THE EDUCATIONAL WELL-BEING OF SYRIAN REFUGEE CHILDREN IN

PUBLIC SCHOOLS:

A QUALITATIVE STUDY IN ISTANBUL

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A Qualitative Study in Istanbul

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DECLARATION OF ORIGINALITY

I, Simla Serim, certify that

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ABSTRACT

Educational Well-Being of Syrian Refugee Children in Public Schools:

A Qualitative Study in Istanbul

Starting from 2011, Turkey has been putting forth crucial efforts towards the
education of Syrian refugee children. With the 2014 regulations, the Turkish
government has made the decision to include Syrian students in public schools and
phase out temporary education centers (TEC). This thesis explores the Syrian refugee
children's perspectives and interpretations on their education in the light of child
well-being perspective. Konu and Rimpela's (2002) "School Well-being Model" is
used as an analytical framework in this study. In-depth semi-structured interviews
were carried out with 12 Turkish-speaking Syrian children strongly supported by
humanitarian organizations and recruited through a refugee community center
located in Sultanbeyli, Istanbul. The findings of the research reveal that children are
highly motivated to get an education and very eager to learning. Despite the
children's high motivation to be successful in education, they are placed in a highly-
supported environment and their intense psychological investments towards
education, the thesis demonstrates that they still face serious difficulties in the
Turkish education system that negatively affect their school adjustments and well-
being in education. Disadvantaged position in the education to due language barrier,
perceived unfair measurement, and evaluation systems, fear of losing their fluency in
their mother tongue, discrimination and exclusion occurred in their vertical and
horizontal relationships in school are the recurrent themes in children's subjective

experiences. Thus, this thesis concludes that comprehensive and inclusionary social and education policies have to be developed by taking into account Syrian children's capabilities, actual needs and their sense of fairness in education.

ÖZET

Devlet Okulunda Okuyan Suriyeli Mülteci Çocukların Eğitimde İyi olma Hali:

İstanbul'da Nitel Bir Araştırma

Türkiye, 2011 yılından beri Suriyeli mülteci çocukların eğitimine yönelik önemli çabalar sarf etmiştir. 2014 yılında yapılan düzenlemeler ile Suriyeli öğrencilerin devlet okullarına entegre olması ve geçici eğitim merkezlerinin aşamalı olarak kapatılması amaçlanmıştır. Bu tezin amacı Suriyeli çocukların eğitimdeki deneyimlerini ve perspektiflerini çocuğun iyi olma hali yaklaşımından ele almaktır. Çalışmada Konu ve Rimpela'nın (2002) oluşturduğu "Okulda iyi olma hali" modeli, Suriyeli çocukların eğitimdeki iyi olma hallerini araştırmada analitik çerçeve olarak kullanılmıştır. Saha çalışmasında insani yardım kuruluşlarından destek alan ve Türkçe konuşan 12 Suriyeli çocukla çocukla yarı yapılandırılmış derinlemesine görüşmeler yapılmıştır. Söz konusu çocuklar bir mülteci eğitim merkezinden destek alan çocuklardır. İstanbul'un Sultanbeyli ilçesinde bulunan bir mülteci toplum merkezi yoluyla ulaşılmıştır. Çalışmanın sonunda edinilen bulgulara göre çocukların eğitim almaya ve öğrenmeye yönelik motivasyonları çok yüksektir. Çocuklar okulda başarılı olmak için gösterdikleri yoğun çabalara, eğitime karşı yaptıkları derin duygusal yatırımlara ve oldukça destek verilen bir ortamda bulunmalarına rağmen, okullarda Türk eğitim sistemine uyumlarını zorlaştıran ve eğitimde iyi olma hallerini olumsuz yönden etkileyen ciddi engellerle karşılaşmaktadır. Dildeki yetersizlikler yüzünden eğitimde dezavantajlı olarak bulunulan konum, çocuklara göre adil olmayan ölçme ve değerlendirme sistemleri, kendi dillerindeki yeterliliği kaybetme

korkusu, yatay ve dikey ilişkilerinde karşılaştıkları ayrımcılık ve dışlanma öğrencilerin eğitime ilişkin öznel deneyimlerinde ön plana çıkardıkları temalardır. Bu nedenle, bu tez sonuç olarak Suriyeli mülteci çocukların eğitiminde çocukların asıl eğitim ihtiyaçlarını, yapabilirliklerini ve adalet duygusunu göz önüne alan daha kapsayıcı sosyal ve eğitim içerme ve uyum politikaları geliştirilmesi önerisini getirir.

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ABBREVIATIONS

AFAD   Disaster and Emergency Management Presidency of Turkey

ÇOÇA   Istanbul Bilgi Universitesi Çocuk Çalışmaları Birimi

DGMM   Directorate General of Migration Management

EC   European Commission

ERI   Education Reform Initative

ESSN   Emergency Social Safety Network

EU   European Union

GCSR   Geneva Convention relating to the Status of Refugees

HRW   Human Rights Watch

ILFL   International Labour Force Law

ILO   International Labour Organization

ISFS   Information System for Foreign Students

LFIP   Law on Foreigners and International Protection

MoNE   Ministry of National Education

NGO   Non-Govenmental Organization

SNCHEC   Syrian National Coalition Higher Education Commission

TEC   Temporary Education Center

TPR   Temporary Protection Regulation

UN   United Nations

UNCRC   UN Convention on the Rights of the Child

UNESCO   United Nations Educational, Scientific and Cultural Organization

UNHCR   United Nations High Commissary for Refugees

UNICEF   United Nations Children's Fund

CHAPTER 1

INTRODUCTION

When the protests entitled "Arab Spring" expanded to Syria in 2011, conflicts

brought about a civil war in the country. Syrians who were exposed to violence and

persecution in their country could no longer ascertain their safety and vital life

necessities. Thus, they had to flee to neighboring countries. Through the adoption of

open door policy towards Syria, Turkey became one of the largest host countries for

refugees from Syria (Erdoğan, 2014).

As of date, April 2019, according to the figures of the Ministry of Interior

Directorate General of Migration Management (DGMM), there are 3,634,378

Syrians in Turkey (DGMM, 2019, July 18). Children aged 0-18 years constitute

almost half of the total population as the most vulnerable group affected by the

conflict in Syria. They struggle to deal with the impacts of war and forced

displacement as well as surviving in the resettled country. In the context of

resettlement, education becomes more of an issue for children's mental health,

psychosocial adjustment and cultural adaptation (McBrien, 2005; Pastoor, 2017). As

a crucial need, education should be met urgently and be well organized in the

emergency situation (Pigozzi, 1999; Sinclair, 2001).

Starting from 2012, Turkey has been putting forth crucial efforts towards the

education of Syrian refugee children.[1] According to the Circular 2014/21 entitled as

"Educational Services for Foreigners" of Ministry of National Education (MoNE)

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[1] In this study, "Syrian refugee children" is used to refer Syrian children under Temporary Protection
in Turkey.

published for foreign national students, foreign national students were offered the opportunity to enroll in public schools and receive an education with other students in mixed classrooms (MoNE, 2014, September 23). Thus, Syrian children were to have education with their Turkish peers at public schools according to Turkish curriculum. Besides, the Turkish government has made the decision to include Syrian students in public schools and phase out TECs by the beginning of 2019-2020 academic year; thus the children are no longer accepted in the first, fifth and ninth grades as a rule of transition (MoNE, 2016, September 2). These regulations indicate that the educational situation of Syrian refugee children marks itself with a transition process. Inequalities, bullying, and discrimination, limited access the school services and inadequacy of school facilities appear as main barriers in the Turkish education system and they may also affect Syrian refugee children's well-being in education.

1.1 The aim of the study

The increase in the number of Syrian refugee children at public schools along with a limited number of studies concerning children's experiences creates the need to explore the experiences of the Syrian children in more detail. Accordingly, the focus of this research is to better understand the dynamics involved in this transition process. A number of studies have attempted to address the situation of Syrian refugee children in public schools and they offer a useful background to comprehend the educational experience of Syrian refugee children in Turkish public schools. Most of the studies focused on the policy analysis (e.g. Akgül, Kaptı & Demir, 2015; Alkurt, 2016; Alpaydın, 2017; Yavuz & Mızrak, 2016) and the descriptive demonstration of the current problems (e.g. Döner, Özkara, & Kahveci, 2013; Gencer, 2017) while others included teachers and school managers' perspectives

(e.g. Aydın & Kaya, 2017; Aykırı, 2017; Bulut, Soysal, & Gülçiçek, 2018; Er & Bayındır, 2015; Eren, 2019; Kardeş & Akman, 2018; Şahin & Doğan, 2018; Şensin, 2016) or parents' perspectives (e.g. Beyazova-Seçer, 2017; Ayak, 2018).

Up to now, far too little attention has been paid to refugee children's own perspectives. There is very little published research on the educational process of Syrian refugee children including how refugee children make sense of their educational experiences, how they define their needs in the school environment, and what emerges as a result of the transition to Turkish public schools. [2] In other words, the missing in available studies is the lack of qualitative research enabling child refugees to speak for their education which is crucial for acquiring the well-designed refugee-focused educational policies. United Nations Children's Fund (UNICEF) and United Nations Educational, Scientific and Cultural Organization (UNESCO) (2007) remark that children "should be recognized as key actors in their own education rather than passive beneficiaries" of service (p.13). This thesis study, hence, explores the educational well-being of Syrian refugee children in Turkish public schools in accordance with the children's own perceptions and experiences. Syrian refugee children's narratives were examined in a structure which was derived from the key themes emerging from the literature on the presence of the refugees in educational settings around the world and educational well-being perspective. Accordingly, following the existing literature on educational well-being, the School

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[2] Some studies included children's views on their education; nevertheless, rather than addressing solely children's perspectives, these studies also seek teachers' or school managers' interpretations in the case of education of Syrian refugee children. (e.g. Dorman, 2014; Gözübüyük-Tamer, 2017; Kolukırık, 2017).

