Turkish students before. But later I started paying attention to ask from my refugee students to make them feel included and to make them feel like they are helping. This way, I think that I am encouraging them to feel more included in a more social level. I also think that as teachers we should always reflect on ourselves and realize the point we are missing or the points we take for granted. (T3, Interview II).

To sum up, as being a motivator for the refugee student, it had been found that the EFL teachers encouraged their refugee students in terms of speaking up, they gave their refugee students more chances in achieving exercises, they tried to encourage their students sense of belonging and they facilitated them to participate more in group work and pair work activities.

4.1.1.2. EFL Teachers as Providers of Standardization and Equalization

After analysing the semi-structured interviews and after member-checking the major categories with the EFL teachers, it has been seen that one of the major self-conceptualizations of the teachers in the lives of their refugee students is how they view themselves as providers of standardization and equalization in the class. This concept can be observed through the given statements below that it reflects on their personally constructed ideologies, their teaching methodologies and approaches together with their assessment styles.

In her statement below, T2 has expressed how her refugee students are very quiet in the classroom and how she gives certain responsibilities to show them that they are included and that they are needed in the class. She further states that she applies this strategy to all of her students since they are all equal for her:

When refugee students in my class are quiet, I try to integrate them by giving certain duties or responsibilities. This isn't integrating by force, instead, I try to encourage them by implying that we need them and that they are important for us. Of course, this is true for all the students in the class. They are equal form me. Sometimes when they are too drifted away, instead of warning them in class, I prefer to speak with out of class because they can perceive such warnings made in-class more offending (T2, Interview II)

T2 also expresses in her second semi-structured interview that she positions all her students as equals in the classroom and she tries to normalize the notion of being different through giving voice to students via different cross-cultural discussion activities. In terms of testing and assessment, T2 mentions apart from the

standardized tests in the institutions, she can sometimes give extra scores for her refugee students writing portfolios since she can see their extra effort:

I prefer a more egalitarian perspective in positioning my students in-class. Sometimes it becomes necessary for them to express their differentness especially in cross-cultural discussion and activities. But even in such situations, since all the students mention about their different hometowns it become interesting for the other students in the class and such cultural differences creates curiosity and interest among other students. In terms of testing and assessment, we also adopt an inclusive approach so all the students are assessed on equal terms. But especially for their writing portfolios, since I see their extra effort, sometimes I can give my scores accordingly. However out standard exams are all assessed equally. But when you look at their scores generally, they are not below 80-90 (T2, Interview II).

When asked what she understood from the term integration to T2, she viewed the term in which no one or nothing is left behind. She believes that it is all about being inclusive and prioritizing equity and acknowledges that differences should be viewed as normal:

For me, integration is not leaving anything or anyone behind. It is about being inclusive. Everything is included and equal. Differences shouldn't be regarded as absurd (T2, Interview II).

Similar to T2, T3 also aims to integrate students with different cultural backgrounds through pedagogical implementations and adaptations such as adapting texts and open-ended questions to make them more cross-cultural:

In terms of pedagogic considerations, when I aim to integrate and if there is a text or an open-ended question, I try to make it cross-cultural as possible and this way I aim to integrate students from different backgrounds (T3, Interview II).

When asked to T3 about how she viewed integration, she viewed it as being able to adapt to a new setting by preserving one's own identity. However, she believes that her Syrian students are not quite successful in this matter since they generally tend to avoid communication and tend to socialize with people from a similar background. She believes that this is because they are afraid of being misunderstood. However, as a teacher, she aims to decrease this fear of making mistakes in her class and tries to make everyone feel equal:

I believe integration is being able to communicate with people in a setting and being able to adapt to this setting through preserving our core identity. I think that Syrians are not quite successful in this respect. They come to the lessons, they do what they have to do, however, in terms of integrating, they do not show any effort. They turn back to their own community. I believe the reason is fear. They have a fear of making mistakes and they have a fear of encountering a reaction or to be misunderstood. When they have this fear, they cannot live freely. So, I try to decrease this fear they feeling in class and I try to make them feel equal (T3, Interview II).

T3 describes herself as a teacher with high socio-emotional and communicative skills. She believes that she reflects this characteristic to her lesson which makes her students feel more relaxed and more included:

One of my most important strengths as a teacher is my communication skills. As a person who believes in sincere relationships, I believe that I also reflect this into my lessons. My socio-emotional side is very strong so I try to use this to make all my students feels relaxed and equal. I speak with them in class and out of class, I try to make them laugh and so on (T3, Interview II).

While T1 was talking about her students, it was realized how she viewed their age group as a critical age group which her students are neither children nor adults, so she tries to act sincere with certain boundaries. She views all her students as young adults with similar traits regardless of their background:

My relationship with my students is based on sincerity. Of course, I have boundaries, but I understand their confusion at this age. They are neither high school students nor university students. I try to go light on them during the lessons. They are all the same with similar interests no matter where they are from. So, I can say that my relationship with all of my students is sincere with certain boundaries and I see them all the same (T1, Interview II)

In her second interview session, T1 has mentioned about a pedagogical implementation she has started to adopt in her lessons. She asks her students to do some research about anything and talk about what they have learned in class. She has realized that in such activities, her refugee students generally choose to talk about their hometowns and when they share their cultural information with their

classmates, they feel happy. T1 believes that ‘being in peace with differences is also another definition for equality’.

These days, I always tell my students to do some research before they come to class. This can be about history, touristic locations, and important people and so on. In these kinds of activities, refugee students generally talk about their own countries and they be very happy when they share it with their class. So, I think this is a good motivation for them. We also learn about their hometowns. Of course, there are cultural differences but they do not reflect it in class. They don’t want to attract attention, but they really like those moments when they get the chance to share their culture. Other students in the class also ask questions and show interest. I believe that being in peace with differences is also another definition for equality. But for instance, sometimes, a subject about migration can be seen in a chapter and I am sure that they feel sad. I believe that this is not a level which we can create empathy with and understand. We can only help them feel happy somehow and included (T1, Interview II).

In conclusion, it was found in the interviews that the EFL teachers generally tried to adopt cross-cultural activities, and they tried to make their refugee students feel more included and emotionally bonded to their classes since they view all of the students as equals.

4.1.2. Conceptualizations of the Self (Findings of the Reflexive Journals)

With the aim of making this section more reader-friendly and comprehensive, the explanations and expressions from the EFL teachers’ reflexive journals based on how they conceptualize their selves in the lives of the refugee students are explained through each EFL teacher’s reflexive journals individually.

The reason for why reflexive journals were adopted in this study was because as Thomas and McRobbis (2007) also emphasize on the “revealing” factor of metaphors, they have the potential to help express or characterize difficult concepts in a more figurative way through accessible or relatable concepts in the individuals existing knowledge. Apart from this, through a poststructuralist orientation of reflexivity, it was thought that in deconstructing such complex representations, figurative meanings can facilitate the expressions to be more revealing. As a result, it is expected that the metaphorical representations that individuals select to depict their

conceptualizations will also depict their constructed critical beliefs and ideologies. After analysing the reflexive journals and the metaphorical representations of EFL teachers based on how they conceptualize their selves in the lives of their refugee students, the metaphorical representation can be listed as: peacemaker in classroom, supervisor, and tour guide.

4.1.2.1. Peacemaker in the Classroom

In order to further understand the EFL teachers' conceptualizations of 'the Self' and 'the Other' in terms of their refugee students, the third question in the reflexive journals focus on how the EFL teachers conceptualize their selves in the lives of their refugee students. For this question, through a more inclusive mind-set, T1 has mentioned that she feels like she is a guide for all her students including her refugee students. However, with her refugee students, she is aware of the fact that language can create a barrier to communicate with her refugee students which might hinder her aim to guide them and help them, but she still tries her best:

I really don't know what to feel or how to react just for my refugee students, but I feel myself as a guide for all my students. Since the language seems a barrier between the teacher and these students, it is sometimes hard to address them. However, I try my best to help them I terms of both teaching and in other issues they need my help (Reflexive Journal for T1).

When asked for a metaphorical explanation on how she conceptualizes herself in the lives of her refugee students, T1 used the metaphor 'peacemaker in the classroom' to express how she views herself as an EFL teacher of her refugee students. She further explains that the reason for why she views herself as a peacemaker in the classroom is because as the teacher in the class, she gives importance to initial critical events in the class and adopts a strategy to avoid it becoming more dramatic and challenging. She uses the examples such as adopting a pair-work activity when she realizes that her refugee students in the class seem isolated and alone:

"Peacemaker in classroom setting." But I try to encourage them to get involved in every step of the lesson. I try to observe initial critical incidents and try my best to

avoid them become major event in the classroom. For example, if I observe that one of my refugee students are feeling isolated, I try to form pair-work activities and make that student socialize. Or if a misunderstanding is starting to spark, I directly adopt other strategies to either stop it being discussed or solve the issue before it becomes more dangerous (Reflexive Journal for T1).

After analysing the reflexive journals and after member-checking the findings with T1, it can be said that she conceptualizes herself as a guide for all of her students including her refugee students who is always open to help and support. She also views herself as a peacemaker in the class since she gives importance to initial critical events and tries her best to stop them from becoming major damaging events in the classroom.

4.1.2.2. Supervisor

For her answer to the question based on how she views her presence in the lives of her refugee students, T2 has mentioned in her reflexive journal that she views herself as a mediator or a guide who has the potential to help her refugee students adapt to the Turkish society and culture. She views her presence in the lives of her refugee students as not only an EFL instructor but also as someone who can help them adapt to the school and classroom environment together with the Turkish society in general:

I am more like a mediator or a guide. As their teacher and a member of Turkish society I think I can help them to bridge the gap between their culture and ours. I think I am here not only to teach them English but also to guide them when they have problems with regards to adapting to the school and classroom environment or the Turkish society in general. Usually, I find myself trying to protect them from feeling isolated in the classroom environment (Reflexive Journal for T2).

The final question in the reflexive journal asked the EFL teachers to use a metaphor to explain how they conceptualized their selves in the lives of their refugee students. For this question, T2 has used the metaphor 'supervisor' to express her presence. The reason for why she chose this metaphor is because, while she views herself as a lighthouse for her Turkish students, refugee students generally know what they want in life since they have the ability to question. As a result, she views herself as a

supervisor to help them whenever they need her:

Most of the time for our refugee students we are like lighthouses because few of them know which way to go. On the other hand, when it comes to refugee students, things are really different. They already know what they want and I feel like I am their supervisor. They have the ability to question and get the best out of everything. They do their job and I am here to help them whenever they need me (Reflexive Journal for T2).

After analysing the reflexive journals and after member-checking the findings with T2, it can be said that she conceptualizes herself as a mediator or a guide to help her refugee students adapt to the Turkish cultural setting and she also conceptualized herself as a supervisor since most of her refugee students know what they expect from the future as a result, she explains that she is there to help them whenever they need help.

4.1.2.3. Tour Guide

In the reflexive journals, it was seen that T3 conceptualizes herself as a positive teacher with a high social and emotional personality that helps both her refugee students and her Turkish students feel more relaxed and included in her lesson. To exemplify this personality trait of hers, she has stated in the reflexive journal that she inserts humour and conversation into her lesson to make everyone feel included and to give everyone a chance to express themselves:

I view myself as positive for all of my students including my refugee students because I believe I am a very humanistic person with a high social and emotional personality. I try my best to make my refugee students feel more relaxed and included in the classroom setting through these traits of mine, I try to insert humour to my lessons and conversation to make everyone feel included and to give everyone a voice (Reflexive Journal for T3).

For the final question in the reflexive journal which asks the EFL teachers to use a metaphorical representation to show how they view their presence in the lives of the refugee students, T3 uses the metaphor 'tour guide' to explain how she conceptualizes her presence. The reason for why uses this metaphor is because she

views herself as a helper in the process of language learning. She does not attach other roles to her presence in the lives of her refugee students:

I would be their tour guide helping them wander in a new language environment through which they will be able to find their own ways and get pleasure out of it (Reflexive Journal for T3).

Following the data analysis process of the reflexive journals and after conducting member-checking interviews with T3 in order to validate the findings, it can be briefly said that T3 conceptualizes herself in the lives of her refugee students through solely academic interest within the boundaries of in-class language education. She views herself as a positive and socio-emotional EFL instructor which helps her students feel included in the lesson. She also views herself as a tour guide for her refugee students since she facilitates their language education process.

4.1.3. Conceptualizations based on the Refugee Students (Findings of the Interviews)

With the aim of understanding how EFL teachers conceptualize their refugee students both semi-structured interviews and reflexive journals were used in the study (see Table 5 in Chapter 2). In this section, the findings based on the semi-structured interviews are presented. After analysing the transcripts of the interviews and extracting codes from the data, member checking interviews were also conducted to maintain trustworthiness. The final codes were formed after the member-checking interviews which were conducted after the data analysis process. According to the conclusion of the data analysis process, it was seen that after the deconstruction process of the representations of their refugee students, the EFL teachers in the study were found to conceptualize them as ambitious learners, as isolated individuals and as attentive individuals. Each of these conceptualizations are displayed broadly in the following sections.

4.1.3.1. Refugee Students as Ambitious Learners

After analysing the interview sessions, it was realised that another major conceptualization of the EFL teachers was how they viewed their refugee students as hardworking and ambitious. Even though it can be realized that they view them as introverted and as individuals who socialize more with their own communities, they are also aware that the refugee students are very self-disciplined and hard-working. In some of the statements below, it can be seen that they generally deduce this conclusion by comparing their refugee students with their Turkish students.

In her statement below, T2 mentions about how she gives responsibilities to her students to integrate them to her lessons and also how she is aware of the fact that even though they can be introverted, her refugee students generally have satisfactory academic levels.

When I try to integrate my students, I try to give responsibilities. Instead of making them participate by force, I try to encourage them by making them feel that they are important and that they are needed for this task. Of course, this is valid for all the students in the class. When they are too drifted away, instead of warning them in-class, I prefer to warn them out of the class, because they can perceive such warnings as offending due to their age. But I can say that, our refugee students are always at a satisfactory academic level. However, sometimes they can be very introverted. When I see such students' effort, I cannot understand how our students do not do their homework and as an excuse tell us that they did not have any time. This abandonment really frightens me (T2, Interview II).

Apart from her present lessons, through a retrospective conversation, T2 mentions below about one of her refugee students in her online lessons during the lockdown period. She mentions how she always participated to the lessons even though she was married and had to travel frequently due to her husband's job. Through this example she tried to further explain how ambitious her refugee students are:

In our online lessons during the pandemic, I had a student from the ELT department. She was a little older than the other students in the class. She struggled and worked so hard, sometimes the participation level decreased to two students and she was always one of them. She tried to participate to every lesson. She was married and her husband used to work at a customs house and they had to travel frequently.

Regardless of all of this, she always participated. But she experienced some troubles with our standardized exams. She could not understand the Turkish explanations and instructions (T2, Interview II).

Considering the hardworking nature of her refugee students, T2 mentions below about how they can be different from her Turkish students in terms of their studying habits and their motivation for the lessons. She has expressed below that this ambitious nature of her refugee students might be because of all the hardship that they have been through.

According to my experiences refugee students are very ambitious, hardworking, they study hard to learn and to write. Of course, they make mistakes especially I accuracy and spelling, however, they can be very fluent and they can communicate effectively. I have never had a refugee student who was demotivated towards my lessons. Their level of awareness and their motivation towards the lessons are very high. They have come here to receive education. I sometimes think whether this is about experiencing difficulties in life. They fight, they do not give up (T2, Interview II).

In her following statement below, T2 further expresses her refugee students' hardworking study habits.

They work so hard. My observation is generally like this. Turkish students are very prone to excuses even for a simple homework. Passing grade is generally sufficient for them. When we are reading students' papers, we can understand whether that paper belongs to a refugee student or not. You can understand from the language they use and their life experiences which they reflect to their writings. Their vocabulary range is also more variable. I can guess up to 90%. Unfortunately, I believe we are doing something wrong with our own students. The situation is like this for the general population (T2, Interview II).

Similar to T2, T3 has also focused on how she conceptualizes her refugee students as ambitious learners and how their level of motivation towards the lesson and their studying habits are quite satisfying. She believes that this hardworking nature of her refugee students might be because of their past experiences filled with hardships.

Our Syrian refugee students' self-discipline is very high. They are aware of their responsibilities. Syrians have a higher level of task responsibility. They try to finish the tasks in time and I believe they fulfil their responsibilities quite well. When compared to our students, they can progress quicker in short times. This might be because they came here and they have to adapt to the new rules. They have a goal

because they have gone through many things. They don't have the risk of losing (T3, Interview II).

Similar to her previous statement given above, T3 has expressed below about how having refugee students in her class gave her a chance to compare them with her Turkish students.

Having refugee students in my classes gave me the chance to compare our students. The differences and the similarities between their learning styles and our students' learning styles has paved our way during our lessons. For example, refugee students are more successful in terms of writing and vocabulary. However, they make more punctuation mistakes. However, I have seen that they are much better than our students in terms of self-expression in English (T3, Interview II).

In a similar vein, T1 has also mentioned how her refugee students are very responsible in her lessons and how they ask for support from their teachers when they need it. She also believes that they give importance to the criticism that they receive and try hard to improve themselves:

Refugee students receive good support from their teachers. They ask questions such as what they should read and how they can improve their English language. They put much emphasize when they receive criticism about something. So, they are very responsible and they really study hard and show progress (T1, Interview II)

The findings of the present study reveal that the EFL teachers in the study view their refugee students as ambitious learners since they have a self-awareness of their goals in life and they are keen on learning.

4.1.3.2. Refugee Students as the Isolated Ones

Apart from conceptualizing refugee students as ambitious learners, another major category extracted from the obtained data from the interviews was how the EFL teachers conceptualized their refugee students as isolated individuals in the school setting. After conducted member-checking interviews with the EFL teachers, this conceptualization was included into the study.

In her second interview session, T2 mentioned about how one of her refugee students in her class. Due to the pandemic, students were expected to sit separately from each other, however, T2 explains that her refugee student generally tend to sit near the windows where none of the other students in the class intended to sit. According to T2, this refugee student seemed very isolated in the class and in order to prevent this, she conducted pair work activities during which she made her student work with others and eventually socialize. Apart from such attempts, T2 mentions that since they are young adults, she abstains from forcing her to change her seat or to socialize more since this can hurt her feelings:

A refugee student in my class this year was more integrated at the beginning of the year, but now she is more isolated. She always sits at the corner of the class but this might be because of the pandemic. Students sit apart from each other during these days but the seats towards the windows were all empty and the whole class tended to sit on the opposite direction of the windows. Only the refugee student was sitting near the window. The weather was cold, but we had to still open the windows due to the pandemic and she continued to sit there. During the pair work activities, I made her pairs with another student and changed her seat. Of course, we do not know, maybe she wasn't cold, maybe it was her own choice or maybe she needed some kind of encouragement. It becomes difficult to understand everything going on in the class because they are young adults and too much encouragement can be offending for them. (T2, Interview II).

While talking about the isolated nature of her refugee students, T2 mentions about one of her refugee students she had in the previous semesters. She explains how especially two boys in the class made fun of him since he couldn't speak English well and also since he was a refugee. T2 further explains that the whole class started to support this refugee student when such incidents happened:

Unfortunately, I had a male refugee student who was experiencing bullying. Sometimes he used to hang around alone. His English level was not very good and the other students in the class used to make fun of him. Especially two students in the class. I also heard that they were making fun of him not only because of his language, but also because he was a Syrian refugee. The rest of the class started to support him a lot. They showed much reaction. Refugee students can experience such things. People can be very cruel regardless of their age (T2, Interview II).

Similar to T2, T3 also mentions about her refugee students can be isolated from the majority of the class and how they generally tend to socialize among themselves. She believes that this is an important issue, however, since her schedule is very busy, she also states that she does not have much time to focus on everything she observes:

Believe me, we do not have much time to be concerned with everything but one of the things I am really not happy about is how refugee students always socialize among themselves and if there is no one, they prefer to be alone. I think we should deal with that issue but since they are young adults, I don't want to be too authoritative. That is why unfortunately I cannot focus on it too much (T3, Interview II).

Considering the fact that Syrian refugee students generally tend to socialize with their own communities, T3 believes that this is enable them to form their own communities which should be prevented. She believes that if this situation is not prevented, then division on the societal level in Turkey can occur. In order to make refugees more social in their hosting community and more included, T3 suggests that nongovernmental organizations can come up with some social projects to integrate them such as therapy session. T3 believes that effective change for refugee students at in-school environments should start with change in their family environments:

As far as I have observed, they generally tend to be with people like them. Exactly like the first generation of Turks who went to Germany. They are forming a community. I don't know how we can overcome this because then division can occur on the societal level. Maybe nongovernmental organizations can do something about it. I can't exactly think about what can be done at the moment but maybe they can create therapy session, maybe group therapy sessions. Maybe different neighbourhoods can work together by making social days. I don't know but something should be done for refugee students' parents, too. This isn't just about refugee students in school. I think change should start from the family (T3, Interview II)

During the semi-structured interview session, when T3 was asked about how she viewed integration, she explained that she viewed it as being able to socialize with a social setting while at the same time preserving one's own core identity. However, she believes that her refugee students fail to integrate since they only come to school

and pay attention to their lessons. On the other hand, they do not tend to socialize with the other students:

I believe integration is being able to communicate with people in a setting and being able to adapt to this setting through preserving our core identity. I think that Syrians are not quite successful in this respect. They come to the lessons, they do what they have to do, however, in terms of integrating, and they do not show any effort. They turn back to their own community (T3, Interview II).

Similar to T2 and T3, T1 also conceptualizes her refugee students as isolated and shy individuals. According to T1, one of reasons for this isolated nature of refugee students can be due to their past experiences filled with hardships. Another reason can be due to their inability to communicate in the hosting country's native language. She explains this situation through one of her refugee students in the past who had attended to Turkish language education centres and who became very successful both academically and socially. She thinks that such facilities should be provided to refugee students to help them integrate:

At the beginning, when they first started to come, there were Turkish language education centres which were compulsory and they were able to communicate well in class and out of class. I know this because I was in touch with one of my refugee students. This Turkish language education centres were very effective because refugee students can be very shy. The things that they have going through are already so difficult to digest so that's why they didn't quite participate in the lessons. But that student of mine became very successful and was very recognized since he was also able to communicate effectively in Turkish. I believe knowing the country's language can create self-courage to integrate. But I don't know if that system is still valid. I don't know if the Turkish lessons continue. Because my refugee students don't communicate in class, they communicate among themselves. But I generally try to mix them up in pair work activities. It can either be girl-boy, I always change them because they always want to speak amongst themselves. In such situations I feel like we cannot progress (T1, Interview II).

In her statement below, T1 mentions about how one of her refugee students felt so emotional when she asked about 'home', she states that they are very sensitive about such issues. She also mentions that when they have someone next to them with whom they can socialize with, they become happier and they become more active in the lessons. She states below that such social accompaniment gives a strength to them.

There are students whose eyes fill with tears when I ask them ‘have you gone home’. They are very sensitive about such subjects. There are two refugee students who are very close friends in class. They laugh when they hear jokes in the class and they socialize more effectively. They become happier when they are not alone. I think they need social support; this gives them strength. They generally tend to socialize with their own groups but they study actively in class. However, during the breaks they crawl into their own shelves (T1, Interview II).

To sum up, it has been found in the present study that the EFL teachers view their refugee students as isolated individuals who are very sensitive to issues dealing with home. They have also stated that their refugee students generally tend to socialize with students from similar backgrounds which can inhibit the social adaptation process.

4.1.3.3. Refugee Students as Attentive Individuals

A final conceptualization observed in the interviews was how EFL instructors have conceptualized their refugee students as attentive individuals who pay attention to what they say and do when they are at school in their hosting community. They generally tend to explain this situation through the opinion that they do not want to be misunderstood by other people. Their self –register and self-control has been observed by the EFL teachers to be rather high in this respect.

In the interviews, T2 has touched upon this subject in her statement given below by expressing how polite her refugee students are and how they respect authority. T2 believes that this formal register can be based on the cultural values or it can be about their difficult past experiences which triggers the notion within refugees to not experience any extra difficulties in their lives.

Refugee students are generally very polite. They respect authority and the teachers. They know the formal register very well. This can be because of their culture or because of what they have been through. They are very attentive and they pay attention to their behaviours. That can be very obvious (T2, Interview II).

In a similar vein, T3 has also touched upon the attentive nature of her refugee students through explaining that they have the pressure of not making any mistakes in social contexts due to the fear of being misunderstood and due to experiencing any

further difficulties in their lives. According to T3, this attitude of her refugee students prevents them from being more relaxed in their lessons:

Since they came from difficult conditions, I am guessing that they don't want to go through any extra difficulties. They feel this pressure. They are afraid of doing the wrong thing and drawing attention from the others. They try to not show their emotions and as a result they have difficulty in being relaxed and in expressing themselves (T3, Interview II).

Finally, when asked about how she viewed integration, T3 has stated below it is being able to communicate and adapt effectively with a new social context without giving up one's own identity. She further states that refugee students are not quite successful at this point since they appear to be more isolated in nature. She further explains that the reason for these isolations can be due to the fear of making mistakes and the fear of being misunderstood:

I believe integration is being able to communicate with people in a setting and being able to adapt to this setting through preserving our core identity. I think that Syrians are not quite successful in this respect. They come to the lessons, they do what they have to do, however, in terms of integrating, they do not show any effort. They turn back to their own community. I believe the reason is fear. They have a fear of making mistakes and they have a fear of encountering a reaction or to be misunderstood (T3, Interview II).

To sum up, it was found in the present study that the EFL teachers conceptualized their refugee students as attentive individuals who pay attention to how they behave and what they say in their school setting to avoid further disturbance.

4.1.4. Conceptualizations based on the Refugee Students (Findings of the Reflexive Journals)

In order to make this section more reader-friendly and comprehensive, the explanations and expressions from the EFL teachers' reflexive journals based on how they conceptualize their refugee students will be explained based on each EFL teacher individually.

Reflexive journals were adopted in this study to reflect on issues such as self-awareness (Koch, 1994) through promoting an internal dialogue in order to gain rich data to understand complex issues such as the constructed conceptualizations of the self and the other (Smith, 1999). In order to promote such critical thinking, open-ended metaphorical representations were asked from the participants and relevant explanations were also expected for each metaphorical representation. As Thomas and Beauchamp (2011) state, it is not always easy to explain personal beliefs with many words, as a result, metaphors enable difficult concepts like beliefs and identity to be examined in a vivid and insightful way which can allow the participants to be descriptive in their thoughts.

4.1.4.1. “In the Mud, There is a Flower”

The first question in the reflexive journals is to understand how the EFL teachers conceptualize their refugee students and what meanings they attach them. For this question, T1 has mentioned how her first impression of her refugee students is feeling sorry for them due to their drawbacks and their past difficult experiences. However, she has also stated that regardless of feeling sorry for them, she also views them as strong individuals:

My first impression about refugee students is surely first based on feeling sorry. The way they present themselves makes me aware of the drawbacks that they experienced in the last few years. I view them as strong people since they show their power to all of us (T1, Reflexive Journal).

The second question in the reflexive journals focused on metaphorical representations to understand what kind of a metaphor the EFL teacher would use to express their conceptualizations of their refugee students. It was expected that, through a metaphorical representation, critical beliefs about certain people or things can become more comprehensive and deeper in meaning. As a result, in her reflexive journals, T1 had used the metaphor “in the mud, there is a flower” to explain her refugee students. Through this metaphor, T1 reveals her conceptualization of her refugee students as teenagers just as same as any other teenager around the world

who has the potential to flourish despite all the difficulties the larger contexts create for them:

In the mud, there is a flower.” Despite all the difficulties they have, these people especially young generation still keep in touch with life and are always s ready to blossom just like every other teenager (T1, Reflexive Journal).

After analysing T1’s reflexive journals and after conducting member-checking interviews with her, it can be stated that T1 feels sorry for her refugee students because of all the difficulties that they have been through, however her metaphorical representation also reveals that regardless of all the difficulties that they have experienced, these teenagers are same as any other teenager in the world who has the inner potential to flourish and become great individuals.

4.1.4.2. “Worker Bees”

For the first question in the reflexive journals given to the EFL instructors, T2 explained how she conceptualized her refugee students. According to her explanations given below, T2 has expressed that she views her refugee students as warriors who has fought any different obstacles in their lives. She explains this constructed belief through an experience she has had with 2 of her Syrian refugee students. After hearing all the difficulties that these girls had experienced when they first came to Turkey and after seeing their strong characters which they have constructed, she believes that they are strong individuals both professionally and personally:

I believe that as individuals refugee students are in generally competitive, determined, ambitious and mature. I see them as warriors who have to fight with many different obstacles. The other day I was giving a speaking quiz to a Program (Level) 2 class. Normally I don’t know any of the students in this class as I don’t teach them. There were 2 female Syrian refugee students and both of them were good at speaking English. Furthermore, they were knowledgeable individuals with strong world-views. The two Syrian girls talked about the problems they had to face when they first came to Turkey. They explained how they coped with the difficulties such as people’s negative reactions and attitudes towards them. I think that they have really strong characters and most of the time they choose to fight instead of giving

up and losing self-confidence. It is as if the problems they encounter make them stronger both personally and professionally (T2, Reflexive Journal).

For her second question in the reflexive journal which asked for a metaphoric representation for her refugee students, T2 uses the metaphor “worker bees” to explain her constructions of her refugee students. The reason for why she believes her refugee students are like worker bees is lies on the fact that they know their goals and nothing can stop them on their way.

I see them as worker bees because they are so focused on their goals that no one or nothing can stop them. They believe that they are here to get a good education and they work really hard to get it (T2, Reflexive Journal).

According to the analysed data obtained through the reflexive journals and after member-checking this analysis with T2, it can be said that through her reflexive journals T1 mainly focuses on the hardworking nature of her refugee students and how this nature lies on their difficult experiences that they have gone through in the past. She uses expressions such as ‘warriors’ and ‘worker bees’ to further explain her conceptualizations of her refugee students.

4.1.4.3. “Visitors Coming to my Home”

In order to understand how T3 conceptualizes her refugee students through the reflexive journals, T3 has expressed that she does not attach any special meaning to her refugee students since they are just as same for her as her Turkish students are. For this reason, T3 believes that since her refugee students are equal for her, they can attend her lessons, ask any questions just as her other students do:

I have never attached them any meaning as individuals. They are the same with my Turkish students. They have all the rights that are given to my Turkish students. They can attend my classes ask questions freely as the way other students do (T3, Reflexive Journal).

When asked for a metaphorical representation based on her refugee students, T3 uses the term ‘visitors coming to me home’ to explain her refugee students. The reason for

why she views her refugee students as visitors is due to her belief that they will want to return back to their home country when things get better. She further states through a hospitable explanation that it is up to them to decide when they will return and how long they will stay:

They are like visitors coming to my home. How they came, how long they will stay is in their own will. I believe that when things get all better, they would like to return to their countries since most of them state that they miss their countries (T3, Reflexive Journal).

After analyzing T3's statements in her reflexive journal and after member-checking them with T3, it can be said that she views her refugee students as temporary individuals in her country, but at the same time, regardless of their status in the country, T3 states that they are equal to her just like her Turkish students.

4.2. Reflection of EFL Teachers' Conceptualizations on their Teaching (Findings of the Observations and the Stimulated Recall Interviews)

This section aims to illustrate how the conceptualization of 'the Self' and 'the Other' of EFL teachers' reflect on their teaching. In order to understand this issue comprehensively, observation sessions and semi-structured interviews were conducted. With the aim of making it more reader-friendly, this section focuses on the three different observation sessions for each EFL instructor individually. While displaying the findings of the observation sessions, the findings of the stimulated recall interviews will also be presented. The reason for conducting observation studies and stimulated recall interview sessions for Case 1 is due to providing answers to the following research question:

RQ-3: How do the EFL teachers' conceptualizations of their professional self and of refugee students influence their teaching?

In order to explain this research question elaborately, three different observation sessions were conducted after completing the first and second interview sessions with

the EFL instructors. After analysing the observation sessions, stimulated recall interviews were conducted for each instructor. The reason for conducting stimulated recall interviews is because they are a subset of introspective methods which focus on eliciting data through thought processes after conducting a task or an activity, in other words it is more based on observing internal processing about experiencing tasks or activities rather than external events (Gass and Mackey, 2000). As a result, further elaboration on the observations was aimed to be achieved.

4.2.1. The Reflection of the Conceptualizations on Teacher Teaching

The findings of the observation sessions and the stimulated recall interviews are explained through three different sections. While the first section elaborates on T1's one hour teaching session, the second section focuses on T2's two-hour teaching session and the final section focuses on T3's two-hour teaching session.

In order to explain the third research question elaborately, three different observation sessions were conducted after completing the first and second interview sessions for case 1 and the analysis of these interviews together with the post-interview member-checking sessions in order to provide clarity of the data. During the observation session, the notes were taken in an unstructured format. The focus however was on the presence of the refugee students in the class and the EFL instructors.

Prior to the observation sessions, a pre-conference was conducted for each EFL instructor. During this visit, a conversation was done about the class dynamic in general, the refugee students in the class, the type of the lesson and the physical condition of the classes. The reason for this field visit was due to the aim of providing a thick description of the context, as a result, detailed information is provided prior to displaying the observation findings. For the analysis of the observations, initially the notes were read holistically. In the second reading, the crucial points based on the aim of the observation were underlined for each participant individually. Finally, in the third reading, the observation notes were re-read in order to abstain from any important points being left behind. After

highlighting the crucial points in the observations, stimulated-recall interviews were conducted. The questions of the stimulated recall interviews were created based on the crucial points being underlined in the observation notes.

4.2.1.1. The Reflection of the Conceptualizations on T1's Teaching

Before starting the observation session, preconference meeting with T1 was conducted in order to get detailed information about the lesson. During the preconference, T1 has provided the necessary prior information about the lesson which was to be observed. The information obtained from T1 is given in Table 11. The lesson which was to be observed was named as 'Main Course' which is an integrated course that comprises of presenting the four skills (listening, speaking, reading, and writing) in an integrated way. The duration of the course comprised of one lesson hour which lasted for 45 minutes. The number of the refugee students in the class was two and both of these students were female. When talking about the refugee students in the class, T1 mentioned that they were very hardworking and well-behaved in the class, however, they were generally quiet and did not have much contact with the other students in the class. In order for the researcher to recognize the refugee students, T1 described their physical appearance and their general sitting location in the classroom setting. In accordance with T1's explanation, both of the students were wearing hijabs and both of them were sitting in the front row near the windows.

Table 11. Some Essential Points based on the Preconference Meeting with T1

Name of the Course	Duration of the Course	Number of Students in Total	Number of Refugee Students in the Class	Gender of the Refugee Student(s)
Main Course	45 minutes	21	2	Two female refugee students

When asked about whether or not she had received any education or training based on teaching refugee students or other marginalized groups, T1 has answered that she has not received such education, however, due to her own experiences she has learned to adapt certain aspects of her teaching when she has refugee students in her class:

I haven't received any academic education or support in terms of how to communicate with such groups or whether or not something different should be done. But I try to pay attention to subject selection. Sometimes there can be some subject which can hurt them about politics, about home country or family. I try to ask such questions by making some adjustments and changes to them. If they are in the class, I try to ask the questions without upsetting them as much as I can. Something like that happened previously. We were speaking about whether or not the students went somewhere after the exams and I asked if they went home, and suddenly the student started to cry. I directly ended the conversation and then I asked him if he was OK. Unfortunately, we can also hurt them without such intentions. That's why I try to be careful especially in selecting speaking and writing subjects. This is what I do personally (Pre-conference Interview; January 07, 2022).

When asked if she does any extra preparations for her refugee students before she enters the class, T1 replied that she does not do preliminary preparation, however, she adopts spontaneous adaptation during her lessons while the lesson proceeds:

We cannot say preliminary preparations, but I do extra preparations during the lesson, I generally do changes. Also, changes especially in writing can be necessary with refugee students because their writing systems are very different. They generally write Arabic-based. In such cases we experience problems. But have worked together with extra materials and extra support. They never use punctuation and capital letters for instance. So, you don't understand where the sentence begins and where it ends (Pre-conference Interview; January 07, 2022).

Another question asked during the pre-conference interview session was about her students in general. While explaining her students, T1 focuses on how the new generation is so different. She mentions about differences such as being more related to technology, being able to learn easier through technology and a shorter attention span. She believes that the Covid-19 pandemic has triggered this change since the students have realised the ease that technology brought to their school life. She has also stated that her refugee students are also the same in these respects:

Students are different and each they continue to be different from the previous year. There are serious differences both academically and in terms of individual skills. I used the board yesterday and they quickly feel so tired, they start taking pictures of it rather than taking notes. They are digital natives. They are really different from us and we learn many new things from them. I try to adapt to them. My motto for this year was quite different. It seems like the teacher is actually the language, not me. They learn not inside the classroom, but outside. The classroom isn't enough. I also support this. I tell them that they should support it outside of the classroom. This isn't of course just grammar or vocabulary. I tell them to do meaningful things. I tell them to learn the language through their own interests, through music, through films. The Covid process has also triggered this. They saw the comfort of technology. They want the subjects to be different, they want the subjects to be shorter and so on. The same is true for our refugee students. I don't know about out-of-class situation, but in class we are all the same (Pre-conference Interview; January 07, 2022).