Well-Being model offered by Konu and Rimpela (2002) was chosen as an analytical framework for this study. In this model, indicators of well-being are divided into four categories: school conditions, social relationships, means for self-fulfillment and health status. Each well-being category comprises particular features of children's life in school and seeks children's perspectives. The sample group was recruited from the Refugees Assistance and Solidarity Association located in the province of Sultanbeyli, Istanbul. Children in the sample group are the regular participants for activities and courses taken place in this organization. Besides, they also join the after school support courses provided by their school and their families psychological investment towards education is also very high according to the the findings of this study. Thus, the sampling group of this research represents children who are in a highly supportive environment. This is a relatively special condition and it may not be generalized to all Syrian children living in Turkey. Eight of the participants were enrolled in public schools, whereas 4 of them were studying in the TEC that was located in a public school. The data was collected through semi-structured in-depth interviews. The thematic analysis was employed as a data analysis strategy.

1.2 Significance of the study

This thesis contributes to the literature by providing a discussion on the Syrian children refugees' perspectives concerning their educational experiences in Turkish public schools. It also offers a conceptual contribution to refugee education literature from the well-being perspective. Most importantly, by providing insights about the actual needs and experiences of the Syrian refugee children's education in Turkey, it might provide support to policymakers and educators in the provision of much

needed and culturally sensitive educational services to approximately one and a half million Syrian refugee children in Turkey.

1.3 Outline of the chapters

The overall structure of the study takes the form of four chapters. The aim of the first chapter is to introduce the literature review of the research. This chapter is subdivided into four sections. The first section attempts to present a summary of the international literature on the main directions that occur in refugee children education around the world. The second section continues with a summary of the general picture of the Syrian flow in Turkey by providing background information about Syrians in terms of their living conditions, existing legal arrangements, and perceptions of Turkish people. The following section presents Turkey's responses to meet Syrian child refugees' educational needs and the main problems confronted in the education system trying to respond to the educational needs of the Syrian children. The last section lays out the theoretical dimensions of child well-being and educational well-being. Chapter 2 is concerned with the specific methods by which the research and analyses were conducted. Chapter 3 analyses the results of interviews and summarizes the main findings according to well-being framework offered by Konu and Rimpela (2002). Finally, Chapter 4 offers the implications, limitations as well as policy recommendations in the area of Syrian refugee children's education.

CHAPTER 2

LITERATURE REVIEW

This chapter provides a general overview of refugee children and educational well-being literature. The chapter is divided into four subsections. The first section presents the general picture of refugee children education around the world. The second section offers an overview of Syrian refugee crisis in Turkey. The third section focuses on the education of Syrian refugee children living in Turkey. Finally, the fourth section provides the educational well-being literature and analytical framework of this study.

2.1 The refugee children education around the world

Education is a fundamental right to be provided to all refugees, regardless of where they live (United Nations High Commissary for Refugees [UNHCR], 2009). The United Nation (UN) Convention against Discrimination in Education (1962) assures non-nationals' same access to education as nationals. Despite the transnational legal regulations, refugee education around the world is still unsuccessful because of limited access and poor quality (Bircan & Sunata, 2015). Poor living conditions, poverty, working needs, inadequate care, and feeling of uncertainty about the future create a challenge for refugee children's access to education (Komşuoğlu, Özer, & Ateşok, 2016). Unrecognition of children's previous education, certification and equivalency related problems in the host country also appear as structural barriers in front of refugee children's access to education (UNHCR, 2016). Similarly, shortage of educational resources along with inadequate and unqualified educational personnel and the inconsistency in countries' education systems make refugee

education be neither of high quality nor protective on a global scale (Bircan & Sunata, 2015).

Refugee children's educational experience has important implications for their overall well-being (Keating & Ellis, 2007). Education is a key factor in facilitating refugee children's sense of belonging and adaptation to the new country (Boyden, 2009; Matthews, 2008; Söhn & Özcan, 2006; Taylor & Sidhu, 2012; UNHCR, 2009). It also mitigates the effects of traumatic events, contribute their psychosocial well-being and provides the sense of normalcy to refugee children (Bacakova, 2011; Hope, 2008; Keating & Ellis, 2007; Rousseau & Guzder, 2008; Sinclair, 2001). However, economic difficulties, language differences, the exclusionary school climate, discrimination, insufficiency of education materials, unqualified teachers and school personnel and lack of parental involvement arise as main problems that refugee children face in education (Baker, Varma, & Tanaka, 2001; Doyuran, 2016; Gitlin, Buendia, Crosland, & Doumbia, 2003; Keating Ellis, 2007; Kirova, 2001; Oikonomidoy, 2010). These barriers impair refugee children's ties with education and enhance the possibility of their drop out of school (French & Conrad, 2001). Apart from these, other issues such as psycho-social problems of children stemming from displacement, forceful migration process and adaptation to new country and culture and both emotionally and physically unsafe school conditions are also the factors affecting children's adjustment into school in negatively (Keating & Ellis, 2007; O'shea, Hodes, Down & Bramley, 2000; Portes & Rumbaut, 2001). Psycho-social problems create difficulties in children's concentration and learning process related anxiety, hyperactivity or uneasiness for children (Hart, 2009; O'shea et al.,2000; Yıldırım & Tosun, 2012).

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Adapting to the school environment and gaining a sense of belonging in the school community strongly depends on children's experiences at school. When the school environment of the refugee students has positive characteristics, the students' satisfaction with school, their sense of belonging toward school as well as their academic performance increases (Matthews, 2008; Pittman & Richmond, 2007); in contrast, the exclusionary characteristics of the school environment creates negative experiences for refugee children and may remove children from the education by revealing a sense of alienation (Hoot, 2011; Oikonomidoy, 2010; Phan, 2003). In the literature on refugee children's education, not having a command of the host country's language lie at the bottom of the problems (Marriott, 2001; Oh & Van der Stouwe, 2008; Stanley, 2001). In his extensive review, McBrien (2005) suggested that refugee students with good proficiency in the host country's language were better adapted to school environments. However, children face considerable difficulties in learning the host language. Pryor (2001)'s study on the refugee children living in America demonstrated that majority of refugee children have difficulty in learning the language of the host society and it makes the school adjustment of refugee students even more difficult. In this case, allowing children to use and learn their mother tongue in the first years of education is often proposed as a method to prevent alienation of refugee children from the school environment (Pryor, 2001). It is argued that mother tongue-supported education makes these children proud of their own language, feel safe about their cultural identity and facilitate the learning of the host country's language (Bush & Saltarelli, 2000; First, 1988). In this respect, the bilingual education system is often discussed around the world in the case of refugee children education (Cornfield & Arzubiaga, 2004; Szente, Hoot, & Taylor 2006). Research showed that children enrolled in bilingual

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schools are academically more successful than others, and they feel safer and more comfortable in a school environment since they could protect their mother tongue and feeling of belonging related to their own identity and origin country (Portes & Rumbaut, 2001). They have high grades, lowest levels of psychological problems, higher self-esteem, and passionate education and career goals (Portes & Rumbaut, 2001). Similarly, in his study on Southeast Asian refugee children, Ascher (1989) offered that bilingual education is the most beneficial system for adjustment of refugee students into school environments. In contrast, McBrien (2005) criticized the bilingual education by departing from the idea that this system handled the student's mother tongue as an instrumental until that students have gained sufficient proficiency in the host country's language to place them in mainstream monolingual classrooms. Hence, he argued that this system indeed does not provide being fully fluent in two languages (McBrien, 2005).

Even though the language barrier is quite critical for refugee children's education, considerations cannot be limited to language proficiency provision. The choice of curriculum determining what children will learn, for what purpose and in which ways is also an important and challenging issue in the education of refugee children. Indeed, a search of the literature revealed two main models that are used in refugee education in terms of the curriculum and language of instruction. The first model occurs an alternative to the national education system and adopted in refugee camps and refugee community schools. In this model, children follow their own countries' curriculum in their own language. It offers opportunities to provide familiar education environment for children in which they are able to protect their mother tongue and cultural identities (Entzinger & Biezeveld, 2003). It also paves the way to adaptation into education system when refugees return their country. To

illustrate, refugee children migrating from Mozambique to Malawi and Zimbabwe in the 1980s enrolled in the education system in which they were able to follow the Mozambique curriculum in their mother tongue. When these children returned to their country through repatriation, they adjusted in the education quickly and they did not face adaptation problems (Sinclair, 2007). Recently, the country-of-origin curriculum is used for refugee education in other countries such as Pakistan and Liberia (UNHCR, 2015).

On the other hand, the second model focuses on the inclusion of refugees in the national education system by providing language and academic support. In this system, refugee students follow the host country's curriculum and language. Commonly, two separate applications were observed in terms of this system. For example, in Lebanon, Iran, Uganda, and Yemen, refugee children are admitted to national schools and follow national curricula with local students (UNHCR, 2015). In contrast, in Malaysia, Kenya, Ethiopia, and Rwanda, refugee students follow the host country's curriculum with their peers in different schools separately from local children (UNHCR, 2015).

For over ten years, Sudanese refugee children in Chad followed their own curriculum in schools located at refugee community areas separately from local children. As time goes on, when it was realized that refugees were not likely to return back their country because of the ongoing conflict in Sudan, the disadvantages of systems exemplifying the first model discussed above started to be questioned. In the schools that Sudanese refugee children enrolled, refugee teachers were unqualified, educational materials were expensive and difficult to be procured. This brought about leading to poor quality education, which implied a change in the education system. Accordingly, bilingual curriculum which enabled students to continue their

education in Arabic, as well as the French context, was provided to refugee children. It was revealed that this application facilitated the adaptation of the refugee children into the national education system and contributed their educational attainment (UNHCR, 2015).

By considering the average residence time in resettled country, efforts on refugee children's inclusion to mainstream education where the national curriculum and host country's language is followed are supported by international actors and scholars working in the field of refugee education (e.g., UNHCR, 2015; UNICEF, 2015; Komşuoğlu et al., 2016). It was stated that inclusion of refugee children into national education systems provide children to facilities to get quality teaching and learning process, access free education materials and continue education at higher levels through their accreditation they obtained in the national education system (UNHCR, 2015).

On the other hand, the inclusion of refugee children in the national education system requires much time and efforts since it brings along many obstacles for both host country and refugee children. The language of the curriculum has an exclusionary effect on children whose mother tongue is different. The content of the curriculum is also challengeable since the curriculum may include the politicized and sensitive context related to certain country or culture which may have exclusionary consequences on certain communities (Bush & Saltarelli, 2000).

Refugee children education is an area in which governments or different actors such as the civil society organizations and transnational institutions intervene directly. Considering the power and the impact of these actors on refugee education particularly in terms of curriculum, there is a danger that education may be used as a tool for exploitation as well as the curriculum can be constructed as exclusionary for

refugee children (Water & LeBlanc, 2005). Relating this concern, scholars suggested that the curriculum should be liable to cultural sensitiveness in terms of managing the diversity in the classroom (Haan & Elbers, 2005; Pugh, Every & Hattam, 2012). If the language barrier continues to exist, and the curriculum does not include the sensitivities towards the different cultural backgrounds and human rights, efforts to integrate refugee students to national education system brings along exacerbating conflicts causing to the alienation of refugee children in the national education system (Dreyden-Peterson, 2011).

On the other, in the case of inclusive education, refugee children giving efforts to get used to a new education system, unfamiliar language, and different curriculum also likely to encounter with negative attitudes of teachers, peers, and school personnel. Refugee children are quite vulnerable to face discriminatory practices and bullying in the school environment (Matthews, 2008; Portes & Rumbaut, 2001). Children who feel excluded and discriminated in the school environment cannot develop a sense of belonging to school (McBrien, 2005). Frazee (2003) who conducted research with refugee children in Canada suggested that the sense of belonging in school was defined by the refugee children through participating the positive peer relationships and being accepted by peer groups. In this study, children described the concept of social inclusion in school in terms of having an intimate attachment to peer groups. Similarly, Hirayama (1985) who explores the Asian children's adaptation to schools in America revealed that students' adaptation into school is getting worse by students' expressions that they were being mocked or insulted by their American classmates (Hirayama, 1985). Exclusion and bullying experiences of refugee children weaken their ties with the school by revealing a sense of alienation for children (Pryor, 2001; Kirmayer et al., 2011).

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Thus, social interactions and social relationships refugee children experience in the new school environment highly determines their school adjustment.

Refugee children's relationships with teachers, principals, and other school personnel are also critical for their school adjustment in terms of utilization of educational opportunities, development of social and academic achievements, overcoming the problems children face due to migration (Bhavnagri, 2001; Taylor and Sidhu, 2012). In the study of Brown and Chu (2012), Mexican refugee children showed that they are happy in school when the teachers and school managers valuing their ethnic identities and diversity in the school. On the contrary, studies focusing on the education of Turkish immigrant children in Europe showed the discriminatory attitudes of teachers and school managers occurred as an impediment on Turkish students' school adaptation which also affected students' academic success negatively (Doyuran, 2016; Gelekçi, 2010; Ural, 2012). Similarly, research conducted with Latino, Bosnian, Somali, and Sudanese refugee students enrolled in an American school in which refugee students were placed at the distant wing of the school separately from local students also showed the exclusionary practices that refugee children were exposed to (Gitlin, Buendia, Crosland, & Doumbia, 2003). In this research, refugee children's inability to access transportation facilities that enable them to join after-school activities, the existence of school assemblies which were fully dominated by local children, segregated lunchroom practices, and arbitrary disciplinary rules performed based on the school managers' cultural stereotypes are the explicit examples of exclusionary practices of school personnel (Gitlin et al., 2003).

Other research also carried out with refugee children studying in American schools showed that the prejudiced attitudes of teachers and local children implying

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refugee children's low intelligence and learning difficulties, even though the psychological counselors did not report such a diagnosis based on the results of standardized tests they performed. However, when the academic performance of the students was analyzed, it was revealed that the teachers, on the whole, could not recognize the learning needs of the refugee children. In other words, rather than showing efforts to understand refugee children's actual educational needs, teachers preferred to stigmatize those children as if they have insufficient capacity for learning the lessons (Trueba, Garza, & Reyes, 2004).

In fact, teachers are of great importance in reducing the impact of structural barriers in education and meeting the educational needs of refugee children (Exposito & Favela, 2003; Hek, 2005; Roessingh, 2006). School may represent a major source of a safe environment for refugee students when teachers are willing and well-trained to detect and meet refugee students' educational needs (Ascher, 1989; Kirk & Winthrop, 2007). Teachers can create school environments that are multicultural and transnational in which prejudiced attitudes and discriminatory practices do not exist (Bondy, Ross, Gallingane, & Hambacher, 2007; Curran, 2003; Siwatu, Putman, Starker-Glass, & Lewis, 2017). This may enhance the positive well-being of refugee children in education. On the contrary, teachers who were not sufficiently qualified to understand the experiences of refugee children and difficulties they face may have a considerable negative impact upon refugee children's school adaptation (Davison, Guerrero, Barajas, & Thomas, 1999; Roxas, 2010). In a study conducted in the United Kingdom, refugee children expressed that they feel more desperate and unhappy when they think that their teachers show indifference attitudes towards them and mishandling them (Hek, 2005). In contrast, it was clearly stated that refugee children feel more comfortable and safe at school with the presence of supportive

teachers who have knowledge and sensitivity about their experiences and problems (Rutter, 2006). Children reported that the positive and interested behaviors of teachers positively contribute their happiness in school, hope for future, and increase their motivation towards lessons (Bartlett, Mendenhall, & Ghaffar-Kucher, 2017). Conducted studies showed that teachers need more information and qualification to meet and understand the needs of refugee students (Börü & Boyacı, 2016; Miller, Windle, & Yazdanpanah, 2014; Roxas, 2011; Szente, Hoot, & Taylor, 2006). In this respect, it is very important to support teachers and school administrators with professional training especially those engaging in refugee children education (Bhavnagri, 2001; Dreyden-Peterson, 2011; Theilheimer's, 2001).

According to the existing literature on refugee education, refugee parents may be crucial links between schools and refugee children (Block, Cross, Riggs, & Gibbs, 2014; Prior & Niesz, 2013; Rah, Choi, & Nguyen, 2009). Refugee children's education is closely and positively affected by parental support which appears through parental involvement in schools or representation of positive aspirations about children's future which motivate children towards education (Carreon, Drake, & Barton 2005; Fan & Willams, 2010; Portes & Rumbaut, 2001). Hamilton (2013) indicated that strong cooperation between parents and teachers enhances the refugee children's adaptation into the school environment. Furthermore, Zhou and Bankston (2000) suggested that Asian refugee children who are being encouraged by their parents in case of studying hard and get highly skilled jobs showed positive adjustment into school and high academic success. However, in most cases, refugee parents cannot be involved children's education within school environment because of the language barrier (Perşembe, 2010; Rah et al., 2009; Weinstein, Tomlinson-Clarke, & Curran, 2004). To illustrate, although a majority of Muslim parents in

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America reported that they wanted to be involved in their children's education through participating school activities, they were hesitant since they have a fear of being misunderstood due to their insufficiency in English language (Blakely, 1983). In contrast, through the interpretation services and bilingual teachers which are available in certain schools in the United Kingdom, parents feel welcome at school, they are able to participate in parent-school meetings which gives rise to the refugee students feel more part of their school (Hek, 2005).

Given the impact of the above issues on refugee children education around the world, some scholars proposed certain models for better involvement of refugee children into the national education system. For instance, Arnot and Pinson (2010) offered a holistic model of refugee children education involving language support, meeting special education needs, multiculturalist and rights-based education perspective by reviewing the various models that are used in the United Kingdom for refugee education.[3] The main intention of this multidimensional model is meeting all needs of refugee children including emotional, psychological, social, and medical. It does not address the existence of refugees in the school as a problem that should be solved, rather it handles them as enriching the cultural diversity and pluralism in the school. It is indeed a rather remarkable argument which has the potential to overcome the aforementioned problems in refugee children's education. The model mainly focuses on creating a positive educational environment for refugee children despite the hostile perspective of the public and the media (Arnot & Pinson, 2010). Rather than addressing refugee students with their academic success or their

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[3] The model developed by Arnot and Pinson (2010) was also used by other studies in the discussions around refugee children education (e.g. Hek, 2005; Matthews, 2008; Taylor & Sidhu, 2012).

probability of returning to their country, this approach focuses on the social harmony and well-being of these children in education. As a result, children's participation in extra-curricular activities, feeling comfortable and safe at school, and their parents' relations with the school and caring school environment come to the fore in their model (Arnot & Pinson, 2010).

Furthermore, Zhou and Bankston's (2000) model for Vietnamese refugee children emphasizes the importance of a welcoming school and classroom atmosphere for creating a better inclusive school environment for refugee students. In this respect, they underlined the importance of links between refugee parents, children, teachers as well as local parents. Their model is especially salient for alleviating the discriminative and exclusionary attitudes in the school environment. Since this kind of peer behaviors are often linked to local parents' attitudes towards refugees, local parents' involvement into refugee education and their connection with refugee parents and children are also very crucial for demolishing parents' prejudices towards refugees (Entzinger & Biezeveld, 2003; First, 1988).