Another question in the pre-conference session was about T1's teaching philosophy. For these questions, T1 has stated that as an academic, she tries to both teach the content of the language and focus on integrating cross-cultural issues. She believes that since we are social beings the students' aim should not be just to pass an exam but to live the language that they are learning:

Since I am a member of the academic world of course you are more aware of what is happening in the world so I try to reflect and guide my students not only through teaching what is am/is/are but I also aim to focus on what is going on around the world and different cultures because we are social people, we are not studying just for the exams, we are living with this language, so as a teacher I aim to integrate such cases while teaching English (Pre-conference Interview; January 07, 2022).

After finishing the pre-conference, the observation session started. After entering the class, T1 introduced the researcher as an observer for an academic research. The researcher sat at the back of the class. The class consisted of 16 students. Both of the refugee students were also present in the class and they were sitting in the same location that T1 had described (front row, near the window). The seating arrangements consisted of individual chairs which were distant from one another due to the precautions taken for the pandemic. There was a projector in the class near the teacher's desk. The teachers' table and computer were at the front of the class.

T1 started the lesson by reflecting a picture of a crowd in a city square. She asked the students to comment on the picture and to make meaning about what might be going

on. Different answers came from the class, however, the refugee students did not express any comments. In the stimulated recall interview session, T1 was asked about this warm-up activity and how the refugee students did not participate. T1 answered that she was aware of the situation, however due to the dynamic nature of the activity, she did not want to force her refugee students to participate since they might have felt shy:

I also realized that they were not very eager to participate. It was a very interactive activity; the other students were feeling very relaxed and they also spoke Turkish quite frequently. In such activities in which the students' energy level rises and they turn to Turkish, as far as I have observed generally refugee students hesitate. At such instances I do not want to push them to express their opinions because they can be very shy (Stimulated Recall Interview; January 24, 2022).

It was noted that during the lessons, the refugee students were quite quiet in terms of chattering with other students in the class. However, it was also noted that they were taking more notes than other students and it seemed that they only used their phones for dictionary purposes. The other students in the class were checking their phones more frequently. When this situation was brought up during the stimulated recall interview session, T1 stated that she is aware of the fact and that her refugee students are generally focused throughout the lesson:

Yes, they are always like that. They always write something on their books and take notes. The other students are not like that. Some of them start sleeping after some time passes. It is difficult to maintain their motivation high. But the refugee students are different in that respect. They are generally focused (Stimulated Recall Interview; January 24, 2022).

While one of the refugee students ("X") was more active especially in grammar exercises the other refugee student ("Y") was more silent. It was noted that no positive discrimination was visible in T1's lesson. When "X" gave a correct or wrong answer she received the same kind of feedback that other students received. Either a 'thank you' or a polite way of correcting her mistake. When asked about this issue to T1 during the stimulated recall interviews, she replied that this is a way of her being equal to all of her students in the class. She has also stated that she does not want to

force her refugee students to participate since they are experiencing adaptation problems:

“X” is more active especially in accuracy-based exercises. I try to act as equal as possible during my lessons. I don’t put too much emphasize on them. I believe that if I do, then it might become weird because they are not children, they are young adults. And refugee students are also trying to adapt, they have more difficulties in socialization because of the language. That’s why I act the same to all of my students (Stimulated Recall Interview; January 24, 2022).

During the lesson, at certain instances it was realized that the students in the class were laughing and making jokes in English. At these times it was noticed that the refugee girls also laughed or smiled but refrained from making any comments. A final incident observed in the lesson was when T1 asked “Y” to answer a question based on a reading text. Even though “Y” had not put her hand up to speak, after a small hesitation she gave the correct answer. T1 thanked her with a positive gesture

and said ‘see, you can do it’ and moved on to the other question. When asked about this incident to T1 during the stimulated recall interviews

I saw a spark in her eye at that moment. I knew she had something to say but hesitated. So, I wanted to give her a small push and I think it worked. I don’t think that we should always leave them to their comfort zone, especially if they are shy. A small push can be good at correct times. Otherwise, it would be like ignoring the student (Stimulated Recall Interview; January 24, 2022).

In short, after the observation session and the stimulated recall session, it was seen that T1’s attitude was the same to all of her students in the class. Her positive and negative feedback she gave to her students were all the same. Both of the refugee students in her class were quiet but focused students. T1 was aware of their character they displayed in the classroom and respected that attitude by neither pushing them too much or accepting their silence and avoiding them.

4.2.1.2. The Reflection of the Conceptualizations on T2's Teaching

A pre-conference meeting was held with T2 before conducting the observation session. The pre-conference was held in T2's office which she shared with another EFL instructor. During the preconference, T2 was asked certain necessary questions prior to the observation in order to get an in-depth understanding of her teaching, of her class, of her students and of her refugee students. The information obtained from T2 is given in Table 12. The lesson which was to be observed was named as 'Main Course' which is an integrated course that comprises of presenting the four skills (listening, speaking, reading, and writing) in an integrated way. The duration of the course comprised of one lesson hour which lasted for 45 minutes. The number of the refugee students in the class was two. One of the students was male, while the other was female. When questions were asked about her refugee students, T2 mentioned that they were much disciplined and quiet compared to her other students. She also mentioned that they were more idealistic. In order for the researcher to recognize the refugee students, T2 described their physical appearance and their general sitting location in the class. In accordance with T2's explanation, the female student was wearing a hijab and was sitting near her girlfriends near the teachers' desk and at the front row. The male refugee student was generally more individual and he generally sat near the door on the opposite direction of the female student.

Table 12. Some Essential Points based on the Preconference Meeting with T2

Name of the Course	Duration of the Course	Number of Students in Total	Number of Refugee Students in the Class	Gender of the Refugee Student(s)
Main Course	45 minutes	22	2	1 female 1 male

During the pre-conference, T2 was asked whether or not she had received any pedagogical training or education about teaching refugee students or other marginalized groups. She answered that she had not received such education before,

including her doctorate lessons. However, the course ‘World Englishes’ had created a foundation for a more critical approach:

I haven’t received any critical courses based on refugee education pedagogically. Our doctorate level courses were also very limited. I think the courses are proceeding like that for years now. In our World Englishes course there was a more critical approach but we didn’t receive any critical pedagogical education for student groups like refugees. But personally, I see the as equals as much as possible. In my own opinion, I don’t think that I do any sort of discrimination. However, in terms of positive discrimination, I can ask ‘how is it in your culture’ because in certain cross-cultural activities we might have to focus on the differences to add something interesting to the lesson. But in general, I don’t do anything extra. I focus on being inclusive (Pre-Conference Interview; January 04, 2022).

Another question in the pre-conference session was whether or not she does any extra preparations for her refugee students. T2 replied that she does not do any extra preparations due to the strict systematic order she has to follow in the institution. However, she focuses on the cultural richness aspect the refugee students add into her lessons, and facilitates their integration to the class through adding their own cultural information at certain times:

There hasn’t been an instance in which we had to focus extra on our refugee students in terms of course work. Since we are a very systematic institution and since we follow the teaching order very strictly, I cannot proceed individually. However, individual and cultural differences add richness to the lesson. When there is a subject about traditions, I try to create a cross-cultural situation and I try to integrate them. For example, in one of our previous lessons there was a video about Greek weddings and the video gave us information about it. When we were talking about different cultural weddings, my refugee student also explained their traditions. So, I generally think about how I can integrate them through a more cultural perspective. Instead of preparing something extra, I try to integrate their cultural richness (Pre-Conference Interview; January 04, 2022).

When T2 defined her students, she mentioned about their level of English and how difficult it is to maintain their motivation. Level 1 students refer to elementary level students. She has also mentioned about how the students are very grade-focused:

The students in this class are level 1 students. But, the level does not meet the expectations. There are of course good students and students with lower levels. It’s really difficult to maintain the students’ motivation. But it is understandable. They

are always receiving intense English education. I should also state that they are very grade-focused. That's why we explain our grading system in a very detailed way for all of our students. Apart from that they are all very sweet (Pre-Conference Interview; January 04, 2022).

Another focus in the pre-conference interviews with T2 was to understand what her teaching philosophy was and what she focusses on during her lesson. According to T2, she has to focus her teaching to prepare her students to the standardized exams formed by her institution. Even though this comprises a major aspect of her teaching, T2 also mentions about how she gives importance to make her students understand that they should love the language and use the language in real life matters:

There is an exam-focused system here and the students coming to this program have very different backgrounds. Unfortunately, we have lots of students who have received English education for years but who have very low levels. Our focus is to prepare them well for the exams as much as possible. But of course, this is the ideal aspect. I also focus on making the students like the language and to make them understand that language is a tool to speak and to communicate in real life matters. However, unfortunately, we proceed in a more exam-focused perspective. But when I see that the students are really doing something with the language and using the language, this creates a really nice feeling. So, my personal aim is to also make the students love the language (Pre-Conference Interview; January 04, 2022).

T2 further adds that another mission of her professional identity, apart from preparing her students effectively to the standardized exams, is to make the students understand that they should embrace the language:

I want to make them realize as much as possible that they will have more pleasure when they use the language. I try to show examples from different cultures and how things can differ in different cultures. I always encourage them to watch a film or a TV series. I learn lots of things from them as well when we interact like this. I want them to use the language. I want them to be exposed to it. I tell them that they should find people who they can communicate with. I tell them to embrace it. So, my focus is to prepare them for the exams and also to make them embrace the language as much as I can (Pre-Conference Interview; January 04, 2022).

After finishing the pre-conference, the observation session started. After entering the class, T2 introduced the researcher as an observer for academic research. The researcher sat at the back of the class. The class consisted of 18 students. Both of the refugee students were also present in the class. The female refugee student ("X") was

sitting near a group of local girls, and the male refugee student (“Y”) was sitting two seats in front of the researcher. So, he was in the middle areas in the class. The seating arrangements consisted of individual chairs which were distant from one another due to the precautions taken for the pandemic. There was a projector in the class near the teacher’s desk. The teachers table and computer were at the front of the class.

T2 started the lesson with a small warm-up conversation session by asking the students how they were and whether or not they had started studying for the exam. After 5-6 minutes of conversation, she started the lesson by opening the course book and the projector to reflect the online version of the book. They had started a new unit in their main course lesson. The lesson started with discussion questions which focused on whether or not people in Turkey go to fortune tellers and the reasons for people wanting to go to fortune tellers. The energy of the class was rather high. The refugee students were also laughing at the answers when the majority of the class laughed. T2 asked what kind of fortune telling was found in Turkey. The students gave some answers such as ‘looking through Turkish coffee’ or through ‘tarot cards’. T2 asked the class whether or not they knew about other sorts of fortune telling around the world. After a student gave an answer, she turned to “X” and asked her if she knew any different types of fortune telling that was in her culture. With a very low pitch voice “X” replied in English that she did not know much with a positive attitude. T2 thanked her and moved on to the following exercise. When asked to T2 about this incident in the class during the stimulated recall session, she expressed that she likes to integrate cultural variety to the class when she feels like she has the chance. She believes that the students also like this:

I try not to miss the chances when there is an opportunity to add a cultural element to the class. Apart from that, I think it is integration, it facilitates integration. It gives the students a moment to express something about themselves. But if I feel that the students get uncomfortable, I change the subject (Stimulated Recall Interviews; January 24, 2022).

It was observed in the lesson that “X” and “Y” were very focused to the lesson. However, “X” seemed more social with the students around her while “Y” was rather

individual in during the lesson. It was also realized that “Y” was generally taking notes. At certain times in the lesson, T2 asked questions based on the exercises in the book to both of the refugee students. However, this was on a very equal level with all the students in the class. When this point was asked to T2 during the stimulated recall interview session, she replied that she tries to create an effective balance in her class in terms of student participation:

I believe I act the same towards all of my students, I believe I am responsible for all of them. I try to create a balance in the class. I try to focus on all of them to let them see that I will not leave them alone in my lessons. My eyes are on them. That way I want them to be present in the lesson mentally. Sometimes some students can literally sleep during the lesson. I don't do much for them (Stimulated Recall Interviews; January 24, 2022).

During the observation session, it was also realized that “Y” seemed rather lonely. When there was individual time to prepare for an activity, while everyone spoke with each other during these times, “Y” did not speak with anyone and no one spoke with him. When this situation was asked to T2 during the stimulated recall interviews, she replied that she was aware of the situation, however, she did not want to be concerned with it since they were not children. She thought that it might be offending for the students:

I have realised that in this class. “X” is not like that. I see her in the corridor with her classmates and she is also social with her friends in the class. Not at an extreme level but still good. “Y” is not like that. He is a very well-behaved student and very responsible. He has come next to me a couple of times to ask questions about the lesson or to ask for extra materials. But he has this problem with his classmates, I don't know what. Especially with the boys. Maybe it's his personal choice I don't know or maybe it's his character or maybe the other guys don't want him, I don't know. But I have also realised this. Like I said in our previous interviews, I don't want to get into their issues too much because they are not children. It can be offending (Stimulated Recall Interviews; January 24, 2022).

In terms of voluntary participation, “Y” participated two times while “X” did not participate on voluntary basis. In terms of her refugee students' participation level, T2 expressed in the stimulated recall interviews that both of her refugee students volunteer to participate in moderate levels.

Both of them participate in moderate levels but “Y” can participate more. He like to share things that he has done individually. For example, when I tell them to write a short paragraph about something, he likes to share those kinds of personal ideas (Stimulated Recall Interviews; January 24, 2022).

4.2.1.3. The Reflection of the Conceptualizations on T3’s Teaching

During the pre-conference session with T3, which was held in her office, certain necessary questions were asked to her. In order to get an in-depth understanding, these questions were based on her teaching, her class that was to be observed, her students and her refugee students. The information obtained from T3’s pre-conference interview session is given in Table 13. The lesson which was to be observed was named ‘Main Course’ which is an integrated course that comprises of presenting the four skills (listening, speaking, reading, and writing) in an integrated way. The duration of the course comprised of one lesson hour which lasted for 45 minutes. There was only one female refugee student in the class. When questions were asked about her refugee student, T3 mentioned that she was very quiet during the lessons and hesitated participation. T3 also mentioned that her refugee students did not have much friends from the class. She generally met with other Syrian students from other classes during the breaks. In order for the researcher to recognize the refugee student, T3 described her physical appearance and her general sitting location in the class. In accordance with T3’s explanation, the female student was wearing a hijab and she generally sat near the windows and near the teacher’s desk.

Table 13. Some Essential Points based on the Preconference Meeting with T3

Name of the Course	Duration of the Observation	Number of Students in Total	Number of Refugee Students in the Class	Gender of the Refugee Student(s)
Main Course	45 minutes	22	1	1 female

During the pre-conference, T3 was asked whether or not she had received any education or training based on refugee students or similar marginalized groups. T3 has stated in the interview that she had not received such education or training. However, she wished that she had since she is aware of all the struggles these students are going through, so she would have liked to ease the process for them in pedagogical terms:

I did not receive any education or support, but I wish we did because they come with traumas. They are both trying to learn and trying to adapt. I am also sure they have inner conflict and they are struggling with all of these things. I would have wanted to have the necessary pedagogic foundation to ease this process for them. But we are trying to do it as much as possible (Pre-Conference Interview; January 07, 2022).

In terms of doing extra preparations for her refugee students, T3 has stated that she does not do such preparations. However, similar to T1 and T2, she tries to integrate their culture to the lessons when they come across activities or tasks based on culture.

Apart from this, T3 states that she gives extra support to her refugee students in the class when necessary:

I do not do any extra preparations for my refugee students but during the lessons, I try to give extra chances to them and support them more when necessary. I also try to integrate their culture in tasks based on cultural differences (Pre Conference Interview; January 07, 2022).

When asked about her students, T3 has stated that they are Level 1 students and that their level of English is not bad. Level 1 students are elementary level students. She has also stated that her students in general have certain problems in sustaining their motivation for learning English. She finds this very challenging as a teacher:

This class is a level 1 class. Their English is OK. However, it could be definitely better. When they first start, they are all motivated but when time goes by they get bored easily. This is true for all of our students. This is one of the most challenging part I find in my job (Pre-Conference Interview; January 07, 2022).

When asked about her teaching philosophy and her motivation as a teacher, T3 explains that her major motivation as a language teacher is to enable her students to

graduate from the School of Foreign Languages and understand their departmental courses in English effectively. Apart from this, another major motivation for her is to enable her students to communicate effectively when they go abroad:

My first motivation as a teacher is to enable the students to learn sufficient English to go to their departments and understand their courses effectively, and to be able to write and read something in their field. Also, when they go abroad, I want them to be able to express themselves, to say something, communicate, and survive there (Pre-Conference Interview; January 07, 2022).

In order to achieve this goal of teaching English to her students to make them understand their departmental courses effectively and to communicate well when they travel abroad, T3 mentions that she tries to make her students believe in their selves and to never give up. She also expresses that she is a very active teacher since she likes to integrate games to her lessons:

I always tell them that language is something precious. And I always try to motivate themselves and to make them believe in themselves. Never to give up till the end. Because usually this is what successful people do. It's the key for successful people. And to sustain this motivation I usually use games in the classes. I usually monitor them to develop them both in language and personal development. I guess this active side of mine in my teaching is related to my own past experiences in learning English. I used to love listening to music, watching English films. And I also loved to imitate. It motivated me a lot. When I listening to a dialogue, I tried to imitate it as much as possible (Pre-Conference Interview; January 07, 2022).

After finishing the pre-conference interview, the researcher and T3 headed off to the classroom to start the lesson and the observation session. After entering the class, T3 introduced the researcher as an observer for academic research. The researcher sat at the back of the class. The class consisted of 22 students. The refugee student ("X") was also present in the class. She was sitting in the second front row in front of the teacher's desk. She was not speaking with anyone when the researcher and the teacher entered the class. T3 started her lesson with a small warm-up conversation with her students. She asked them questions in English about their daily lives. "X" did not participate during this session. After the warm-up speaking session, T3 asked the students to open their books. She also reflected the online version of the book through the projector for the whole class to see and follow. They were at a 'Practical

English' unit in which, rather than focusing on grammar, they watched videos based on a series formed for the selected course book and later continued on with role-play activities. T3 firstly asked the students what had happened in the last video that they had watched. Three students raised their hands, however, "X" remained silent. After discussing what had happened in the previous unit, T3 asked the students to focus on the new video. After watching the video, the class answered some true-false questions. "X" raised her hand twice during this session and T3 listened to her answer each time. When asked about the participation level of "X" to T3 in the stimulated recall interview session, she replied that even though she is a very silent student, she follows the lessons quite well and tries her best to answer the questions:

She is usually very focused during the lessons. There are times of course when she doesn't seem much focused. In those times I don't force her. But when I see her raise her hand, I generally always listen to her. I believe they need encouragement at such times because they seem shy and when they raise their hand, I feel like I shouldn't miss the chance (Stimulates Recall Interview; January 18, 2022).

T3 continued on with video watching and question-answer drills about the videos, and "X" also participated four times by giving short answers. Each time she raised her hand, T3 realized her and made her speak. The general participation level of the class was also quite high since the unit seemed to have captured their attention. After finishing the question-answer drill about the videos, T3 asked the students to role-play a conversation at a restaurant ordering a meal. The reason for this subject selection was because the videos had focused on ordering a meal at a restaurant. She asked the students to form pairs. The students sitting next to "X" asked if they could work in a group of three students rather than two. T3 accepted their offer, so "X" and two other girls formed a group. While preparing for the role-play it seemed like "X" was having fun with her friends. She was still taking notes during this activity. T3 came next to them and asked how it was going and whether or not they needed any help. The students, including "X" said that everything was fine. T3 continued on asking other groups how the preparation process was going and whether or not they needed any help.

When asked about this process of role-playing and group formation, T3 replied that she wanted her students to form the groups themselves since they are not children. Since they had done similar activities before, she was sure that her refugee student would not be left out:

While forming the groups, I try not to form them myself because I think the students should work with the students they get along the best. And also, if I form the groups, it would be more appropriate for smaller age groups. I think it would be weird. Also I know that my refugee student can work well with some of her friends in the class, so I was sure she wouldn't be isolated (Stimulates Recall Interview; January 18, 2022).

4.3. Findings Related to Refugee Students' Conceptualizations

This section aims to present the findings related to the third research question of the study:

RQ-3: How do the refugee students conceptualize themselves as refugees and as being English language learners and how do they conceptualize their EFL teachers?

In this section, in order to gain an in-depth understanding of the refugee students' conceptualizations of the "Self" and the "Other", semi-structured interviews and reflexive journals were used. After analysing the data and extracting meaningful units, the final meaningful units were cross-checked with the participants through member-checking interviews. In accordance with these findings, this section will firstly touch upon the refugee students' conceptualizations of the "Self". While examining this issue, firstly the interview findings are revealed and later the reflexive journal findings are shared. After presenting the findings based on self-conceptualization, this section later moves on to reveal the findings about how the refugee students conceptualize their EFL teachers. In order to further elaborate this issue and to make it more reader-friendly, firstly the findings of the interviews are presented finally the reflexive journals are analysed and revealed.

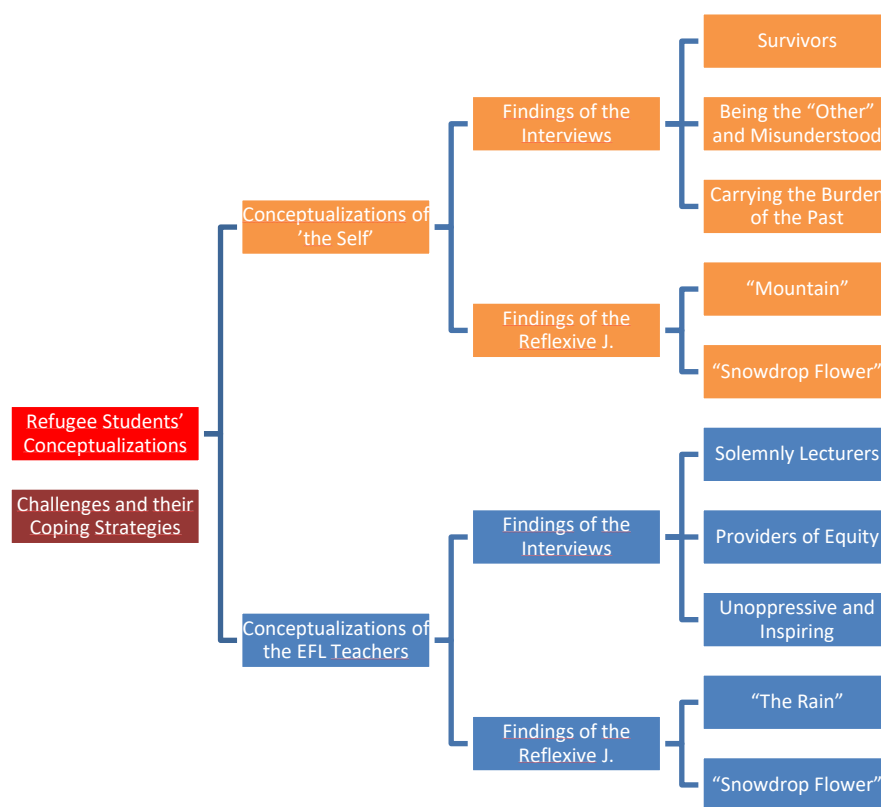


Figure 10. *Overview of the Findings related to the Refugee Students' Conceptualizations*

In order to make this section more reader-friendly, Figure 10 was formed to present the findings related to the refugee students' conceptualizations based on 'the Self' and 'the Other'. While the orange colour coding represents the refugee student' conceptualizations of 'the Self', the blue colour coding in Figure 10 represents their conceptualizations of their EFL teachers.

Table 14. The Frequency of the Codes extracted from the Interviews based on Refugee Students' Conceptualizations

Refugee Students' Conceptualizations					
'The Self'			'The EFL Teachers'		
Misunderstood (<i>f</i> = 8)	Survivors (<i>f</i> = 3)	Carrying the Burden (<i>f</i> = 3)	Unoppressive and Inspiring (<i>f</i> = 5)	Providers of Equity (<i>f</i> = 4)	Solemnly Lecturers (<i>f</i> = 2)

Table 14 shows the frequencies of the codes extracted from the interviews which were conducted with the refugee students. According to the obtained data, the highest frequency of the refugee students' self-conceptualization is being misunderstood. As for their EFL teachers, it was seen that the highest frequency was conceptualizing their EFL teachers as unoppressive and inspiring.

4.3.1. Conceptualizations of the Self (Findings of the Interviews)

After conducting in-depth semi-structured interview sessions to understand how the refugee students conceptualize themselves in their new setting, three major codes emerged. According to the data obtained from the participants, the first self-conceptualization revealed itself to be viewing themselves as “survivors”. This conceptualization mainly focused on how the refugee students acknowledged the hardships that they had been through and how they survived most of, if not all, the difficulties and managed to stay alive. Another major code was their self-conceptualization based on being misunderstood. In their statements, the refugee students expressed their difficult experiences which they came across in their social environments. These misunderstandings differed from not being wanted to not being appreciated and to being seen as ignorant people. A final major code was extracted to be how they still carry the burdens of the past. While focusing on this conceptualization, the refugee students pointed out their traumatic experiences and their stories from the war.

4.3.1.1. Survivors

One of the findings revealed from the interviews conducted with the refugee students was how they conceptualized themselves as “survivors”. As S1 has stated below, one of the major reasons why they view themselves as survivors is due to their horrific experiences in Syria. S1 expresses how difficult it was for her back in the days when they were experiencing the war. She expressed how death was so close to all the people living in Syria including herself and her family. She expressed how this

devastating situation had led her and her family to live in one room in terms of safety considerations and in terms of staying alive. She also pointed out how this context had affected her as a child and a young individual who couldn't socialize, who couldn't go to school and who didn't have any hope for the future. However, in the present, she explains how she is now hopeful since she feels like she has overcome many of the difficulties that she and her family have gone through. The sense of overcoming such life and death matters has led her to dream about the future such as having a car and a house in the future, together with becoming a strong and successful person.

The "me" here and the "me" in Syria are a lot different. I was very afraid in Syria. I didn't use to speak with people and I didn't go out of the house for five years. If you go out to the street you die. I couldn't speak or meet with my friends. I also didn't have a cell phone. The "S1" now is much stronger. I trust myself completely. I have a hope. When I was in Syria I didn't have any hope. I always used to say we are going to die. Everyone thought like that. When you see people who you know die, it's normal to think like that. I was so small. I couldn't go to school. I couldn't get out of my house. I couldn't speak with my friends. Because an explosion can happen anytime. That's why we always stayed in one room. It was very difficult. My life here is much better. I can go out; I can go to school and meet with my friends. Everything has changed. And now I want to do my own job. I want to have my own house, my own car. I want to be a strong and successful person. I didn't have such dreams in Syria. I just wanted to survive. I just didn't want to die. I wanted to be alive (S1, Interview II).

In another expression, S1 focuses once again on the difficulties that she has gone through. She has stated how she couldn't see her friend since she came from Syria and it is a high probability that she has even heard from her friends even from social media or any other online platform. She explains how simple things, such as going to a park or to the cinema were things she had never experienced in her past days. However, she restates that now she has lots of energy to do all the things that she missed out. She also stated that she wants to be very successful in the future and that she is positive that she can because she is aware of the fact that she has overcome many difficulties in her life. S1 also emphasized her mother as a person she looks up to due to similar reasons. She explains her mother as a "survivor" since her mother has also overcome similar difficulties and yet she is still holding on to life, striving to

live for her family and making her children happy.

Since we experienced war, a lot of things were incomplete for me. For example, I haven't seen my friend for 10 years. I was only ten years old and I couldn't go to a park or to a cinema. I couldn't experience a lot of things. It all remains within. But now I have lots of energy and I want to do all the things I couldn't do and I also say to myself that I have to be very successful. I believe in myself because I have come so far and I will continue. I know I will. My mother also motivates me. Whenever I see her, I feel more motivated because she is so hardworking. She does everything. For example, she looks after us, she does housework and she also works. I want her to be proud of me (S1, Interview II).

In another interview, S1 reemphasizes all the compelling difficulties that she had gone through back in her days in Syria. In her expression below, she mentioned how terrifying it was to even look out of the window since if they did, they could have been shot from the head. She also talks about her mother's garden filled with roses. Unfortunately, even going out to the garden had become a dream since death was probable in such simple pleasures. When S1 remembers all of these traumatic experiences, she feels a sense of achievement since she expresses "overcoming" such situations. And she further concludes that such accomplishments provide her to think that she has to study more to achieve her dreams and to do all the things that she feels she has missed out.

I didn't have an easy life. We all had to stay in the same room. I couldn't look out of the window. It was like; if I did they would shoot me from the head. And also in our garden in Syria there were many roses. My mother used to love roses. I couldn't even go out to our garden. For example, when there was a bomb attack, we couldn't even go out to our garden. This was a life we lived. There was no electricity, no hot water, no internet. It was like as if you didn't live. But now we are alive and our life is going on. So when I remember all the things I have lived and all the things I have overcome, I say to myself I have to study more because I have dreams now (S1, Interview III).

Similar to S1, S2 has also mentioned the hardships that she and her family had to go through back in her times in Syria. She has pointed out how they had struggled in Syria and how they are still struggling in Turkey. She has also expressed that regardless of all the severe challenges that they had dwelled, they are still alive and that they have overcome many things throughout the process. This statement implies

that she views herself as a “survivor” who has survived the negativity and the difficulties in her past. However, she further continues that regardless of all the experiences and the adversity that they had dealt with, people can sometimes still regard them as old-school due to certain stereotypical conceptualizations.

We came from Syria. We came from another country. I have lived and seen how it was to be there, and I have lived and seen how it's like to be here. I have always struggled in this process. Our lives are continuing here but I am still striving. We have been through and seen so many things but we are alive. We have overcome many things. This is important. But people think that we are narrow-minded. They think that we are old-school. Sometimes they ask ironic questions. For example, once they asked if there were apples in our country. People are all the same. We are very alike. There is no difference. We are all human. We should look at the similarities, not the differences. This is not just for Syrians and Turks. (S2, Interview II).

In this section, while S1 and S2 have focused on all the hardships that they had gone through Syria during the time of the war, they both express how overcoming such critical experiences had led to a sense of achievement. While S1 was more hopeful for the future, when looking at all of the complexities that she had generally left behind, S2 on the other hand, believes that this achievement of staying alive is not appreciated but her host community and that they judge them through preconceived stereotypes. This expression also leads to another conceptualization, which is being “Misunderstood”

4.3.1.2. Being the “Other” and Misunderstood

One of the major findings obtained from the interviews conducted with the refugee students was how they conceptualized themselves as being “misunderstood” by their host community. S2 mentions the questions she faces in public areas such as when they will return to their country. She also conceives that media and social media have a major role in such misconceptions and that they publish false and bad news about Syrian people. She further concludes that the concepts of “good” and “bad” do not have connotations for certain groups of people; however, the concept of “good” and

“bad” can refer to people from any race or country. She further states that this is not related to the country of origin, on the contrary, it depends on individual people.

Some people see us in the street and ask why we are here and when we will return. I hear this question a lot on the bus. This isn't a major problem for me but why do they ask such questions. I feel confused. Maybe it's because I look like a foreigner. I don't know. The media does lots of false news. I also see it on some Instagram pages. They write some very bad posts. There are bad people among Syrians. But there are both good and bad people everywhere. Everyone is not the same. There are lots of bad people among us but so is there everywhere. This isn't about the country (S2, Interview II).

In her statements below, S1 points out a problem on a slightly different level than the problem S2 has emphasized in her previous statement above. According to S1, some of her teachers use too many hand gestures while speaking to her when they learn that she is from Syria. The reason for the usage of such hand gestures is because the teachers think that S1 cannot understand Turkish since she is from Syria. This situation confuses her since she can communicate in Turkish in a rather effective way with her teachers. She believes that the reason behind this situation is her teachers' constructed beliefs that she is not capable of understanding Turkish since she is from Syria. This situation does not change even if she speaks Turkish efficiently.

Some teachers think that we don't understand them which is why they use so many hand gestures while speaking. When I speak in Turkish and they don't know that I am Syrian, they speak normally. But when they know I am from Syria they use their hands a lot when they speak. I don't think this is polite. But my teachers do this a lot. They think that I can't understand them. But I can speak Turkish but despite that they think that I don't understand because I am Syrian (S1, Interview III).

In another interview, S1 points out in the given statement below how some people from her host community are very welcoming and supportive while others can be rather hostile. According to S1, such people accuse the Syrian population of taking away their jobs and that they are also cowards to have run away from their country and not fight in the war. She cannot justify these accusations and misunderstandings that these people have against her population. She has expressed that she has tried to explain to them that what they believe is not the case; however, she is aware that people don't change their minds easily. Consequently, she has decided to let it go rather than struggling to clear off the misconceptions.

Some people support us. They give food and money. But some don't want us. 'You've come here, you got our jobs, you come to our schools, you are taking away our places' this is what they tell us, but I believe that everyone can do their own job. Some even say what am I doing here. They say that I am a coward since I ran away. And I told them may God never let anyone live anything like what we've lived and that we have come here for hope. But not everyone is like this (S1, Interview II).

Similarly, S2 mentions how she believes that people conceptualize them as old-school and that their living conditions and living styles are very old. However, S2 underlined in her statement below that the fact that people around the world are all alike. She emphasizes a mind-set of equity which is necessary for a harmonious world in which people do not judge each other depending on their country's geographical location.

The people here think we are old-school. They think that our lives are very old. But people are all the same. We are very alike. There is no difference. We are all human. We shouldn't focus on the differences (S2, Interview III).

In a similar vein, as she has expressed in her interview statements below, S1 has become so timid in terms of being misunderstood that she refrains and refuses to take the first step of socializing with people. This inner feeling of distrust towards herself and towards other people has evolved from the constructed beliefs towards refugees in her host community. Apart from struggling with these constructed notions, she has also stated in her interview that the effects of war on her psychology are still prevalent. In other words, while S1 is still struggling with the influence of the devastating effects of war, she is also struggling with socialization issues due to the fear of being misunderstood and prejudged.

When I first came, I had no trust, neither in myself nor for other people. I used to wonder what they would think about me. For example, if I go to speak with them, what would they think, what would go through their minds. That's why I refrained. But I still refrain actually. For example, some of my friends ask me why I don't speak much, they tell me that I should speak more and go out more. But I am still very much affected by the war. And since I am a foreigner, some say bad things like I shouldn't be here, that's why I also refrain. So, when I first meet someone, I think to myself, 'should I be friends, should I speak' but then I sometimes refuse to do it. I tell myself that the person should speak before me (S1, Interview III).

In her statements below, S2 expresses how she believes that no one cares about people who have escaped from war. She has expressed this belief in a rather sorrowful way. She believes that no one understands the troubles that they have been through and no one wants them in any geographical location including the people in her host country. Together with conceptualizing herself as being misunderstood, she also emphasized on how they are also not-wanted due to these misrepresentations.

I still feel like this. I can't attach anywhere. We are not important. This is what I feel. No one cares about what we have done and how we are. No one understands us. So, we are not important. That's how it is. This is the truth. No one wants our people. No one wants us anywhere. But I would have liked to belong to a country (S2, Interview III).

In one of his interviews, S3 focused on how normal it is nowadays to be a “foreigner” in a university setting. However, regardless of this diverse setting in higher education, S3 mentions how people still regard Syrians as ignorant people who do not know anything. He opposes this ideology by stating that he is well aware of many of the traditions which most are not. This judgment which he experiences at university can also be observed in his classroom setting. Even though he states that his class friends and he are not like-minded, he also focuses on how they do not want him in their circle of friends. They only speak with him if they have a question about the lessons. He also states that this behaviour of his class friends leads him to think that they take advantage of him in such situations. As a result, S3 now generally spends time on his own at university. He prefers to study for his lessons in his free time. Regardless of these negative attitudes toward him, S3 also focuses on how certain people can also be very friendly toward him. These people do not prejudice him because he is a “foreigner”. He believes that such friends are real friends:

Currently, it's very normal to be a foreigner at university, but my friends perceive it like this: Syrians don't know anything and so on. On the contrary, I know the traditions. For example, let's not say that I am excluded but my classmates don't speak with me much. I guess we are not like-minded. For example, my classmates never study. On the contrary, I study a lot. For example, a subject comes up in a conversation about the lessons, they ask me and I inform them. Later, they just leave. I feel like I am being used. I don't think it's just because I am a foreigner, I think we are also not like-minded. Sometimes our teacher ends the lesson 5-10 minutes early and I generally read something during those times or look at my phone. Some of my

friends know that I am from Syria. But they are so warm-hearted that we get along very well. I think these are real friends. It's very difficult to find such people. They know that I am a foreigner from the beginning and they act like I am not a foreigner (S3, Interview II).

In his statement below, S3 expresses how it seems to him that he has evolved two different selves. He emphasizes that these two different characters display two different S3's depending on whether he is in a setting with Turkish people or in a setting with Syrian people. He also states that, if he can bond with Turkish people all the prebuilt conceptual barriers can be lifted and sincerity can emerge. However, he further states that even in these situations he can still adopt self-control in order not to be misunderstood. Additionally, he also adds that he isn't sure if this self-monitoring is due to his present social context and the people around him, or if it is due to his home culture in which people generally always have boundaries:

My speaking style, clothing style, behaviours. All of these have added to my old self and someone new has emerged. When I enter our social group, I become someone different. When I enter a Turkish group, I am someone different. It's like as if I have two characters. When you bond with the Turks, you can break the barriers and it becomes better, but I still pay attention to my behaviour and to what I say. In order not to be misunderstood. Maybe it's something cultural, I don't know. Because in our culture we always have boundaries. For example, no matter how close you are to someone, you can't ask someone to lend you some money because you feel embarrassed. You don't be that close with people. Maybe it's cultural (S3, Interview II).