Moreover, McBrien (2005) underlined the importance of well-trained teachers, parental support, peer support, and a welcoming refugee youth center as helping factors for refugee students to adapt in American schools in spite of unwelcoming situations occur from school personnel and local peers. Haan and Elbers (2005) used the theory of cultural discontinuity to explain the adaptation of refugee students into schools. According to this approach, if the socialization models of refugee children from different countries and different cultures are completely different from the whole school environment, it becomes more difficult for children to adapt and acquire high academic achievements in school. Therefore, they proposed the significance of multicultural education programs in refugee education. Accordingly,

it has been argued that there are good practices of this approach in some countries such as Germany (Kihtir, 2003).

School-based practices and attitudes, teachers, school managers, peers, parents, as well as practices of local and state governments, existing policies, the role of national and international organizations involve a large segment of the literature on refugee children's education. The issues discussed above suggest the common practices and challenges for refugee education on a global scale. Overcoming these difficulties and providing good quality inclusive education requires the development of collaborations between governments and related actors working in the area of refugee education. However, for sustainable educational inclusion, refugee children's own views are also of high importance. Up to now, far too little attention has been paid to refugee children's own views about their education though there are some exceptions (e.g. Bacakova, 2011; Bash & Zezlina-Phillips, 2006; Frazee, 2003; Hope, 2008; Mosselson, 2006; Prior & Niesz, 2013). Considerations and discussions around refugee children education are mostly based on how they adapt the school and the difficulties they encounter in the education system and conducted by adult perspectives. In other words, refugee children's own voices are seldom heard in this context. However, "the transition from the non-citizen child to the learner citizen is not complete unless safe visibility and voice are offered to such children" (Arnot & Pinson, 2010, p. 217). Thus, this thesis was designed to respond to this gap by focusing on the educational well-being of Syrian refugee children by taking their perspectives and interpretations into account. This kind of approach would be especially useful to understand the refugee children's own experiences; barriers they face in education or their preferences relating to two main educational models that

were suggested above. Accordingly, they offer to ground for setting social policy objectives which put children's well-being into the center.

2.2 The social and political context of Syrian refugee crisis in Turkey

The effects of the Arab Spring[4] were initially observed in Tunisia in 2010 and expanded immediately in the Arab world, specifically to Syria in 2011. The protests in Syria were destructively intervened by regime forces and brought about heavy slaughter. The increasing level of violence induced a huge influx of Syrians to the host countries. From the start of the civil war in 2011, hundreds of thousands of people have been killed and more than half of the Syrian population have been displaced from their homes. While over 6 million Syrians displaced internally, more than 5 million had to flee to other countries (UNHCR, 2018). Syria's neighboring countries including Turkey, Jordan, Iraq, Egypt, and Lebanon have accepted the vast majority of the refugees; some of whom were not registered as refugees. As of June 2019, There are 3,634,378 registered Syrians in Turkey, 929,624 in Lebanon, 662,010 in Jordan, 252,983 in Iraq, 131,433 in Egypt (UNHCR, 2019, July 4). Through the "open door" practice, Turkey accepted the Syrian citizens without discrimination based on language, religion, race or economic status. Turkey became a country which hosts more refugees than any other country by hosting 64% of the Syrian refugees forcibly displaced from their country (UNHCR, 2019, July 4). The Temporary Protection Status which is limited to situations where foreigners were

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[4] Arab Spring is the common name given to the popular movements as a consequence of civil war and reforms in the Arab World, which started in 2010 and continues today.

forced out of their country, could not return, and in need of emergency and temporary protection has been given to Syrian people who came across from Syrian border to Turkey (Özdemir, 2017). As of July 2019, 3,634,378 registered Syrians are living in Turkey under temporary protection among which 1,687,040 (%46.4) are made up of children (DGMM, 2019, July, 18). Among this population, 99,899 formally registered Syrians are settled in 11 shelter centers in 8 provinces and 3,534, 811 formally registered Syrians are living in urban and rural areas in Turkey (DGMM, 2019, July, 18).

İçduygu and Şimşek (2016) addressed the Syrian refugee flow in Turkey according to three different phases. The first period started with the flow of Syrians into Turkey in 2011 and continued until 2015. During this time, Turkey adopted the open-door policy and set up tents in the cities where the Syrian population was highly populated. In this period, Syrians were called "guest" and the temporariness of the situation was emphasized by the Turkish government; thus, they were not granted legal status. However, the conflicts in Syria as well as the number of refugees arriving in Turkey intensified. Accordingly, in the second phase, Turkey altered its open border policy and restricted to the refugee inflow. There was a heightened refugee flow towards Europe in the Mediterranean from Turkey especially in 2015. To control the refugee influx, Turkey made an agreement with the European Union (EU). On the other hand, in the last phase which marks itself by the beginning of 2016, Turkey steered its direction to integration policies (İçduygu & Şimşek, 2016). Following this, assurance of work permits, closure of TECs and efforts for the inclusion of Syrian children to public schools, acknowledgment of citizenship were observed in the policies and practices in Turkey.

On July 2016, Turkish president announced that Syrians who were willing to have it would be provided with the opportunity of citizenship (Citizenship acknowledgment, 2016, July 2). However, since educational skills, professional competence and duration of stay in Turkey employ as criteria for getting citizenship, the number of Syrians who were granted Turkish citizenship is considerably low. According to the Ministry of Interior, the number of Syrians granted Turkish citizenship was announced as 79, 894 people (Mülteciler Derneği, 2019, July 19).

2.2.1 Legal status of Syrian refugees

The legal status of Syrian refugees has continued to be problematic and uncertain. When the Syrian crisis first appeared, the immigration policy concerning all foreign people in Turkey was under transition process. However, as Turkey became a country of transition through the effect of increasing number of refugees and asylum seekers, especially from Syria, and with the effect of EU directives on asylum and migration since the early 2000s, Turkey began to focus on policies for foreigners, refugees and asylum seekers and people in need of international protection. As the first comprehensive legal measurement, Law No. 6458 on Foreigners and International Protection (LFIP) was passed on April 2013, whose drafting was initiated in 2005 and was started to be implemented by 2014. LFIP No. 6458 holds Turkey's geographical reservation to the 1951 Geneva Convention relating to the Status of Refugees (GCSR) and the 1967 Protocol which are the major documents concerning the international protection of refugees. Under Articles 61 to 95 of the LFIP, Syrians in Turkey receive a "temporary protection" status according to the Temporary Protection Regulation (TPR) which was issued on 22 October 2014. In

this regulation, there is no clear statement about the acknowledgment of permanent legal status and time limit for temporary protection is not specified. Through TPR, Syrian people have gained access to the labor market and healthcare, education, social assistance, psycho-social support, translation assistance, and, advocacy services. [5]

However, all these services and rights under the temporary protection regime are only partly implemented due to bureaucratic difficulties mainly relating to registration and dissemination of information related to the accessibility of those services. The language barrier also makes difficult to access those services and employs as an obstacle for Syrian's awareness about their rights (Kirişçi, 2014). In other words, although there are policies and services directed to meeting the needs of Syrian refugees, there are inconsistencies between the legal regulations and practices. The ambiguity situation of temporary protection status, not being able to access the rights and services put Syrian refugees into a precarious position and raise the feeling of ambiguity for Syrian refugees. These problems profoundly affect overall living conditions of Syrian refugees in Turkey which will be discussed at the rest of the section.

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[5] Access to health care services is issued by 2013 LFIP, 2014 TPR and AFAD Circulars 2014/4 and 2015/8 on Administration of Services for Temporary Protection Beneficiaries. Access to education is issued by 2013 LFIP no. 6458, 2014 TPR and Circular on Educational Services for Foreign Nationals (Circular 2014/21). Work permits are issued in 2016 by the Regulation on Work Permits for Foreigners under Temporary Protection and International Labour Force Law (ILFL) No. 6375.

2.2.2 Living conditions

While the vital needs of Syrian refugees accommodating in temporary accommodation centers are met by Disaster and Emergency Management Presidency of Turkey (AFAD) and camp administrations, Syrians living outside the refugee camps face serious difficulties in maintaining their daily lives. The main difficulties Syrian refugees encounter are financial constraints, housing, unemployment, access to health services and education, language barrier, negative attitudes of Turkish people, complicated process of bureaucracy, and registration problems (Baban, Ilcan, & Rygiel, 2017; Kirişçi, 2014; Öner & Genç, 2015).

Displacement, unemployment, a state of limbo, the absence of sufficient social protection mechanisms put Syrian refugees into financially disadvantaged position (Tunç, 2015). Even though the regulation about work permits for Syrian refugees was issued in 2016, they continue to face barriers in access to meaningful employment (Baban et. al., 2017; İçduygu & Şimşek, 2016; Orhan & Şenyücel-Gündoğar, 2015). Since the acquisition of work-permits includes the long-lasting and complicated process of bureaucracy, Syrians mostly engage in the informal sector in harsh working conditions with low wages (Çoban, 2018; Kutlu, 2015; Öner & Genç, 2015). Besides, many Syrian children work as cheap labor and they remain out of education (Harunoğulları, 2016; International Labour Organization [ILO], 2016; Lordoğlu &Aslan, 2018; Save the Children, 2015).

For mitigating the effects of economic difficulties that Syrian refugees face, the Emergency Social Safety Net (ESSN), EU funded unconditional cash transfer program, is provided to registered refugees as social assistance. In the scope of this program, each eligible family is entitled to receive

monthly 120 Turkish Liras for each member of the family through the ESSN card (Yılmaz, 2018). The assistance purposed to meet the vital needs of neediest Syrian families as well as dealing with child labor (European Commission [EC], 2016, October 17).

While free accommodation opportunities are provided to Syrian refugees in temporary sheltering areas, urban refugees struggle with the insufficiency of housing facilities and increased rent costs. They are mostly settled in poor neighborhoods and live in over-crowded houses with limited physical facilities (Akpınar, 2017; Culbertson & Constant, 2015).