In the interviews conducted with the refugee students, one of the major themes has been presented in this section which focuses on how they conceptualize themselves as being misunderstood by providing different experiences and explanations.

4.3.1.3. Carrying the Burden of the Past

According to the findings based on the in-depth semi-structured interviews done with the refugee student, conceptualizing themselves as being misunderstood and as survivors, another conceptualization obtained from the data and cross-checked through the member-checking interviews was how they viewed themselves as individuals carrying the burdens of the past. This conceptualization was observable

in mainly S1 and S2's statements. S3 has also touched upon the issue but refrained from focusing on it too much.

In her statement below, S1 has mentioned about the terrifying experiences she has gone through in Syria during the war and how its effect continued for her subconsciously. She has stated in her interview that she was especially afraid of aeroplane noises and getting out of the house in her initial times in Turkey. She mentioned about how the noises she heard from the street and aeroplane sounds had affected her deeply since they were also reflected in her dreams. Even though it has been a long time since S1 and her family came to Turkey, she stated that she still experiences these frights.

After I came to Turkey, I couldn't get out of the house for at least one month because I was so scared. I was afraid of aeroplane sounds. I remember when we first came, I heard an aeroplane sound and I was so afraid. I felt like I was back in Syria for a second. But when I woke up, I was in Turkey. This situation lasted very long. I was even afraid of the noises I heard on the street. I also saw terrifying things in my dreams. I have been in Turkey for a long time but I still experience these things. It is very frightening (S1, Interview II).

In a similar vein, S2 makes a comparison between Turkey and Syria and explains how they can freely obtain basic human needs in Turkey. She points out the importance of safety and how they feel safe in Turkey since it became very common for her in her days in Syria to hear bomb sound and explosions every single day. Being killed was a matter of luck since you had a chance of being killed even if you went out to buy bread which is a simple everyday activity. She further expresses that after they came to Turkey it was quite a shocking experience for her when she stepped out of the house. This was an uncommon situation for S2 in her home country. She wasn't hearing any bomb explosion sounds any more. However, similar to S1, she also states that it is really difficult for her to forget those days.

There is safety here, there is no war, and there is electricity and water. It is easy to get these things from here. Everything is much easier than Syria. But the most important is safety. There is safety here. This is very important for us because bombs used to explode every day. People used to die. Even to buy bread, they used to die. We can go out here. We couldn't go out of the house back in Syria. We always

stayed in the house. When we came here, it seemed very unusual for me to go out of the house. I was very surprised. I wasn't hearing any bomb sounds. It was very different. I am not afraid to go out. But I still can't forget those days (S2, Interview II).

In his statement below, even though S3 does not mention about whether or not he still carries the burden of the past, he focuses on how difficult their life was back in Syria during the time of the war. Similar to S1 and S2, S3 also pinpoints how challenging it was to attain some basic human needs such as water and electricity. He concludes his statement by referring to his gratitude to being in Turkey now.

I don't know how I can explain it, but life was difficult back then. I was a child but I can still conceive those difficulties. If we wanted to get water, we had to walk for miles. There was no electricity. Every basic human need was so difficult to get. I am just really grateful that we are here (S3, Interview I).

Through the statements provided by the participants, it was clearly understood that the experience that they had gone through had affected them tremendously. The effects of this experience was likely to show itself in different areas of their lives.

4.3.2. Conceptualizations of the Self (Findings of the Reflexive Journals)

In order to make this section more reader-friendly and comprehensive, the explanations and expressions from the refugee students' reflexive journals based on how they conceptualize their selves are explained through each refugee student's reflexive journals individually. While S1 and S2 was voluntary to fill in the reflexive journal, S3 could not take part due to personal reasons.

The reason why reflexive journals were adopted in this study was because as Thomas and McRobbie (2007) have also emphasized, the "revealing" factor of metaphors has the potential to help express or characterize difficult concepts in a more figurative through accessible or relatable concepts in the individuals existing knowledge. As a result, it is expected that the metaphorical representations that individuals select to depict their conceptualizations will also depict their constructed critical beliefs and ideologies. In line with this aim of conducting reflexive journals, after analysing

them and member checking the findings, it can be said that the major conceptualizations of the refugee students based on their selves are viewing themselves as a mountain and as a snowdrop flower.

4.3.2.1. Mountain

The first question in the reflexive journal aimed for the refugee students to reflect on how they would like to express themselves as an individual who came from Syria to Turkey due to the Civil War. For this question, S1 has firstly preferred to give some explanations for the accusations she has heard by people in her hosting community. She has stated that they did not escape from war because they just wanted to, they escaped from war because they had to. She has later mentioned how she views herself as a person who never gives up and who has struggled a lot just like the other Syrian people to overcome the difficulties:

We didn't escape from war because we wanted to, we had to escape from war. Lots of people told us that we had to stay there, but unfortunately, we had to. I struggled so much to come to where I am now. We never gave up. We are just trying to forget all the difficulties we have gone through (Reflexive Journals for S1).

When asked about a metaphorical representation to explain herself, S1 has used the metaphor 'mountain' since she believes that she is just like a mountain who manages to stay strong and not collapse no matter what happens. This representation also shows how the difficulties in her past experiences has shaped her identity in a way which enabled her to become stronger and more determined.

I see myself as similar to mountains. They stay strong no matter what happens. I am also very similar to them. Regardless of all the difficulties and pain I had gone through, I did not collapse and I created a new life (Reflexive Journals for S1).

After analysing the reflexive journals and member-checking them with S1 it can clearly be said that S1 views herself as a survivor and as a strong young adult who has gone through many difficulties in life and regardless of different ill-intentioned

accusations who has managed to overcome them and stand strong just like a mountain

4.3.2.2. Snowdrop Flower

In order to reflect on how she views herself as an individual who came from Syria to Turkey as a refuge, S2 has focused on how she misses her home country and her friends back in Syria and how she experienced many difficulties in adapting to a new culture in Turkey. However, she also expresses that she has eventually adapted to Turkey and that now she wished to become a citizen:

I was only thirteen years old when I had to come from Syria to Turkey as a refuge. Learning Turkish and adapting to a new culture was very difficult for me and I am still trying to learn the Turkish traditions and customs. I miss my country, my friends and the city I used to live a lot. But I also love Turkey and Turkish people. I have become used to Turkey and my priority is to become a Turkish citizen (Reflexive Journals for S2).

As for the second question in the reflexive journal, which aimed the participants to describe themselves through a metaphor, S2 has used the concept “snowdrop flower” which is a type of flower that can blossom even in the hardest conditions during winter. S2 reflexively states in her journal that she resembles herself to a snowdrop flower not just for herself but also for the people she loves:

I think my metaphor would be a snowdrop flower. I try to grow up and flourish in harsh conditions and try to adapt just like it. Not just for myself but for the people I love and for the people who love me (Reflexive Journal for S2).

4.3.3. Conceptualizations of EFL Teachers (Findings of the Interviews)

Following the in-depth semi-structured interview sessions to understand how the refugee students conceptualize their EFL teachers in higher education, three major codes emerged from the obtained data. According to the statements of the participants, the first conceptualization of their EFL teachers revealed itself to be viewing them as “solemnly EFL lecturers”. This conceptualization mainly focused

on how the refugee students viewed their EFL lecturers as purely lecturers without any socio-emotional connotations. Another major conceptualization of the refugee students was how they viewed their teachers as “providers of equity”. In this code, the refugee students focused on how they acknowledged their teachers’ effort in providing equity in the classroom to avoid discrimination or any sort of separation. A final conceptualization extracted from the interviews was how they conceptualized their EFL teachers as being “unoppressive and inspiring”. While talking about this view point, the refugee students mainly made certain comparisons between their former teachers in Syria and how their former teachers were more strict and oppressive.

4.3.3.1. Solemnly Lecturers

In the in-depth semi-structured interviews, when the refugee students were asked about their EFL instructors, how they viewed them and how their relationship was with them, S3 mainly focused on his EFL teachers as providers of the necessary content knowledge to learn the English language and nothing more than that. He justifies this situation in his extract below by stating that this is the right thing to do at university since all the students are young adults and there is no room for further warnings or student-teacher relations which are generally seen at lower-levels of education such as primary or secondary education. So, the correct thing to do for S3 is for the teachers to just explain the subject as effectively as possible and nothing more than that.

Our teachers are very busy and they don’t have much time. Also, we are not at high school anymore, we are not children. Students should have a view on how to behave at university. There is awareness now and when teachers intend on dealing with student behaviour, it seems insulting. Let me explain this situation like this; if someone is using a cell phone and the teachers say ‘stop using your phone’ it will not be appropriate because the student is not a child. That’s why teachers don’t follow such actions in the classroom. They just explain a subject and leave the class. And I think this is what a teacher should do at university. Just explain and leave (S3, Interview II).

In his following explanations in the interviews, S3 acknowledges the fact that the teachers have a burden of following the curricula imposed by HEC (Higher Education Council). However, as he has stated in his extract below, he still believes that teachers should also include their own background and personal knowledge about the subject being taught rather than only following the book or adopting a book-based methodology. He is quite disturbed by this situation since he talks about an experience he had with one of his teachers from whom he asked for extra materials to further elaborate some phrasal verbs. When the teacher refused this offer and insisted that the book is enough at this stage, he felt disappointed since he thought that he hadn't comprehended the subject fully. Through these explanations of S3, it can be understood that when he is asked about his EFL teachers, the basic conceptualization of his teachers is them being solemnly lecturers.

In the end, the ministry gives a curriculum to universities and tells them to follow this program. So that's why it won't be appropriate to blame the teachers. But still, I expect the teachers to both follow the program given by the ministry and also add their own knowledge to the class. For example, there is a subject called 'phrasal verbs'. It is in the book. I went to a teacher's office. The teacher said that if they give us this subject with extra materials, we will be confused. That's why the book is enough. But, in fact, I have studied all of the phrasal verbs in the book. I don't think they focused on it that much. For example, 'take off'. It has lots of different meanings. They just give one meaning and they move on. If they gave us the other meaning, this would be much more beneficial. They shouldn't just stick to the book. They should add their own knowledge. For example, I had a teacher at high school. He/she used to throw the book aside and explain the whole subject by himself/herself and this used to inspire me a lot (S3, Interview III).

Through the statements given above it can be understood that S3 has conceptualized his teacher as solemnly lecturers without expecting any socio-emotional supporting in their lessons. He expressed this conceptualization of his teachers by answering the questions in the interview only through a perspective of effective teaching or the teaching of the English language.

4.3.3.2. Providers of Equity

Through an inductive analysis, the data obtained from the interviews conducted with the refugee students to view how they conceptualized their EFL teachers revealed

that another major conceptualization was how they positioned their teachers as providers of equity in the classroom setting.

In the semi-structured interviews done with S1, when asked about her EFL instructors such as how she views them, what she expects from them and how her relationship is with them, she mainly focused on the aspect of how her EFL teachers create a classroom setting in which they do not feel excluded or marginalized. As she has also expressed in her statement below, S1 views herself as a foreigner, however, she also expresses that her teachers act the same toward her like she acts toward other students. In other words, S1 focuses on how her EFL teachers have an equity-based mind-set and how she is very fond of this situation.

The teachers act very nice. For example, I am a foreigner and she helps me exactly like she helps the others. After they explain, they check if I understood. I love them. They never make me feel like a foreigner. They are always very good. They are always so good. I feel very lucky (S1, Interview II).

In her following explanation below, S1 continues on how comfortable she feels in her EFL teachers' lessons. This positive feeling is due to the fact that her teachers never make her feel different, on the contrary, they make her feel comfortable and included. Apart from the lessons, S1 also mentions that she can trust her teachers because they seem like a friend for her. When considering her past experiences and the attitudes that she had come across in the past, it seems that she is extremely happy with her teachers' attitude towards her. The fact that she views her teachers as 'providers of equity' is actually very critical and essential for her since this sense of equity is something that is longed.

I only have a lesson-based relationship with my teachers but I feel so comfortable with them. Because they make me feel comfortable. They never make me feel different. That's why I feel like I can explain everything to them. Like a friend. I love them and I feel so lucky (S1, Interview II).

Similarly, S2 also focuses on the equity aspect of her EFL instructors in her statement below since she mentions that her teachers never make her feel different and that they have never accused her of anything that is insulting neither in-class or

out of class. She also focuses on how her teacher encourages her to participate when she is too quiet. She appreciates this kind of behaviour since she knows that she can hesitate to speak in class.

I really appreciate my teachers. They never make me feel different in the classroom. They never tell me insulting things. They help me whenever I need help. They also try to make me join the lesson when I am too quiet. I really like that. Because sometimes I hesitate (S2, Interview II).

Through the given statements in this section, we can easily understand that when asked about their teachers S1 and S2's explanations reveal that they view them as providers of equity in the classroom. Their statements reveal that the feeling of equity in and outside of classroom setting is something they long for. Statements such as 'they never make me feel different in the classroom' or 'they never tell me insulting things' or 'they ever make me feel different' actually point out that these students are expecting such kind of behaviour. As a result, it becomes extra important to experience the feeling of inclusion and equity.

4.3.3.3. Unoppressive and Inspiring

In order to understand how the refugee students, conceptualize their EFL teachers, the conducted semi-structured interviews revealed that the refugee students positioned their EFL instructors as unoppressive and inspiring. In order to further explain this code, in her statement below, S1 has focused on how she admired her EFL instructors since they represent the English language very effectively. This positioning of her teachers has set an example for her since she now believes that she can also speak the language. S1 further emphasizes how the lessons generally have an unoppressive atmosphere. She states that such an environment helps her to feel more relaxed and less nervous in the lessons.

I admire them. They speak English so well. I wonder whether I would be able to speak English like that one day. The fact that they managed to do it makes me believe in myself. Our lessons generally have a positive atmosphere. I never feel nervous. Sometimes they mention their own experiences. They talk about how they

learned English. Whenever I listen to them, I feel even more motivated. (S1, Interview D).

Similarly, S2 has also mentioned how unoppressive her present EFL teachers are by comparing them to her prior teachers in Syria. She acknowledges that her teachers in both countries are rather different from each other. The primary reason she states as a difference is how her teachers back in Syria were more violent and oppressive in their lessons. This oppressive nature of the teachers made her motivation toward going to school decrease tremendously.

S2 also mentioned that this violence shown by their teachers was independent from students' achievements in class. Even if you had done your homework successfully and had good grades, if a student from your class had shown misbehaviour, S2 expresses that the whole class used to get punished by either being hit on their hands or even on their feet with a stick. She also gives a specific example of how one of her EFL teachers had slapped her since she hadn't done her homework. S2 believes that, after experiencing such oppressive and violent conditions displayed by her teacher in Syria, she felt demotivated towards going to school. When she compares her EFL teachers in Turkey, she mentions that they are very different from her teachers in Syria since they don't adopt such strategies to maintain classroom discipline. She does, however, mention that her brother had experienced such an incident at school in Turkey with a teacher, but when they went and spoke with this teacher, this violent behaviour didn't occur again. She continues in her statements that her teachers in Turkey create a relaxed classroom experience in which they also teach English very well. She no longer feels afraid in her lessons in respect to her teachers.

The teachers are different. Our teachers in Syria were very harsh on us. They used to beat us. I also heard that some teachers here also beat their students but it is very rare and not at university. For instance, one of my brother's teachers did something like that. We went and spoke with that teacher and he/she didn't do it again. But in Syria the teachers were very oppressive. I used to go to school. My grades were very good but this wasn't important. If a student in the class did something bad, then everyone used to get punished. They used to hit our hands and our feet with a stick. For example, my English teacher in Syria once slapped me because I hadn't done my homework. These kinds of things kill your motivation. You don't learn anything. But our teachers here are not like that. They teach English very well. And I don't feel

afraid in our lessons. They never frighten us. They be very good examples (S2, Interview III).

In a similar vein, S2 also mentions in her statement that her EFL teachers in Turkey adopt lots of task-based activities and teaching methods. She exemplifies this situation by expressing that they play games and fill in the blanks while listening to English songs. This can sometimes feel odd for her when she compares it to Syria, because she states that it can feel like she is primary school when experiencing such tasks. However, she still believes that it is effective in learning the language. She further explains this situation by stating that while it is quite fun and enjoyable, it is also very effective in terms of language learning. Additionally, S2 also gives certain examples of her EFL teacher in turkey which also justifies that she conceptualizes them as being unoppressive and inspiring. For instance, she states that some of her teachers from the previous semester still speak with her when she sees them in the corridor. Other teachers also display unoppressive and inspiring behaviour in the class by creating a relaxed and helpful atmosphere. Even though she mentions about a relaxed classroom setting she also adds that there is a sufficient amount of discipline in the class but not too much which can become frightening.

Sometimes the teachers do some activities and we play games. Sometimes our teachers give us photocopies and we listen to songs and fill in the blanks. When I compare it to Syria, sometimes it feels like primary school. But it's still very nice because we learn. I think everything is more relaxed and better here. We learn better when it is fun like this and when they communicate with us. In Syria it wasn't like this. We couldn't communicate with our teachers. For example, we had a teacher last semester. Whenever I see her in the corridors we still greet and speak with each other. They come next to us and talk about our lessons and ask if we need anything. Sometimes our teachers even bring coffee or water to class. They give us medicine when we have a headache. These kinds of things are very nice and they set a positive example for us. For example, one of our friends felt bad the other day. Our teacher quickly ended the lesson and took our friend to the hospital. There is discipline, but it is not frightening. We can communicate without feeling frightened (S2, Interview III).

From a different perspective, even though S3 also conceptualizes his EFL teachers as unoppressive and inspiring in certain ways, he views this unoppressive behaviour as something which can hinder the learning process. He explains this situation in his statements below by adding that even though his teachers in Syria used to give them various amounts of homework he found this method as being effective in terms of

learning. He believes that such a strict environment in a school environment provides efficient learning. He further indicates that such unoppressive and relaxed environments in the classrooms create a less effective environment since the students become too relaxed. On the other hand, regardless of this unoppressive nature of his EFL teachers, he still believes that they are very helpful and open to communication.

Our teachers in Syria seem a little more disciplined than our teachers here. I was aware of this even though I was small in Syria. They used to give us lots of papers of homework and they used to ask us to memorize them. They used to punish us if we didn't memorize but we used to learn much better. There is a more comfortable environment here. The students are also very relaxed. This is a little too much for me. I don't think we should be this comfortable. But of course, they are very helpful. They are open to communication. These are good things (S3, Interview II).

In terms of trying to understand the constructed beliefs of how refugee students conceptualize their EFL teachers in a period in which different marginalization and ideological interplays take place, it was seen in the semi-structured interview findings that a major theme was how the refugee students conceptualized their EL teachers as unoppressive and inspiring. While S1 and S2 perceived this unoppressive nature as positive and encouraging, S3 detected this situation as something which hinders learning. It can be inferred that he relates effective learning with a more disciplined environment in which memorization and suitable amount of workload are applied. These kinds of approaches in teaching is regarded to be more effective for S3. On the other hand, S1 and S2 find this approach of their EFL instructors to be rather inspiring and effective. Even though S2 states that sometimes it feels like primary school, she further explains that such methodologies are still very helpful for learning. Both S1 and S2 also focus on the relaxed classroom environment which the EFL teachers in

Turkey create. They state that they prefer such classroom environments rather than those which inherit fear and violence.

4.3.4. Conceptualizations of EFL Teachers (Findings of the Reflexive Journals)

In order to make this section more reader-friendly and comprehensive, the explanations and expressions from the refugee students' reflexive journals based on how they conceptualize their selves are explained through each refugee students' reflexive journals individually.

As Dollof (1999) has stated, metaphors serve as a translation of personal image into a tangible form and provide individuals with a means of expressing their personal beliefs on issues which can be more deeply representative. Taking into consideration the crucial role metaphors can add to understanding the conceptualizations of the refugee students in the study, they were asked to contemplate on their reflexive journals and express their beliefs and conceptualizations through metaphors. While S1 and S2 were voluntary to fill in the reflexive journal, S3 could not take part due to personal reasons. Through their conceptualizations revealed via the reflexive journals, it is understood that S1 and S2 conceptualize their EFL teachers at university as very supportive and helpful. As a result, while S1 uses the metaphor 'the rain' to express her EFL teachers, S2 uses 'snowdrop flower'.

4.3.4.1. The Rain

The third question of the reflexive journals given to the refugee students, focused on how they viewed their EFL instructors at university. In her explanation given below, S1 expresses her admiration and love for her EFL instructors. The reason for why she loves them so much is because they never make her feel 'foreign' and they always support her in terms of learning English. As a result, S1 states that she feels safe in her EFL instructors' lessons:

I love my English teachers. I value them a lot. They never made me feel foreign. They always supported me. They always explained the points further when I couldn't understand it. I never felt alone. I felt safe in the lessons and I will never forget them (Reflexive Journals for S1).

The final question in the reflexive journals wants the refugee students to focus on a metaphor to explain their EFL instructors. In line with this aim, S1 has used the metaphor 'the rain' to conceptualize her EFL instructors. According to her, the reason for why she has chosen this metaphor to explain her teachers is because they have always given hope and support to her:

My English teachers resemble the rain. Because whenever I didn't feel safe, I wasn't lonely because there was someone to support me. They always gave hope and support for me just like the rain. When I don't understand something, they always explain it again without hesitation. They always ask how I am (Reflexive Journals for S1).

4.3.4.2. Snowdrop Flower

The third question in the reflexive journals given to the refugee students focus on how they view their EFL instructors. As a response, S2 has expressed in her reflexive journal that she admires her EFL instructors since they set a good example for her in terms of hard work and determination:

In all of my English teachers there are certain things that set an example for me. They work so hard to be successful, they are determined, and they don't give up when things get tough. I see these things in my teachers and I try to be like them as well (Reflexive Journals for S2).

As a response to the final question of the reflexive journal, S2 uses the same metaphor she used to describe herself which is a 'snowdrop flower'. The reason for why she used this metaphor is because she feels so close to her EFL instructors and because she sees herself in them:

Since I see myself in them and since I feel so close to them, I see them as snowdrop flowers, too (Reflexive Journals for S2).

4.4. Findings related to the Challenges the Refugee Students Face and their Coping Strategies (Findings of the Interviews)

This section aims to present the findings related to the fourth research question of the study:

RQ-4: What are the challenges the refugee students face regarding these conceptualizations in the EFL context during the global pandemic and how do they handle these complexities?

In order to answer this research question, and with the aim of making it more reader-friendly, the data obtained from the participants of the study is divided into two four sections which are; (1) challenges the refugee students face based on the conceptualizations, (2) what they do to handle these complexities based on these conceptualizations, (3) challenges based on the Covid-19 pandemic era and remote learning and finally (4) what they do to handle these complexities based on the Covid-19 pandemic and remote learning. Each section presents the findings of both the semi-structured interviews and the reflexive journals. The findings obtained from these data collection tools are presented jointly.

In terms of data analysis, with the aim of inductive analysis, a constant comparative method was used to make meaning of the data (Conrad, 1978). While adopting a constant comparative method of data analysis, Maykut and Morehouse's (1994) framework was used to make the process more feasible. According to this framework, after transcribing and reading the whole transcript to get an in-depth understanding, inductive category coding was conducted. While forming these codes, units of meaning across categories were also simultaneously compared. During this constant formation of units of meaning, refinement of categories was also done during the process of data collection.

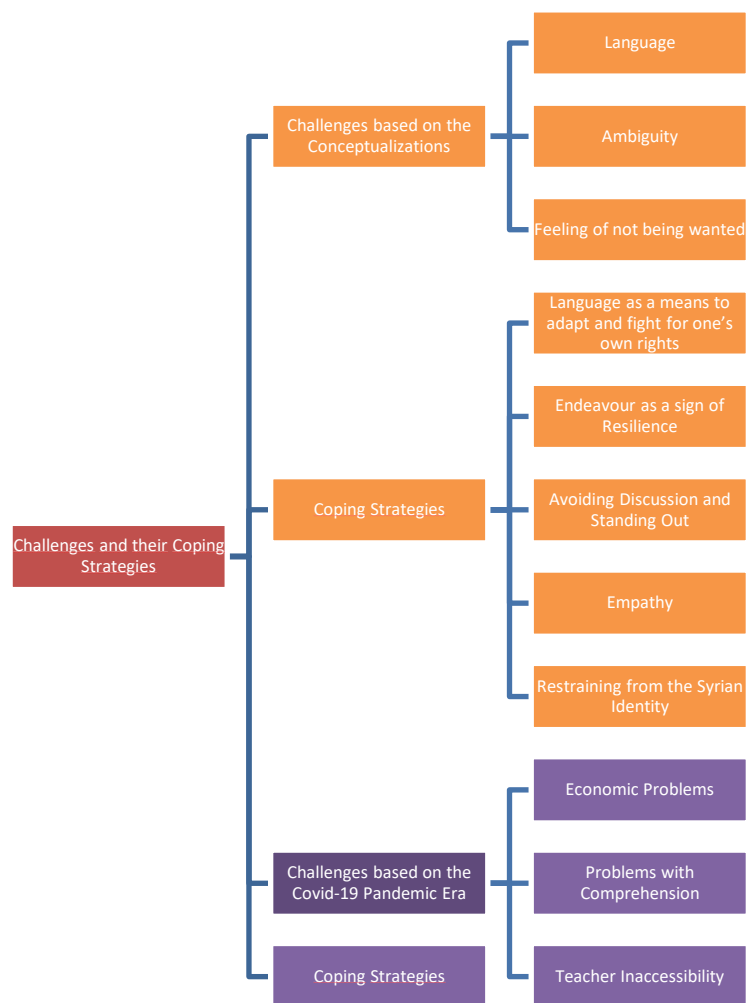


Figure 11. *Overview of the Challenges the Refugee Students' face and their Coping Strategies*

In order to make this section more reader-friendly, Figure 11 was formed to illustrate the challenges the refugee students face and their coping strategies. While the orange colour coding represents the challenges based on the conceptualizations, the purple colour coding represents the challenges based on the Covid-19 pandemic era.

4.4.1. Challenges based on the Conceptualizations (Findings of the Interviews)

Through adopting an inductive analysis from the data acquired from the semi-structured interviews and the reflexive journals, the major meaningful categories

based on understanding the challenges the refugee students face are found to be challenges based on language deficiencies, ambiguity, and the feeling of being misunderstood. To touch upon each issue briefly, in terms of language deficiencies, they have mainly focused on how not being able to speak Turkish effectively has led to communication problems and even being bullied by others in their environment. As for the challenges based on ambiguity, the refugee students have focused on their unforeseen future since they do not know where they will end up. In this respect S2 has also stated that she feels she does not belong to any country and that she is stateless. In terms of the final category, which is the feeling of not being wanted, they have generally underlined certain experiences they had gone through and certain questions they had heard which emphasized discrimination and hatred. In their statements in the interviews, some of them also underlined the role of media in creating xenophobic ideologies. With a more intercultural mind-set, other participants have focused on the normality of ethically good and bad people and that this situation is not sustained to only certain nationalities and that it can be seen everywhere around the world.

4.4.1.1. Language

In her statement below, S1 mentioned about how not being able to speak Turkish had led her to experience communication and socialization problems with the people around her. One of the reasons for why she couldn't learn the language was due to the fact that her family had forbid her to go outside during the initial times in Turkey. She further explains that later on when she started learning Turkish, it had seemed very troublesome for her. She explains that it still is to a certain extent.

One of the most difficult things I experienced was not being able to speak. I wanted to communicate but I couldn't do it. Also, when we first came, my family forbid me to go outside because I didn't know where to go. That's why it became very impossible for me to learn the language. Later, I started to learn Turkish it was very difficult for me. It is still sometimes challenging for me. Sometimes I have difficulties in understanding (S1, Interview II).

In her statement, while S1 viewed language as a mean to communicate and understand her lessons, through her explanation below, it is clear that S2 viewed it as a tool to avoid misunderstandings between the Turks and the Syrians since she further explains that some Turks misunderstand them. She concludes by saying that communication would make everything better between the two communities.

I believe everyone should learn Turkish. Because sometimes, some Turks misunderstand us. Because Syrians can't speak well. But if everyone can speak good Turkish and express themselves effectively, then it would be much better. Communication would make it better (S2, Interview III).

It could be understood from his statement below that, on the contrary to S2, S3 viewed challenges based on language from a more individualistic point of view by focusing on what he has personally gone through. He has expressed that, at his initial times he had experienced much difficulty in social environments in terms of communication, however, his uncle had acted as a gatekeeper who helped S3 and his family along the way since he had come before them and could speak in Turkish. As for his schooling experiences, in his first year he couldn't go to school since he didn't know any Turkish, so instead of going to school, he tried to learn the language during that year. When he started school the following year, he expresses in his statement below that while some students tried to help him, others generally bullied him and made fun of him since he couldn't speak Turkish.

I had so much trouble with language. I used to have trouble when I went to a market or when I wanted to buy something. But thankfully my uncle had come before us so he helped us a lot. Thanks to him, we were able to get the things we needed much easier. For school I can say that I didn't go to school for one year because I didn't know Turkish. During that one year I tried to learn the language. At school some students used to help while others bullied me. I didn't have the potential to complain because my Turkish wasn't that well then. I also didn't know how to do it (S3, Interview I).

When talking about the challenges they face, one of the major difficulties mentioned by the refugee students was how language deficiencies caused much problems. Each participant touched upon a slightly different matter about language deficiency issues. While S1 viewed it from a less critical point, such as seeing it as a source to

communicate and learn, S2 and S3 viewed this challenge from a more critical point of view. Briefly speaking, S2 focused on how learning Turkish in her current context could facilitate overcoming misunderstandings in the community, in a similar vein, S3 mentioned about how not being able to speak Turkish had led him to be bullied both by his class friends and his teachers. He viewed language as a way to fit in and defend one's rights.

4.4.1.2. Ambiguity

In the interview sessions, S1 and S2 have focused on how there was so much uncertainty and ambiguity in their lives. In her statement below, S1 expresses that there is always uncertainty in her life. During her initial period in Turkey, she wasn't sure whether or not she would be able to go to school. Being accepted to university decreased this uncertainty to a certain point, however, she expresses that there is always uncertainty in their lives. For S1, a method to overcome this ambiguity is to study and graduate from university.

When I first came, everything was so unclear for me. I didn't know whether or not I would be able to go to school or not. After I entered university, everything became much better. But I still don't know what will happen in the future. There is always uncertainty. But I am struggling for my own future. I want to be successful in the future and graduate from university. One of my biggest dreams was to enter university and I succeeded that. And I want to continue to work hard and to be successful (S1, Interview I).

During the semi-structured interview sessions, S2 has touched upon her feeling of being stateless and not being wanted. She further expresses in her statement below that she doesn't feel like she belongs to a country and this creates uncertainty in her life since she doesn't know when they will have to leave Turkey. In the scenario of returning back to Syria, she explains that everything would be worse since her father is an opponent, so it can be understood that she has no hope for her country. However, she expresses that this situation has led her to become more patient about everything that's going on in her life. It can also be understood that regardless of this

major uncertainty, she still shows resilience and acknowledges the fact that they have managed to overcome much of the difficulties and that things are getting better.

Your country is not where you are. Your country is where you feel you belong. But I still couldn't find my country. I don't have a country. Everything is so uncertain. I don't know when they will tell us to leave. But when we return everything will be the same. But this process has added me so many things. I am much more patient now. I have shown patience. I have struggled a lot. We started from below zero. Everything is getting better. It is not all better, but it is getting better (S2, Interview III).

As it could be inferred from the statements above, the feeling of ambiguity experienced by S1 and S2 can be related to their hosting position in Turkey and home country's present political situation. This state of existence on a more macro level leads to difficult conditions experienced by individuals in such circumstances.

4.4.1.3. Feeling of not being wanted

Another major challenge that all of the refugee students touched upon was their feeling of not being wanted by their hosting community. In her statement below, S2 has focused on how some people believe that Syrians get their jobs. She believes that this is not incorrect, however, she explains the situation by referring to the point that Syrians accept low-paid jobs because they have to due to economic considerations. She claims that this situation is not about the Syrians, since it is more about the employers who pay less to Syrian workers.

People generally pity us. Some of them think that we get their jobs. I think that is not incorrect because Syrians accept low-paid jobs because they have to. And the employers pay less, so this is not about the Syrians. They have to work (Interview III for Case 2; March 23, 2022).

In her statement below, S2 mentions about how there are different perspectives towards them, such as those who accept them and those who refuse them without any reasonable explanation. However, regardless of all the discriminative attitudes she has come across, S2 explains that she is now capable of understanding such thoughts

since many communities experience such divisions. She exemplifies this situation below with her home country as well.

There are different viewpoints towards us. Some of them don't want us to stay here while others are very nice. Some of them don't accept us at all. And they don't give a reasonable explanation. People are likewise everywhere. People don't have the same characteristics. Now I can be more understanding. We also have people like this. For example, people who come from the villages in my hometown are not welcomed in the city centre. It's not just about the Turks (S2, Interview III).

S3 has also experienced the feeling of not being wanted due to certain conceptualized ideologies in respect to his community. He starts his statement below by expressing how the past and the present is not same for him since he can now defend himself and express himself since he learned Turkish. He also states that, since he has improved his Turkish language quite well, no one can understand that he is from Turkey. He states below that he restrains from telling people where he is from because some Syrians display bad actions in public and get reaction and also because of certain ideologies in Turkey. While some people are more accepting, he states that other do not want Syrians in their country. As a result, due to these conceptualizations, S3 states that he refrains from telling people where he is from. He concludes his statement by expressing that he is also experiencing such division-based behaviours in his present class as well.

Whenever I get included in a group and socialize with them, they don't know where I am from. They think that I am not from here because I have improved my speaking a lot. I can say that I have surprised some of my friends. I have been speaking with someone for two years. We sometimes meet as well. All of a sudden the conversation came to the question 'where are you from?' and when I said that I am from Syria my friend was so shocked. This is because I have improved my Turkish language. The reason for why I don't tell people I am from Syria is because of what I have lived in the past. As you know there are lots of refugees in Turkey and most of these refugees are from Syria. Some Syrians behave very badly and they do some bad things. These people create a bad reputation for other Syrians. Some Turks think about how they can get rid of Syrians while others think that there are good and bad Syrians. Everyone is confused. That's why I don't tell people that I am from Syria because believe me I am afraid that they won't help me if they find out. Right now, unfortunately I am experiencing this in my class. Because I am the foreigner (S3, Interview II).

Through the statements and explanations given by all of the refugee students in the study, it can be understood that all of them has experienced or is still experiencing the feeling of not being wanted due to certain ideologies conceptualized either by their own beliefs or by the media. It can be seen that Syrian refugees experience such xenophobic and discriminatory attitude from very early ages in Turkey including their school setting and other public area settings. In some of their statements, while the refugee students understand such behaviour of not wanting them in their country, it is evident that as young adults they are still struggling with these accusations and ideologies.

4.4.2. What do Refugee Students do to handle these Complexities based on the Conceptualizations (Findings of the Interviews)?

In order to understand how the refugee students handle the complexities, they experience regarding the conceptualizations based on how people have constructed the concepts of the “Self” and the “Other” in their context, semi-structured interviews, and the reflexive journals are presented holistically in this section. The reason for this is due to the fact that the reflexive journals act as a complement to the interviews in terms of understanding the handling strategies of the refugee students in the study.

After completing the analysis of the data obtained from both the semi-structured interviews and the reflexive journals together with the member-checking interviews, five categories based on how the refugee students handle the complexities of the constructed conceptualizations based on “the Self” and “the Other” have emerged. These handling strategies are; learning the Turkish language as a means to adapt and fight for one’s own right, endeavour as a sign of resilience, avoiding discussion and standing out, establishing empathy, and finally restraining from the Syrian identity. Briefly speaking, in the first category, the refugee students have expressed how learning Turkish had become essential for them to communicate, avoid misunderstanding related to communication and defend themselves in such situations. Apart from learning Turkish as a handling strategy, they have also

expressed how working and studying hard gave them hope for the future and managed to help them to sustain their courage for the future. In situations which they came across certain accusations based on the dominant ideological discourse based on the refugees in Turkey, the students have expressed that they generally avoided discussion in such situations and also avoided standing out. Another coping strategy was establishing empathy. In expressions based on this handling method, the refugee students have explained how they understand such mind-sets since it can be observed anywhere around the world. Finally, through their statements, it was understood that the refugee students also tried to restrain from their Syrian identity to elude being foreign. In order to maintain trustworthiness, each category is explained thoroughly with the extracted statements from the participants.

4.4.2.1. Language as a means to adapt and fight for one's own rights

In questions from the semi-structured interviews based on the challenges the refugee students faced in terms of adaptation and fitting in, together with how they overcame these difficulties, one of the major categories extracted from the data was how they viewed learning Turkish as a means to adapt and fight for one's own rights. They viewed the Turkish language as a means to fit in and socialize in their new environment. It can also be understood from the statements below that they also viewed it as a tool to defend their own rights when they were accused of misinformation and disturbing behaviour and questions.

In her statement below, S1 focuses on how she viewed learning Turkish as a tool to adapt and socialize with her new environment when she first arrived. However, she has also stated that she couldn't learn the language in her initial times since her family had forbidden her to go out.

One of the most difficult things I experienced was not being able to speak. I wanted to communicate and socialize but I couldn't do it. Also when we first came, my family forbid me to go outside because I didn't know where to go. That's why it became very impossible for me to learn the language. Later, I started to learn Turkish, it was very difficult for me. It is still sometimes challenging for me. Sometimes I have difficulties in understanding (S1, Interview III)

From a different perspective, S2 has mentioned below that everyone living in Turkey should learn Turkish since this can avoid the misunderstanding between the Turks and the Syrians. This way communication can become much more effective. In other words, it can be said that S2 views language as a door to peace and harmony.

I believe everyone should learn Turkish. Because sometimes, some Turks misunderstand us. Because Syrians can't speak well. But if everyone can speak good Turkish and express themselves effectively, then it would be much better. Communication would make it better (S2, Interview III).

In his statement below, S3 refers to his past experiences. At those times S3 couldn't defend himself since he didn't know the language. He was not able to express himself, however, as he has also expressed below, since he has improved his Turkish very well, he now doesn't go through such situations since he is currently capable of defending himself.

The past and the present for me are not alike. Because in the past I didn't know the language so I couldn't defend myself and I couldn't reflect me emotions. But now I can defend myself and express myself and since I can understand everything I don't experience any problems (S3, Interview II).

Through this statement, it can be understood that language was a vital source for S3 to defend himself when he came across unwanted behaviour.

4.4.2.2. Endeavour as a sign of Resilience

Another major category extracted from the semi-structured interviews and the reflexive journals was how they viewed endeavour as a sign of resilience. The refugee students are very well aware of the difficulties that they have experienced and that they have to work and study efficiently to become successful adults and construct a safe future for themselves. While in some of the statements they have viewed studying hard as a tool to compensate for the deficiencies they have in comparison to Turkish students, in other statements they have also focused on how they want to fulfil their dreams and how they are aware of the reality of the world.

In her statement below, S1 has focused on how much more she has to study since she is a foreigner in her new country. This sense of “being different” drives her two study days before her friends start studying for exams. She explains that the reason why she studies so much is because she had not gone to school for 4 years when they first came to Turkey. This gap ignites her to study more and make up for those years. She has also expressed below that her teachers were very supportive during this period and they made her trust herself. As a result of her hard work and self-motivation, S1 has also stated that she received 93 on her final quiz which made her feel very happy and proud of herself.

As you know, since I am a foreigner, I have to study much more. Two times three times more. Maybe it's enough for some of my friends to study a couple of days before. But I have to study several months before. When we first started, the teacher used to speak in English and I couldn't understand. Sometimes the teachers used to speak in Turkish, I was able to understand a little but they didn't want us to get used to it. Later, I told my teacher that I couldn't understand anything and I asked what I could do. The teacher told me not to worry and that I would be able to achieve it in time. She gave me some motivation and made me believe in myself. The reason why I study so much is because I didn't start school for 4 years when we came to Turkey. So, the duration was very long. I didn't get any lessons for four whole years. I had to compensate for that lost time. Also, it is difficult for me. I can't memorize a page that easily. I have to do it a couple of times. I can forget it a couple of days later, that's why I have to do it again. But my grades are coming quite well. For instance, I got 94 from our previous quiz. I was so happy. I had received 69 from the previous one. I am going to study a lot for the final exam. I have to study two times more than my friends (S1, Interview III).

In another statement, S1 mentioned how her hard-working mother displays an example for her and how she wishes to be like her because she has survived many things and is still struggling for her family's happiness. She has also expressed how she could not experience many social experiences because of the war, such as meeting with her friends and going to the cinema. Such deficiencies has sparked her inner-energy to experience all the lack of fulfilment by being successful and studying hard.

Since we experienced war, a lot of things were incomplete for me. For example, I haven't seen my friend for 10 years. I was only ten years old and I couldn't go to a park or to a cinema. I couldn't experience a lot of things. It all remains within. But

now I have lots of energy and I want to do all the things I couldn't do and I also say to myself that I have to be very successful. I believe in myself because I have come so far and I will continue. I know I will. My mother also motivates me. Whenever I see her I feel more motivated because she is so hardworking. She does everything. For example, she looks after us, she does housework and she also works. I want her to be proud of me (S1, Interview III).

Similarly, in another statement given below, S1 has mentioned how she had a life full of challenges. They had no electricity, no water, and no internet back in Syria during the civil war times. She could not even look out of the window since she had the possibility of getting shot in the head. However, all of these difficulties enabled her to become stronger since she managed to overcome many challenges, hence, she now believes that she has to study more and make her dreams come true.

I didn't have an easy life. We all had to stay in the same room. I couldn't look out of the window. It was like; if I did they would shoot me from the head. And also in our garden in Syria there were many roses. My mother used to love roses. I couldn't even go out to our garden. For example, when there was a bomb attack, we couldn't even go out to our garden. This was a life we lived. There was no electricity, no hot water, and no internet. It was like as if you didn't live. But now we are alive and our life is going on. So when I remember all the things I have lived and all the things I have overcome, I say to myself I have to study more because I have dreams now (S1, Interview II).

In a similar vein, S2 has expressed in her statement below that she is aware of the fact that her English level is higher than her classmates since she believes that her friends do not study sufficiently and do not focus on their lessons during the lectures. She mentions how they generally look at their phones instead of listening to their teachers. She further states that her classmates forget why they are at the School of Foreign Languages and why they are learning English. This statement shows her level of consciousness and self-discipline toward studying:

I think my level of English is higher than my class friends, that's what I think. Of course, my other friends have also learned something but I don't think it's enough to pass on to their departments. My friends don't know it that well. They tell me that I am very good at English and that I can speak very well. But I think it's because they don't study as much as I do. They always look at their phones during the lessons. I think they forget why they are here and why they are learning English (S2, Interview III).

From a different perspective, in his final interview session, S3 talks about how giving refugees a form of ID can contribute to their devotion to the country which saved them and protected them. He views this as a debt to be paid. According to S3, some Syrians want to go back to their country, however, he believes that they should accept the fact that they do not have a country anymore. Instead, these people should accept the fact and work and study hard for the country which saved them from death. This perspective of S3 shows how two things; how he would appreciate belonging to a country at diplomatic levels, and how he believes that in such situations he should work and study excessively to be a good citizen:

I don't think that giving some form of citizenship is something bad. Especially if you give citizenship to Syrian students you create more ambition for them. They want to be successful and they want to graduate from university. So when young adults have citizenship they become more hardworking and ambitious. They think that they would study hard and be beneficial to the country. Because I don't have anything to add to my own country anymore. If I am to add something to a country, it would be the country which protects me, saves me from death and which looks after me. That's how people should think. But, some Syrians say that they want to go back. But you don't have a country anymore. You have to accept this. You live here now, so do something and contribute. Because they are protecting you (S3, Interview III).

It can be understood from the participants' explanations that they have a strong sense of endeavour which relates to their construction of resilience formed through the devastating experiences they have been through during their times in the Civil War. This sense of endeavour can be understood through their statements based on how they believe that they should study hard to make their dreams come true after overcoming difficulties in life and after being able to stay alive and how they feel a sense of debt to be paid to the country which saved them. It could also be understood that some of the participants (S2 and S3) believe that their students in Turkey lack self-discipline and effective studying habit.

4.4.2.3. Avoiding Discussion and Standing Out

Another major category in understanding how the refugee students in the study handle the challenges based on the constructed conceptualizations is how they avoid discussion in contexts where there are accusations toward them and they also avoid standing out in different social situations. In this category, the participants have generally focused on how careful they are in what they say and how they behave in their Turkish contexts and how they avoid discussion and defending their rights based on issues about the refugee crisis in Turkey because they are generally aware that it is not easy to change people's minds.

In her statement below, S1 has expressed how she used to refrain from socialization during her initial times in Turkey because she had not trust neither in herself nor other people since she did not know what they would think about her. In the present, even though her friends encourage her to go out and speak with people, she stated that she hesitates to do attempts since she thinks that most people can judge her because she is a foreigner. So instead of taking the first step in socializing, she believes it is better for other people to take the first step in speaking with her.

When I first came I had no trust, neither in myself nor for other people. I used to wonder what they would think about me. For example, if I go to speak with them, what would they think, what would go through their minds. That's why I refrained. But I still refrain actually. For example, some of my friends ask me why I don't speak much, they tell me that I should speak more and go out more. But I am still very much affected by the war. And since I am a foreigner, some say bad things like I shouldn't be here, that's why I also refrain. So, when I first meet someone I think to myself, 'should I be friends, should I speak' but then I sometimes refuse to do it. I tell myself that the person should speak before me (S1, Interview III).

In addition to her previous statements, S1 has also expressed below that they did not come here to take away everything, on the contrary, they came here to survive and for hope. Even though she has tried to explain that it is not how they believe it is, she now refrains from making any explanations since they do not believe her.

Some people think that we did run away. We didn't come here to take everything they have. I tried to explain, but they don't listen. Then I tell myself to let go.

Everyone can think whatever they want. I chose my own path. It doesn't affect me anymore. But not everyone is like this (S1, Interview III).

In a similar vein, in another interview session, S1 touched upon the issue of how people have constructed false ideologies about refugees and how she is so tired of explaining that that is not the reality. As a result, she has decided to ignore such accusations rather than trying to change people's minds.

I had talked with my friends about the different accusations. They told me that not everyone is like that and that I should focus on my own life and that I should try to act like I don't hear them. That's what I tried to do. It wasn't easy of course because I heard some very bad accusations. I also spoke with my family. They told me that we had gone through worse days and that we had escaped from war and we are alive. They told me not to be upset by these expressions. They are very right. My family also went through the same difficulties but we have to continue, we can't go back. We are so tired of telling people that we are not like how they think we are, so we decided to ignore everything (S1, Interview III).

Similar to S1, S2 has also focalized on the point of how she believes it is pointless to defend herself in a situation based on ideological constructions because her past experiences have shown that people refuse to change their beliefs on the issues based on the refugee crisis. She has exemplified this situation below with one of her experiences in which she has been confronted with such accusations and questions at a café when she was with her friends. Another person from a different department had also joined them but S2 had not met her before. This new person in the group had accused her of beliefs based on the dominant ideologies about refugees in Turkey. Even though she tried to defend herself and her community, the new person in the group was not interested in her struggle. As a result, it seems pointless for S2 to express statements that defend herself, so she prefers to avoid discussion in such situations.

I couldn't do anything about these misunderstandings because they are not asking. They are saying things that they are sure about it. Nothing I say can change their minds, that's why I stay quiet. There is no need for discussion. Because they won't believe no matter what I say. I always tell this to myself; things like this happen everywhere, it's not just in Turkey. It's not just about me. It happens everywhere. For example, my cousins live in Germany and they experience similar things there as well. Things like this happen. We are used to it. But not always. Sometimes I feel

offended and sometimes I don't. But no matter what, I don't say anything (S2, Interview III).

In another interview session, S2 has stated below how she is very careful in what she says and how high her self-monitoring is during socializing processes in her host community. The reason for this behaviour is due to the need for self-protection in order to avoid misunderstanding and accusations:

I try not to disturb anyone. I think a lot before I say something to avoid any misunderstandings. I am very careful in what I say (S2, Interview II).

In his statements below, S3 has pointed out the reality of the refugee crisis in Turkey. In his previous interviews, S3 had mentioned how his classmates in his present class had excluded him. He has stated below that the refugee crisis and the role of media during this process might be the reasons for why his classmates have a certain distant attitude towards him. He has exemplified this situation by stating that it is almost impossible to sit down and talk with one of his friends in class about this issue because they will not change their minds. Consequently, he has decided to absent himself from such situations and discussions.

There is a refugee crisis in Turkey these days. My class friends' attitudes towards me might be because of this. It is said that Syria is much better now so everyone can return to their homes. But nothing is better. I wish people would do some research before they say things like this, but when they post such things they promote other people to think likewise. This really upsets me. For example, I have a friend in class, it is very difficult for us to sit and speak about these issues. Because he is going to continue to believe what he believes. That is why no matter what I say, nothing will change. That is why I tell myself to step aside and not do anything. I just focus on my lessons and speak with people who want to speak with me. Basically, I just trying to live my life (S3, Interview III).

As it can be understood from the statements above, all of the participants have come to the point where they avoid discussing and explaining themselves to people who accuse them with ideology-based accusations. They have tried defending themselves at certain points in their life but have realised that it is pointless since people deny changing their minds when it comes to such ideology-based beliefs. Some of the

participants have also focused on the role of media in shaping these constructed beliefs.

4.4.2.4. Empathy

Even though it was not implied very often, another strategy to handle the complexities based on the conceptualizations of “the Self” and “the Other” was how they tried to establish empathy in such situations and how they tried to understand.

Considering the different ideologies and viewpoint towards the refugees in Turkey, S2 is aware that while some people support them other want them to go back to their countries without giving a reasonable explanation. However, she has also expressed below that she can now be more understanding towards such discriminatory beliefs since people like this can be everywhere, even back in her hometown where people did not welcome peasants to the city centre.

There are different viewpoints towards us. Some of them don't want us to stay here while others are very nice. Some of them don't accept us at all. And they don't give a reasonable explanation. People are likewise everywhere. People don't have the same characteristics. Now I can be more understanding. We also have people like this. For example, people who come from the villages in my hometown are not welcomed in the city centre. It's not just about the Turks (S2, Interview III).

Through this statement, it can be understood how S2 understands such behaviour from hosting countries since she believes that similar attitudes can be seen everywhere.

4.4.2.5. Restraining from the Syrian Identity

A final category to understand how the refugee students handle the complexities based on the conceptualizations regarding the issues based on “the Self” and “the Other” is how they preferred to restrain from their Syrian identity in contexts where they socialized in their hosting community. S1 and mainly S3 focused on this category.

In his statement below, it can be inferred that S3 abstains from people knowing that he is from Syria in social contexts and that he prefers not to tell anyone in order to avoid people holding negative beliefs about him.

Whenever I get included in a group and socialize with them, they don't know where I am from. They think that I am from here because I have improved my speaking a lot. I can say that I have surprised some of my friends. I have been speaking with someone for two years. We sometimes meet as well. All of a sudden the conversation came to the question 'where are you from?' and when I said that I am from Syria my friend was so shocked. This is because I have improved my Turkish language. The reason for why I don't tell people I am from Syria is because of what I have lived in the past. As you know there are lots of refugees in Turkey and most of these refugees are from Syria. Some Syrians behave very badly and they do some bad things. These people create a bad reputation for other Syrians. Some people think about how they can get rid of Syrians while others think that there are good and bad Syrians. Everyone is confused. That's why I don't tell people that I am from Syria because believe me I am afraid that they won't help me if they find out. Right now, unfortunately I am experiencing this in my class. Because I am the foreigner (S3, Interview II).

In parallel with his previous statement, S3 mentions below that he has constructed two different identities which depend on his Syrian setting and his Turkish setting. He explains that he is much more careful in what he says in his Turkish setting and he tries to adapt to their culture when he is with his Turkish friends.

I am not quite sure if I should say this, but it's like we ended up having two different characteristics. In one setting, we have a different character, in another setting we have another different character. I am a different S3 when I am with my family. But in a Turkish context, I am more precautious and I try to act accordingly to their customs and try to keep in step with them. Let me also add that I don't have any Syrian friends at the moment (S3, Interview III).

In another statement, S3 has emphasized how he doesn't have any Syrian friends currently and how he is so used to being in Turkey that he forgets that he is Syrian:

I am very used to Turkey now and sometimes I even forget that I am from Syria. I can forget I think this is normal. Because I don't have a Syrian context, I don't have Syrian friends. I don't have an Arab environment. I only have Turkish friends and it's very normal to forget that you are Syrian (S3, Interview III).

Considering that S3 has experiences exclusion in his class this year in higher education, he expresses below that the feeling of being “foreign” and being different started this year for him. He believes that the underlying situation for this exclusion might be because his classmates might think him to be one of those Syrians they see on the street. However, he also expresses his gratitude when one of his friends forgot that he was Syrian:

Let me add that, I think the feeling of being foreign started this year for me. Because the students in our class make me feel foreign and they think that I know nothing about them or their customs. However, during my middle school and high school years, I always learned about the history and the customs, but they are not aware of this. They act as if I am one those Syrians they see on the Street. So, they don’t know anything, they think that I won’t understand what they say. This started this year. But, a friend of mine from high school couldn’t even guess that I was from Syria. And he/she had also told me the last time we spoke that he/she had forgotten that I was from Syria. We laughed a lot. This gave me a good feeling. Like I said, this feeling of being foreign started this year. Maybe it’s because they think I am like the Syrians they know from the media (S3, Interview III).

Similar to S3, S1 has also expressed how she feels happy when she feels included and relates this statement to how her friends do not know that she is from Syria since she has improved her Turkish and since her clothing style looks similar to theirs:

I have never experienced any problems in class at university. My classmates act really nice toward me and they never make me feel foreign. They also helped me a lot. When they see me, some even say that I am not from Syria but from Turkey. They don’t know that I am Syrian because I have improved my Turkish and my clothes also look similar. I feel happy when I am included (Interview III for Case 2; March 10, 2022).

He statements by the participants provided above illustrate how they try to refrain from their Syrian identity to feel more included.

4.4.3. Challenges based on the Covid-19 Pandemic Era and Remote Learning (Findings of the Interviews)

This section aims to display the findings of the interviews in order to understand the challenges the refugee students has faced in the time of the Covid-19 pandemic and

the remote learning era. The analysis results of the interviews have shown that the major difficulties that the refugee students have experienced during this era were based on economic problems, comprehension based problems during remote learning and also problems based on teacher inaccessibility. Obtained through an inductive analysis, each of these challenges are presented in detail together with the refugee students statements in the sections below.

4.4.3.1. Economic Problems

One of the major challenges the refugee students faced during the Covid-19 pandemic era and remote learning period was how they experienced extra economic difficulties because they were Syrian refugees.

In her statement below, S1 has mentioned the economic difficulties they faced during the Covid-19 pandemic and how they were receiving less money because they were foreigners. She further expressed that they also expressed psychological problems since they could not go out:

The Covid period was very difficult for us in terms of economic considerations. We couldn't find any jobs. Actually, some of us were working, but we couldn't earn much money. They were giving us less money because we were foreigners. My brother used to work in two jobs but they cut off from the money. Our psychologies were not good. We couldn't go out (S1, Interview II).

Similar to S1, S2 has also expressed how serious economic problems they faced during the pandemic and how her family members had to work for a low salary since she states that Syrian received low payments by employers:

During the Covid period, my brothers sometimes worked and sometimes didn't. It was quite difficult for us. One of my brothers used to work at a furniture store. The store closed down so he couldn't work. My other brother continued to work but with a very low salary. Syrians get really low payments. He was the only one working in the family (S2, Interview III).

Apart from personal economic problems in a more general level, S2 has also focused on how her Syrian neighbours could not afford to buy a laptop or a smartphone so the children in the family had to attend the online courses though sharing one phone. She believes that support is needed for such families:

It didn't happen to me but a Syrian friend of mine, who is also our neighbour, had to share only one phone with all of her siblings. I think there were three or four children and all of them were trying to use the same phone during the online education period. Some Syrian families are very poor. They don't have any telephones or computers. I think support is needed for them. Because it is very difficult. (S2, Interview III).

4.4.3.2. Problems with Comprehension

Another major adversity the refugee students faced during the Covid-19 pandemic was how they experienced difficulties in comprehending the online lessons. One of the reasons for this hardship was because teachers generally spoke in Turkish during the lessons.

Considering the fact that the lessons were online during the pandemic, S1 expresses that it was very difficult to understand a majority of the subjects being taught. She further states that she tried to compensate this inefficiency by watching education YouTube channels:

Our school was online. I managed it, but it was very difficult. I couldn't understand lots of things. I tried to support it with YouTube channels. It was hard to understand (S1, Interview II).

S1 has also mentioned in the interviews that, apart from watching the recorded lessons two or three times and apart from watching YouTube, it was still very difficult for her and one of the major reasons for this difficulty was because the teachers generally spoke in Turkish:

I participated in the online lessons but sometimes I couldn't understand what the teacher was saying. Also, I am a foreigner and the teachers generally spoke Turkish so I couldn't comprehend. The words were different and I had to watch the lessons 2

or 3 times and later I used to go to YouTube and watch extra videos. So it was very difficult for me (S1, Interview II).

From a different perspective, S2 has focused on how she was able to feel the support of the teachers much better in face-to-face school environment and how this facilitated effective learning.

Being at school is much better than online education. You can understand the teacher much better. You don't experience that much difficulty. This is important. Teachers are also much more supportive at school. These kinds of things are very important because I had struggled a lot to understand (S2, Interview II).

4.4.3.3. Teacher Inaccessibility

Apart from experiencing economic problems and comprehension problems during the Covid-19 pandemic, the refugee students have also expressed that not being able to access the teachers and get in touch with them in problematic situations had also added to the problematic nature of online education.

Considering that students cannot receive their teachers' phone numbers, S1 has mentioned how it became impossible to reach the teachers in times of emergency or problems about the lessons. She explains that such situations do not happen when you are at school since you can put your hand up and tell your problem to your teacher easily:

When there was something I couldn't understand, I couldn't ask questions to my teachers because we couldn't get there numbers. But when I asked my friends, they used to help me. But it's still not like the help of a teacher. Sometime the sound used to get cut off or the electricity. It becomes impossible to reach the teachers. It's not like being in class. When you don't understand something you can put your hand up. But it's not like that in online education. When there is something I don't understand I have to research it from the internet. It was very difficult. I can't say that it was beneficial on my behalf (S1, Interview II).

In parallel to S1's statement, S2 has also expresses how she could not reach her teachers whenever she wanted and how this situation caused her to study more individually in order to understand the sections which she had troubles with:

I studied a lot, I also studied individually. I studied extra. All of the books were in my hand and I studied a lot during the online process. Because I couldn't speak with the teachers whenever I wanted to. I couldn't tell them the sections I didn't understand. So I had to study myself, as much as I can (S2, Interview II).

From a different perspective, even though S3 also expressed that he could not reach his teachers when he had comprehension difficulties, he explained himself as an individualistic learner so even though he could not reach his teachers at essential times, he was able to study by himself and meet the deficiencies:

It wasn't very difficult for me. I had a computer and a cell phone. Even though not that often, I was still able to attend the lessons. I didn't experience such difficulties in that respect. However, I am not sure about whether or not it was beneficial. Since I am an individualistic person in studying, I can't say that was a problem for me. No matter how good a teacher explains a subject to me, when I go home, I analyse the subject and study it all over again. However, we couldn't reach our teachers during the online teaching period. So that was a problem. It wasn't like being in class. So that's why it was good for me to be an individualistic person. It is OK for me to go and study for 2 or 3 more hours, as long as I understand the subject. I add on to it (S3, Interview II).

The findings related to the complexities the refugee students face during the time of online teaching and Covid-19 pandemic reveal that while some of the participants viewed the process as being very isolated, a differing opinion based on favouring this individual nature of online teaching was also observed.

4.4.4. What did the Refugee Students do to handle these Complexities based on the Covid-19 Pandemic Era and Remote Learning? (Findings of the Interviews)

A major common category in order to overcome the difficulties of the Covid-19 pandemic and online education period was how they adopted a more "individualistic working strategy with back-up materials" when they could not reach their teachers or could not understand the online courses due to language deficiencies regarding both English and Turkish or technological problems such internet problems or power cut-offs. In such situations the refugee students in the study have expressed in the interviews that they watched extra videos from YouTube, made some research about

the subject from the internet or watched the recorded sessions a couple of times to understand the subjects completely.

In her statements below, S1 has focused on how she applied to extra supporting materials such as YouTube channels and extra videos in order to understand the online lessons more effectively since she has also expressed that she could not understand the lessons due to language deficiencies:

I participated in the online lessons but sometimes I couldn't understand what the teacher was saying. Also, I am a foreigner and the teachers generally spoke Turkish so I couldn't comprehend. The words were different and I had to watch the lessons 2 or 3 times and later I used to go to YouTube and watch extra videos (S1, Interview II).

In order to further elaborate the issue, when asked about her coping strategies during the Covid-19 pandemic era and online education period, S1 has again focused on how she watched extra videos from YouTube and watched the recorded sessions a couple of times to understand the subjects completely. She further emphasizes that she has understood how difficult it was especially after face-to-face education has started since she can see that asking her friends and her teachers about the points she could not comprehend really facilitates the process:

It was very difficult sometimes. And now I understand better when school started. I see how my teachers try so hard to teach us and they always ask whether or not we understood. Also, when I don't understand I can ask my friends as well because now we can talk and be friends but in online education I didn't know anyone so I had to study on my own. I used to use YouTube channels and I used to watch the recorded lessons until I learned the subject (S1, Interview III).

Similarly, as a coping strategy to compensate for the deficiencies of online courses, S2 has also focused on how she adopted an individualistic studying style to further understand her lessons which they saw in the online courses:

I studied a lot, I also studied individually. I studied extra. All of the books were in my hand and I studied a lot during the online process. Because I couldn't speak with the teachers whenever I wanted to. I couldn't tell them the sections I didn't understand. So I had to study myself, as much as I can (S2, Interview II).

When asked for extra elaboration on the handling strategies based on the problems she had experienced during the Covid-19 pandemic era and online learning, S2 mentioned about how she used YouTube channels and listened to the lessons both in English and in Arabic to understand the lessons more elaborately. She has also expressed that individual learning was not as effective as teachers explaining in class:

When I couldn't understand my teachers or when there was a problem with the internet, I tried to study on my own. I generally used YouTube channels. There are lots of lectures both English and Arabic, so I tried to understand as much as I can. But of course it wasn't as effective as a teacher explaining a subject (S2, Interview III).

Considering the fact that S3 views himself as an individualistic learner he has expressed in his statement below that it was not much of a problem for him when he could not understand the lessons since he prefers to study alone and it does not cause any trouble to study couple of more hours to understand the subject better:

However, we couldn't reach our teachers during the online teaching period. So that was a problem. It wasn't like being in class. So that's why it was good for me to be an individualistic person. It is OK for me to go and study for two or three more hours, as long as I understand the subject. I add on to it (S3, Interview II).

In another interview session, when he was asked about how he handled the specific problems of online teaching during the Covid-19 pandemic, S3 stated that it was not much of a problem for him since he is an individualistic person in terms of studying. He has also stated that he would have preferred this year to be online, too. Furthermore, he expressed that his classmates' discriminative attitudes towards him also influences him in thinking like this:

When I couldn't understand the lessons or when I couldn't reach my teachers I studied on my own. To tell the truth, this wasn't a problem for me because I prefer this kind of studying, I always study like this. Actually, I sometimes wish that this year was also online. I would sometimes attend and sometimes not attend the lessons. I also prefer to study English individually. But of course the in-class situations with my friends also effect this situation. That's why being at home and studying from home would have been better for me (S3, Interview III).

In summary, in order to overcome the difficulties experienced by the Covid-19 pandemic in terms of online education, it could be understood by the participants' expressions that they generally adopted a more individualistic approach in understanding their lessons. The reason for this was due to language deficiencies, teacher inaccessibility and the drawbacks of following courses online.

CHAPTER 5

DISCUSSION

Despite a system that tends to silence refugees, we hear their voices emerge from the literature (Sarr and Mosselson, 2010)

Within the scope of the study, the findings were interpreted in order of the research questions through relevant studies in relevant fields. After discussing the findings of the study in line with the research questions, a framework regarding the conceptualization of EFL teachers and refugee students is suggested and explained. Finally, the chapter concludes with further implications.

5.1. Discussion in Relation to Research Question 1: How do the EFL teachers conceptualize their roles as language teachers in the lives of refugee students and how do they conceptualize their refugee students as EFL learners?

As Rothman (2014) states, being able to see yourself and understand how you comprehend and filter information through your own cognitive, experiential, and cultural lenses is a powerful tool in life, however, consciousness of one's consciousness is both challenging and liberating. Deep insight about self and context provides a basis for empathy with others, in which one's own self-awareness can become a tool for deep insight into another's life and situation (Rothman, 2014, p.4). Through a reflexive orientation, in order to understand the EFL teachers' constructed conceptualizations based on their selves as EFL instructors in the lives of their refugee students together with their conceptualizations of their refugee students, semi-structured interviews and reflexive journals were conducted in the study. In order to make it more reader-friendly, this section is divided into two sections. While the first section focuses on an overview of the findings related to EFL teachers' conceptualizations based on "the Self", the second section focuses on the overview

of the findings and discussion related to EFL teachers' conceptualizations based on their refugee students.

5.1.1. Discussion in Relation to EFL Teachers' Conceptualizations based on "the Self"

This section presents the overview of the findings based on EFL teachers' conceptualizations based on "the Self" and the discussion of these findings. Through a poststructuralist perspective and through deconstructing the EFL teachers' epistemological and ethical constructions of their personal subjective positioning in the lives of their refugee EFL students, it was found that the EFL teachers conceptualized their selves as "motivators for their refugee students" and as "providers of standardization and equalization" which reflect a global justice mind-set (Santos et al., 2007).

Goodwin (2020) states that the effects of globalization on teaching and learning is immense and crucial, as a result, a global mind-set refrained from stereotypical divisions as a conceptual lens becomes necessary for ontological rethinking and eventually pedagogical reframing. This way, teachers can nurture their students and future world citizens to be thoughtful, discerning, empathetic and empowered (Goodwin, 2020, p. 10). Similarly, Andreotti et al. (2018) also express the importance of ontological change of being. They express that in a world of chaotic change which includes war, refugees, migration, economic and political instability, neither methodological change (forming policies and communications) nor epistemological change (forming more data or information) is sufficient, on the contrary, an ontological change which focuses on how we exist in relation to each other is far more crucial (Andreotti et al., 2018).

In terms of being a motivator for their refugee students, during the reflexive interview sessions of self-awareness, the teachers have focused on how they viewed their professional selves as a tool to help and encourage their refugee students to feel included and to adapt to the new classroom setting. Through this conceptualization,

they have also focused on how they felt the need to encourage their refugee students to participate in the lessons and to express their feelings and opinions. The other conceptualization based on “the Self” was how they viewed themselves as “providers of equalization and standardization”. Through this conceptualization, the teachers have focused on how they view their refugee students as equals to their peers and how they try to make them feel as equals. In order to achieve this, they have expressed in the interviews that they adopt certain strategies such as giving duties to their refugee students or decreasing their fear of expressing presence in the class. The reflexive journals given to the EFL teachers also reveal that they view themselves as “peacemakers in the class” together with being “supervisors” who guide their refugee students and help them whenever they need it, and also another EFL instructor views herself as a “tour guide”. These findings reveal that the EFL teachers in the study view their refugee students as individuals who need extra support and they view their professional selves as individuals who facilitate this process of adapting and learning in the classroom. Even though that had not received any prior training on issues dealing with diversity integration in EFL settings, the teachers were seen to display an ontological foundation of being which formulated around a global justice mindset.

Similar to the findings of this study, Savaskan (2019) has also found that the teachers in his study thought that refugee students need further support to adapt to the school setting. This support includes, integrating activities based on cultural diversity and teaching the host country’s language (Savaskan, 2019). The teachers in the study have also focused on certain teacher efficacies such as being open-minded, tolerant, and caring when teaching refugee students together with providing ongoing and constructive feedback (Savaskan, p. 72). Such findings reveal that the teachers in Savaskan’s (2019) study view their professional selves as individuals who facilitate the adaptation and learning process of their refugee students.

In Barret and Berger’s (2021) study, the teachers were aware of the fact that their refugee students had rather tragic traumatic backgrounds and that they were aware of the notion of relationship building being fundamental in fostering a sense of safety,

security and wellbeing for students from refugee backgrounds with trauma exposure (Barret and Berger, 2021, p.1266). The teachers in the study have also focused on how providing more practical support at school, such as food items, clothing, or financial help to assist with school excursions could assist the process of building trusting relationships. Even though both the teachers in Barret and Berger's (2021) study and in this study aim to provide extra support and encouragement to facilitate the process of adaptation and equalization, it is noticed that the EFL teachers in this study did not focus on extra financial or cultural support apart from support provided during class times and based on courses. It is thought that this might be due to the fact that the teachers in Barret and Berger's (2021) study were primary school teachers while the teachers in the present study are higher education teachers. The interviews with the EFL instructors in the present study also revealed that they avoided extra support since the target group consisted of young adults and they restrained from making them feel embarrassed with extra support.

Additionally, in line with the present study's findings, Cerna (2019) states in her study that teachers play a crucial role in strengthening the feelings of the refugee students to connect to the school by providing encouraging and inclusive classroom environments. She further states well-skilled and well-supported teachers who focus on diversity as an important matter in instructional approaches can facilitate their refugee students to achieve.

Furthermore, Karsli-Calamak and Kilinc (2021) have found in their study that the more importance the teachers give to redistribution, recognition, and representation, their actions became more inclusive toward their refugee students. However, if the teachers show limited or no understanding of the issues around the social justice dimensions, they exhibit inaction or exclusionary actions (Karsli-Calamak and Kilinc, 2021, p. 267). They further state that teachers who recognize refugee students as individuals and acknowledge their traumatic backgrounds and emotional vulnerability develop more inclusive practices. However, some of the teachers in their study adopted a more exclusion-based approach since they prioritized their Turkish students' needs due to different explanations such as finding the rising

refugee number as intimidating and viewing the Syria population as a threat for the future. As a result rather than integrating them and providing a harmonized environment, they preferred to adopt exclusion-based approaches. Other reasons for such exclusion-based approaches in teacher teaching were seen to be economic distribution since some teachers in the study believed that the government allocated too much budget to the refugee population.

From a different perspective, Soylu et al. (2021) present in their study how the teachers view themselves as inadequate in terms of teaching refugee students. The reason for this representation is due to the incomplete systematic regulations based on inclusive education in Turkey. They further explain in their study that the teachers view themselves as not qualified professionally for sustaining teaching processes regarding the existence of refugee students. Similarly, Bergen et al. (2020) state that justice-oriented teacher education programs are insufficient and they generally ignore the socio-political context of teaching and fail to enable teacher candidates to understand social positionings in relation to inequitable power structures. Miles and McKenna (2016) also support in their study that teachers should be qualified enough to teach refugee students. Similarly, Karsli-Calamak and Kili  (2021) also focus on the unavailability of educational resources to teachers teaching refugee students. UNESCO (2018) has also focused on the shortages of qualified teachers in order to teach refugee students (cited in Cerna, 2019). Similarly, Jenkins (2021) has also expressed that language instructors do not view themselves as adequate to provide support and encourage socio-emotional adaptation for their refugee students. Furthermore, Sirkeci (2017) states that in Turkey, it is estimated that 80 000 additional teachers could be necessary if all school-age Syrians started school. Even though the EFL instructors in the present study have expressed in their first interview sessions that none of them had received any educational training based on teaching refugee students, they have implied both in the interviews and in the reflexive journals that they do not conceptualize themselves as inadequate in terms of teaching refugee students. On the contrary, they viewed themselves as peacemakers or supervisors in the classroom.

5.1.2. Discussion in Relation to EFL Teachers' Conceptualizations based on their Refugee Students

As Macbeth (2001) states, reflexivity is a deconstructive exercise which focuses on elaborating on the intersections of individuals, micro and macro structures and representations. Through deconstructing and engaging in reflexivity in terms of triggering self-awareness based on the constructed conceptualizations related to refugee students' subjective positioning in an EFL context in higher education, the overview of the interview findings reveal that the EFL teachers view their refugee students as "ambitious learners", "isolated individuals", and "attentive individuals". The reflexive journals on the other hand, reveal that the EFL teachers conceptualize their students as "flowers thriving through the mud", "worker bees", and "visitors". These conceptualizations evince certain explanations. It can be inferred from the findings that the EFL teachers conceptualize their refugee students as students who are aware of their goals and ambitions and who work hard to achieve that goal, individuals who are internally and externally isolated, individuals who pay attention to what they say and do to avoid any attention or accusations, and individuals who are temporary in their stay and will leave the country when the right time comes.

As Macbeth (2001) also emphasizes that through reflexivity individuals can deconstruct the dualities of power and anti-power, insider and outsider to reveal and describe how our representations of the world and those who live there are indeed organized. Through a reflexive orientation, while teachers' conceptualizations of refugee students in Turkey can differ in different contexts (Alpaslan, 2019; Yildiz-Yilmaz & Demir, 2021), it was seen in the present dissertation study that the EFL teachers positioned their refugee students through an inclusive mind-set. Such an inclusive and a global justice mind-set can also, to a certain extent, be related to teaching in higher education since university students have succeeded in investing in their futures through a sense of self-discipline and study ethic. Such a student profile can foster teachers' act of reflexivity in a transformative way in terms of deconstructing and analysing certain representations in society.

It is also evident in the literature that high academic achievement can generally mask depression and adjustment (Mosselson, 2006; Gilligan et al, 1990). Mosselson (2006) explains this attribute through the hypothesis of Masks of Achievement. According to this hypothesis, Mosselson claims that refugees can adopt this mask to hide depression, post-traumatic stress disorder (PTSD), and their feeling of loneliness. Apart from this, it can also facilitate the refugee students to connect with their classmates and the school professionals (Mosselson 2007). Additionally, Mosselson (2007) has also found in his study with young adult Bosnian refugees that they viewed education as being the most compelling reason as to why they remain in the United States. He further states that female refugees were more motivated to attend schools since they had expressed that they could not have gone to college if they were not in the U.S. (Mosselson, 2007). The female refugee participants in Mosselson's (2007) study also view education as security in an insecure world (p. 105). A reason why they prioritize education at this level is due to the fact that they view it as a tool to rebuild oneself no matter what happens.