Syrians have the right to access to healthcare services in the province where they are registered, but they have problems in accessing to the provinces where they are not registered. Syrians who are not registered are not able to access healthcare services except for emergency care and primary healthcare services. Besides, though the accessibility of health services is physically possible in the provincial centers, lack information about benefiting from the healthcare services, language differences, as well as indifference and discriminatory attitudes of health personnel appear as obstacles that Syrian refugees face while accessing healthcare services (Bilecen & Yurtseven, 2018; Yavuz, 2015).

2.2.3 Perceptions of Turkish people

The increasing number of Syrian refugees, changing the political, social and economic context in Turkey created the unrest and disturbance among Turkish people. Previous research focusing on the relations between Turkish citizens and Syrian refugees indicated the negative attitudes of Turkish people towards Syrian refugees and existing policies for them (Erdoğan, 2017; Gültekin, 2014, Kaya, 2016;

Ünal, 2014; Yıldız & Uzgören, 2016). Syrian refugees encounter with discriminatory and exclusionary behaviors in their daily life (Deniz, Hülür, & Ekinci, 2016; Gülyaşar, 2017).

At the beginning of the Syrian inflow, Syrian refugees were often being perceived as "temporary guests" and "persecuted brethren" by Turkish people (Gültekin, 2014; Özdemir, 2017). The common expectation among Turkish people was that upon the ending to the Syrian civil war and the Syrian refugees would return to their country. However, the Syrian civil war has lasted long and the Syrian refugees became permanent. It increased the feeling of disturbance and constitution of negative attitudes among Turkish people towards Syrian refugees. Syrians were no longer viewed as the victims of a horrible civil war, but as people who disturbed the order and harmony of Turkish society and were taking advantage of the Turkish government (Yıldız-Nielsen, 2016). The majority of Turkish population do not show consent about granting them citizenship (Erdoğan, 2014; Paksoy & Şentöregil, 2018; Tümtaş, 2018).

The reasons behind the disturbance of Turkish people with Syrian refugees are mainly related to economic concerns including loss of income, competition in employment, increasing rents, sharing of public services, and changing social climate (Aslan, 2015; Gülyaşar, 2017; Özdemir, 2017; Tunç, 2015). Some Turkish people are inclined to associate Syrian refugees with criminality and violence (Kaya, 2016; Toğral-Koca, 2016). In contrast, official statistics do not reflect the belief that security incidents involving Syrians are increasing across Turkey (Crisis Group, 2016, November 30; Yıldız-Nielsen, 2016).

Media plays an active role in the growth of such misconceptions among Turkish society and it aggravates tensions between Syrian refugees and Turkish people. Discourses about Syrian refugees are often reflected as exclusive, prejudicial, discriminatory, and marginalizing by media and it causes the enhancement of negative attitudes of Turkish people towards Syrian refugees (Gülyaşar, 2017; Ünal, 2014; Yıldız-Nielsen, 2016).

Despite the dominance of discriminatory and exclusive discourses; nevertheless, there are also positive aspects of the attitudes of Turkish people towards Syrian refugees (Çiftçi, 2018; Kaya, 2016; Toğral-Koca, 2016). Public opinion research conducted by Konda Research and Consultancy revealed that more than half of the Turkish people participating in survey agreed that it is a humanitarian duty to accept Syrian refugees and that they should be no discrimination towards them (Konda Research & Consultancy, 2016). Regarding this issue, some scholars suggested that common historical and social memory pertaining to the Ottoman past contributes to the seeing a humanitarian duty towards the Syrian refugees and enhance positive attitudes among Turkish people (Kaya, 2016; Topal, Özer, & Dokuzlu, 2017). In this respect, Yitmen and Verkuyten (2018) argued that stronger humanitarian concern observed among Turkish people can be associated with a stronger intention to help and support refugees and a weaker inclination to show negative attitudes towards them.

2.2.4 Syrian refugee children

Children are the most vulnerable members of the Syrian refugee population. Syrian children who have directly been subjected to forced displacement and war are at risk of having psychosocial maladjustment, dropping out of education, child labor, child

marriages and various forms of exploitation and discrimination (Human Rights Watch [HRW], 2015; Sirin & Rogers-Sirin, 2015; UNICEF, 2017).

In the course of resettlement in Turkey, due to lack of adequate family income, children are compelled to work to meet their families' basic needs such as food and shelter (Akpınar, 2017; Çoban, 2018; Deniz, Hülür, & Ekinci, 2016; Save the Children, 2015; Tunç, 2015). In many cases, child labor is the main avenue for refugee families to cope with economic insufficiencies and difficulties in access to the labor market (Support to Life, 2016). Factors like having a seriously ill family member in the household and relatively high rental fees (Taştan & Çelik, 2017), overcrowded households and lack of another breadwinner in the household (Uyan-Semerci & Erdoğan, 2018) increase the need for an additional income and possibility of children working. Some of the children became the main breadwinners of their families (Zavis, 2015). They work in the informal sector mostly in the field of construction, textile, and agriculture (Akpınar, 2017; Crisis Group, 2016, November 30; Development Workshop, 2016; Education Reform Initiative [ERI], 2017). They work under harsh conditions with very low wages. Their wages are less than that of their adults and they receive their wages with significant delays (Akpınar, 2017; Çetin, 2016). Child labor is also one of the main reasons for being out of education and it has a significant impact on Syrian children's development and health (Lordoğlu & Aslan, 2018).

Child marriage and polygamy are two disconcerting practices that are seen as further significant risks for Syrian children, especially for girls (Bircan & Sunata, 2015; Education Reform Initiative (ERI), 2017; Kirişçi & Ferris, 2015; UNICEF, 2017). Taken together, this negative context

composing of economic difficulties, child labor, child marriage, polygamy and remaining out of the education enhances the fear of "lost generation" among Syrians as it leads to children missing out on education and opportunities for decent future which damages the growth potential and development of children (UNICEF, 2015). The description of the "lost generation" is indeed often used by the studies addressing the Syrian refugee children's position in society as insecure and unpredictable (Culbertson & Constant, 2014; Erdoğan, 2017; Heyse, 2016; HRW, 2015; Komşuoğlu et al., 2016).

In such a context, education is of high importance for Syrian refugee children's mental health, psychosocial development, developing a sense of belonging to the society they live in and constitution of their hope for decent future in the host country (Pastoor, 2017; Şeker & Aslan, 2014). Educational opportunities may enable Syrian children to overcome the effects of war and displacement and support the normalization of their lives through offering the opportunity to make friends and find mentors, providing them with the skills for self-reliance, and improving their job prospects (UNHCR, 2016). Education may protect children from abuse and potential risks, specifically child labor and child marriages (Bircan & Sunata, 2015; Kirişçi & Ferris, 2015). However, nearly 400,000 Syrian refugee children in Turkey is currently out of education (UNICEF, 2019). Besides, Syrian refugee children who were enrolled in education facing many difficulties in getting a quality education.

2.3 Education of Syrian refugee children in Turkey

Education of Syrian refugee children is one of the most challenging problems of the Syrian refugee crisis which should be considered in the political and social context (Akkaya, 2013; Arabacı, Başar, Akan, & Göksoy, 2014; Bahadır & Uçku, 2016;

Bircan & Sunata, 2015). In Turkey, education is provided to Syrian refugee children through public schools, temporary education centers (TECs) and private schools set up by Syrians. According to latest data available, the number of Syrian school-age children between ages 6-18 is 976,200 and those who accessed education is provided as 606,334 (62.11%) among which 383,285 (63.21%) goes Turkish public schools and 223,049 (36.79%) goes to TECs (MoNE, 2018, April 9).[6] The Turkish government has made the decision to include all Syrian students in public schools and phase out TECs by the beginning of the 2019-2020 academic year (MoNE, 2016, September 2). Thus, the education of Syrian refugee children marks itself with a transition process recently.

Turkey's educational policies for Syrian refugee children might be explored in two different periods. The first period refers to the initial educational policies developed as a response to the Syrian Crisis during 2011-2014 by departing from the idea that Syrian refugees will return to Syria after the civil war ended. The second period includes educational policies developed after 2014 with a continuity perspective where the assumption of temporality has increasingly been abandoned.

2.3.1 Educational policies towards temporariness (2011-2014)

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[6] There is no available data about the number of children enrolled in private schools set up by Syrians. Syrian private schools are opened in cities where the Syrian population is densely populated with Syrians' own means or by non-governmental organizations the buildings allocated by the Turkish state. They offer Arabic education according to Syrian curriculum with the exception of topics related to Assad; Ottoman history is included instead. In addition to science, social studies and mathematics, Turkish courses are also offered for Syrian students (Bircan& Sun1   ata, 2015; Emin, 2016).

At the beginning of the crisis, Syrian refugees were considered as guests; therefore, the Turkish government did not focus on conducting extensive and systematic educational programs towards refugee children. Instead, efforts were only directed to Syrian refugee children residing in camps. In 2012, the Minister of National Education at the time, Ömer Dinçer stated that

> Syrian refugee children are our guests; they will return to their own country after the situation in Syria is improved. Their education was not designed to enroll children in school and to receive a diploma in Turkey. They are being trained as a *guest student* [emphasis added]. When they return to Syria, we believe that there will be no problem in adapting to the education in their country (MoNE, 2012, October 3).

Accordingly, educational policies for Syrian refugee children were developed with the assumption that the war will end and Syrians will return back to their country. The educational policies were initially developed for meeting the educational needs of children residing in temporary shelter areas. TECs were established in those areas and education was provided through Arabic curriculum to enable children to keep on their education when they return back to their country (Coşkun & Emin, 2016). Later, TECs were also set up and operated in the provinces where the Syrian population was densely populated. In 2012, MoNE clearly supported the education of Syrian refugees in TECs with Arabic curriculum (MoNE, 2012, October 3). The aim of this implementation was to prevent the possible problems children would face in their countries when re-integrating into their own education system. MoNE and UNICEF showed efforts to prepare provincial action plans aiming to the construction of new education centers for Syrian refugee children, the allocation of public schools to the use of Syrian children in the afternoon, provision of financial support to Syrian teachers, and provision of the necessary educational materials (Yavuz & Mızrak, 2016).