Apart from putting faith into academic success, in line with the present study's findings, the literature also suggests that refugee students can be rather isolated in schooling communities. In Crowling and Anderson's (2021) study, the teachers reported that due to the presence of prejudice towards refugees within Malaysia, their students' desire and ability to integrate, assimilate, and participate within Malaysian society decreased tremendously. As a result, many refugees tended to retreat and isolate themselves within their own little communities (Crowling and Anderson, 2021). Additionally, Onsando and Billet (2009) have also found in their study that the effects of racial discrimination resulted in the refugee students' feelings of being isolated and stereotyped as inferior beings. Such stereotyping led participants being isolated in the classroom. In her study, Davilla (2012) also focuses on how the refugee students in English as a Second Language classes are isolated and views this as a result of the immersion approach since it leaves the refugee students academically and linguistically unprepared and socially isolated in their mainstream classes. She further explains this situation as "sink or swim". Furthermore, Naidoo (2021) also focuses on the isolated nature of refugee students in higher education in

Australia and suggests that the reason for this can be due to the fact that they are forced to work and support their studies together with the fact that their cultural resources they brought with them were devalued at university. As a result, this led to marginalisation and alienation with feelings of being isolated (Naidoo, 2021). Smith and Halbert (2013) have also focused on the isolated nature of the refugee students and according to the participants in the study, this was due to their lack of sense of belonging to their new community. In a similar vein, Sarr and Mosselson (2010) also state that while refugees can be regarded as survivors of serious tragedies, society and school systems tend to silence them and render them invisible (p.559). They further state that due to reasons such as promotion of discrimination, low expectations of refugee populations, prejudice, teachers not being aware of their presence, and misrecognition, many refugee students experience isolation and invisibility in the school context (Naidoo, 2021)).

Another major finding of the present study related to EFL teachers' conceptualizations based on their refugee students is how they view them as attentive, well-behaved and silent individuals in the classroom setting. Szente et al (2006) also focuses on a similar point in their research in which a teacher in their study state that the refugee students are generally very respectful towards teachers and other children, nonetheless, behaviour problems do occur. From a psychotherapeutic perspective, Melzak's (1992) suggests that war silences children and that this silence is a way of handling traumas and disturbances. Papadopoulos (2002) views this silence factor of refugee students in a more positive way since it entails both vulnerability and resilience. He suggests that refugees can generally be silent on voluntary basis and that this silence allows healing to take place over time. Apart from this, he further suggests that the maintenance of silence by refugees also has protective functions (Papadopoulos, 2002). Similar findings were also seen in the present study in which the teachers attributed this silent and well-behaved nature of their refugee students as a way of protecting themselves from being misunderstood or from getting attention. Additionally, Celik (2020) has also found that some of the refugee students in her study preferred to stay away from the class or act ice to the class to avoid any problems. In their study, Saklan and Erginer (2017) also found that

the teachers in the study were aware of the fact that refugee students in their classes were also quiet due to language deficiencies and also due to the fear of making mistakes and due to other students making fun of them.

From a different perspective, Davila (2011) has stated that the teachers in her study viewed their refugee students as well-behaved, on the other hand, academically not successful. Smith and Halbert (2013) have also focused on a similar point by saying that trying to adapt to a new setting can hinder the process of academic achievement. Davila (2012) also suggests that immersion programs can leave the refugee students academically and linguistically unprepared and socially isolated in their mainstream classes. In comparison to the findings of the present study, in Saklan and Erginer's (2017) study it was found that some teachers came across aggressive attitudes of refugee students and saw this as a result of them giving up on their culture, habits, customs and everything else. In other words, the reason for this misbehaviour can be due to the refugee students feeling of not belonging neither to the host countries' culture nor their native culture. They have given up on many values and hopes.

5.2. Discussion in Relation to Research Question II: How do the EFL teachers' conceptualizations of their professional self and of refugee students influence their teaching?

As Goodwin (2020) states, the moral dimension of a global mind-set necessitates teachers and teacher educators to re-center their work on humanity and on social action. Such a focus on the humanitarian aspect of teaching entails a mind-set which aims for a better world and a more academically and ethically successful generation on a global scale. Through a poststructuralist perspective, in order to achieve such a global justice mind-set (Santos et al., 2007), it becomes essential to create self-awareness of constructed ideologies in a globalized world in which mobility due to different causes is highly observable. Such an awareness of subject positionings together with the structural effects on individual agency can facilitate the process of readapting pedagogical constructions for the better in more diverse classroom settings.

In order to understand how the EFL teachers' conceptualizations of their professional selves and of their refugee students influence or reflect on their teaching, semi-structured interviews and observations were conducted. According to the findings of the interviews and the observation sessions, even though the EFL teachers had not received any prior education or training based on refugee education, they adopt certain strategies such as adjusting the tasks or avoiding certain subjects to avoid any emotional damage, providing extra support and extra chances in the lessons to facilitate participation and self-trust, and integrating cross-cultural activities.

In terms of integrating cross-cultural activities, the teachers in the present study have stated that they try to include cross-cultural activities in their lessons and when they have the chance, they try to incorporate refugee students' native culture into their lessons. They have also stated that in such instances, the teachers have experienced that the refugee students feeling happy when they get the chance to share their home culture with the class. In this respect, Gay (2002) focuses on culturally responsive education as the use of cultural knowledge, previous experiences and performance styles to make learning more relevant and effective for students. The fundamental foundation of culturally responsive education lies in the fact that culture influences learning styles of students, consequently, teachers should be aware that behaviours and thoughts of individuals are affected by cultural constructions (Karsli-Calamak and Kilinc, 2021). In such a culturally responsive learning environment, teachers and the students become aware of differences and eventually normalize this multiculturalism (Gay, 2002). In line with this theoretical background, Gay (2018) suggests that effective learning can take place when lessons are conducted in a way which gives voice and presence to students' own life experiences and culture. Through a poststructuralist perspective, this entails a specific context in which students get the chance to display their subjective constructions and normalize their differences in the eyes of the other stakeholders. In their study, Daniel and Zybina (2019) have also found that the refugee students in their study appreciated culturally responsive lessons and that they would prefer their teachers to know who they were, where they came from, what they had experienced, and what their goals and interests

were, because this knowledge would improve their relationships with the stakeholders within the school context.

When considering refugee students' possibly traumatic background experiences, apart from considering culturally responsive pedagogies, it also becomes important for teachers to be able to adapt certain tasks and subjects to avoid triggering traumas in the class. This can include teachers' abilities to pay attention to initial critical moments and act fast during the lesson or preview what the lesson will cover prior to beginning the class and adjusting any problematic subjects beforehand. The teachers in the present study have also expressed that they adopt such strategies during the lesson rather than previewing the lesson prior the class, and making certain adjustments as much as possible for their refugee students. A similar finding belongs to Berret and Berger's (2021) study in which the teachers felt uncertain about what to present as learning topics in order to avoid sensitive issues related to refugee students' trauma since certain teaching materials had the potential to trigger traumatic memory. In terms of educational intervention for refugee students, Hamilton and Moore (2004) also suggest material adaptation through a more ecological perspective that takes into consideration relativity rather than essentialism. In other words, while adapting materials for refugee students it is important to pay attention to avoid culture-specific and stereotypical adjustments, on the contrary, it is important to consider individually specific constructions. In relation to poststructuralist notions of epistemologies, it becomes crucial to understand the diversity of knowledge rather than seeing as uniform. Such a modernist view on cultural integration can transform the teachers' naïve intention to integrate diverse group of students to actually facilitating stereotypical and artificial notions of cultural identity.

At this point, it can become essential to mention teacher agency in refugee education. Rose (2019) suggests that without strong teacher agency, whether individually or collectively, there is a risk of refugee students missing crucial support (p. 78). It can further be inferred from her research that through teacher agency via an ecological approach, teachers can have the potential to adapt materials and classroom

procedures concerning their refugee students' needs (Rose, 2019). However, a teacher may not simply have the capacity for agency since teachers may come to school equipped with the knowledge and skills necessary to conduct teacher agency, however, due to internal forces such as policy, funding, and school leadership, this can become difficult to conduct (Biesta et al. 2015). The teachers in the present study also focused on a similar aspect since they had stated that they suffered from the strict and standardized curriculum and assessment procedures. As a result, they did not have many opportunities to adapt and include many different subjects or materials. On the other hand, teacher agency is not enough on its own. To conduct teacher agency on a more effective level in diverse classroom settings, the underlying ethical and epistemological constructions should be based upon a more global-justice mind-set.

From a different perspective, in terms of culturally integrated pedagogy, Kotluk and Kocakaya (2018) have revealed in their study that some teachers viewed culturally integrated teaching as inapplicable due to certain reasons such as being too difficult for the teachers to take into account the culture of the students while teaching or due to the reason that incorporating different cultural values into educational processes can negatively impact social cohesion. Morrison et al (2019) also mention about certain challenges of culturally integrated pedagogy such as increasing student diversity can make it challenging for pedagogies to be sufficiently expansive enough to engage these differences. Through a poststructuralist perspective, they further add that such a pedagogical integration can lead to the danger of cultural essentialism which entails the assumption that all members of a certain cultural group of people share the same or similar identifications. This can have the potential to stereotype the students in the class concerning stereotypical cultural representations while eliminating the cultural diversity and richness one beholds. Similarly, Hamilton and Moore (2004) also suggest in their study based on refugee education that rather than adopting cultural categorizations in refugee education, a more comprehensible framework through a more ecological perspective should be taken into consideration. Ecological perspective in refugee education can shift the focus on context-specific

situations in development rather than larger stereotypical categorizations (Bronfenbrenner 1992).

Another major finding of the present study in terms of understanding the reflection of EFL teachers' conceptualizations on their teaching is how they provide extra support and extra chances in the lessons to facilitate participation and self-trust. In line with the findings of the present study, Daniel and Zybina (2019) have also revealed that the refugee students in their study expected the teachers to provide more help and encouragement in their learning process and not to ignore them in the class. Some of the refugee students in the study even expressed that they would prefer their teachers to give them chances to express their opinions and speak in English and ask them if they need help since they can be scared to ask for support or participate in the lessons. Similarly, Brown (2004) also focuses on how important it is for teachers to demonstrate personal interest toward their refugee students and create a safe environment for their students in which they can have the courage to freely participate. In facilitating the creation of such an atmosphere, it can be necessary for teachers to encourage their students in expressing their voices through unthreatening and not marginalising certain groups. Brown (2004) further states that several teachers in the study are aware of the fact that their refugee students need opportunities for socialization and adaptation to the classroom setting and that this should be part of instructional activities and designed learning experiences. Teachers of second-language learners were observed to be particularly more conscious of students' need for verbal interaction during class time (Brown, 2004).

5.3. Discussion in Relation to Research Question III: How do the refugee students conceptualize themselves as refugees and how do they conceptualize their EFL teachers?

In order to understand refugee students constructed conceptualizations based on their selves and on their EFL instructors, semi-structured interviews and reflexive journals were conducted in the study. With the aim of making it more reader-friendly, this section is divided into two sections. While the first section focuses on an overview of

the findings related to refugee students' conceptualizations based on "the Self", the second section focuses on the overview of the findings and discussion related to refugee students' conceptualizations based on their EFL instructors.

5.3.1. Discussion in Relation to Refugee Students' Conceptualizations based on "the Self"

Through a poststructuralist perspective, as Norton (1995) states, identity involves individuals' active negotiation and contestation which is shaped by others and themselves. This active meaning-making process in terms of identity construction and self-conceptualization is not free from the power dynamics in macro and micro contexts. This subject's fictionality constructed through socio-political structures can constitute what we take to be real (Davies, 2005). With the act of reflexivity, the overview of the interview findings related to refugee students' conceptualizations of the Self reveal that they view themselves as survivors who managed to tackle the dramatic problems in their lives, as individuals being misunderstood, and finally as individuals carrying the burden of the past. Apart from the interview findings, the reflexive journals also reveal that the participants conceptualize themselves as "a snow drop flower" which can blossom even in the harshest conditions in winter, and also as "a mountain" which manages to stay strong and firm regardless of the external conditions. These findings reveal that even though they are aware that they carry the burdens of the past and experience alienation and discrimination, they strongly believe in their courage to overcome the difficulties in their lives.

In terms of discussing one of the major findings of self-conceptualization of the refugee students in the study which was being misunderstood, in his article based on "The Politics of Recognition" Charles Taylor underlines that acknowledging and showing recognition is not just a courtesy we owe people but it is a vital human need (Taylor, 1992, p. 26). As a result, it can be said that it is a basic human right to be recognized either individually or collectively. Taylor (1992) suggests that the importance of recognition has become of utmost importance together with the rise of multicultural notions and with becoming aware of minority groups. He further states

in his article that recognition and misrecognition have a major role in identity formation which can lead to serious damages when misrecognition takes place. Taylor states that misrecognition can inflict harm, can be a form of oppression, imprisoning someone in a false, distorted, and reduced mode of being (p. 25). However, regardless of the importance of recognition and its impact on existence on behalf of individuals, people in minority or low status positions, such as refugees and asylum-seekers, often face stigma and disparagement solely based on their standing as representatives of the devalued category (Turtiainen & Hiitola, 2019). In their study, which was conducted among the asylum-seekers in Finland aged between 14 and 17, Korkiamäki and Gilligan (2020) have found that these individuals had experienced serious misrecognition by being categorized as “refugees” with negative connotations. This is quite similar to the present study’s findings in which the refugee students had also expressed how they had also experienced misrecognition due to different accusations and stigmatized categorizations such as getting money from the government, ruining the economy or running away from their country rather than defending it. While discussing their findings Korkiamäki and Gilligan (2020) have expressed how the participants experienced their self, existence and capabilities as not being recognized by the society and the people around them due to their ‘refugee’ position. This was observable both in the micro and macro level contexts. This “misrecognition” derived both from the influence of negative public discourse about refugees, and also from the bureaucratic rules of refugee governance (Korkiamäki and Gilligan, 2020, p.5).

Similarly, through a poststructuralist perspective which highlights the individual experiences of refugees rather than stereotyping them collectively, Sarr and Mosselson (2010) focus on the importance of comprehending the heterogeneity aspect of refugee populations. They further state that when taking into consideration the various forms of refugee diversity including cultural differences among refugees and within groups of country nationals, family situations; it is imperative not to lose the individual behind the refugee (p.555). In the present study, the refugee students also mentioned how people generalized them to the refugees they saw on the news with disturbing behaviours. They struggled to explain that not everyone was like

those people shown on the news and that there were good and bad people everywhere and that it was not about ethnicity or country of origin. Regardless of these explanations, the participants also stated that people refused to believe such explanations.

Apart from conceptualizing themselves as being misunderstood, another major finding of the study is how the refugee students conceptualized themselves as survivors. Raghallaigh and Gilligan (2010) have expressed that the refugee participants in the study were individuals who acted independently and who perceived themselves to be quite self-reliant. They further state that this individualistic and self-reliant nature of the refugee students had an empowering role in terms of aiding them to cope with challenging circumstances (Raghallaigh and Gilligan, 2010). Even though their relationships with peers and with teachers were crucial in their perspective, the participants were never dependent on these relationships since they were more prone to deal with problems and overcome them individually. This finding relates to the resilient nature of the refugee population and justifies the present study's findings relating to the fact that the refugee students in the study conceptualized themselves as survivors who have overcome many difficulties and who have the potential to overcome such more. In their article, Strelakova and Hoot (2008) focus on the different challenges that the refugees face such as being forced to leave their home country, experiencing war, and trying to adjust to a new country. According to the present study's findings, such difficulties have formed an empowering self-conceptualization of being a survivor. In the findings related to the present study, some of the participants have expressed how they value being alive and continuing to live as healthy beings. It has been observed that such a traumatic experience of coming face to face with a life or death condition has the potential to make people experiencing such conditions become more appreciative toward who they are and what they have. In relation to this issue, Eisenbruch (1988) postulates that "even the most catastrophic losses can lead to growth" (p. 284). Cole (1970) also suggests in his book that individuals who have suffered terribly and who have been victimized can find fresh initiatives that can be achieved in new countries.

Even though in the present study the refugee students generally conceptualized themselves as survivors of a traumatic experience, Eisenbruch (1988) suggests that even though there are refugees who can adapt and find a second chance to live in a new country, he also suggests that some individuals may not be that lucky. According to Eisenbruch (1988), assumptions based on refugee children as being less cognizant of trauma and more adaptive and resilient do not describe the whole picture since uprooting children can disrupt emotional meanings attached to persons, places so forth. He further contends that personal bereavement and cultural bereavement are complementary in terms of refugees' adaptation to a new community, hence, during the post-settlement period such bereavements can seed problems in terms of identity development and adjustment. Eisenbruch (1988) also postulates that the double disruption of developmental and cultural continuity is the real long-term damage done by large-scale enforced migration; it can affect refugee children later in their lives, and may prove to a future of unborn generations (p. 285). In terms of the present study, even though the refugee students conceptualized themselves as survivors, it was also found that they were still carrying the burden of the past traumas. This finding also illustrates that this population is experiencing severe trauma due to personal and cultural bereavement. Even though they are trying to be as resilient and as hardworking as possible, it can also be observed that the refugee students are still experiencing post-traumatic disorders.

5.3.2. Discussion in Relation to Refugee Students' Conceptualizations based on their EFL Instructors

As an overview of the interview findings related to refugee students' conceptualizations based on their EFL instructors, it was found that they conceptualized their EFL instructors as solemnly lecturers who came to class and taught them the required subjects. Additionally, it was also found that they conceptualized their EFL instructors as providers of equity in the classroom and unoppressive and inspiring. The reflexive journals obtained from the refugee students also reveal that as a metaphorical representation while one of the refugee students conceptualized their EFL instructors as "the Rain" which supported them whenever

they did not feel safe in the classroom just like the rain supports the earth; another metaphorical representation was “Snowdrop Flower” since this participant viewed her teachers just like she views herself as hardworking and struggling regardless of the difficulties.

As mentioned previously, one of the major findings of the refugee students’ conceptualizations based on their EFL instructors was how they viewed them as solemnly lecturers. While mentioning these conceptualizations, one of the participants also focused on how they were very book-driven and did not add any extra materials or personal teaching techniques to the lessons. This was a problem for these students since an ideal EFL teacher for him was one who could integrate creative tasks with extra supporting materials. In relation to this finding, some of the EFL teachers in the present study also focused on how they were very limited in terms of flexibility due to standardized curriculum and assessment procedures. The teachers also mentioned that due to the strict syllabus they did not have much time to deal with everything that happened in the classroom. At this point, it can be ideal to mention teacher agency.

According to Saloman (1992) teacher agency entails the capacity of actors to make practical and normative judgements among alternative possible trajectories of action, in response to the emerging demands, dilemmas, and ambiguities of presently evolving situations (cited in Priestly and Biesta, 2015, p.6). Priestly and Biesta (2015) contend that in order to achieve practical-evaluative dimension of agency, teachers should have been immersed in such teaching conditions as learners in their own professional histories or it should also be fostered by the larger institution. As a result, a teacher may not simply have the capacity for agency since teachers may come to school equipped with knowledge and skills, necessary to conduct teacher agency, however, due to internal forces such as policy, funding, and school leadership, this can become difficult to conduct (Biesta et al. 2015).

It can be inferred from the present study and the related literature that in mainstream education teachers have to follow strict syllabuses and curricula through conducting

standardized tests. When taking into consideration students with special needs including refugee students, immersion programs can lead to a clash on behalf of both the teachers and the students with special needs. The reason for this clash can be linked to the standardized procedures that the teachers have to follow with high teaching hours and institutional responsibilities which can hinder the refugee students' adaptation process since they can need extra support or different materials for effective learning to take place. Another problematic issue at this point can be related to the teachers' lack of education or training related to refugee education. As a result, even if they did have the optimal conditions provided by the institutions to conduct teacher agency to foster their refugee students' learning, their pedagogical content knowledge regarding refugee education might not be sufficient.

Apart from conceptualizing their EFL instructors as solemnly lecturers, another major conceptualization obtained from the study was how the refugee students conceptualized their EFL instructors as unoppressive and inspiring. In their study, Celik et al (2013) have researched effective EFL teacher attributes. According to their study results, it was found that the students expected their teachers to make them feel relaxed in the classroom and be fair and friendly. Such socio-emotional attributes of EFL teachers are even more necessary for refugee students. Szente et al (2006) also focus on the positive atmosphere the teachers should create when teaching refugee students. Such attributes can be crucial since such group of students come with traumas and apart from the devastating traumas that they had been through, they are also to a high extent, experiencing stigmatization and discrimination. The attitude of the teacher at this point can become essential in terms of helping the students to adjust and not be lost.

While two of the participants in the present study were fond of their EFL teachers' unoppressive attitudes in the classroom, the third participant regarded this to be ineffective in teaching. He believed that teaching should be stricter rather than learning the language with games and pair-work activities based on dialogues, he preferred more structured lessons which explained the logic of language in an in-depth way and which included memorization. According to this participant (S3), the

teaching methods used in his own country which was more grammar and memorization based. In a study conducted by Hajar (2017) which focused on English Language teaching both in Syria and in Britain, it was stated that the EFL teachers in Syria generally favoured students who were good at grammar and this was reflected in their teaching in which they generally focused on isolated grammar drills and memorization of paragraphs. As a result, a participant in the study preferred to use repetition and memorisation strategies during most of his academic life in Syria since they were considered to be effective strategies to be successful in exams. In relation to this study, it can be understood that S3's past language learning experiences were effecting his present learning style in his host country. S2 had also stated even though some tasks such as playing games in the classroom were a little childish, she expressed that she still had fun. As a result, it can be inferred that while teaching refugee students, it can be important to take into consideration their past learning styles and strategies.

As a final conceptualization to be discussed in this section, it was found that the refugee students conceptualized their EFL instructors as providers of equity. In line with this conceptualization, in her study, Cerna (2019) contends that teachers play a crucial role in strengthening the feelings of the refugee students to connect to the school by providing encouraging and inclusive classroom environments. Teachers who have adequate skills and training with refugee students and who focus on diversity as an important matter in instructional approaches can facilitate their refugee students to adapt and become successful in their lessons. Furthermore, Karsli-Calamak and Kilinc (2021) have found in their study that the more importance the teachers give importance to redistribution, recognition and representation, their actions became more inclusive toward their refugee students. However, if the teachers show limited or no understanding of the issues around the social justice dimensions, they exhibit inaction or exclusionary actions (Karsli-Calamak and Kilinc, 2021, p. 267).

5.4. Discussion in Relation to Research Question IV: What are the challenges the refugee students face regarding these conceptualizations in the EFL context during the global pandemic and how do they handle these complexities?

In order to understand the challenges the refugee students face regarding the conceptualizations in the EFL context during the global pandemic and their coping strategies, the findings related to the semi-structured interviews are discussed in this section by comparing them with the relevant literature. With the aim of making it more reader-friendly, this section is divided into two sub-sections. While the first sub-section discusses the challenges the refugee students face regarding the conceptualizations and the handling strategies regarding these conceptualizations, and the second sub-section discusses the challenges the refugee students face regarding the pandemic and their coping strategies together.

5.4.1. The Challenges the Refugee Students Face regarding the Conceptualizations in the EFL context during the global pandemic and their Coping Strategies

Poststructuralist perspective emphasizes the existence of plurality and diversity of meanings rather than unities and enables alternative ways on thinking about diversity without reversing hierarchies or confirming them (Scott, 2018). Through the act of reflexivity by adopting a poststructuralist perspective, different subject representations and meanings can be questioned and reframed since it enables to see the subject's fictionality (Davies, 2005). However, considering the socio-political and the socio-historical background of contexts, it is not an easy task to break free from such structures. Such structural formations based on subjective meanings can inevitably create challenges for those bearing and experiencing these representations.

As an overview of the interview findings related to understanding the challenges the refugee students face regarding the constructed conceptualizations based on “the Self” and “the Other”, the major challenges the refugee students face are challenges based on having difficulties with the hosting country's native language. The refugee

students have stated how they could not defend themselves in Turkish when they faced accusations and discrimination especially during the initial times in Turkey. Another major challenge was how they faced ambiguity. What is meant by ambiguity is their feeling of not belonging anywhere and not knowing what is waiting them in the future. The final major challenge was found to be the feeling of not being wanted. While expressing this challenge the students focused on how they felt that a majority did not want them due to the present status of being Syrian refugees.

Studies which focus on Syrian Refugee education in Turkey often illustrate how language barriers are one of the most crucial problems experienced both by the teachers and the refugee students (Saklan & Erginer, 2017; Aydin & Kaya, 2017; Topçu et al., 2019; Taskin & Erdemli, 2018). According to Sarmini et al (2020) Syrian students began attending Turkish public schools in large numbers without any preparation in Turkish language competency. While some of these refugee students had begun their education in Syrian schools, others had not received any education (Sarmini et al, 2020, p.1). This influx of Syrian refugees into an unknown educational system has created major challenges for them including lack of awareness of available services, socio-economic barriers, school drop-outs and of course language barriers (Sarmini et al, 2020). While the literature mainly focuses on how learning the hosting country's national language is crucial for adaptation to the new social community and high academic success at schools (Saklan & Erginer, 2017; Aydin & Kaya, 2017; Topçu et al., 2019; Taskin & Erdemli, 2018), through a social justice perspective, the findings of the present study reveal how learning the language was seen as a major source to understand the accusations they face and to fight for one's rights and self-defence.

As a coping strategy regarding not knowing the hosting country's language and not being able to defend one's rights when facing discrimination, the participants in the study have mentioned how learning Turkish eased the process of self-expression when facing such alienations and discriminative accusations. It was inferred from their expressions that learning the language enabled them to gain more legitimate power in their new community. In relation to this issue, Corson (1993) contends that

all kinds of power are directed, mediated and resisted through language. In other words, even though teaching a dominant language to a minority group displays a macro-level of power, through a micro perspective, by learning the hosting country's language, cultural or social minority groups can gain power in different domains such as social adaptation, academic, legitimacy and self-expression. In a similar vein, Bourdieu (1991) focuses on the importance of language as the core of social organization, power, and individual consciousness, and as a form of symbolic capital. In line with this major power of language, Wenger (1998) mentions how learning the language of a community can enable an individual to gain legitimacy and power in the communities of practice.

Another major challenge focused on in the interviews was the feeling of ambiguity related to not belonging anywhere and not knowing what is waiting them in the future. Similarly, in his study Sourander (1998) found how refugee children reported somatic complaints and uncertainty about their future. Raghallaigh and Gilligan (2009) have also stated in their study how refugees face difficulties in terms of adjusting to a new society and dealing with uncertainty surrounding their futures. Such a sense of uncertainty and ambiguity was also observed in the present study's findings since the refugee students did not know where they belonged and what was waiting them in the future. Similarly, in a study conducted by Guo et al. (2019), it was found that the refugee students were facing feelings of isolation, separation and not belonging to their new context. Some of the students' parents even reported that their children felt lost and that they cried for months when they first arrived since they felt that they did not belong (Guo et al., 2019). they further state that the three major factors that contributed to this feeling of social isolation and not belonging was due to the difficulties they faced in developing friendships with local students, bullying and racism, and discriminatory attitude of teachers (Guo et al., 2019, p. 95).

In terms of struggling to overcome this feeling of ambiguity and not belonging anywhere, one of the major coping strategies observed in the present study's interviews was how the participants used endeavour as a sign of resilience. They were found to be very well aware of the difficulties that they had experienced and

that they had worked and studied efficiently to become successful adults and construct a safe future for themselves. While in some of the statements they have viewed studying as a tool to compensate for the deficiencies they had in comparison to Turkish students, in other statements they have also focused on how they wanted to fulfil their dreams and how they wanted to construct a bright future for themselves regardless of all the negativity they have gone through. This way, they aimed to maintain continuity in their lives. In their study, Raghallaigh and Gilligan (2009) aimed to understand the coping strategies of refugee students and they also found that these students had also focused on trying to maintain continuity in a changed context. In the present study, it was noticed that the refugee students were trying to maintain continuity by showing signs of endeavour in their academic lives. Gilligan et al (1990) also found a similar in their study that academic achievement can generally lead to masking depression and hardship in terms of adjustment to a new setting. Similarly, Nofal (2017) contends in her dissertation study that the refugee students had a determination to thrive and to do well and succeed. Such attempts have been noticed in the present study that through resilience and endeavour, the refugee students were also trying to clear away the fog in their lives by trying to make their futures brighter.

A final challenge faced by the refugee students in the present study was they felt they were not wanted in the present context. They have generally underlined certain experiences they had gone through and certain questions they had heard which emphasized discrimination and hatred. In their statements in the interviews, some of the refugee students also underlined the role of media in creating xenophobic ideologies in their current contexts. Such conceptualizations based on being “the Other”, have led the participants to experience the challenge of not being wanted. Regardless of the importance of recognition in identity evolvment (Taylor, 1992), people in the minority or low-status positions, such as refugees and asylum-seekers, often face stigma and disparagement solely based on their standing as representatives of the devalued category (Turtiainen & Hiitola, 2019). In their study, which was conducted among the asylum-seekers in Finland aged between 14 and 17, Korkiamäki and Gilligan (2020) found that these individuals had experienced serious

misrecognition by being categorized as “refugees” with negative connotations. While discussing their findings Korkiamäki and Gilligan (2020) have expressed how the participants experienced their self, existence and capabilities as not being recognized by society and the people around them due to their ‘refugee’ position. This “misrecognition” derived both from the influence of negative public discourse about refugees, and also from the bureaucratic rules of refugee governance (Korkiamäki and Gilligan, 2020, p.5). Similarly, in Gozpinar’s (2019) study, a participant also states how he/she does not want to be recognized as an immigrant or a refugee but as a normal individual.

In order to handle such challenges regarding the feeling of not being wanted, the refugee students in the present study generally adopt strategies such as avoiding discussion and standing out, creating empathy and restraining from the Syrian identity. In terms of avoiding discussion and standing out, Raghallaigh and Gilligan (2009) have also found in their narratives that the participants generally wished to remain silent about their past and present and that they wished to suppress difficult thoughts and emotions. They further state that some of this silence may have stemmed from different cultural norms of self-disclosure and emotional expression (Raghallaigh and Gilligan, 2009). However, in the present study, it was observed that the students intentionally preferred to be silent to not attract any attention in critical situations to avoid being further discriminated and otherized. Similarly, Korkiamaki and Gilligan (2020) have also expressed in their study that as a coping strategy, the refugee students claimed ordinariness. This is quite relevant to the present study’s findings relating to avoiding discussion and standing out as a coping strategy since the refugee students adopt this strategy as a consequence of awareness of being different or being “the Other” in the context.

Apart from avoiding discussion and standing out, another coping strategy was found to be creating empathy. In terms of creating empathy, one of the participants in the study (S2) expressed how she normalized the process of discrimination and how she can understand people’s reactions to Syrian refugees in Turkey. She further stated in the interviews that this is not just about Turkey and that it can be observed

everywhere around the World, even in her hometown where the locals used to resist the peasants coming from the villages. This can be linked to how Macbeth (2001) views reflexivity as not only simply an inward analysis, but also looking and analysing social contexts as in biographical sedimentations. Such deconstruction of societal values and representations can create a scheme for the individual to normalize such representations to a certain extent since the individual reaches a meta-understanding of why such representations have evolved.

From a different perspective, Raghallaigh and Gilligan (2009) explain ‘adopting a positive outlook’ for such instances in which many of the young people seemed to cope by focusing on the positive aspects of their situations. This can be another explanation for creating empathy towards discrimination and it can show how hard they are trying not to give up on their psychological and social well-being by adopting a positive outlook.

As a final coping strategy, some of the participants in the present study have expressed how they tried to restrain from their Syrian identity and how they felt happy when people thought that they were locals. In Raghallaigh and Gilligan’s (2009) study, one of the participants has stated how she would not talk to her future children about her country of origin. Such examples can show letting go of one’s own national identity due to reasons such as discrimination or resentment. Strelakova and Hoot (2008) also mentioned how refugees can go through forming multiple identities and that such formation can trigger psychological, social and cultural conflicts that can threaten the stability and ontological security. From a different perspective, Ajdukovic (1998) points out another reason for identity complications among refugee children and contends that war makes children doubt ethical values and this results in complexities in terms of personal, group, and “philosophical” identity. Korkiamaki and Gilligan (2020) also point out that the participants in their study reported conformity to dominant cultural expectations as a way of talking back to instances of experienced misrecognition. Such needs to be like the local culture and conform to the dominant society can also be linked to restraining from the Syrian identity as it is seen to be a way of overcoming misrecognition. As a poststructuralist,

Bourdieu (1991) mentions about fields which are structured and structuring contexts and institutions in which individuals orient their action. He further focuses on how individuals come into fields with a pre-constructed habitus formed through different capitals such as economic, social or cultural capitals. However, since each field has its own rules and capitals, in order to become legitimate participators individuals can experience certain challenges in adapting and participating in such fields. Bourdieu (1991) sees this form of legitimate rules in a specific field as the dominant source of power. Similarly, the statements of the refugee students in the study have also shown that in order to become legitimate participators in a new field, the refugee students have experienced challenges in terms of adapting their pre-constructed habitus.

5.4.2. The Challenges the Refugee Students Face regarding the Covid-19 Pandemic in the EFL context and their Coping Strategies

The study also focused on the online education period retrospectively to shed light on what refugee students can go through since we are still experiencing the Covid-19 pandemic worldwide. As an overview of the interview findings in relation to the challenges faced by the refugee students regarding the Covid-19 Pandemic and their coping strategies, the present study suggests that the participants mainly had problems dealing with economic issues, problems with comprehension regarding online education, and teacher inaccessibility. In terms of coping with these difficulties, all of the participants expressed that they preferred to study individually by using different tools such as videos and extra materials to compensate for the lessons they could not understand well.

In a similar vein, Fujii et al (2020) contend that during the period of online education increasing risk of exclusion from education emerges for young refugees due to a lack of technical access, media expertise, language skills and personal support. These turn out to be major challenges in enabling the educational participation of vulnerable groups such as young refugees (Fujii et al., p.37). Fujii et al (2020) also state that teachers reported in their study that they had difficulties in staying in contact with their refugee pupils. The contact between teachers and parents or educators in

residential youth welfare institutions took place mainly by e-mail and was primarily based on questions and feedback from teachers on how the pupils handle the tasks, however, this was not sufficient (Fujii et al., p. 40) similar problems were also observed in the present study's findings since the refugee student was experiencing problems with not being able to access their teachers.

Even though it was not found in the present stud, Kollender and Nimer (2020) focus on the inequities refugee students faced during the online education period. They claim that the main priority should be helping refugee children access online education since they experience a lack of access to technological devices and internet connections. Kollender and Nimer (2020) further state that in Turkey, about half of refugee children (48%) cannot access online learning due to not having access to technical means such as a television or computer (p.5). Similarly, in terms of higher education, Mupenzi et al. (2020) explain that arguments such as school enclosure causing equity problems are also relevant, however, the impacts of equity on students are perhaps less visible because of assumptions about students' independence and pre-existing expectations about using resources such as virtual learning environments and digital tools (p.1337).

5.5. A Suggested Framework for EFL Teachers' and Refugee Students' Conceptualizations based on "the Self" and "the Other" through the Act of Reflexivity

Considering the findings of the present study, a data-driven framework on the EFL teachers' and Refugee EFL Students' conceptualizations on "the Self" and "the Other" deduced via poststructuralist reflexivity is suggested in Figure 11. The framework is formed through the data obtained from the semi-structured interviews and the reflexive journals which were conducted in both cases. The data obtained via these tools were analysed by adopting a constant comparative method of data analysis through an inductive approach. Through conducting this in-depth study, it was aimed to understand how both cases conceptualize "the Self" and "the Other" through the act of reflexivity. For the EFL teachers, another major aim was to

understand how these conceptualizations reflected their language teaching practices in-class; while for the refugee students, another major aim was to understand the challenges these conceptualizations make them face and their coping strategies. Since the study was conducted during the Covid-19 pandemic, even though it was not included in the framework, the study also reveals the challenging factors online education and the pandemic created for the refugee students and how they handled these complexities.

Initially, the framework presents a detailed explanation for EFL teachers' conceptualizations based on "the Self" in their refugee students' lives together with the conceptualizations based on their refugee students. The framework illustrates how the EFL teachers view their professional identities in the lives of their refugee students as motivators who encourage them to speak up and participate and also as providers of equity and standardization. As for their conceptualizations based on their refugee students, the framework shows how they position their refugee students in their language classes as ambitious learners who are aware of their goals, as isolated individuals who generally prefer to be alone or with students with similar backgrounds, and as attentive individuals who pay attention to what they say and how they behave in order not to be misunderstood or judged.

In terms of the effects of these conceptualizations on EFL teachers' teaching, even though they have received no formal education and training, the framework illustrates how they adjust their tasks to their refugee students' needs, how they avoid certain subjects such as "home" which can affect their psychology, how they provide extra support, and how they use cross-cultural activities to integrate their refugee students' culture to the classroom and give them the chance to talk about their home culture and background.

The third major aim of the study is to understand the conceptualizations of the refugee students based on "the Self" and based on their EFL teachers. Initially, in terms of self-conceptualization through the act of reflexivity, the framework presents how they view themselves as survivors who have survived tragic obstacles in their

lives. Through this self-conceptualization, the refugee students point out the value they give to being alive and the value they give to their struggle and effort. Another self-conceptualization the framework shows is how they view themselves as being “the Other” and misunderstood, and finally as individuals who carry the burden of the past.

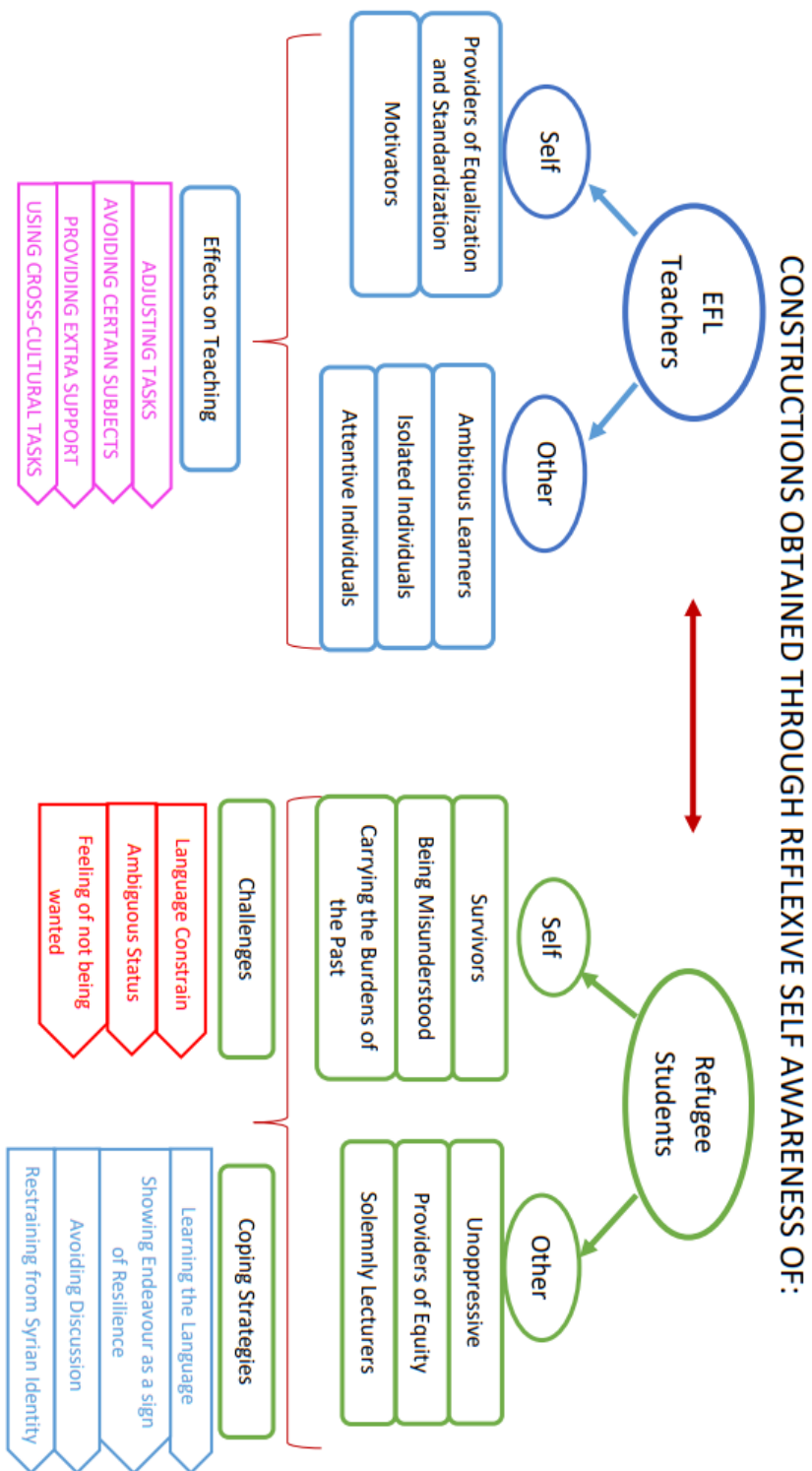


Figure 12. A Data-Driven Framework on the EFL Teachers' and EFL Refugee Students' Conceptualizations on "the Self" and "the Other" deduced via Poststructuralist Reflexivity

In terms of refugee students' conceptualizations based on their EFL teachers through a context-specific perspective, the framework shows how they conceptualize their EFL teachers as solemnly lecturers who come to the lessons and teach the necessary content. A second major conceptualization is viewing them as providers of equity in their language classes and finally the framework illustrates how the refugee students conceptualize the EFL teachers as being unoppressive and inspiring. However, in terms of conceptualizing their EFL teachers as unoppressive it should be noted that while two of the participants viewed this as a positive attribution, one of the participants viewed it as a hindering opponent in effective learning.

A final major aim of the study is to understand what kind of challenges these conceptualizations create for the refugee students and how they handle these complexities. The framework presents three major challenges the conceptualizations create for the refugee students. These are challenges related to having difficulties with the local language of the hosting country, challenges related to the ambiguity the refugee students face in terms of not knowing what is waiting them in the future, and finally the feeling of not being wanted.

In terms of coping strategies, the framework suggests five different approaches conducted by the refugee students. For challenges related to language which can hinder them to defend themselves in situations which they face discrimination and alienation, the framework presents the coping strategy of learning the hosting country's language to fight for one's rights. For the challenge of facing ambiguity, the framework suggests that the refugee students can show endeavour as a sign of resilience through which they create hope for a happy and successful future regardless of all the ambiguity. Finally, for the challenge related to the feeling of not being wanted, as a coping strategy, the framework shows how the refugee students avoid discussion and standing out, how they can adopt empathy to understand the xenophobic attitude they face and how they can restrain from their Syrian identity to be more included.

5.6. Implications of the Study

Taking into consideration the chaotic situations around the world and the great influx of refugee populations experienced by different countries, and also taking into consideration refugee students' need of learning the English language for social purposes, academic purposes, self-investment in learning a global language or in other cases to facilitate a transition to another country, this study contributes to the literature on the conceptualizations based on “the Self” and “the Other” of both refugee students and EFL teachers in English language classrooms during the time of the Covid-19 pandemic through adopting reflexivity through a poststructuralist lens to understand the diverse constructed meanings of representations. On behalf of the EFL teachers, even though they had received no prior training or education with minority groups experiencing critical conditions like refugee students, the findings of the study show that the conceptualizations of “the Self” and “the Other” have an effect on their language teaching practices with their refugee students. On the other hand, in terms of the refugee students, the study shows relevance to the literature in terms of refugee students' self-conceptualizations. Related to the pre-constructed conceptualizations, the study reveals the challenges that the refugee students face and their personal coping strategies. Taking into consideration the increasing multiculturalism and diversity in language classrooms and especially the presence and the needs of displaced students such as refugees, the findings of the study have significant implications for policy makers and administrators, EFL teacher education programs, and EFL teachers in terms of teaching refugee students.

5.6.1. Implications for Policy Makers and Administrators

Making change and achieving harmony and quality on different societal levels depend primarily on the effectiveness of correct policy formations. As Bourdieu (1991) also mentions, individuals come into new contexts with structured capitals and these structured capitals display the dominant power relations in specific fields or contexts. By making necessary changes in the policy level, it is believed that

policy making and the integration of these policies on the practical level in terms of the educational needs of refugee students can have enduring effects.

- As the refugee EFL students in the present study has also expressed in the interviews (“*At school some students used to help while others bullied me because I was a foreigner. Some people used to make fun of me because I couldn’t speak Turkish. Some of the teachers were the same*” S3, Interview I) one of the major problems of refugee students is the feeling of being lost in the hosting country’s education system. In order to overcome this problem, institutional support centres for refugee students can be established at all levels of education. These institutional support centres can generate projects to facilitate the integration process of the refugee students by cooperating with administrators and other stakeholders in institutions. These projects can focus on (1) strengthening the emotional well-being of refugee students by making therapy sessions or group therapy sessions in which students can have the chance to share their experiences and give voice to their feelings (2) helping to create an inclusive mind-set for the teaching staff, the administration staff and students by establishing sessions or seminars about who refugees are, their pre and post-migration experiences, what they go through via a humanitarian perspective. This process can also include question-answer sessions since one of the major problems is miscommunication and information pollution, (3) creating guidelines to help refugee students adapt to their school setting. For example, especially in higher education, since it is a more autonomous level of education, such guidelines can help refugee students to comprehend their rights in their schooling environment, know the different scholarships that they can apply for, have an awareness of how to use the schooling website, the testing and assessment criteria, and be aware of the facilities in institutions. In creating such guidelines, the institutional support centres can work together with different departments. (4) In terms of financial support, institutional support centres can also arrange bilateral agreements with sponsors or charities. This way, refugee students’ burden to work and support their families financially would be decreased. (5) Refugee students can also create projects for the well-being of culturally and linguistically diverse student

groups. This way, by having the chance of being actively involved and by being given the potential to make a change, refugee student groups can have the chance to be active participants rather than being more isolated and receptive. (6) Finally, these institutional support centres can also create data for organizations such as MoNE, the Higher Education Council, the Ministry of Interior, and the Directorate General of Migration Management. The reason for such data formation is because data based on refugees outside of camps is seen to be very inadequate (Coşkun and Emin, 2016). Such data can help generate policies based on refugee lives on different scales, such as education, health, financial and social support, and skills and qualifications of both the refugee students and their family members.

- In terms of integrating refugee students into the schooling setting, administrators can enable the formation of orientation programs. These orientation programs can include guidelines on the policy level about refugee students' own rights, the facilities which they can use, information about the schooling environment and the classes, the testing and assessment criteria, and contact information for any further questions. These orientation programs can also focus on the fact that the administrative and the teaching staff are there to help and facilitate the process.
- A major issue in the literature is the gap between the top-down policies and the unpreparedness of administrators to work with refugees as culturally and linguistically different populations (McCarthy, 2018). Such top-down policies create challenges dealing with infrastructure and equipment deficiencies, deficiencies based on human resources and problems about institutional capacity (McCarthy, 2018). In order to overcome such policy-based problems, financial support from intergovernmental organizations such as the UN, can be obtained. Apart from financial support, importance can be given to allocating higher numbers of teachers in locations where student numbers per classroom are higher due to the refugee influx.

- In the present study, the participants stated how not knowing the Turkish Language had created challenges for them during their adaptation process (“*One of the most difficult things I experienced was not being able to speak. I wanted to communicate but I couldn’t do it.*” S1, Interview II). Even during the online education period, they stated how it was difficult for them to understand when the teachers started speaking in Turkish rather than English (“*I participated in the online lessons but sometimes I couldn’t understand what the teacher was saying. Also, I am a foreigner and the teachers generally spoke Turkish so I couldn’t comprehend*” S1, Interview II). Language-related issues had created academic and social problems. One of the major problems in the literature is also teaching the native language of the hosting community to the refugee population (Gungor and Soysal, 2021).

Different Turkish Language Education Centres for refugees can be listed as Public Education Centres - in primary education, nongovernmental organizations, Turkish Language Education Centres (TÖMER) - in higher education, and Turkish Language classes provided by municipalities (Coşkun and Emin, 2016). Especially, in terms of higher education, more standardization of Turkish Language Education Centres can be managed. The reason for the need for such standardization is because certain higher education institutions or job applications can require a certain level of the Turkish Language. However, since the certificate provided by TÖMER is not based on standardized procedures, such institutions can have the right to not accept this certificate (Gungor and Soysal, 2021). As a result, standardization in terms of accreditation, curriculum design, material design, teaching methods and testing and assessment should be achieved. Such standardization can also increase the quality of education.

- Syrian Teachers can be designated as advisors or supervisors by MoNE. This way, Syrian teachers can provide insight in helping refugee students with adaptation and comprehension problems. This can also form a representation of refugee students on a more power related level.

- Temporary Education Centres (TEC) are centres provided by MoNE to prevent the educational loss of refugee students when they arrive in Turkey. TEC relies on the temporary stay of refugees and as a result, conducts its lessons in Arabic and teaches its syllabuses. Such a formation can be more tempting for both refugee students' families and themselves since they can bond easily without having any trouble in socially adjusting to their schooling environment and without facing any discriminatory acts. All of the refugee EFL students in the present study had also participated in TEC's. However, such education centres can create the situation of giving the right of mother tongue education to other nationals in Turkey since providing mother tongue education to a certain group of people and not giving the same right to other social groups is not rightful and humanitarian in its nature. Another issue can be problems related to diploma equivalency. The process of gaining equivalency can become very complicated once the students graduate. Finally, TEC's can inhibit social adaptation and inclusion. Taking into consideration that the dispute in Syria does not seem to end soon and the "temporary" situation of the refugee situation seems not so temporary, such TEC's can be readjusted to fit the national curriculum to avoid complexities. Another solution may be to turn them into public schools to also overcome the issue of infrastructure and equipment deficiencies faced in public schools due to the refugee influx (McCarthy, 2016).
- It was stated in the interviews conducted with the EFL teachers that they did not have much time to notice everything in the classroom due to the strict curriculum that they have to follow. In regard to this issue, administrators of schooling communities can provide space for teacher agency when teachers have refugee student(s) in their classroom. Rose (2019) suggests that without strong teacher agency, whether individually or collectively, there is a risk of refugee students missing crucial support (p. 78). In a similar vein, Martinez and McAbee ('020) also state that administrators should provide a degree of professional autonomy in the classroom to ensure a productive environment for teaching. This way, EFL teachers can have more time in selecting appropriate materials, adapting course content, or providing extra support when needed.

5.6.2. Implications for EFL Teacher Education Programs

The findings of the study reveal certain implications for EFL teacher education programs. However, initially, it should be stated that before mentioning the correct methods and techniques, putting human rights at the core of English language teacher education programs should be an initial must for all courses.

- Considering the findings of the dissertation study, the first implication suggested for EFL pre-service teacher education is to enhance student teachers' epistemologies on issues dealing with diversity and to promote a more global justice mind set (Santos et al., 2007). The EFL teachers in the present study had expressed that they had not received any education dealing with refugees. In order to achieve this, lessons based on diversity can be integrated into EFL teacher education programs. To enhance the impact of these lessons which can be "World Englishes and Intercultural Education in the EFL setting", the course content can include both theoretical and practical insights. In terms of a post-structural theoretical foundation for issues dealing with diversity, theoretical concepts such as culture, interculturality, intercultural awareness, identity, multiculturalism, Transnationalism, Globalization, Critical Interculturality in the context of language education can be introduced to student teachers. After reading and discussing these theoretical concepts, especially articles within a qualitative methodology can be selected to see how such concepts reflect in Language classrooms, both through teachers' perspectives and students' perspectives. The reason for selecting qualitative articles and research papers is to depict an in-depth picture of such issues and to make them more effectively comprehensible in such context-based cases. This way, student teachers can have the chance to form a theoretical foundation and see how this theory leads to practice in EFL settings. As a result, teachers will have the chance to form a foundation for later practices with refugee students and with other diverse student groups.

On the practical level of these theoretical courses, different techniques dealing with noticing and normalizing diversity can be introduced. These techniques can

be listed as the importance of forming and using reflexive journals. While forming reflexive journals, EFL teacher candidates can be equipped with guidelines such as understanding what to question such as personal beliefs about diversity or the refugee influx, the reason behind these thoughts, the validity of these thoughts, divergent opinions and matters on the issue, the relevance of such divergence, and creating empathy. Through oral and written guidance and these practical courses, student teachers will be guided to reflect on issues dealing with pre-constructed conceptualization on “the Self” and “the Other”. This process can help student teachers develop a more inclusive and global justice mind-set before becoming an in-service EFL teacher.

- Other practical lessons can include, Experiential Learning (Kolb, 1983) to foster student teachers to make meaning of the teachings with students of diverse backgrounds. Also, as Johnson (2006) states, teacher inquiry seminars, peer coaching, cooperative development, teacher study groups, lesson-study groups, narrative inquiry, critical friend groups, action research, and classroom research are all designed to create more equitable social roles and typically take place in settings that are more connected to daily practice. As a result, such techniques can be introduced to EFL teacher candidates to promote their understanding and formulate a basis for their personal theories in teaching in diverse classroom settings and with refugee students.
- A course based on refugees and teaching English to refugees can also be included either as an elective or a must course in EFL teacher education programs. The course content can include issues based on migration (migration, emigration, Refugee, Asylum Seeker, and Internally Displaced Persons) and displacement and the role of English as a source of hope in the lives of refugee students since in-transit refugees who have the chance to learn or improve their level of English in their pre-settlement context can have a better chance of acculturation, a sense of continuity, fewer problems with discrimination and mistreatment, and the greater chance of getting income assistance (Steele, 2017). Apart from providing crucial terminologies, the course content can also focus on refugee students through

different categories to enable student teachers to know and understand these students when they start teaching. Possible categories can be (1) understanding reasons for migration (2) pre-migration / post-migration concepts and socio-emotional experiences (3) resettlement and adaptation (4) Post Stress Traumatic Disorder (PTSD) and what can be done as EFL teachers.

- Trauma-Sensitive pedagogy can be given as an elective course to provide pedagogical implications in teaching refugee students. According to Scannel (2021) the implementation of trauma sensitive instruction does not seek to pathologize the experience but aims to identify effective ways to engage students with traumatic backgrounds. Walton-Fisette (2020) provide certain guidelines in trauma-sensitive pedagogy. These steps can be summarized as (1) providing terms and definitions related to trauma, (2) techniques and strategies to create self-awareness (techniques to promote reflexivity and become cognizant), (3) Foster Resilient Learners through creating physically and emotionally safe spaces by asking students what their understanding of physically and emotionally safe environments mean for them and contemplating on how you can adjust such beliefs in teaching (Sutherland & Parker, 2020); formulating positive and healthy relationships through learning names, greeting students, giving high-fives as they meet their goals, asking the students questions to learn more about their personal information, using non-verbals such as a smiles or thumbs-up to let them know you notice them (Walton-Fisette, 2020); developing responsibility through engaging in a growth mind-set and mindfulness activities such as focusing on problem-solving strategies, enabling self-reflection and self-monitoring; engaging in self-regulation to help develop a healthy response to stress (Walton-Fisette, 2020).
- PTSD and its possible effects on language learning together with short-term and long-term memory, can be provided through courses related to psycholinguistics. This way student teachers will have a knowledge basis when they have refugee students and when they experience difficulties in listening, reading, writing, speaking or remembering. As a result, rather than labelling refugee students and

other traumatized student groups as asocial, isolated, or retarded, teachers will be able to understand the possible process that some might be going through in terms of experiencing levels of post-traumatic stress.

- In terms of integrating English Language teaching methods to refugee students, the implications provided by the literature based on post-traumatic stress and its effects on refugees' language learning process can be adopted. As a result, student teachers can be equipped with necessary language teaching methods and techniques such as the importance of repetition, and skill teaching strategies to decrease problems related to cognitive difficulties. For instance, in terms of reading, student teachers can be introduced with various pre-reading activities to activate such students' schema which can ease the process of reading. Pre-reading activities can involve KNEFL Charts in which students will have the chance to reflect on what they know about a subject, what they need to learn about the subject, what they expect the text will include, what facts they need to research, and what they have learnt about the subject. (Snarski, 2017). Another pre-reading activity to promote the schema is doing pre-reading quizzes in pairs during which teachers can distribute handouts so that students can make predictions about the text. Later, the students can read and discuss to what extent their predictions were correct (Snarski, 2017). Another implication can be to adopt repetition more frequently to overcome memory-related issues.
- Textbook and material analysis techniques in terms of diversity can be emphasized in courses such as Material Design and Adaptation in terms of Language Teaching. Language teaching materials should be humanistic and inclusive since learners' experiences of life, their attitudes and feelings are essential when teaching refugee students. In line with a poststructuralist perspective, McDonough and Shaw (1993) emphasize the importance of "personalizing", "individualizing", "localizing", and "modernizing" the content in material adaptation. Personalizing the content deals with making connections between the content and students' interests and their academic needs. Individualizing aims at the learning styles of the students while localizing focuses

on local features and being aware that what might work for one context might not work for another. The localization of such materials can be done through adding, deleting, modifying, simplifying and reordering (McDonough & Shaw, 1993). In terms of deleting content, teachers can take into account subjects such as family, home, war, and homesickness. In terms of simplifying, teachers can reword the activities to make it more comprehensible or they can use visuals or digital media to facilitate comprehension. As for reordering, teachers can rearrange the ordering of the tasks to meet student needs. For instance, in terms of refugee students, they might not have the necessary background knowledge about a specific reading passage, so teachers can firstly integrate discussion based sessions to enhance the understanding before moving on to the text.

5.6.3. Implications for EFL Teachers

The findings of the present study reveal certain implications for EFL teachers in order to enable them to be more effective within a scope of a global justice mind-set (Santos et al., 2007) in teaching refugee students and other diverse groups.

- Even though inclusive education is adopted by the Turkish governments in terms of integrating refugee students into the national educational system, school administration and EFL teachers can come together to form meaningful policies for testing and assessing refugee students' academic achievement since standardized forms of assessment can jeopardize refugee students' success.
- Since teaching refugee students in mainstream education can be challenging for teachers, online platforms and face-to-face platforms can be formed for EFL teachers who teach refugee students to share their experiences with their refugee students and to reflect on such instances to ease the process. These collaborations can be in the form of teacher inquiry seminars, peer coaching (Auckland, 2000), cooperative development (Edge, 1992), teacher study groups (Burns, 1999), narrative inquiry (Golombek & Johnson, 200), and critical friends groups (Bambino, 2002). Such collaborative nature of teacher learning can enhance the

adoption of a global justice mindset through enabling the EFL teachers to reflect on their teachings and on their dispositions by critically evaluating their beliefs and their teaching styles with refugee students.

- EFL Teachers can take into consideration that it is not easy for refugee students' parents or guardians to adapt to a new setting since they can be experiencing various concerns such as economic, social, health and so on. Such problems related to transition and adaptation can also reflect on the refugee students schooling success. As a result, EFL teachers should pay attention to individual stories of refugee students by speaking with them outside of the classroom. Such bonding can also create trust and belonging for the refugee students.
- In order to avoid discrimination and marginalization in the classroom setting, EFL teachers can integrate reading, speaking or listening activities based on refugee experiences and migration. This way, through knowledge attainment on issues dealing with diversity and migration, students in the class can be fostered to think about their beliefs on this issue. Apart from such integration of tasks and activities, EFL teachers can adopt group work and pair work activities both in in-class and out-of-class settings to facilitate the socialization process. These group-work and pair-work activities can include projects based on diversity, globalization, and migration and students can come up with projects to foster a diverse mind-set in the schooling setting. Or they can do interviews with people who have migrated from different countries, including refugees, and as a final project, they can present their findings as a speaking task. This way, students can both have the chance to use the language and at the same time, critically deal with issues with their groups. While forming groups or pairs, teachers can pay attention to promoting diversity.
- In terms of speaking lessons, Speaking Cycles can be created to let each student talk about themselves, their background information, their likes and dislikes, and do some question-answer drills to enable the students from diverse backgrounds to

get to know each other and to communicate with each other in English. Apart from speaking cycles, EFL teachers can conduct telecollaborations for speaking activities which is a network-based language teaching model that shifts the focus from single classrooms to long-distance collaborations involving two or more classrooms, often in different countries which expands the focus from language learning to an emphasis on culture (Johnson, 2006).

- One of the teachers in the study have expressed how she faces difficulties in teaching writing to her refugee EFL students since the two language structures of Arabic and English is very different (*“changes especially in writing can be necessary with refugee students because their writing systems are very different. They generally write Arabic-based. In such cases we experience problems”* T1, Pre-Conference Interview). Ezza et al. (2010) have also found in their study that immature mastery of rhetorical structure of the English text and Arabic discourse transfer were listed as some of the major problems Arab EFL learners experienced. To overcome such difficulties, EFL teachers should be aware of the differences of the rhetorical patterns of the learners' L1. Also, Mohammad and Hazarika (2016) suggest (1) bridge-courses in which teachers can focus on capitalization, punctuation, spelling, and discourse markers (2) writing topics based on students' interests can be selected to trigger motivation, and (3) maximizing writing sessions to ensure practice opportunities.

CHAPTER 6

CONCLUSION

Within the scope of this chapter, initially a summary of the study is given. Following the summary, the limitations of the study are presented. Finally, suggestions for further research are given.

6.1. Summary of the Study

Since education is referred to as being a basic human right in the 1989 Convention on the Rights of the Child and the 1951 Refugee Convention, the United Nations aimed to ensure an “inclusive and equitable quality education” together with aiming to achieve “lifelong learning opportunities for all”. As a result, in the United Nations General Assembly held in 2016, different governments, including Turkey, took part in taking responsibility for refugee education (UNHCR Turkey, 2020). Such initiatives bring the question of efficient and successful integration process of refugee youth into the educational system and from a broader perspective into the new social context. In terms of adjusting refugee students into the educational system, an inclusive strategy can be adopted by countries experiencing refugee influx. Through an inclusive strategy, firstly intensive language learning support is provided and later the students are incorporated into mainstream classrooms. This type of inclusive education requires a more holistic approach toward refugee education.

In terms of language education for refugee students, it is essential for them to learn the hosting country’s native language to facilitate the adaptation and socialization process. Apart from learning the national language, it is also essential for the refugee youth to learn English which is a global language. This is especially crucial for refugees in an outer circle or an expanding circle country. Asylum-seekers and

refugees can have different motivations to learn the English language apart from their host countries' official language. These can be social purposes, academic purposes, self-investment in learning a global language; or in other cases it can also be a language to facilitate a transition to another country and home since as Steele (2017) states, the English language is transferrable to more contexts than any other language. In such cases, English can be a valuable source of self-investment in pre-settlement while in the country of transit (Steele, 2017). Similarly, according to McBrien (2005), the needs of post-resettlement refugees are basically divided into two categories which are psychosocial wellbeing and language acquisition, He further states that, immigrant students with an efficient English language proficiency level were seen to have adjusted easier to their new U.S. school environments. This shows that in-transit refugees who had the chance to learn or improve their level of English in their pre-settlement context can have a better chance of acculturation, a sense of continuity, fewer problems with discrimination and mistreatment, and the greater chance of getting income assistance (Steele, 2017).

Having mentioned the inclusive policies in refugee education and the role of English Language teaching, the present study specifically aimed to understand the conceptualizations of refugee students and their EFL teachers in the context of English language teaching classes in higher education. Through the act of reflexivity from a poststructuralist lens, it was aimed to understand the conceptualizations of “the Self” and “the Other” of both cases. Apart from understanding the conceptualizations, the study also aimed to understand how these conceptualizations reflected to EFL teachers teaching practice with their refugee students; and also how these conceptualizations created challenges for the refugee students and what kind of strategies they adopted to overcome these difficulties. Moreover, another major aim of the study was to understand the Covid-19 Pandemic and online education era affected the refugee students.

The significance of understanding reflexivity lies in the fact that it entails individuals to critically reflect on their selves as individuals with culturally constructed values and beliefs and how these constructions affect their perceptions of others (De Jong,

2009). In the educational context, reflexivity has been considered a cognitive process which enhances understanding based on issues about diversity, being more open-minded and critical, awareness of own prejudices, and issues involving race (Kowal et al., 2013). Similarly, the role of reflexivity among the stakeholders in multicultural professional teaching and learning contexts can become crucial since as Frame (2014) states, reflexivity is a process underlying all interpersonal communication which is particularly important in multicultural encounters as it has a possible influence on the way individuals seek to play on different cultural identities.

Having adopted an epistemological lens of reflexivity through a poststructuralist theoretical foundation, semi-structured interviews and reflexive journals were given to both cases to get an in-depth understanding of the multiple constructions of conceptualizations based on “the Self” and “the Other”. After a constant comparative method of data analysis, the study found that EFL teachers’ self-conceptualizations with respect to their refugee students are constructed around being a motivator for their refugee students in which they have focused on how they viewed their professional selves as a tool to help and encourage their refugee students to feel included and to adapt to the new classroom setting. Moreover, they have also focused on how they felt the need to encourage their refugee students to participate in the lessons and to express their feelings and opinions. Additionally, the other conceptualization based on “the Self” was how they viewed themselves as “providers of equalization and standardization”. Through this conceptualization, the teachers have focused on how they view their refugee students as equals to their peers and how they try to make them feel as equals. In order to achieve this, they have expressed in the interviews that they adopt certain strategies such as giving duties to their refugee students or decreasing their fear of expressing presence in the class. The reflexive journals given to the EFL teachers also reveal that they position themselves as “peacemakers in the class” together with being “supervisors” who guide their refugee students and help them whenever they need it, and also another EFL instructor views herself as a “tour guide”.

In terms of EFL teachers' conceptualizations based on their refugee students, the present study revealed that the EFL teachers view their refugee students as "ambitious learners", "isolated individuals", and "attentive individuals". The reflexive journals, on the other hand, reveal that the EFL teachers conceptualize their students as "flowers thriving through the mud", "worker bees", and "visitors". These conceptualizations basically provide certain explanations. It can be inferred from the findings that the EFL teachers conceptualize their refugee students as students who are aware of their goals and ambitions and who work hard to achieve that goal, individuals who are internally and externally isolated, individuals who pay attention to what they say and do to avoid any attention or accusations, and individuals who are temporary in their stay and will leave the country when the right time comes.

Apart from understanding EFL teachers' conceptualizations of "the Self" and "the Other" another major aim for the first case was to see how such conceptualizations reflect to the EFL teachers' teaching practice. The study concluded that even though the EFL teachers had not received any prior education or training based on refugee education, they adopted certain strategies such as adjusting the tasks or avoiding certain subjects to abstain from any emotional damage, providing extra support and extra chances in the lessons to facilitate participation and self-trust, and integrating cross-cultural activities to give voices to their refugee students in the classroom setting to feel more related and to feel more socially and emotionally bonded.

Moreover, the study also focused on understanding the refugee student's conceptualization based on "the Self" and their EFL instructors. The findings of the study reveal that they view themselves as survivors who managed to tackle the dramatic problems in their lives, as individuals being misunderstood, and finally as individuals carrying the burden of the past. Apart from the interview findings, the reflexive journals also reveal that the participants conceptualize themselves as "a snow drop flower" which can blossom even in the harshest conditions in winter, and also as "a mountain" which manages to stay strong and firm regardless of the external conditions. These findings reveal that even though they are aware that they

carry the burdens of the past and experience alienation and discrimination, they strongly believe in their courage to overcome the difficulties in their lives.

In terms of refugee students' conceptualizations based on their EFL teachers, it was found that they conceptualized their EFL instructors as solemnly lecturers who came to class and taught them the required subjects, and as providers of equity in the classroom and unoppressive and inspiring. The reflexive journals obtained from the refugee students also reveal that as a metaphorical representation, while one of the refugee students conceptualized their EFL instructors as "the Rain" which supported them whenever they did not feel safe in the classroom just like the rain supports the earth; another metaphorical representation was "Snowdrop Flower" since this participant viewed her teachers just like she views herself as hardworking and struggling regardless of the difficulties.

Apart from understanding the conceptualizations of the refugee student, the present study additionally aimed to reveal how such conceptualizations created challenges for the refugee students and the coping strategies they adopted to overcome or deal with these problems. One of the major challenges the refugee students faced is challenges based on having difficulties with the hosting country's native language. The refugee students have stated how they could not defend themselves in Turkish when they faced accusations and discrimination especially during the initial times in Turkey. Another major challenge was how they faced ambiguity. What is meant by ambiguity is their feeling of not belonging anywhere and not knowing what is awaiting for them in the future. The final major challenge was found to be the feeling of not being wanted. While expressing this challenge the students focused on how they felt that a majority did not want them due to the present status of being Syrian refugees.

Their coping strategy for such challenges related to the conceptualizations were revealed to be learning the language to defend one's rights, showing endeavour as a sign of resilience, avoiding discussion and standing out, creating empathy by trying

to understand such discrimination they face, and finally restraining from the Syrian identity to feel more included.

Since the present study was conducted during the first academic year of the face-to-face education while experiencing the Covid-19 pandemic, it also aimed to understand what challenges the refugee students faced due to the Covid-19 pandemic and online education era retrospectively. The present study concludes that the participants mainly had problems dealing with economic issues, problems with comprehension regarding online education, and teacher inaccessibility. In terms of coping with these difficulties, all of the participants expressed that they preferred to study individually by using different tools such as videos and extra materials to compensate for the lessons they could not understand well.

6.2. Limitations of the Study

Even though the present study was conducted meticulously with great attention at every phase, it should be expressed that there are still certain limitations related to the research. In terms of gaining an in-depth understanding of context-specific cases, the present study adopted purposeful sampling with pre-set criteria for both cases. Hence, it should be acknowledged that a small number of participants were selected for both the representations of EFL teachers and refugee students. As a result, the findings of the research represent context-specific conceptualizations.

Additionally, another limitation of the study can be listed as limited observation. Even though one observation session of a 45-minute lesson was conducted for each EFL teacher, it was realized that further observations could have led the researcher to gain a more in-depth understanding of EFL teachers' teaching practice with refugee students. A major reason for this was due to the fact that the number of refugee students in each class was either one or two, as a result, the student-teacher interactions were quite limited. Nevertheless, during the 45-minute observation sessions, the present study still managed to capture specific instances to shed light on

the issue of how conceptualizations reflect on EFL teachers' teaching practice with refugee students.

Moreover, while the two refugee EFL students were students of the English Language Teaching department, the third refugee EFL student was a student of the Mechanical Engineering department. It can be stated that such a difference in departments can also reflect on the students' motivation towards learning English and being in the School of Foreign Languages.

A final limitation of the study can be listed as how the third refugee student (S3) withdrew from the study in the final phase of the data collection process. As a result, he did not participate in the reflexive journals. He later expressed to the researcher that it was a very stressful period for him due to his final examinations and therefore could not concentrate on anything. Consequently, this deficiency of data in the study led to a limitation of triangulation purposes.

6.3. Suggestions for Further Research

Considering the limitations and the scope of the study, suggestions for further research can be provided. Initially, further research can be conducted to see if there are any similarities or differences in the context-based findings. Such studies can shed light on how the consequences of the act of reflexivity can change or show similarities in differing contexts on issues related to deconstruction of positionings in EFL refugee education. As mentioned above, the study had certain limitations. Therefore, further research can be conducted in relation to these limitations. Such studies can focus on EFL teachers' teaching practice in more detail to see how pre-constructed conceptualizations based on "the Self" and "the Other" can affect their teaching.

Further research can also focus on the more macro level of refugee education both in the EFL context and other teaching contexts. These studies can also emphasize the administrative level of teaching contexts by investigating the pre-constructed

conceptualizations and how these reflect to the policy and administrative level of refugee education. Such studies can shed light on issues dealing with power effects in the classrooms.

To get a more in-depth understanding, researchers can also focus on out-of-school contexts of refugee students to extend the findings of the adaptation processes. Such studies can also help make sense of refugee students' schooling experiences. Moreover, it can create a foundation to further understand the social roles and social adaptation processes of refugee students.

Furthermore, studies can also focus on refugee students' level of success in different levels and subjects of EFL instruction. In the present study, S3 mentioned how he preferred memorization as a learning style rather than communicative activities since he thought that such task-based instruction was not quite effective. The results of such studies can also shed light on program evaluators and curriculum designers who focus on refugee integration.

Additionally, the present dissertation study focused on experienced EFL teachers. Further research on a related subject can also focus on novice EFL teachers, or perhaps compare novice and experienced EFL teachers' conceptualizations and their teaching practices with their refugee EFL students to understand whether experience creates a change in such situations. Apart from including a novice EFL teacher dimension, further studies can also concentrate on local students' conceptualizations about refugee students and see how such conceptualizations reflect to positionings and its outcomes in a classroom settings with refugee students.

Finally, the effects of post-traumatic stress on refugee students' language learning abilities can be investigated to come up with suitable teaching techniques and methods for refugee students. Understanding what they experience through a neurologic and psycholinguistic perspective can help form a stronger basis to understand certain behaviours of refugee students.

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APPENDICES

A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
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01 ARALIK 2021

Konu : Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi : İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Doç.Dr.Perihan SAVAŞ

Danışmanlığımı yürüttüğünüz Kübra Örsdemir ŞAĞIN'ın "COVID-19 Pandemi Sürecinde İngilizceyi Yabancı Dil Olarak Öğreten Öğretmenlerin ve Onların Mülteci Öğrencilerinin "Öz ve Öteki Bağlamındaki Kavramsallatırmaları" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve 472-ODTU-2021 protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.


Prof.Dr. Mine MISIRLISOY
İAEK Başkanı

B. INTERVIEW I: PROTOCOL USED WITH REFUGEE STUDENTS

“THE CONCEPTUALIZATIONS OF “THE SELF AND THE OTHER” OF EFL TEACHERS AND THEIR REFUGEE STUDENTS” IN THE TIME OF THE COVID-19 PANDEMIC”

Time of Interview:

Date:

Place:

Interviewer:

Interviewee:

Gender and Age of the Interviewee:

Introduction: The following questions were used to guide interviews with the refugee students in this study, but since this is a semi-structured interview none of the interview questions followed a strict format. Evolving themes or subjects are also further evaluated.

- 1) Can you please talk about yourself? How old are you? Where are you from? What is your department? Your family? Your dreams for the future?
- 2) How long have you been living in Turkey?
- 3) Did you live anywhere else before coming to Turkey? What was that like?
- 4) What was it like during your first days in Turkey? What do you think about living here in this city? What do you like about it? What do you find difficult about living here?
- 5) How does your life here compare with the life you had in your home town?
- 6) What are your opinions about your university?
- 7) What is your motivation in studying English? What do you like about studying English? What part of studying English is most difficult for you?
- 8) What do you want to do after you finish this program?
- 9) What are your expectations of the future? What is your dream job for the future? What kind of information do you need to reach that goal?

10) How has the Covid-19 pandemic process been for you so far? How was online teaching? How do you feel to be back in school?

11) Is there anything else that you would like to add?