Contrary to common expectation, in 2013, the civil war and internal disorder in Syria did not end, rather it continued to escalate. Following this, the number of Syrians who fled from Syria to Turkey increased rapidly. Together with the refugee babies born in Turkey, the rise in the refugee population has conjured up the provision of urgent needs. Education problems that were not considered in the first place started to come to the forefront (Seydi, 2014). The numerous problems of Syrian children who have remained out of education quite a while were recognized by the Turkish government. Immediately afterward, MoNE has sought to find ways to provide the continuation of Syrian children's education. The first official document addressing the education problem of Syrian refugee children prepared was issued on April 26, 2013 by MoNE. The circular concerns ensuring Syrian refugees' access to basic services such as food, shelter, healthcare, and education. In terms of education, Circular mainly included the determination and evaluation of education places in which education for Syrian refugees are given or determination of possible places that can be used for the education of Syrians (MoNE, 2013, April 26). In other words, rather than offering a comprehensive and sustainable education system for Syrian children, the Circular handled the physical capacity of education places that were used for Syrian children's education. On September 26, 2013 a more comprehensive circular entitled the "Educational Services for Syrian Citizens Under Temporary Protection in Turkey" was published by MoNE. Accordingly, the coordination of education services for Syrian refugee children under the responsibility of MoNE. In this circular, it was aimed that the Syrian children living in the temporary shelter areas whose education was

interrupted will be supported by educational services to prevent their loss of years in education. The circular also settled assignment of teachers; Syrian teachers or eligible Syrians were evaluated and assigned to TECs by MoNE. The curriculum in TECs was prepared by Syrian National Coalition Higher Education Commission (SNCHEC) under the supervision of MoNE and education materials were provided by MoNE, SNCHEC, AFAD and volunteer organizations who have permission to conduct activities in Turkey. Syrian citizens of Turkish origin were entitled to study in Turkish public schools. -Syrians living outside the camps and having residence permits were entitled to be enrolled in Turkish public schools under 2010 Circular No. 48 on the education of foreign nationals (MoNE, 2013, September 26).

2.3.1.1 Temporary education centers (TECs)

Temporary education centers are primary and secondary education centers that provide education for Syrian children in both inside and outside the refugee camps and have adapted the Syrian curriculum (MoNE, 2014, September 23). In the 2017-2018 academic year, there were 55,454 students in TECs in temporary shelter areas and 167,595 students in TECs in urban areas (MoNE, 2018, April 9). Presidency of Religious Affairs and NGOs were the primary actors of the establishment and financing of TECs (Taştan & Çelik, 2017). Most of the TECs use the public school buildings; these buildings are allocated to TECs in the afternoon when the Turkish school program ends, others are commonly located in office blocks or NGO buildings. In addition, in cooperation with the Prime Ministry Disaster and Emergency Management Presidency (AFAD), schools were built in provinces by utilizing international funds (MoNE, 2017, December 18).

Since the introduction of the Circular 2014/21, TECs have been legalized and more closely regulated. Their management and coordination were left entirely to MoNE (MoNE, 2014, September 23). In addition to a Syrian coordinator, a Turkish manager also employ as a school manager. For the selection of Syrian teachers, MoNE work in collaboration with the Presidency of Religious Affairs. Teachers working in TECs are assigned by the norm surplus teachers or Syrian teachers by MoNE (MoNE, 2013, September 26). UNICEF provides support by covering equipment and infrastructure expenses of TECs along with the salaries of Syrian teachers (UNIICEF, 2017, January). Syrian teachers in camps are paid 600 TL, while others working in TECs in urban areas are paid 900 TL by UNICEF (MoNE, 2016, February 2). Apart from UNICEF funds, NGOs and local governments also support the teachers' salaries to acquire minimum wage level (Aras & Yasun, 2016). The application process of the Syrian refugee children who want to study in TECs and their placement tests are carried out by the provincial national education directorates, teachers and the commissions formed by the school managers (Emin, 2016).

The medium of instruction in these centers is Arabic. Revised Syrian curriculum which was prepared by the Syrian National Coalition Higher Education Commission, under the supervision of MoNE is followed in TECs. (MoNE, 2013, September 26). During the revision, any assays and statements supporting the Syrian regime, information and photos of the Ba'ath Party, Bashar Assad and Hafez al-Assad have been extracted from the curriculum and some geographical maps have been updated in the textbooks (BEKAM, 2015; UNICEF, 2015; Yavuz & Mızrak, 2016).

Legalization of urban TECs by Circular 2014/21 has been an important decision relating to the availability of schools for Syrian refugee children in Turkey. TECs are important for providing a familiar educational environment for massive numbers of Syrian children after they arrived in Turkey. However, some issues ought to be considered. Kirişçi (2014) argued that an education based on the Syrian curriculum and Arabic language enable Syrian students to create a bond with their identity and culture of their homeland; however, it would lead to problems after transitioning Turkish school. Education in TECs brought about the raising discussions about education and transportation costs, security, teachers' qualifications, and insufficiency of education environments (Çelik, 2018). The quality of education in TECs was questionable (Erdoğan, 2017).

TECs do not offer free education and they are not easily accessible to all Syrian refugee children since they are not located everywhere and some families encounter difficulties to pay the amount of fee. Most TECs charge fees from Syrian families on a sliding scale as a donation (Aras &Yasun, 2016; Beyazova-Seçer, 2017). The annual fee charged for majority most is between 440 TL-650 TL and this creates an additional financial burden for Syrian families dealing with economic difficulties (Biner & Soykan, 2016; Çelik, 2018; HRW, 2015). Furthermore, since TECs are not everywhere, many families reside far away from TECs and lack the financial resources to pay for transportation costs (Özcan, 2018; Taştan & Çelik, 2017). Approximately a monthly fee of 60 - 120 TL is required for transportation to TECs (HRW, 2015) which is mostly unaffordable for the Syrian families (Aras & Yasun, 2016; Dorman, 2014). On the other side, the distance between students' homes and TECs also brings about security concerns since some TECs are using the second shift of schools, courses may end quite late and children have to go to their

homes after dark. Consequently, some families hesitate to send their children to school because of security concerns (Coşkun & Emin, 2016; Taştan & Çelik, 2017). The fact that TECs are not located everywhere also caused the accumulation of children into schools and classrooms (Özcan, 2018; Yalçın, 2017). The overcrowding of TECs both restricts children's access to education and reduces the quality of their education (Emin, 2016; Komşuoğlu et al., 2016; UNICEF, 2015). The extreme number of students enrolled and limited facilities prevent children's access to healthy educational environments and damage children's learning process. Besides, some TECs are situated in places not appropriate for educational purposes such as business centers, apartments, basements or abandoned places (Coşkun & Emin, 2016). They do not have areas for children to play in such as yards or recreational areas (Aras & Yasun, 2016). Instead, children generally spend their leisure time on the streets which increases the concerns about the security of the children (Coşkun & Emin, 2016). Therefore, in terms of places in which children spend their spare time, some of the TECs have a lack of child-friendly environments.

Another area of concern regarding TECs is the monitoring and inspection of these centers (Seydi, 2013). Inspections are carried out following bureaucratic procedures rather than the quality of education (Coşkun & Emin, 2016). Additionally, since education is provided in Arabic language, it is difficult to monitor and evaluate the context of education (Aras & Yasun, 2016). Moreover, since some of TECs are failed to provide certificates to students since they remain unaccredited by Turkish authorities due to the low quality of education (UNICEF, 2015). In this respect, Syrian

families have concerns about the validity of education in TECs in the case of their return to Syria in future (Balkar, Şahin, & Işıklı-Babahan, 2016; Beyazova-Seçer, 2017).

Quality of education in TECs was also criticized in terms of insufficiency of teachers' qualifications (Çelik, 2018; Emin, 2016). Aras and Yasun (2016) indicated that teacher candidates for TECs were not evaluated by MoNE in detail. Besides, Syrian teachers working in TECs did not take any in-service training to work with children who experienced war and trauma. They feel inadequate themselves to manage refugee children's problems in schools (Balkar et al., 2016; Usta, Arıkan, Sahin, & Çetin, 2018). It should also be mentioned that Syrian teachers were also traumatized by the war and mostly they do not receive any kind of psychological support.

The supervision of TECs and the appointment of teachers are under the responsibility of the Ministry of National Education, but salaries of Syrian teachers are met by UNICEF as stated previously. However, these payments are not equal to the salaries of the teachers working in Turkish public schools. Syrian teachers implied that low salaries cause their bound to their job weaker (Balkar et al., 2016; Dorman, 2014; Yapıcı, 2019). This also affects the quality of education provided in TECs in terms of teachers' willingness and motivation in education.

2.3.2 Educational inclusive policies towards permanence (2014-current)

In 2014, when the Syrian population reached approximately 2 million, the temporariness assumption in Turkish public opinion substantially changed and the necessity of education policies with regard to long term solutions was recognized. On September 23, 2014, Mone issued Circular 14/21 "Educational Services for Foreign

Nationals" in accordance with TPR. All Syrians under temporary protection have the right to be enrolled at public schools or TECs for basic education. For Syrian children who want to register for public schools, instead of a residence permit, a foreign identification document has started to be accepted as sufficient for Syrian children's registration into Turkish public schools. Through the establishment of the Information System for Foreign Students (ISFS [YÖBİS]), Syrian students' registration, attendance, and academic success could be trackable. Circular also emphasized the role of Provincial and Ministerial commissions in the case of monitoring school registration of foreigners and educational needs and provide coordination among educational institutions. Circular also addressed the issue of Turkish language education in TECs. The curriculum in TECs required five hours of Turkish course every week. It was suggested that Turkish language teachers, classroom teachers, and foreign language teachers can be assigned for Turkish lessons in TECs (MoNE, 2014, September 23).