INTERVIEW I: PROTOCOL USED WITH EFL INSTRUCTORS

“THE CONCEPTUALIZATIONS OF “THE SELF AND THE OTHER” OF EFL TEACHERS AND THEIR REFUGEE STUDENTS” IN THE TIME OF THE COVID-19 PANDEMIC”

Time of Interview:

Date:

Place:

Interviewer:

Interviewee:

Gender and Age of the Interviewee:

Introduction: The following questions were used to guide interviews with the refugee students in this study, but since this is a semi-structured interview none of the interview questions followed a strict format. Evolving themes or subjects are also further evaluated.

1) Tell me a little about your background and experience as an EFL instructor. When did you start teaching EFL? Where have you taught? How long have you been working here?

2) Where/when did you learn English?

3) How did you decide to work in higher education? What were your motivation(s)?

4) What is the purpose of your job here? How do you see your role in the school, the classroom, and the lives of your students?

5) What do you expect of your students? What skills and knowledge do you hope they will have when they leave this program?

6) How do you motivate your students? What does the ideal student look like?

- 7) I'm going to ask you some questions about the environment (desks, books, schedules, curriculum, forms, etc.): what do you like about this learning environment? What would you change about it?
- 8) As a non-native speaker of English, a former student of English, and a bilingual person, what do you bring to this job? What are some of the differences between native and non-native teachers of English? How do you use your bilingualism in this job?
- 9) What do you like most about your job? What do you find most rewarding?
- 10) What do you find most challenging about your job?
- 11) If you were the administrator, what would you do differently?
- 12) How has the Covid-19 pandemic process been for you so far? Can you please talk about the online teaching process and how is it to be back at school again?

C. SECOND INTERVIEW PROTOCOL FOR CASE 1: EFL TEACHERS' CONCEPTUALIZATIONS OF THE SELF AND THE OTHER

“THE CONCEPTUALIZATIONS OF “THE SELF AND THE OTHER” OF EFL TEACHERS AND THEIR REFUGEE STUDENTS” IN THE TIME OF THE COVID-19 PANDEMIC”

Time of Interview:

Date:

Place:

Interviewer:

Interviewee:

Gender and Age of the Interviewee:

Introduction: The following questions were used to guide interviews with the refugee students in this study, but since this is a semi-structured interview none of the interview questions followed a strict format. Evolving themes or subjects are also further evaluated. The main aim of this interview protocol is to understand EFL teachers' conceptualizations of their roles as language teachers in the lives of refugee students together with their conceptualizations of their refugee students in an online education context.

1. As an EFL instructor, how much have you worked with refugees?
2. How has the influx of refugees to Turkey impacted your coursework before the pandemic and after the pandemic?
3. Did you have any professional development opportunities about working with refugees or other minority groups?
4. Do you make any extra preparation to work with refugee students? If so, can you please talk about these preparations?
5. How can you describe your relationship with your students?
6. How has the addition of refugees affected your teaching experience before the pandemic and after the pandemic?

7. Do you have any knowledge about the expectations of your university about refugee students' academic success? If so, how do you feel about the schools expectations for refugee students' academic success?
8. How do you think refugees are socio-politically situated?
9. Has this positioning affected your teaching in any way? If so, how?
10. How do you view your refugee students?
11. What do you think are some of the challenges that refugee students face in Turkish higher education institutions?
12. In terms of online education, how are your refugee students' participation levels both in the online education and face-to-face education periods?
13. Do refugee students seek any help or support from you or the other teachers during and prior the pandemic? Either academically or personally?
14. How about your own refugee students? Do you think they should get any extra support? If so, what kind of support?
15. What does integration mean to you?
16. Do you apply any integration methods for refugee students in your classrooms? Please explain why yes?/why no?
17. How do you think the pandemic and the online education era effected the integration of refugee students?
18. How would you describe your role in the lives of your students?
19. In which ways does your role differ or stay the same for your Turkish and refugee students?
20. How might your students describe your role in their lives?
21. How familiar are you with your refugee students' home culture?

D. SECOND INTERVIEW PROTOCOL FOR CASE 2: REFUGEE STUDENTS' CONCEPTUALIZATIONS OF THE SELF AND THE OTHER

“THE CONCEPTUALIZATIONS OF “THE SELF AND THE OTHER” OF EFL TEACHERS AND THEIR REFUGEE STUDENTS” IN THE TIME OF THE COVID-19 PANDEMIC”

Time of Interview:

Date:

Place:

Interviewer:

Interviewee:

Gender and Age of the Interviewee:

Introduction: The following questions were used to guide interviews with the refugee students in this study, but since this is a semi-structured interview none of the interview questions followed a strict format. Evolving themes or subjects are also further evaluated. The main aim of this interview protocol is to understand refugee students' conceptualizations of their roles as refugees and as English language learners in an EFL context together with understanding their constructed conceptualizations of their EFL teachers. The interview comprises of 3 different sections. If the participants wish, after each section a break will be given.

Section 1:

- 1) I'm going to ask you some questions about your past experiences. Will you be able to remember them?
- 2) What do you remember about your immigration journey to Turkey?
- 3) What were some motivations for you and your family to take refuge in Turkey?
- 4) How did you negotiate your transition from your home country to Turkey?
- 5) What was your perception of Turkey when you first arrived?
- 6) What are your perceptions of Turkey now?

Section 2:

- 7) Is it OK with you, if I ask some questions about your present experiences here in Turkey?
- 8) When you think about your adaptation process in your new country, what were certain challenges and positive things that you can remember?
- 9) When thinking about your adaptation process, how can you summarize people's attitude towards you both in out-of-school and in-school contexts? Are they supportive in any way? Or are they challenging? Would you like to share any specific experiences?
- 10) What is your experience in how the Syrian community is positioned within Turkey?
- 11) What do you think about these perceptions?
- 12) How are you and your family handling the Covid-19 pandemic economically? Socially? Emotionally?
- 13) If you had to express how you identify yourself as an individual in a couple of sentences in your current context, what would those sentences be?
- 14) If you had the chance to make yourself heard to the whole world, what would you like to say?

Section 3:

- 15) What do you remember about the similarities and the differences of schools in Turkey and in your hometown?
- 16) How did you handle the online education era? Were you able to attend the online lessons? How effective do you think they were? Do you have any suggestions to improve the effectiveness?
- 17) How does it feel to be back at school? If there are any, what are some challenges and positive sides of being back?
- 18) How do you perceive your English language classes in Turkey? How is your motivation to attend the classes?
- 19) How about your English language instructors? How do you view them?
- 20) When you compare your English teachers with your teachers back in your home town, what are some similarities and differences?

21) How can you identify your teacher-student relation with your English language instructors? Do you feel like you can bond with them? Are there any times when you feel isolation or not understood?

E. THIRD INTERVIEW PROTOCOL FOR CASE 2: THE CHALLENGES THE REFUGEE STUDENTS FACE

“THE CONCEPTUALIZATIONS OF “THE SELF AND THE OTHER” OF EFL
TEACHERS AND THEIR REFUGEE STUDENTS” IN THE TIME OF THE
COVID-19 PANDEMIC”

Time of Interview:

Date:

Place:

Interviewer:

Interviewee:

Gender and Age of the Interviewee:

Introduction: The following questions were used to guide interviews with the refugee students in this study, but since this is a semi-structured interview none of the interview questions followed a strict format. Evolving themes or subjects are also further evaluated. The main aim of this interview protocol is to understand the challenges the refugee students face regarding the conceptualizations of the Self and the Other and regarding the challenges they faced during online teaching.

INTERVIEW QUESTIONS FOR S1

1. In our previous interview, you mentioned about being misunderstood sometimes by some people. For example, sometimes you have come across people accusing the Syrian population of getting their jobs and accusing them of not defending their country. How do you handle these situations? Do you do anything in particular?
2. Are there any other situations in which you feel misunderstood by people in your own context? Or people in your school? If it is ok for you, can you share your experiences?
 - What do you do as a coping strategy in such cases?
3. In our previous interview you also focused on how you struggled and worked hard to adjust and to be successful at school. You also mentioned about your dreams in the future and how you want to be very successful. Does this create a certain challenge for you? How do you handle it?

4. You mentioned before that for a long time you were afraid of planes in the sky and the noise they created. Do you think you overcame it completely? If so, how do you think you overcame it?
5. Do you think you are a successful survivor? How? Can you please explain?
 - Were there any specific situations that you would like to share in which you felt like a survivor?
6. In our previous interview, you mentioned that your teachers were very helpful and they treated everyone as equals in the classroom. Can you give me some examples which led you to think like that?
7. You have mentioned in your previous interviews that you had experienced certain problems during the Covid-19 online education period such as not understanding the lessons or not being able to reach the teachers. What did you do to overcome these difficulties?

INTERVIEW QUESTIONS FOR S2

1. In our previous interview, you mentioned about being misunderstood sometimes by some people. For example, you mentioned about how the media can publish false information. How do you handle these situations? Do you do anything in particular?
2. Are there any other situations in which you feel misunderstood by people in your own context? Or people in your school? What do you do as a coping strategy in such cases?
3. You have also mentioned in our previous interviews that you felt stateless because it is still not certain whether or not you will return. Does this situation cause any problems for you? Do you want to overcome this feeling? If yes, how do you intend to overcome this feeling?
4. You have mentioned in your previous interviews that you had experienced certain problems during the covid-19 online education period such as not understanding the lessons or not being able to reach the teachers. What did you do to overcome these difficulties?

INTERVIEW QUESTIONS FOR S3

1. In our previous interviews, you had mentioned about how your EFL teachers were too book-based and how they didn't add any of their own values and knowledge into their lessons. Is there anything you do to overcome this deficiency?
2. You have also mentioned about your relationship with your classmates and the certain problems you experience with them regarding being different from one another. What kind of a problem does this cause you and are there any strategies you employ to overcome this problem?
3. You have also expressed how you felt like you had two different personalities in socializing with your Syrian social group and your Turkish social groups. Does this division cause any problems for you? If so, is there anything you do to overcome this problem?
4. You have mentioned in your previous interviews that you had experienced certain problems during the Covid-19 online education period such as not understanding the lessons or not being able to reach the teachers. What did you do to overcome these difficulties?

F. OBSERVATION SCHEDULE

Lesson: Main Course **Duration:** 45 min.

Number of Students: 21 **Number of Refugee Students:** 2 (“X” and “Y”)

III. Areas to be FOCUSED BY THE OBSERVER:
<ol style="list-style-type: none"> 1. Refugee students and EFL teacher interaction 2. Refugee students interactions

Themes	Teacher Activity/Speech	Refugee Student Activity/Speech
1) Refugee students are sitting in the front row near the window. (pandemic pre-cautions: one chair in between & masks. 2) Warm-up activity	-	-
4) general class atmosphere	2) started the lesson with a picture of a crowd in a city square. Asked the students to comment and make meaning 3) asks question about vocabulary exercise pre-reading (says: thank you very much X)	2) no participation both X and Y 3) X answers correctly
5) general refugee students motivation	4) teacher makes a joke about the reading text -	4) X and Y are also enjoying and laughing 5) High concentration observed for both X and Y. But no participation of Y. X and Y Always taking notes.
6) participation of X	6) thanked X with a smile. and continued to the next questions.	6) X gave an answer to a grammar activity (past cont.)
7) teacher initiation	7) asks Y to answer the question for the reading text. (after Y gives correct answer, teacher says: see, you can do it)	7) Y gives the correct answer

Final notes: Teachers general attitude was very positive throughout the lesson. She made jokes and laughed with the students. The refugee students also seemed to enjoy the lesson. X participated 4 times during the lesson. She seemed more comfortable, however didn't talk apart from participating. Y only participated once with the help of the teacher. No interaction of the students with the class was observed.

G. REFLEXIVE JOURNALS

Reflexive Journal for EFL Teachers

While writing down on this journal, please focus on the focal points given below;

- ✓ How do you conceptualize your EFL refugee students? In other words, how do you view them? Do you attach any meanings to them as individuals?
- ✓ If you were to explain refugee students through a metaphor, what would it be and why?
- ✓ How do you view your presence in the lives of your refugee students?
- ✓ If you were to explain your presence in the lives of your refugee students through a metaphor, what would it be and why?

Reflexive Journal for the Refugee Students

Bu arşivi tamamlarken lütfen aşağıdaki önemli noktalara odaklanın;

- ✓ Suriye'den Türkiye'ye gelen bir birey olarak kendiniz hakkında ne söylemek istersiniz? Kendinizi nasıl anlatmak istersiniz?
- ✓ Kendinizi anlatan bir metafor düşünürseniz o ne olurdu? Lütfen sebebiyle beraber açıklayın.
- ✓ Derslerinize giren İngilizce öğretmenlerinizin hayatınızda nasıl bir yeri var? Sizin için ne ifade ediyorlar?
- ✓ İngilizce öğretmenlerinizi nasıl bir metaforla açıklayabilirsiniz?

H. INFORMED CONSENT FORM

This PhD. dissertation study is conducted under the supervision of Assoc. Prof. Dr. Perihan Savaş by Kübra Örsdemir Şağın who is a PhD. Candidate at Middle East Technical University and an EFL instructor at a state university. The aim of this PhD. dissertation study is to investigate the concepts of the Self and the Other in an EFL context through two different groups; EFL teachers and their refugee students. The study also aims to examine how these conceptualizations reflect on EFL teachers teaching practices in their classrooms with their refugee students; together with understanding what challenges these conceptualizations create for the refugee students in different aspects. These conceptualizations based on “the Self and the Other” are aimed to be investigated through the act of reflexivity.

Participation in the study must be on a voluntary basis. No personal identification information is required throughout the study. Your information will be kept strictly confidential and evaluated only by the researcher. The obtained data will be used for scientific purposes only. Your name will not be added to any document. Identity will be confidential.

During participation, for any reason, if you feel uncomfortable, you are free to quit at any time. In such a case, it will be sufficient to tell the researcher that you don't want to continue in taking part in the research.

Your questions related to the study will be answered at any necessary time. I would like to thank you in advance for your participation in this study. For further information about the study, you can contact Kübra Örsdemir ([REDACTED]).

I am participating in this study totally on my own will and am aware that I can quit participating at any time I want/ I give my consent for the use of the information I provide for scientific purposes. (Please return this form to the data collector after you have filled it in and signed it).

Name Surname

Date

Signature


Course Taken

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I. DEBRIEFING FORM

This PhD. dissertation study is conducted under the supervision of Assoc. Prof. Dr. Perihan Savaş by Kübra Örsdemir who is a PhD. Candidate at Middle East Technical University and an EFL instructor at a state university in Turkey. This study aims to investigate the concepts of the Self and the Other in an EFL context through two different groups; EFL teachers and their refugee students. The study also aims to examine how these conceptualizations reflect on EFL teachers teaching practices in their classrooms with their refugee students during a global pandemic; together with understanding what challenges these conceptualizations create for the refugee students in different aspects. These conceptualizations based on “the Self and the Other” are aimed to be investigated through the act of reflexivity. It is assumed that understanding such conceptualizations can provide suggestions for teacher education programs in issues dealing with ethnically diverse teaching contexts with refugee students. The study also aims to contribute to the scarce number of research elaborating on the needs of refugee students together with their needs and challenges in an online education period.

It is aimed that the preliminary data from this study will be obtained at the beginning of October 2021. The data will be utilized only for research purposes. For further information, about the study and its results, please refer to the following name. Thank you for participating in this study.

Ins. Kübra Örsdemir (E-mail: )

**J. ADJUSTMENTS MADE IN FIRST AND SECOND INTERVIEWS FOR
CASE 1 AND CASE 2 AFTER THE PILOTING STUDIES**

Adjustments Made in First Interviews for Both Cases:

1st Interviews		
	Extracted Questions	Added Questions
Case 1: EFL Teachers	<ul style="list-style-type: none"> - What principles guide your decision-making with regard to materials and activities you use in your classroom? (for ESL coordinator) with regard to policies and practices that you promote or enforce <p>(Reason for extraction: <i>the school of Foreign Languages has a standardized curriculum and standardized course books and materials. As a result, teacher agency together with material and activity selection was very limited)</i></p>	<ul style="list-style-type: none"> - How did you decide to work in higher education? What were your motivation(s)? <p>(Reason for adding: <i>In order to further elaborate on the EFL teachers' current teaching context)</i></p>
Case 2: Refugee EFL Students	<ul style="list-style-type: none"> - Why did you decide to come to Turkey? <p>(Reason for extraction: <i>hesitation was observed while the student in the piloting study tried to answer the question. Also, "Why" questions were extracted from the interview questions since they might be too demanding to answer for students with trauma-sensitive backgrounds)</i></p>	<ul style="list-style-type: none"> - What are your opinions about your university? <p>(Reason for adding: <i>In order to further elaborate on the refugee EFL students' current teaching context)</i></p> <ul style="list-style-type: none"> - How do you feel to be back in school after online teaching? <p>(Reason for adding: <i>In order to further elaborate on refugee EFL students'</i></p>

		<p><i>online teaching experience)</i></p> <ul style="list-style-type: none"> - Is there anything else that you would like to add about yourself? <p>(Reason for adding: <i>In order to create a space for the refugee EFL students to further express themselves)</i></p>
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Adjustments Made in Second Interviews for both Cases:

2nd Interviews		
	Extracted Questions	Added Questions
Case 1: EFL Teachers	<ul style="list-style-type: none"> - How might work with refugee students impact your future career plans? <p>(Reason for extraction: <i>It was reached to the conclusion that the question did not answer Research Question II.)</i></p> <ul style="list-style-type: none"> - How much contact do you have with your refugee students' parents? <p>(Reason for extraction: <i>Since it was higher education, contact with parents was not of primary importance)</i></p>	<ul style="list-style-type: none"> - Do refugee students seek any help or support from you or the other teachers during and prior the pandemic? Either academically or personally? <p>(Reason for adding: <i>In order to further understand the EFL teacher and refugee EFL students' communication and bonding level)</i></p>
Case 2: Refugee EFL Students	<ul style="list-style-type: none"> - Why did you decide to come to Turkey? <p>(Reason for extraction: <i>hesitation was observed while the student in the piloting study tried to answer the question. Also, "Why" questions were extracted from the interview questions since</i></p>	<ul style="list-style-type: none"> - Will you be able to remember them? <p>(Reason for adding: <i>This question was added to "I'm going to ask you some questions about your past experiences" since during the piloting stage it</i></p>

	<p><i>they might be too demanding to answer for students with trauma-sensitive backgrounds)</i></p>	<p><i>was seen that the student felt the need to answer but felt bad when not remembering questions based on past experiences)</i></p> <ul style="list-style-type: none"> - What are your perceptions of Turkey now? <p>(Reason for adding: <i>In order to add more insight, this question was added after asking about students perception of Turkey when they first arrived)</i></p> <ul style="list-style-type: none"> - If you had the chance to make yourself heard to the whole world, what would you like to say? <p>(Reason for adding: <i>In order to create a space for the refugee EFL students to further express themselves)</i></p>
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K. CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: ÖRSDEMİR ŞAĞIN, Kübra

Nationality: Turkish (TC)

Date and Place of Birth: [REDACTED]

Marital Status: Married

email: [REDACTED]

EDUCATION

Degree	Institution	Year of Graduation
MS	Cukurova University ELT	2015
BS	Cukurova University ELT	2008

WORK EXPERIENCE

Year	Place	Enrollment
2020-	Adana Alparslan Turkes	EFL Instructor
Present	University of Science and Technology	
2012-2020	Osmaniye Korkut Ata University School of Foreign Languages	EFL Instructor

FOREIGN LANGUAGES

Advanced level English, Elementary level German, Elementary Level Dutch

PUBLICATIONS

Journal Articles

1. Orsdemir, K. (2017). The effectiveness of implicit and explicit cognitive processing in incidental vocabulary acquisition. *Eurasian Journal of Applied Linguistics*, 3(2), 155-169.
2. Orsdemir, K. (2017). Is there a Bias in Processing Discourse Relations: A Contrastive Experimental Study. *International Journal of Language Academy*. 215-222.
3. Orsdemir, K. (2017). The Role of Memorization and Semantic Mapping in the Development of L2 Vocabulary Knowledge. *International Journal of Language academy*. 208-215.
4. Orsdemir, K. (2017). The Impact of Note-Taking on EFL Learners Listening Skills. *International Online Journal of Teachers in Collaboration*, 1(1), 21-30.
5. Orsdemir, K. (2018). Epistemological Beliefs of Nnest's based on the Nest-Nnest Dichotomy. *European Journal of Education*, 1(3), 73-83.

Conference Presentations

1. Orsdemir, K. (2018). Conducting Critical Classroom Observation in an EFL Setting: A Case Study Of a Novice EFL Instructor. The 4th Cukurova International ELT Teachers' Conference- Reshaping Teaching and Learning English for the 21st Century. Adana, Turkey.

2. Orsdemir, K. (2017). Understanding the Nature of Critical Incidents through Narrative Storytelling: A Single Case Study of a Novice EFL Instructor. SCOFOLA 2017. Zonguldak, Turkey.
3. Orsdemir, K. (2017). The Effectiveness of Implicit and Explicit Cognitive Processing in Incidental Vocabulary Acquisition. GlobELT 2017 - An International Conference on Teaching and Learning English as an Additional Language. Izmir, Turkey.
4. Orsdemir, K. (2017). The Role of Memorization and Semantic Mapping in the Development of L2 Vocabulary Knowledge. The 3rd Cukurova International ELT Teachers' Conference- Reshaping Teaching and Learning English for the 21st Century. Adana, Turkey.
5. Orsdemir, K. (2017). The Impact of Note-Taking on EFL Learners Listening Skills. International Online Journal of Teachers in Collaboration, 1(1), 21-30. Osmaniye, Turkey

HOBBIES

Culinary Arts, Gastronomy, Yoga, Spending Time in Nature.

L. TURKISH SUMMARY / TÜRKE ÖZET

İngilizce, mültecilerin hayatını kolaylaştırmak açısından önemli bir unsur olarak görülmüştür. Bu bağlamda, İngilizce mülteci popülasyonları açısından önemli bir geleceğe yatırım aracı olarak algılanmamaktadır (Steele, 2017). Transit konumdaki mülteciler, yerleşim öncesi bağlamlarında İngilizce seviyelerini öğrenme veya geliştirme şansına sahip oldukları zaman daha iyi bir adaptasyon şansına, süreklilik duygusuna sahip olmakla birlikte dünya çapında daha az iletişim soruna sahip olabilir (Çelik, 2017). Bu gibi durumlar, hayatlarında devam etmeleri için umut kaynağı olarak çok önemli faktörlerdir. Bu açıklamalar doğrultusunda, UNHCR istatistik raporları, İngilizcenin çoğunluk tarafından konuşulduğu ülkelere sığınmak ve yerleşmek istediklerini gösteriyor.

Heidelberg Uluslararası Çatışma Araştırmaları Enstitüsü (HIICR), çatışmaların devamı olarak 2019'u en şiddetli çatışma yılı olarak belirlemiştir. BM Mülteci Ajansı'nın (2019) istatistik raporları gösteriyor ki, toplam mülteci sayısının %57'si Suriye, Afganistan ve Güney Sudan'dan gelmektedir. Bu verileri, özellikle ülkede artan sayıda sığınmacının dramatik bir durumuna yol açan 2011 yılındaki Suriye İç Savaşı ile ilgilidir (Erüyar et al., 2018). Mülteci akımının önümüzdeki dönemlerde de devam edeceğini düşünerekten eğitim başta olmak üzere farklı alanlarda düzenlemeler yapılması gerekmektedir. Ayrıca mülteci akımının sınırlı olduğu da görülmektedir.

Ev sahibi ülkeler arasında, 3,6 milyonu Suriyeli olmak üzere toplam 4 milyon mülteciye ev sahipliği yapmasından dolayı Türkiye dünya çapında en fazla mülteci popülasyonuna sahip çıkan ülke olduğu kaydedilmiştir (UNHCR, 2020). Ayrıca Suriyeli mülteci toplulukların %98'inden fazlasının Türkiye genelinde 81 ilde yaşadığı belirlenmiştir (UNHCR, 2020). Bu popülasyonun topluma entegrasyonu ve adaptasyonu kritik bir konu haline gelmiştir (Stephan, 2012). Çeşitli bağlamlarda görüldüğü gibi, yerel halkın kitlesel göçte rahatsız olduğu belirlenmekle birlikte b rahatsızlığın ilerleyen dönemlerde önyargıya ve yabancı düşmanlığına yol

açabileceği belirtilmiştir. Bu tutumun nedeni önceden oluşturulmuş önyargılar veya kültürel ve sosyo-tarihsel arka plan bilgisi eksikliği gibi farklı sosyo-politik nedenlerle birlikte işini kaybetme kaygısı, gelirin azalması, emeğin artması gibi sebeplere bağlı olan çeşitli ekonomik nedenlerden kaynaklanabilir.

Mülteci popülasyonu göz önüne alındığında bu popülasyonunun çoğunu gençlerin oluşturduğunu belirtmek gerekir. Bu bilginin yanı sıra, 1989 yılında yapılmış olan çocuk hakları ve 1951 yılında yapılmış olan mülteci hakları sözleşmelerinde eğitimin temel hak olarak varsayılmıştır. Bu bakış açısı doğrultusunda, Birleşmiş Milletler (BM) kapsayıcı ve eşitlikçi eğitimle beraber herkes için hayat boyu öğrenme fikrini sağlamayı hedef almıştır. Sonuç olarak, 2016 yılında yapılmış olan BM Genel Toplantısında Türkiye de dâhil olmak üzere pek çok ülke mültecilerin eğitim hakkı için sorumluluk almıştır. Eğitim temel bir insan hakkı olmasının yanı sıra, topluma sağlıklı entegrasyon için de bir araç olarak görülmektedir, böylece ev sahipliğini yapan toplumun sosyokültürel yapısına mülteci toplulukların adaptasyonu daha etkili bir şekilde olabilmektedir. Fakat eğitim aracılığıyla gerçekleşmesi düşünülen bu sosyalizasyon süreci çok kolay bir süreç değildir. Bunun sebebi olarak ev sahipliği yapan ülkenin oluşturduğu ve geliştirdiği sosyal yapıların yanın sıra, mülteci toplulukların aynı şekilde bu ortama getirdiği sosyo-kültürel yapılanmaların farklı olmasından dolayı olabilmektedir. Bunun sebebi olarak bireylerin tarihsel ve sosyal açıdan konumlanmış olmalarıdır. Bu noktada, bu sosyal yapılandırmaları anlayabilmek adına iç gözlemsel bir dönüş yapmak ve bu sosyal yapılandırmaların mültecilerin eğitim bağlamlarındaki sosyalizasyon sürecine etkisini anlamak önem arz etmektedir.

Yaşanan mülteci kriziyle beraber, Dünya aynı zamanda 2019 yılının Aralık ayında tüm dünyayı büyük bir hızla saran bir virüs felaketiyle karşılaştı. Mart 2020'de Dünya Sağlık örgütü Covid-19 salgınının dünya çapında bir salgın olduğunu duyurarak insanları hızlı yayılımı konusunda uyardı. Mayıs 2021'de Dünya Sağlık Örgütü tarafından yayınlanan verilere göre dünya çağında salgına dayalı 3,288,455 ölüm gözlemlenmiştir. Bu ölümler doğrultusunda devletler önlem kapsamında sokağa çıkma kısıtlamaları getirmiştir. Böylece, pandemi sadece sağlık sektöründe değil,

aynı zamanda politik, ekonomik, ve eğitim alanlarını da derinden etkilemiştir. Okulların çevrimiçi eğitime geçmesiyle beraber, Covid-19 eğitim ve öğretimi yeniden yapılandırmıştır. Eleştirel bir bakış açısından bakıldığında, çevrimiçi öğrenme ortamı beraberinde pek çok sosyal eşitsizliği de getirmiştir. Bu farkındalıkla beraber, eğitim aracılığıyla sosyal bağlama entegrasyonu amaçlanan göçmen ve mülteci toplulukların adaptasyonu konusunda problemler gözlemlenmiştir.

Geleceklerine önemli bir yatırım aracı olan İngilizcenin mülteciler üzerindeki önemli rolünü göz önünde bulundurarak, ve aynı zamanda İngilizcenin Yabancı Dil olarak öğretildiği sınıflarda bulunan mülteci öğrencilerinin eğitim sürecine katkı sağlamak amacıyla mevcut çalışma, Covid-19 pandemisi sırasında Yabancı Dil Olarak İngilizce öğretimi (EFL) bağlamında düşünömsellik eylemi üzerinden “Ben” ve “Öteki” kavramlarını iki farklı grup üzerinden araştırmayı amaçlamaktadır; EFL öğretmenleri ve mülteci EFL öğrencileri. Çalışma ayrıca bu kavramsallaştırmaların İngilizce öğretmenlerinin mülteci öğrencilerle dil öğretimi uygulamalarına nasıl yansıdığını incelemeye odaklanmakla birlikte bu kavramsallaştırmaların farklı açılardan mülteci EFL öğrencileri için ne gibi zorluklar yarattığını anlamayı amaçlamaktadır. Bunun yanı sıra, çalışma aynı zamanda Covid-19 pandemi süresinde gerçekleşmiş olan çevrimiçi eğitim döneminde yaşadıkları zorlukları anlamakla beraber bu zorlukların üstesinden asıl geldiklerini kavramayı hedeflemiştir.

Dil sınıflarındaki global adalet zihin yapısını tetikleyebilmek adına mevcut çalışma bu konuları inceleyebilmek için teorik altyapı olarak post-yapılandırıcılık temelli iç gözlemselciliği ele almıştır. Bu bağlamda iç gözlemselcilik bireylerin kendi öz beliklerindeki oluşturmuş oldukları kültürel ve inanç değerlerini sorgulamaya itmekle beraber bu yapılandırmaların “ötekiler” bağlamındaki algılarını nasıl etkilediğini anlamayı amaçlar. Bu açıklama ek olarak post-yapılandırıcılık temelli iç gözlemselcilik bireylerin oluşturulmuş yapılara karşı daha aktivist davranabilme kapasitelerini tetikler. Benzer bir şekilde, iç gözlemselcilik aracılığıyla eleştirel bir şekilde tutumlar üzerine yoğunlaşılabilir bu alanda gerekli değişiklik yapılabilme potansiyelini veya temelini oluşturur. Diğer bir deyişle, bilisse bir süreç olan iç

gözlemselcilik aracılığıyla bireyler benlik sistemlerinde oluşturdukları veya oluşturulan ideolojik temelli inançları ve sosyal yapılandırmaları sorgulayabilmelerini sağlar. Eğitim bağlamında, iç gözlemselcilik okul ortamında mevcut olan çeşitlilik üzerine daha eleştirel ve açık görüşlü olma bilincini geliştirmeyi hedef alan bilişsel bir süreçtir.

Bu çalışma, mevcut amaçlar kapsamında mülteci eğitimi literatürüne, EFL öğretmen eğitimi literatürüne ve Türkiye'deki mülteci öğrenci eğitimi konusundaki yasal düzenlemelere katkı sağlamayı amaçlamaktadır. küresel kapitalizm, farklı ekonomik, sosyal ve politik boyutları olan toplumsal yaşamın tüm alanlarını kapsar. Küresel kapitalizmin bir sonucu olarak belirli uluslar, topluluklar veya bireyler mülteci veya sığınmacı olmak gibi yerinden edilmeye karşı karşıya kalabilir. Ne yazık ki, küresel kapitalizmin bu boyutları, dışlama, baskı ve ayrımcılıkla ilgili bölünme temelli ideolojiler yaratabilir. Araştırmacılar, toplumsal bütünleşme ve sosyal adalete ulaşma sürecinde okulların hayati rolüne odaklanmaktadır. Bu tür kritik çeşitlilikteki bağlamlarda çalışan öğretmenler, bu tür grupların sosyal entegrasyonunu sağlama ve sürdürme konusunda çok önemli bir role sahiptir. Ancak, bunu yapabilmek için öğretmenlerin bu tür zihniyetleri inşa etmeleri hayati önem taşımaktadır, çünkü küresel bilişsel adalet olmadan küresel sosyal adalet olmayacağı savunulmaktadır. Okullarda ve öğretmenlik mesleğinde artan çeşitlilikle birlikte eğitimin 'küreselleşmesi' için üniversitelerin bu konuya hazırlıklı mezunlar hazırlamasına ihtiyaç duyulduğundan, bu çalışma, mülteci öğrencilerle çalışan dil öğretmenlerinin inşa edilmiş epistemolojileri ve ideolojileri ve bu inşa edilmiş ideolojilerin öğretme ve öğrenmeyi nasıl etkilediği amacı doğrultusunda İngilizce öğretmenliği eğitimi literatürüne katkıda bulunmayı amaçlamaktadır. Bu tür kavramsallaştırmaları anlamak, "Benlik ve Öteki" ile ilgili konulara odaklanarak ve çeşitlilikle konuları ele alırken düşünömsellik eylemine odaklanarak mülteci öğrencilerle etnik olarak çeşitli öğretim bağlamlarıyla ilgilenen konularda İngilizce öğretmenliği eğitimi programları için öneriler sağlamayı amaçlamaktadır.

Çalışma aynı zamanda mülteci öğrencilerin ihtiyaçlarını inceleyen az sayıdaki araştırmaya da katkıda bulunmayı. Azınlık öğrencilerinin okullarda öğrenmelerini ve

psikolojik uyumlarını anlamak için nicel bir gelenekte yürütülen çok sayıda araştırma vardır. Bununla birlikte, bu nicel çalışmalar genellikle bağlamsal ayrıntılandırmayı ve konunun derinlemesine bir analizine odaklanmamaktadır. Ayrıca, mülteci öğrencilerin entegrasyon sürecinde kültürel ve dilsel bilginin önemi oldukça çoktur. Bu tür konulardaki kavramsallaştırmayı inceleyerek, bu tür yapıların mülteci öğrencilerle farklı İngilizce dil sınıflarında öğretme ve öğrenme sürecini nasıl etkilediğine bakarak ilgili literatüre ışık tutması amaçlanmaktadır.

Çalışmanın bir diğer amacı, farklı eğitim bağlamlarında yasal düzenleyiciler ve yöneticiler için çıkarımlar sağlamaktır. Acil durumlar mülteciler için eğitimde tepeden inme kararları gerektirebilir, bu nedenle eğitim sektöründe mülteci krizinin yönetimine bakmak, merkezi yönetimin karar ve uygulamalarının araştırılmasını, dolayısıyla makro politikaların araştırılması gerekli olabilir. Sonuç olarak, çalışmadan elde edilen çıkarımların mültecilerin uyum ve öğretme-öğrenme sürecini kolaylaştırmaya ışık tutabileceği ve Türkiye'deki mülteci öğrencilerin entegrasyon sürecine dayalı politikalara ilişkin görüşler sunabileceği düşünülmektedir.

Son olarak, farklı araştırma çalışmaları, Covid-19 virüsün yayılmasını durdurmak için hükümetler tarafından öne sürülen önlemlerin etnik azınlıklar ve mülteciler gibi belirli sosyal gruplar üzerinde daha dramatik etkileri olduğunu göstermiştir. Ayrıca bazı araştırmacılar, okulların kapanmasının eğitim kurumlarının öğrenciler arasında eşitleme amacını engellediğini gözlemlemişlerdir. Çevrimiçi eğitim modelleriyle sonuçlanan küresel bir pandemi sırasında mülteci öğrencilerin deneyimlerine ilişkin korkutucu araştırma sayısı nedeniyle çalışma aynı zamanda mülteci öğrencilerin Covid-19 salgını döneminde karşılaştıkları zorlukları anlamayı da amaçlamaktadır.

Yorumlayıcı bir araştırma yaklaşımını takip eden bu nitel çalışma, fenomeni zengin bir repertuar aracılığıyla anlamak için çoklu vaka araştırması yapmaktadır. Nitel araştırmayı felsefi olarak konumlandırmak bu çalışma için esastır, çünkü böyle bir konumlandırma gerçekliğin doğası (ontoloji) ve bilginin doğası (epistemoloji) hakkında inanılanları yansıtır. Araştırmada yorumlayıcı yaklaşım şu düşünceyi desteklemektedir: bireyler kendi tarihsel ve toplumsal yaşantıları aracılığıyla öznel

anlamlar yaratırlar ve bu sübjektif anlamlar doğrultusunda parçası oldukları dünyadaki deneyimlerini anlamlandırırılar. Yorumlayıcı yaklaşımı benimseyen arařtırmacılarının temel amacı mümkün olduđunca katılımcıların olaylar ve kavramlar hakkındaki kendi yorumlarını okuyucuya aktarmaktır. Sonuç olarak, arařtırmacıların amacı başkalarının anlamlarını anlamak ve yorumlamaktır.

Vaka çalıřmaları gerçek hayatı, konumlandırılmıř bağlamsal boyuttaki sınırlar çerçevesince derinlemesine veri toplayarak arařtırmayı hedef alır. Başka bir deyiřle, vaka çalıřmaları gerçek yařam bağlamları içindeki vakaların arařtırılmasını amaçları. Vaka çalıřmalarında önemli olan vakaların kalın bir tanımını sađlamaktır böylece vakaların okuyucularının gözünde canlanması hedef alınmaktadır. Vaka çalıřmaları aynı zamanda yođun, ayrıntılı ve bütüncül bir tanımlama olarak da tanımlanmaktadır. Vaka çalıřmalarına bađlı olarak, çoklu vaka çalıřmaları belirli bir konunun farklı bakıř açılarını gösterir, bu řekilde arařtırmacı fenomeni daha derinden anlayabilmek için birden fazla vaka üzerinden çalıřmayı amaçlar. Bu sebepte ötürü mevcut çalıřma EFL öđretmenlerinin ve aynı bağlamdaki mülteci öđrencilerinin benlik ve öteki kapsamındaki kavramsallařtırmalarını anlayabilmek adına yorumlayıcı bir yaklaşım çerçevesinde çoklu vaka çalıřma yöntemini kullanmıřtır. Birinci Vaka EFL öđretmenlerini kapsarken, ikinci vaka, onların mülteci öđrencilerini kapsamaktadır.

Arařtırmanın gerçekteřtiđi bağlamı daha derinden anlayabilmek adına, veri toplama sürecinin Covid-19 pandemi süreci dahilindeki yüz yüze eđitimin tekrardan ilk defa bařladıđı 2021-2022 akademik yılında Türkiye’deki bir devlet üniversitesinde bulunan Yabancı Diller Yüksekokulu’nda gerçekteřtiđi belirtilmelidir. Veri toplama sürecinin gerçekteřtiđi 2021-2022 akademik yılının güz döneminde öđrencilere haftalık 20 saat İngilizce eđitimi verilmekteydi. Önceki yıllarda, her hafta için toplam ders saati 26’idi. Ders saatlerindeki bu düşüř sebebi Küresel Pandemi sürecindeki sosyal temasın minimuma indirgeme amacıdır. Ders saatlerinde bu azalmaya karřılık olarak beceri temelli dersler (Okuma, Yazma, Dinleme ve Konuřma dersleri) müfredattan çıkarılmıř ve tüm dil becerilerini bütünsel bir řekilde kapsayan “Ana Ders” adı altındaki ders entegre edilmiřtir. Bunun yanı sıra, yazma dersini yođunlařtırabilmek adına, EFL öđretmenleri öđrencilerinin evde yapabilmeleri için

ekstra materyaller verdiklerini belirtti. Bunun yanı sıra, pandemiden ötürü oturma her sınıfta yakın temastan kaçınacak şekilde oluşturulmuştur ve ders boyunca maske takmak zorunlu idi.

Katılımcıların seçilimi konusunda ise, niteliksel bir araştırma modeli üzerinde çalışma yürütüldüğü için, araştırmanın temel amacı belirli bir duruma ilişkin zengin ve çeşitli içgörüler sağlamaya dayanmaktadır. Temsil edicilikle ilgilenmekten ziyade incelenen fenomen bağlamsal çerçeveler içerisinde detaylı bir şekilde araştırılmayı amaçlanır. Bu amaç doğrultusunda katılımcı seçiminde amaçlı örnekleme yöntemi kullanmıştır. Bunun sebebi, konuya zengin bir iç görü sağlamak adına, bilgi sağlama açısından zengin olduğu düşünülen katılımcıların seçilmesidir. Derinlemesine bir anlayış kazanmak amacıyla altı katılımcı (her vaka için üç) seçilmiştir. Bütün katılımcıları aynı kurumda yer almaktadır. Her vaka için üç katılımcı seçmenin nedeni, derinlemesine bir bakış açısı sağlayabilmektir. Araştırmada, sosyo-bilişsel anlayışlar ve yorumlar gibi yoğun bir çalışma içerdiğinden dolayı daha fazla sayıdaki katılımcıdan kalite kaygıları açısından kaçınılmıştır. Çoklu vaka çalışmalarında, katılımcı sayısı en yüksek öncelik olmamalıdır, Araştırmacı, katılımcıları belirlerken amaçlı örnekleme stratejisi kullanmıştır. Bu çalışma çoklu bir vaka çalışması olduğunda dolayı, her vaka için katılımcı seçiminde farklı kriterler belirlenmiş olup, katılımcılar bu kriterler doğrultusunda katkı sağlamak isteyenler çerçevesince seçilmiştir.

Birinci Vaka'daki ilk EFL öğretmeni olan T1'in İngilizceye merakı çok küçük yaşlarda başlamıştı. 2000 yılında İngilizce Öğretmenliği bölümünden mezun olduktan sonra yine aynı bölümde yüksek lisans eğitimine devam etti. Mezuniyetini takiben, 2003 yılında mesleğe başlamış olup ara vermeden aynı alanda doktora eğitimine başlamıştır. Yüksek lisans ve doktora çalışmaları sırasında T1, Türkiye'de bir ortaokulda İngilizce öğretmeni olarak çalışıyordu. Yüksek lisans çalışmaları ve doktora çalışmaları onu geliştirdi ve bu sebepler çerçevesince yükseköğretimde öğretmenlik kariyeri başlamış oldu. Sonuç olarak 6 yıl bir devlet okulunda çalıştıktan sonra 2007 yılında T1 şu anki üniversitesinde bulunan Yabancı Diller Yüksek Okulu'na EFL öğretim görevlisi olarak işe başladı.

Birinci Vaka'nin diđer katılımcısı olan T2 de yine T1 gibi çok küçük yaşlardan beri İngilizce'ye ilgi duymaktaydı. İngilizce onun için hiçbir zaman zorunlu bir seçenek olmadı, o her zaman bu alanda kariyerine devam etmesinin neden olan bu dile karşı büyük bir motivasyon besliyordu. Öğrencilik yılları boyunca hem çok çalışkan hem de çok sosyal bir kişiydi. Liseden mezun olduktan sonra 2001 yılında Türkiye'deki bir devlet üniversitesinde İngiliz Dili Eğitimi öğrencisi oldu. 2005 yılında Kamu Personeli Seçme Sınavı'na (KPSS) girdi ve küçük bir ilçedeki bir ilkökula İngilizce öğretmeni olarak atandı. Bu arada 2006 yılında Türkiye'de bir devlet üniversitesinde İngilizce öğretimi alanında yüksek lisans eğitimine başladı. 2007 yılında yurt dışında deneyim kazanmak için Fullbright programına başvurdu ve Amerika'da bir kolejde Türkçe öğretmeye başladı. 2008 yılında Türkiye'ye döndü ve 2009 yılında yüksek lisansını tamamladı. Amerika'dan döndükten ve yüksek lisansını tamamladıktan sonra T2, kariyerinde yükseköğretimde devam etmek istediğini anladı ve böylece 2017 yılında

hem İngilizce öğretimi alanında doktora programına katılmakla beraber aynı zamanda şu andaki çalıştığı üniversitenin Yabancı Diller Yüksekokulu'nda göreve başladı.

Birinci Vaka'nın üçüncü ve son katılımcısı olan T3 25 yıldır İngilizce Öğretmeni olarak çalışmaktadır. Babasının İngilizce öğretmeni olması nedeniyle dile çok erken yaşlarda ilgisi ve farkındalığı başlamıştır. İngilizce merakını tetikleyen bir diđer sebep ise çocukluğu boyunca Amerika'ya gerçekleştirmiş oldukları seyahatlerdir. Böylece zaman içerisinde İngilizce öğretmeni olmaya karar vermiştir. 1996 yılında Türkiye'de bir devlet üniversitesinden mezun olduktan sonra, T3 bir devlet okulunda ilkökul seviyesinde İngilizce öğretmeni olarak işe başladı. Bu devlet okulunda üç yıl öğretmenlik yaptıktan sonra, yaşadığı zor koşullar nedeniyle yükseköğretimde çalışmaya karar vererek mevcut kurumu ve üniversitesinde 2000 yılında göreve başladı.

İkinci Vakanın ilk mülteci öğrencisi olan S1 22 yaşında olup. Ailesiyle birlikte yaşamaktadır. Üç kız kardeşi ve bir küçük erkek kardeşi vardır. Türkiye'de mevcut

çalışmanın yürütüldüğü devlet üniversitesinde Yabancı Diller bölümü öğrencisidir. Esas bölümü İngilizce Öğretmenliğidir. Gelecekte akademisyen olup kendi alanında doktora derecesine sahip olmayı istemektedir Doktora derecesi ile kendi alanında derece. Şu anda üç dil biliyor. Bu diller Arapça, Türkçe ve İngilizcedir ve halen gelişme aşamasındadır. S1 başka bir dil olarak Fransızca ve Almancayı da öğrenmek istemektedir. Bunların yanı sıra, psikoloji alanına da çok ilgisi olduğundan dolayı bu alanda yüksek lisans yapmayı istemektedir. S1 Suriye'den geleli 8 yıl olmuştur. Ailesi şartlara dayanmaya çalışıp daha fazla dayanamadıkları için kendisi 14 yaşındayken Türkiye'ye gelmişlerdir. Türkiye'ye ilk geldiğinde, bazı sorunları vardı. Bu sorunların başında dil geliyordu. Bir fabrikada ilk işe başladığında Türkçesini biraz geliştirebildi. Bir fabrikada iki yıl çalıştıktan sonra okula başlamaya karar verdi. S1 ilerisi için güvende çalışıp yaşayabileceği bir yer istiyor.

İkinci Vakanın ikinci mülteci öğrencisi olan S2 de 22 yaşındadır. Türkiye'ye ilk olarak 2013 yılında geldiler. Ailede eğitimine devam eden tek çocuk S2'dir. Babası, eğitimine devam etmeye karar vermesinde ona büyük destek oldu. Dil, ilk aşamalarda onlar için büyük bir engeldi. Anne babası hala Türkçe konuşmıyor çünkü Türkçe dili öğretim merkezlerine devam edemediler. Bu süre zarfında ekonomik durumları da son derece kötüydü. Sonuç olarak, erkek kardeşleri bir fabrikada çalışmaya başladı. S2 çalışıp ailesi için para kazanmak istedi ama babası onun çalışmasını istemedi. Sonunda, S2 okula gitmeye karar verdi. Bir Türk okuluna başvurdu.

Okul yönetimi onu devam ettirmek yerine birinci sınıftan başlamasını istedi. S2 bunu istemedi, bu yüzden fikrini değiştirdi. 2019 yılında okuduğu şehirde bir Suriye okuluna gitmeye karar verdi. Dokuzuncu sınıftan on iki sınıfa kadar orada eğitimine devam etti ve lise diploması almaya hak kazandı. Liseden mezun olduktan sora, S2 Yabancı Öğrenci Sınavına girerek İngilizce Öğretmenliği bölümüne girmeye hak kazandı.

İkinci Vakanın üçüncü ve son katılımcısı olan S3 22 yaşındadır. Yedi erkek kardeşe sahip olup kendisi ailenin en büyük ikinci çocuğudur. Mevcut çalışmanın

yürütüldüğü devlet üniversitesinde makine mühendisliği bölümü öğrencisidir. Ancak şu anda Yabancı Diller Yüksek Okulu'nda İngilizce eğitimi almaktadır. Kendisi dahil tüm kardeşleri eğitim hayatlarına devam ediyor. S3'ün ebeveynleri ailedeki çocukların okula gitmeleri konusunda çok destekleyiciler. S3'ün babası, İstanbul'da uzun yıllardır yaşayan kardeşi sayesinde Türkiye'ye gelmeye karar verdi. Ülkede çatışmalar yaşanmaya başlayınca, Baba, ağabeyinin hemen yanında Türkiye'ye gelmeye karar verdi. S3 Türkiye'ye geldikten sonra bir yıl boyunca pek sosyalleşmedi ama sonra sosyalleşmeye başladı. Türkçe Dil okulunda bir yıl geçirdikten sonra S3 Türkçe dil becerisini doğal bir ortamda sosyalleşme aracılığıyla geliştirmeye devam etti

Mevcut araştırmada benlik ve öteki bağlamındaki kavramsallaştırmaları anlamak, hem İngilizce öğretmenleri hem de mülteci kökenli dil öğrenenler tarafından inşa edilen ideolojiler hakkında iç görüşler sağlayarak İngilizce Öğretmen Eğitimi literatürüne katkıda bulunmanın yanı sıra mülteci öğrencilerle etnik olarak farklı öğretim bağlarıyla ilgilenen konularda öğretmen eğitimi programları için öneriler sunar. Bu odak noktalarını araştırmak için, yorumlayıcı bir araştırma yaklaşımının ardından, hem İngilizce öğretmenleri hem de mülteci öğrencileri eleştirel olarak incelemek için çoklu bir vaka çalışması tasarımı benimsenmiştir. Veri toplama araçları açısından çalışma, yarı yapılandırılmış görüşmeler, yüz yüze sınıf gözlemleri ve içe-dönümlü günlükler gibi üçgenleme amaçlarına ulaşmak için çeşitli veri toplama araçlarını benimsemiştir.

Sözlü bir değiş tokuş olan yarı yapılandırılmış görüşmelerde görüşmeci, sorular sorarak görüşülen kişiden bilgi almayı amaçlar. Merkezi bir konu üzerinde detaylandırılmış birkaç yol gösterici soru araştırmacı tarafından hazırlanır ve görüşülen kişi bu soruları bir keşif yoluyla yanıtlamaya teşvik edilir. Önceden belirlenmiş bir soru listesi oluşturulsa da yarı yapılandırılmış görüşmelerde araştırmacı, bu süreç içerisinde katılımcılara daha fazla ilerleme fırsatı vereceğine inandıkları konularla detaylandırabilirler. Veri toplama sürecinde araştırmacı tarafından dört adet yarı yapılandırılmış görüşmeler kullanılmıştır. Uyarlanan ilk görüşmede araştırmacıların arka planlarına yönelik bilgi edinimi amaçlanmıştır.

Vaka 1 (EFL eđitmenleri) için yapılan ilk görüşmedeki odak noktalar, onların kişisel geçmişleri ve İngilizce öğretmeni olma yolundaki ilerleyişleri hakkındaydı. Vaka 2 (mülteci Öğrenciler) için ilk görüşmedeki ana odak noktası onların Türkiye'ye gelmesiyle ilgili kişisel geçmişlerine ve İngilizce öğrenme deneyimleri üzerine idi. Vaka 1 için uygulanan ikinci görüşmedeki temel hedef, EFL öğretmenlerinin kendilerini mülteci öğrencilerinin hayatında profesyonel açıdan nasıl kavramlaştırdıklarını anlamakla birlikte, mülteci öğrencilerini de yine aynı şekilde nasıl kavramlaştırdıklarını anlamaya yönelik idi.

Vaka 2 için gerçekleştirilmiş olan ikinci görüşme, çalışmanın üçüncü araştırma sorusunu cevaplamayı amaçlamaktadır. Bu amaç doğrultusunda EFL bağlamında kendilerini nasıl kavramsallaştırdıklarını anlamakla beraber EFL öğretmenlerini de nasıl kavramsallaştırdıklarını anlamayı hedeflemiştir. Benzer şekilde, bu amaçlar doğrultusunda benlik ideolojilerine dayalı kavrayışları anlamak da hedeflenmiştir. Vaka 2 için üçüncü görüşme dördüncü araştırma sorusuna ışık tutmakta olup, mülteci öğrencilerin bu kavramsallaşmalar karşında karşılaştığı zorluklar ve bu zorluklarla baş etme yöntemlerine odaklanmaktadır. Aynı şekilde, hem çevrimiçi bir eğitimde hem de yüz yüze EFL bağlamında karşılaşın kavramsallaştırmaların ön bulgularına ilişkindir. Vaka 2 için Mülakat III önceki görüşmeler analiz edildikten sonra her katılımcı için bireysel olarak oluşturulmuştur.

Bu çalışmada kullanılan diđer bir araç ise sınıf gözlemi ve uyarılmış odaklanan görüşmeleridir. Her iki veri toplama aracı da ikinci araştırma sorusuna ışık tutmak için oluşturulmuştur. İkinci araştırma sorusunun temel amacı EFL öğretmenlerinin benlik ve öteki kavramsallaştırmalarının mülteci öğrencilerine İngilizce öğretimini nasıl etkilediğini anlamaya yönelik idi. Gözlemler hem emik hem de etik bakış açılarının kazanılmasıyla ilgili vaka çalışmalarında esastır. Bir vaka çalışmasında güvenilir iddialar, hem emik hem de etik göz önünde bulundurulmalıdır, emik perspektiflere ulaşmak amacıyla gözlem yürütmek derinlemesine iddialarda bulunmak için etkili bir araçtır. Katılımcıların kendilerini ifade etmede sorun yaşayabilecekleri konusunda mülakatlar sorun yaratabilir. Gözlemler bu gibi durumları telafi etmek için ideal bir nitel veri toplama biçimi olarak görülmektedir.

Gözlemler sırasında, arařtırmacılar davranıřı ve bireylerin arařtırma sahasındaki faaliyetleri hakkında alan notları alır. Gözlemler karşılařtırmayı mümkün kıldıđından dolayı görüřmeye etkili bir yardımcı olarak kabul edilir.

Arařtırmada kullanılan bir diđer veri toplama aracı ie dönüşlü günlüklerdir. Düşümselliđe dayalı alıřmalar, kültürel tarihlerin ve deneyimlerin, ađrıřımlarla birlikte bireysel öznellikleri ve kimlikleri řekillendirdiđinin farkındalıđındadır. İe dönüşlü günlükler eleřtirel bir řekilde kiřisel kavramlařtırmalarımızı incelemek ve anlamak için bir i diyalogu teřvik eder. Bu bakımdan eleřtirel düşünme yeteneđini de barındırmaktadır. İe dönüşümlülük/düşünümsellik bu gibi kritik kavramlařtırmaları incelemek için metodolojik bir araç olarak görülebilir. Bu odak noktaları dođrultusunda, ie dönüşlü günlükler alıřmaya dâhil edilmiřtir. Bu alıřmada, öz-farkındalıđa dayalı bu tür konuları sorgulamayı teřvik etmek adına dâhili bir diyalogu teřvik edebilmek için açık uçlu metaforlar katılımcılardan istenmiřtir. Metaforların inanlar ve kimlik gibi zor kavramların canlı katılımcıların düşüncelerinde açıklayıcı olmalarına olanak tanıyan anlayıřlı bir yoldur. Metaforlar, zor kavramları daha kapsamlı bir řekilde ifade etmeye veya karakterize etmeye yardımcı olabilir.

İe dönüşlü günlüklerin kullanımının yanı sıra, üye kontrolü görüřmesi de yürütülmüřtür. Nitel arařtırmalarda üye kontrolü alıřmanın güvenilirliđini korumak adına sıklıkla kullanılmaktadır. Üye kontrolü görüřmesi ayrıca, verilerin katılımcıların kendileri tarafından dođrulanması yoluyla üçgenleme hedefleri dođrultusunda bu analizleri onaylamalarına veya reddetmelerine izin vererek katılımcılara ses verir. alıřmadaki yokluđu epistemolojik ve metodolojik bir eksiklik oluřturur. Bu amalar dođrultusunda, analiz edilen her veriden elde edilen bulgular, veriyi temin eden katılımcının onayıyla arařtırmaya dâhil edilmiřtir.

Veri toplama süreci 2021-2022 akademik yılı güz döneminde gerekleřtirilmiřtir. Etik kuruldan gerekli tüm izinler alındıktan sonra ve katılımcılardan bilgilendirilmiř onay formlarının temin edilmesinden sonra aracılıđıyla veri toplama süreci bařlatıldı. Ver toplama süreci katılımcıların programlarına en uygun řartlar dođrultusunda

yürütülmüştür. Ayrıca nitel arařtırmalarda veri toplama yinelemeli bir süreç olmakla beraber, verilerin toplanması sırasında doęunluęa ulařılması hedef olarak kabul edilmiřtir.

Arařtırmanın veri toplama dönemi 2021-2022 eęitim-öęretim yılının ilk yarıyılı olan Güz döneminde bařlamıř ve Bahar yarıyılında devam etmiřtir. Etik kurul onay formu alındıktan sonra öncelikle pilot çalıřmalar yürütülmüřtür. Pilot çalıřmalarda temel hedefi oluřturulan görüřme sorularının kalitesini arttırmaya yönelik idi. Pilot çalıřmayı yürüttükten sonra veri toplama araçlarına gerekli düzeltmeler yapılmıřtır. Pilotaj sürecinin ardından, ilk görüřmeler, EFL eęitmenleri ve mülteci öęrenciler olarak geçmiřlerini derinlemesine anlayabilmek amacıyla her iki vakayla ayrı ayrı yapılmıřtır.

Mevcut çalıřmada veri analizi devam eden bir süreç olarak algılanmakla beraber veri toplama ile eř zamanlı olarak yapılmıřtır. Nitel bir arařtırma yürütürken, arařtırmacı problemin farkındadır ve bu spesifik durumu arařtırmak için veri toplamak için amaçlı bir örneklem seçmiřtir. Bununla birlikte, arařtırmacı, arařtırmadan bu yana nihai keřfin ne olacaęını bilmez. Nihai ürün, tüm süreç boyunca toplanan ve analiz edilen verilerle řekillenir. Yeni iç görüler oluřturmak için nitel veri analizinin yapılması gerekmektedir ve bu analiz yöntemleri esnek ve veri odaklıdır. Yorumlayıcı analiz biçimlerinde, bir teori ile bařlamak yerine, anlam kalıpları tümevarımsal olarak oluřturulur. Veri analizine yönelik tümevarımsal yaklařımlar, veri analiziyle ilgili toplanan verileri içerir. Arařtırmanın odak noktası tümevarımsal bir yaklařım olduęundan, hipotezler önceden üretilmez ve dolayısıyla veri toplama için ilgili deęiřkenler önceden belirlenmemiřtir. Bundan ziyade, daha çok neyin önemli olduęu verilerin kendisinden, tümevarımsal bir akıl yürütme süreciyle ortaya çıkar. Sabit karřılařtırmalı yöntem, nitel verilerin tümevarımsal analizini yürütmenin bir yoludur ve bu çalıřmada bu yöntem kullanılmıřtır. Veri analizinde sabit karřılařtırmalı yöntem, arařtırmacıya arařtırmanın hedefi doęrultusunda olayları belirleme ve ortaya çıkan kategorileri doęunluęa ulařana kadar karřılařtırma olanaęı sunar. Bu süreç aynı zamanda seçilmiř anlamlı bir üniteyi bařka kategorilerden elde edilmiř dięer anlamlı ünitelerle karřılařtırmayı saęlar. Veride

başka benzer anlamlar taşıyan kategoriler ortaya çıkmayınca artık yeni anlamlar üzerine odaklanmaya başlanılabilir.

Maykut ve Morehouse (1994) tarafından sunulan veri analizinde Sabit karşılaştırma metodundaki ilk adım tümevarımsal kategori kodlamasıdır. Bu adım esasında veri toplama sürecinde elde edilmiş olan bütün dokümanların araştırmacının önünde bulunması esastır. Bu süreçte araştırmacı sürekli oluşa anlamsal kavramları ve temaları ilk aşamada belirleyerek bir birleriyle örtüşen fikirleri saptar. Sonrasında, analiz edilen dokümanda baskın bir fikir seçilir ve bu ilk geçici kategori kodlamasını oluşturur. Bir sonraki adımda, başka benzer bir anlam bulunmayana kadar araştırmacı bu kategori kodlamasıyla örtüşen anlamları belirler. Bu sistematik strateji sayesinde göze çarpan anlamsal kategoriler tümevarımsal yöntemle elde edilir. Herhangi bir kategori kodlamasıyla alakalı olmayan yeni bir veri bulunduğu yeni bir geçici kategori kodlaması oluşturulur. Veri analizinde sabit kıyaslamalı metotta tümevarımsal kategori kodlamasından sonraki ikinci kategori arıtmasıdır. Bu süreçte araştırmacı kategorilere dâhil edilecek olan anlamların kriterlerini belirler. Bu sürecin temel hedefi kategoriler arası anlamsal örtüşmelerin önüne geçmektir. Sonrasında, araştırmacı kategoriler arasında bir bağlantı olup olmadığına bakar. Veri analizinde son adım olarak, araştırmacı elde edilen kategoriler çerçevesince verileri anlamlandırmaya çalışır.

Gözlemlerin analizinde yeni kodlar oluşturulmamıştır. Gözlemlerin temel amacı belirli konu üzerinde daha fazla bilgi edinebilmek adına belirli noktalara daha fazla odaklanmayı sağlamaktır. Bu sebepten dolayı, gözlemler, görüşmeleri yürütüp analizini yaptıktan sonra araştırılan vakalardan elde edilen anlamlar hakkında daha fazla bilgi edinmek amacıyla yürütülmüştür.

İçe dönüşlü günlüklerde mevcut olan sorular direk araştırma sorularıyla alakalı olduğu için ve katılımcılardan kavramsallaştırmaları hakkında metaforlar istendiği için araştırmacının kategori oluşturması gayet açık bir şekilde yapılmıştır. Diğer bir deyişle, katılımcıları kullandıkları kodlar direkt olarak kategori kodlaması olarak alınmıştır, bu sebepten dolayı in-vivo kodlama yöntemine başvurulmuştur.

Nitel çalışmalar inşa edilmiş çoklu epistemolojileri ve ontolojileri incelediğinde dolayı, bu alanda araştırma yapan araştırmacılarının bulgularının güvenilirliğini sağlamaları ve bunu araştırmada belirtmeleri esastır. Bu amacı gerçekleştirebilmek adına katılımcılarla detaylı görüşmeler, gözlem yapılacak olanı fenomeni ve bağlamı detaylı inceleme, verilen üçgenlemesi, elde edilen verilerin katılımcılar tarafından teyit edilmesi gibi süreçlere başvurulabilir. Bir diğer yöntem, incelenilecek olan vakaların detaylı tasvirlerinin yapılmasıdır. Detaylı tasvirler, okuyucuların araştırmanın yapıldığı bağlamı daha iyi anlamalarını sağlamakla beraber başka bağlamlarda da ötüşülebilirliğini tartışmaya olanak sağlar.

Çalışmanın bulguları dört temel kategoride okuyuculara sunulmuştur. İlk kategori EFL öğretmenlerinin kavramsallaştırmalarına yönelik bulguları sunar. Bu bulguları sunarken ilk olarak EFL öğretmenlerinin mülteci öğrencilerinin hayatlarındaki benlik kavramlarına bakılmış olup sonrasında mülteci öğrencilerine yönelik kavramsallaştırmalarına yönelik bulgular verilmiştir. İkinci kategori, EFL öğretmenlerinin oluşturmuş olduğu bu kavramsallaştırmalarının, mülteci öğrencileri üzerinden olan öğretimlerine etkisine yönelik bulguları sunmaktadır. Bu bölüm her üç EFL öğretmeni için ayrı ele alınmış olup, gözlem bulgularıyla beraber gözlem öncesi ve sonrasında gerçekleşmiş olan görüşme bulgularını da içerir. Üçüncü kategori mülteci öğrencilerin kavramsallaştırmalarına yönelik bulguları sunar. Bu bulguları sunarken ilk olarak mülteci öğrencilerinin benlik kavramlarına bakılmış olup sonrasında EFL öğretmenlerine yönelik kavramsallaştırmaları okuyucuya sunulmuştur. Son kategoride ilk olarak bu kavramsallaştırmaların mülteci öğrencilere yarattığı zorluklar ve bu zorluklarla baş etme yöntemlerini sunarken sonrasında çalışma Covid-19 pandemi sürecinde gerçekleştiği için mülteci öğrencilerin çevrimiçi eğitim sürecinde yaşadıkları zorluklarla beraber bu zorluklarla baş etme yöntemlerini de sunmaktadır.

EFL öğretmenlerinin mülteci öğrencilerinin hayatlarındaki benlik algılarına yönelik kavramsallaştırmalara bakıldığında, kendilerini genel olarak standardizasyon ve eşitlik sağlayıcıları olarak ve motivasyon sağlayıcıları olarak kavramsallaştırmışlardır. EFL öğretmenlerinin mülteci öğrencilerine yönelik

kavramsallaştırmalarına bakıldığında, mülteci öğrencilerini hırslı öğrenenler olarak, izole bireyler olarak ve dikkatli bireyler olarak kavramsallaştırmışlardır. EFL öğretmenlerinin bu kavramsallaştırmalarının öğretimlerine etkisine bakıldığında, materyallerini mülteci öğrencilerinin ihtiyaçları doğrultusunda uyumlamayı tercih ettiklerini, belirli konuları derslerine dahil etmediklerini (ev, yuva, savaş gibi), mülteci öğrencileri için ekstra destek sağladıklarını ve fırsatını buldukça kültürler arası konuları derslerine entegre ettikleri bulgularına varılmıştır.

Mülteci öğrencilerin benlik kavramsallaştırmalarına bakıldığında, kendilerini genel olarak hayatta kalmayı başarmış bireyler olarak, yanlış anlaşılmuş bireyler olarak ve geçmişin yükünü taşıyan bireyler olarak kavramsallaştırdıkları bulunmuştur. Diğer bir yandan, EFL öğretmenlerini baskıcı olmayan bireyler olarak, eşitlik sağlayıcıları olarak ve sadece İngilizce öğretmeni olarak kavramsallaştırdıkları bilgisine ulaşılmıştır. Bu kavramsallaştırmaların mülteci öğrenciler için yarattığı zorluklara gelecek olursak yerel dili bilmemelerinden kaynaklı olarak kendini savunmada zorluk yaşadıklarını, buldukları “mülteci” konumundan ötürü geleceklerinin belirsiz olmasından, ve buldukları ortamda istenmeme psikolojisinden bahsetmişlerdir. Bu zorluklarla baş edilmek adına Türkçe dilini iyi öğrenmeyi hedef almışlardır; hayatta kalma stratejisi, istenmeme duygusuyla baş etme stratejisi, hayatlarındaki belirsizliği ortadan kaldırma stratejisi olarak çok çalışıp akademik hayatlarında başarılı olmayı hedeflemişlerdir; kendilerine yanlış ithamlarda bulunulan ortamlarda tartışmamayı ve Suriyeli olma kimliğinden kaçınma yollarına başvurmuşlardır. Mülteci öğrencilerinin Covid-19 pandemi sürecindeki çevrimiçi eğitim dönemine ilişkin sorunları ekonomik sorunlar, öğretmenlerine ulaşamamaya yönelik sorunlar ve dersleri anlamaya yönelik sorunlardan bahsetmişlerdir. Bu problemlerle baş etme yöntemi olarak çalışmadaki bütün mülteci öğrenciler bireysel çalışma yöntemlerine başvurduklarını ve bu anlamda farklı çevrimiçi siteleri kullandıklarını ve bol bol tekrar yaptıklarından bahsetmişlerdir.

Dünyadaki kaotik durumları ve artan mülteci popülasyonunu göz önünde bulundurduğumuzda, bu durumu daha spesifikçe indirgeyerek mülteci popülasyonlarının sosyal, akademik, ve kişisel yatırım amaçları doğrultusunda İngiliz

dilini öğrenme ihtiyaçları açısından bu çalışma Covid-19 pandemi süresinde yükseköğretimde İngiliz Dili eğitimi sınıflarında yer alan EFL öğretmenleri ve mülteci öğrencilerinin benlik ve öteki kavramsallaştırmalarına bakarak ve bu bağlamda EFL öğretmenlerinin bu kavramsallaştırmalarını öğretimlerine nasıl yansıdığına odaklanmakla beraber bu kavramsallaştırmaların mülteci öğrenciler açısından yarattığı zorluklara da değinerek ve bütün bu süreci post-yapılandırıcılık teorik süzgeciyle inceleyerek ilgili literatüre katkı sağlamayı amaçlamaktadır. EFL öğretmenleri mülteci eğitimi konusunda herhangi bir eğitim almamalarına rağmen, çalışmanın bulguları EFL öğretmenlerinin kavramsallaştırmalarının öğretimleri üzerine etkisinin olduğunu göstermektedir. Diğer bir yandan, mevcut çalışma mülteci öğrencilerinin kavramsallaştırmalarının literatürle bağdaştığını bulmuştur. Dil sınıflarındaki artan multikültürlülüğü ve çeşitliliği ve bilhassa mülteci öğrencilerinin ihtiyaçlarını göz önünde bulundurduğumuzda, mevcut çalışmanın bulguları politika belirleyicilerine, EFL öğretmen yetiştirme programlarına ve EFL öğretmenlerine bu alanda implikasyonlar sunmaktadır.

Politika belirleyicileri ve yöneticiler için sunulan bazı implikasyonlar mülteci öğrenciler için kurumsal destek merkezlerinin oluşturulması, içeriği etkili ve bilgilendirici olan oryantasyon programlarının oluşturulması, tepeden inme yöntemiyle oluşturulan politik kararların zararlarını en aza indirmeye açısından altyapı, ekipman ve personel yetersizliği gibi konularda hükümetler arası birliklerden destek sağlama, TÖMER merkezlerindeki sertifikasyonların etkinliğini arttırabilmek adına standardizasyonu sağlama ve böylece yerel dili öğretimde daha başarılı olabilme, Suriye asıllı öğretmenlerin danışman olarak görevlendirilip mülteci öğrencilerin eğitim öğretim ortamlarındaki kültürel ve akademik algılarını daha iyi anlayabilme, Geçici Eğitim Merkezlerinde Türk Eğitim Sistemi müfredatına uyum sağlama böylece öğrencilerin adaptasyon sürecini kolaylaştırma gibi öneriler belirtilmiştir.

EFL öğretmen yetiştirme programları için sunulan bazı implikasyonlar bu programda yer alan öğrencilerin öğrenci çeşitliliğine ve global eşitlik zihin yapısına sahip olabilmeleri açısından ders içerikleri hazırlama, multikültürel öğrencilerin öğrenim

süreci ve EFL öğretmenlerinin bu anlamdaki öğretimlerini güçlendirebilme adına deneyimsel öğrenme metodları sağlama, mülteci kavramı ve mültecilere İngilizce öğretimi üzerine ders içeriği hazırlama, travmaya duyarlı pedagoji üzerine ders içeriği hazırlama, travma sonrası stres bozukluğu üzerine psiko-dillbilimsel açıdan bu rahatsızlığın mülteci öğrencilerin dil öğrenim sürecine oluşturabileceği durumları içeren ders içeriği hazırlama ve bunun sonucunda öğretmenlere bu zorluklar karşısında kullanabilecekleri öğretim teknikleri sağlama, ders içerisinde mülteci öğrenciler için kullanılacak olan materyallerin lokalizasyonunu sağlayabilmek adına materyal oluşturma ve adaptasyonu dersine yönelik ders içeriği hazırlama gibi öneriler belirlenmiştir.

Son olarak, mevcut çalışmada EFL öğretmenleri için sunulan bazı implikasyonlar mülteci öğrencilere İngilizce öğretimi EFL öğretmenleri için zorlayıcı olabileceğinden dolayı öğretmenlerin tecrübelerini paylaşarak birlikte çalışabileceği çevrimiçi ve yüz yüze platformlar kurması, öğrencilerin kişisel hayatlarında yaşayabilecekleri problemleri ön görüp bu öğrencilerle sınıf dışı gerekli görüldüğünde konuşmalar yapıp güven ilişkisini kuvvetlendirmesi, ayrımcılık ve marjinalleşmeyi önleyebilmek adına EFL öğretmenlerinin mülteci kavramı ve deneyimlerini içeren okuma, konuşma, yazma metinlerini derse entegre etmesi, mülteci öğrencilerine kendilerini anlatabilmeleri adına konuşma çemberleri oluşturma, İngilizce yazma dersleri açısından Arapça dilinin bu sürece etkisi üzerinde bilgilenip bu anlamda destek sağlama gibi öneriler belirlenmiştir.

Mevcut çalışma her bir aşamada büyük bir titizlikle yürütülmesine rağmen yine de belirli sınırlamalar mevcuttur. Vakalara yönelik derinlemesine bir anlayış kazanabilmek adına önceden hazırlanmış kriterler doğrultusunda amaçlı örnekleme yöntemi kullanılmıştır. Bu sebepten dolayı ver iki vaka için küçük sayıda katılımcıyla çalışılmıştır. Bu sebepten dolayı mevcut çalışmanın sonuçları bağlamsal sınırlar çerçevesindedir. Buna ek olarak, her bir EFL öğretmeni için sınıf içi gözlemler 45 dakika ile sınırlı olmuştur. Sınıf içi öğretimlerine yönelik daha derinlemesine bilgi edinimi sağlayabilmek adına bu süreç çok yeterli olmamış olabilmektedir. Bunun dışında ikinci vakadaki mülteci öğrencilerden ikisi İngiliz Dili

Eđitimi blm đrencisiyken, kalan diđer đrenci Makine Mhendisliđi blm đrencisidir. Her ne kadar alıř niversite ortamında bulunan yabancı diller yksekokulunda İngilizce đrenen mlteci đrencilerle yrtlmeyi ama edinse de, bu farklılıđın i grlerde farklılık yaratabileceđi de belirtilmelidir. Son kısıtlama olarak mlteci đrencilerden bir tanesinin ie dnřl glklerde ver sađlamayıřı olmuřtur. Bunun sebebi ise đrencinin o dnemde yođun sınav stresi ierisinde olmasından dolayı buna vakit ayıramayıřıdır.

Mevcut alıřmayı temel alarak, ileriki alıřmalara sunulacak neriler de belirtilmiřtir. Bu nerilerin bařında benzer alıřmaların farklı bađlamalarda yrtlerek kavramsallařtırmalar ve bunları farklı alanlardaki etkilerine bakılarak deđiřkenleri ve benzerlikleri belirlenebilir. Bunun dıřında, bu kavramsallařtırmaları incelerken ynetim gibi daha makro boyuttaki algılara da yer verilebilir. Ayrıca, mevcut alıřma tecrbeli EFL đretmenleriyle yrtlmřtr. Mesleđe yeni bařlayan EFL đretmenleriyle yine benzer bir alıřma yrtlp deđiřkelere bakılabilir veya aynı řekilde alıřmaya yerel đrenci kavramsallařtırmaları da eklenerek kavramsallařtırmalar daha ekolojik boyutta incelenebilir. Son olarak travma sonrası stres bozukluđunun mlteci đrencilerinin dil đrenim srelerini inceleyen psiko-dilbilimi alıřmaları da yine alana katkı sađlayabileceđi dřnlmektedir

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