According to this circular, Syrian school-age children under temporary protection have gained the right to enroll in public schools, TECs or Syrian private schools. As a result, it can be asserted that the Turkish government started to show efforts to integrate Syrian children into public schools from 2014 onwards.

On September 8, 2015, Strategic Plan of 2015-2019 which included the expressions related to the education of Syrian children under temporary protection in Turkey was published by MoNE. It is remarkable to mention about this document since the first time it was emphasized that inclusion of foreign national people to the education system would be ensured and efforts would be conducted accordingly (MoNE, 2015). The document also

addressed the problems experienced in the equivalence procedures and accreditation and emphasize the role of MoNE and international organizations dealing with these problems by focusing on applicable solutions.

Following these, in 2016, a Circular proposing to enroll all Syrian children into Turkish public schools and close TECs at most in three years was issued by MoNE (MoNE, 2016, September 6). In the light of this purpose, it was aimed that at the end of the three-year period, the all TECs in Turkey will be closed and all Syrian refugee students will be transferred into Turkish public schools. Thus, from the beginning of the 2016-2017 academic year, Syrian children's enrollment into TECs who are first, fifth and ninth grades were prohibited (MoNE, 2016, September 6). Students at these grades are directed to public schools for registration. For accelerating the adaptation process of Syrian children into the Turkish educational system, in addition to Syrian curriculum, 15 hours per week are allocated to Turkish language courses at the primary school and high school levels at TECs (MoNE, 2017, July 19).

Syrian students studying in public schools are subjected to the same educational and administrative processes and procedures with Turkish students. Their educational records and transactions can be obtained both in Arabic and Turkish through the Information System for Foreign Students (ISFS [YÖBİS]), which is similar to the e-school data system of the Ministry of National Education.

Educational policies directed for the integration of Syrian refugee children into public schools are also supported by the activities of public institutions, international organizations, local administrations, and non-governmental organizations. For example, with the cooperation between MoNE, UNICEF and TUBITAK, teacher trainings were provided in some provinces to develop teachers'

qualifications; to increase their awareness about the conditions of foreign students and to aid inclusive education environments, pedagogical support, effective teaching and communicating skills, conflict management skills (MoNE, 2016, August 6; MoNE, 2016, November 23). In order to contribute to the qualifications of teachers, a handbook was prepared with the title of Handbook for Teachers with Foreign Students in Their Classes (MoNE, 2017, December 18). Furthermore, a 2- year project named "Promoting Integration of Syrian Children Under Protection to Turkish Education System" was initiated on October 3, 2016 in cooperation between MoNE and EU. The aim of the project was to increase the accessibility of education for Syrian children, as well as the boost capacity of educational institutions, training staff and the quality of education offered. Following this, the project included programs in Turkish and Arabic language education, educators' training, textbook-stationery-clothing aid, school transportation, teaching materials, support courses, provision of educational equipment, Turkish language examination system, school guidance activities, monitoring-evaluation, staff training and awareness-raising activities (SETA & Their world, 2017).

Through the cooperation between Ministry of Labour, Social Services and Family, MoNE, Turkish Red Descent and UNICEF, conditional cash transfers are provided to foreign children residing out of the temporary shelter areas, who do not have social security and who has less than 4 days of missing school in a month during the school period. This program is named "Conditional Education Assistance Program for Foreigners", and is financed by the European Union. Within the scope of this program, from the first grade

of primary school to the end of secondary school (1-8) 35 TL for boys and 40 TL for girls are paid per month. Between the 9th and 12th grades, 50 TL and 60 TL for boys and girls are paid per month respectively. At the same time, an additional 100 TL per child is planned to be paid at the beginning of each semester (MoNE, 2017, June 8). As of March 2019, approximately 500,000 Syrian families have benefited from conditional cash transfer for education payments (UNICEF, 2019).

In addition, some local administrations and non-governmental organizations offer trainings and educational services to Syrian refugee children. Some municipalities provide services to Syrian refugee children to support their educational needs. Multi-purpose community centers are established for supporting formal education, Turkish language education, and social activities. To illustrate, Refugees Assistance and Solidarity Association located at the Sultanbeyli provinces of İstanbul where Syrian population is densely populated. It provides free education support and Turkish language courses for Syrian children to accelerate their adaptation process into public schools. Some of NGOs provide free educational materials and psychosocial support and language support to children. With the aim of eliminating the effects of war and trauma they experienced, they also arrange the activities such as trips or workshops facilitating the interaction among Syrian refugee children and Turkish children (Türk, 2016).

2.3.3 Barriers in access and quality of Syrian children's education

Despite the considerable efforts mentioned above, Syrian children still have low access to education. Approximately 400,000 Syrian children are still out of school (UNICEF, 2019). Financial constraints, families' lack of information about

procedural issues, difficulties in registration procedures and reluctance among school managers to register Syrian children into their schools appear as main barriers in Syrian children's access to education.

Due to displacement, unemployment, and inadequate social protection mechanisms, most of the Syrian refugees struggle with economic difficulties. Transportation, nutrition, educational materials, books, notebooks, and other education costs create a financial burden that cannot be met by Syrian families (Biner & Soykan, 2016; Culbertson & Constant, 2015; ERI, 2017; HRW, 2015; Saklan, 2018). Transportation expenses and school service fees are high especially in metropolitan cities and families cannot afford it (Dorman, 2014; Emin, 2016; Tanrıkulu, 2017; Taştan & Çelik, 2017). Consequently, economic difficulties are referred as the most important problem damaging Syrian refugee education in terms of access and quality of Syrian refugee children from accessing education (Coşkun & Emin, 2016; Dorman, 2014; Tanay-Akalın, 2016; Taştan & Çelik, 2017; Yıldız, 2018). Many Syrian children had to participate in the labor force as their family income was inadequate to meet the vital needs of family and they had to work for survival (Akpınar, 2017; Çoban, 2018; Save the Children, 2015). Child labor as an important fact inhibiting against children's enrollment in schools come into prominence (Harunoğulları, 2016; Orhan & Şenyücel-Gündoğar, 2015; Save the Children, 2015). Especially secondary and high school enrollment rates are lower than primary school because of the children participating in income-generating activities (Coşkun & Emin, 2016). Especially boys are obliged to work at a very young age as many have lost their fathers to war or their fathers are not available to work to contribute to the family budget (Gencer, 2017; Taştan & Çelik, 2017). Financial difficulties are also the main reason identified for girls to get married

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young (Bircan & Sunata, 2015). Then, early marriage occurs as a barrier in front of children's access to education, especially for Syrian girls (Dorman, 2014; ERI, 2017; Kultas, 2017; SETA & Theirworld, 2017; Yıldız, 2018). Consequently, it can be claimed that financial difficulties make boys more vulnerable in terms of participating in the labour force, while it leads to girls to have a higher risk of early marriage and aggravates the barriers in front of children's access to education.

Even though foreign identification document is sufficient for Syrian children's registration according to Circular 2014/21, some public schools still requested unnecessary documents from the families (Çelik, 2018; Taştan & Çelik, 2017). Documents such as residence permit, lease contract, and the electric bill may be requested from Syrian families for registration (Çelik, 2018). However, Syrian families may not provide those documents especially related to their shelter areas since most of the Syrians in Turkey live in shantytowns without numbering systems. Then, the registration process into the public become a challenging situation for Syrian children in some cases. It was also observed that while many children are ready to go to school, they were unable to do so since their parents lacked information about the bureaucratic processes concerning with the necessary procedures and documents to enroll their children in school in Turkey (ÇOÇA, 2015; HRW, 2015; Levent & Çayak, 2017).

The high mobility tendencies among Syrian families also damage to students' school enrollments. Since Syrian families frequently move around the country for the sake of employment possibilities, children are not able to continue their education (Emin, 2018). This situation is also very common for Turkish families working in seasonal agricultural labor (Support to Life, 2016). It was found that half of the

children working in seasonal agriculture together with their families drop out of the education.[7]

Syrian children's lack of motivation towards education also employs as a drawback in front of children's accessing to education. Psychological stress (Erdoğan, 2017) and anxiety about future (Taştan & Çelik, 2017; Yıldırım & Tosun, 2012); cultural and ethical differences (Şimşir & Dilmaç, 2018), and gender-mixed education in Turkey (Çelik, 2018; Erden, 2017; Sert, 2014) may have created reluctance among Syrian children to access education and/or continue their education. Besides, even when children have access to education, its quality is profoundly impacted by the language barrier, challenges in following the curriculum, negative attitudes of Turkish students, parents and school staff towards Syrian students, lack of quantity and quality of guidance and counseling services and inadequacy of teachers' qualifications. These issues will be discussed in detail at the rest of the section.

2.3.3.1 Language barrier

Language is the cornerstone for the children's communication and making sense of life. Hence, in a school where the mother tongue is not spoken, the child's right to education is not being fully fulfilled (Koman, 2015). Despite the variety of dialects, all Syrians speak Arabic. The effort to get the Syrian children in Turkish public schools bring about certain barriers for Syrian refugee children in terms of language.

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[7] The data includes both Syrian and Turkish children working in the seasonal agricultural labour (Support to Life, 2016).

Syrian children who know little or no Turkish are put in mixed classrooms with Turkish students. There is no systematic approach or support for teaching Turkish to those students (HRW, 2015). Therefore, language barrier arises as one of the most fundamental problems that Syrian children encountered in education (Akgül et al., 2015; Aydın & Kaya, 2017; Aykırı, 2017; Çiftçi & Aydın, 2014; Er & Bayındır, 2015; Erdem, 2017; Gün & Baldık, 2017; Kardeş & Akman, 2018; Sarıtaş, Şahin, & Çatalbaş, 2016; Şeker & Sirkeci, 2015; Zayimoğlu-Öztürk, 2018).

Simultaneously trying to learn Turkish language and following the curriculum, made Syrian students fall back in the other curriculum courses (Çiftçi & Aydın, 2014; Gün & Baldık, 2017). In other words, there is a risk that children would miss the contents of other courses while they are dealing with learning the Turkish language. This makes the students disadvantaged as compared to their Turkish peers and leads to academic failure which weakens children's ties to school (Kirişci, 2014; Orhan & Şenyücel-Gündoğar, 2015; Şeker & Sirkeci, 2015).

The language barrier also brings about crucial communication problems between children, teachers and school staff (Aykırı 2017; Bulut et al., 2018; ÇOÇA, 2015; Er & Bayındır, 2015; Sarıtaş et al., 2016; Şimşir & Dilmaç, 2018). Most of the time Syrian children had to deal with problems alone since they have no opportunity to share their concerns with teachers and peers because of language inadequacies (Uzun & Bütün, 2016). They have difficulties in making and communicating with friends and consequently, they are left out of the peer groups. These situations enhance the risk of children's isolation from the school environment and create the feeling of alienation (Kirişci, 2014; Orhan & Şenyücel-Gündoğar, 2015; Şeker & Sirkeci, 2015; Şensin, 2016) which lay the ground for leaving the education (Çiftçi & Aydın, 2014; Tanrıkulu 2017).

Although language difficulties create challenges in following the lessons and bonding with their teachers, Turkish language education is also problematic in terms of teachers' competencies and lack of proper teaching materials that will provide Turkish education for Syrian children (HRW, 2015). Besides, according to the circular 2014/21, Turkish language and literature teachers, classroom teachers and foreign language teachers are assigned to teach Turkish. However, teachers in these fields usually do not wish to teach Turkish to Syrians because they do not know Arabic and they are not experts in teaching Turkish as a second language (Çoban & Gürel, 2017; Gencer, 2017; Tanrıkulu, 2017). On the other side, the existing educational materials are not appropriate to the level of Syrian refugee students and are insufficient to teach Turkish to foreigners (Bulut et al., 2018; Gencer, 2017; Erdem, 2017; ERI, 2017; Moralı, 2018). They have inadequate physical and content characteristics for teaching Turkish language and this negatively affects children's ability to learn (Büyükikiz & Çangal, 2016; Demirci, 2015). The transfer of culture has an important place in teaching Turkish as a foreign language, and the use of cultural elements in the classroom environment increases students' motivation to learn the Turkish language. However, existing materials have insufficient information to convey the Turkish culture (Büyükikiz & Çangal, 2016).

Apart from these, there is a widespread concern among Syrian students and parents that Syrian children may lose their Arabic language skills as a result of being embedded into the Turkish educational system. These concerns constitute a psychological barrier to Syrian children's integration to the Turkish educational system. Both students and their families raised concerns regarding forgetting Arabic

which distances Syrians from the Turkish language and Turkish curriculum (Ayak, 2018; Beyazova-Seçer, 2017; Özcan, 2018; Tanrıkulu, 2017; Taştan & Çelik, 2017).[8]

2.3.3.2 Shortcomings in the curriculum

The content of the curriculum for Syrian refugee students have been much debated in the literature (e.g. BEKAM 2015; Kirişçi, 2014; Özer, Komşuoğlu, & Ateşok, 2017; Save the Children, 2014; UNICEF, 2015). Some scholars suggest that Syria and Turkey are vastly different countries with significant cultural, societal, and historical backgrounds which are inevitably reflected in their educational systems and curriculum (Dinçer et al., 2013; Kızıl & Dönmez, 2017; Kirişçi, 2014). However, unlike TECS, public schools do not have a separate curriculum for Syrian students. Kirişçi (2014) argued that Syrian students will have difficulty in the Turkish education system due to these differences. Content and some components of curriculum create adaptation problems for children since they are not acquainted before (Özer et al., 2017; Taştan & Çelik, 2017). Besides, Turkish curriculum does not include programs to meet the special educational needs of Syrian students. By following the current curriculum, teachers asserted that they are not able to allocate extra time for Syrian students (Aydın & Kaya, 2017; Cırıt-Karaağaç, 2018; Sakız, 2016). There is a need for an inclusive curriculum responding to the needs of special populations like refugee children (ERI, 2017).

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[8] MoNE authorities emphasized that Syrian students would be ensured to learn Arabic, their culture and history with elective and extra-curricular classes in the Turkish education system (MoNE, 2016, September 2; September 6).

Moreover, it was expressed that expressions in the textbooks excluding the Arab societies should be cleared and the current curriculum in public schools should be arranged in a way that Syrian children will protect their bounds with their country, culture, language, customs, and traditions (Coşkun & Emin, 2016). In contrast, others argue that a school curriculum in Turkish will be critical to the functioning of these children in Turkish society as adults (Kirişçi, 2014). Considering together, it may be claimed that there is no available intercultural curriculum in the Turkish education system but should be immediately provided for the purpose of paving the way for Syrian refugee students' adaptation into schools.

Studies also addressed equivalency problem in terms of shortcomings in the curriculum (Gözübüyük-Tamer, 2017; Kolukırık, 2017; Levent & Çayak, 2017; Moralı, 2018; Sakız, 2016; Saklan, 2018). In many cases, the Syrian refugee's classed are found as inconsistent with their qualifications (Emin, 2018; Kolukırık, 2017; Levent & Çayak, 2017). Students who were placed in the higher grades faced difficulties in language comprehension and catching up the courses (HRW, 2015). On the other hand, the transition of students from TECs to public schools causes problems in terms of curriculum. For example, some subjects which are covered in 4th grade of the public school curriculum is being covered in 5th grade in TECs curriculum and this creates crucial problems in the transition process to public school's (Aras & Yasun, 2016). In other words, there is an incompatibility between children's educational background, ages and their class which creates crucial problems for children's academic success and peer relationships (Emin, 2018; Taştan & Çelik, 2017).

2.3.3.3. The negative attitudes of Turkish school staff, parents, and peers

The initial reluctance of school managers to register Syrian students, the discriminative attitudes of teachers, the lack of acceptance of Syrian students by Turkish parents, and discrimination and exclusion that Syrian children face in peer relationships have been much suggested in the literature (e.g. ÇOÇA 2015; Beyazova-Seçer, 2017; HRW, 2015; Uzun & Bütün, 2016), These situations lead to the alienation of the students from school climate and remove Syrian children from educational environments (Aras & Yasun, 2016; Balkar et al., 2016; Coşkun & Emin, 2016; Gencer, 2017)

In some cases, Turkish families do not wish their children to study with Syrian refugees in the same educational environment. Some of the families believe that Syrian refugee children lack their personal hygiene and are occasionally infested with lice (Taştan & Çelik, 2017; Uzun & Bütün, 2016). They do not want their children to sit side by side or play with Syrians during recess (ÇOÇA, 2015; Uzun & Bütün, 2016). This situation creates reluctance among school managers to register those children into their schools (Gencer, 2017) and it creates a psycho-social drawback in Syrian children's education (Taştan & Çelik, 2017).

On the other hand, previous research showed that Turkish children exclude their Syrian peers from sitting together, playing during the break time, sharing group work (Ayak, 2018; Zayimoğlu-Öztürk, 2018). They show discriminatory and exclusionary behaviors towards their Syrian peers (Beyazova-Seçer, 2018; Erden, 2017).

Even though the role of teachers is high of importance for Syrian children's adjustment into public schools (Aydın & Kaya, 2017; Saklan, 2018; Yıldız, 2018)

some studies have reported the negative attitudes of teachers towards Syrian students (Er & Bayındır, 2015; SETA & Theirworld, 2017; Yalçın, 2017). Teachers do not fully adopt Syrian children as their own students and see their presence as a temporary situation (Emin, 2018; Gözübüyük-Tamer, 2017; Uzun & Bütün, 2016) and negative development for Turkish public schools (Şensin, 2016). They feel uncomfortable with the presence of Syrian children in the classroom; assuming that Syrian children are not able to communicate with their teachers and classmates due to the language barrier and ethnic differences (Ayak, 2018). In some cases, teachers were observed to ignore the needs of Syrian students in their classrooms as they have low motivation towards to engage in refugee students (Erden, 2017; Uzun & Bütün, 2016).

By addressing communication problems, difficulties in classroom management, changing and disrupted school environment, some of the school administrations and teachers supported the provision of education to Syrian children in segregated environments. They believe that the presence of Syrians in schools damage the homogeneous order at school and cause the decrease in the interest and efforts of teachers towards Turkish students (Emin, 2018; Erden, 2017; Levent & Çayak, 2017; Sakız, 2016; Şensin, 2016).

Discrimination against Syrian refugee children at the school environment also negatively affect attitudes of Syrian families towards the Turkish education system. They have concerns that their children are exposed to discrimination and face difficulties in their relationships with Turkish peers and teachers (Ayak, 2018; Beyazova-Seçer, 2017; Gencer; 2017; Beyazova-Seçer, 2017). Then, public schools may be perceived as an unsafe environment by parents where their children are discriminated and excluded. This creates reluctance among parents to register their

children to public schools (Beyazova-Seçer, 2017; ÇOÇA, 2015; HRW, 2015; Özcan, 2018).

2.3.3.4 Insufficiency of teachers' qualifications

Teachers are crucial to meet the need of role model for Syrian refugee children especially in the absence of adequate support systems by families dealing with traumatic experiences and socio-economic problems (Komşuğlu et al., 2016). However, educating refugee children is a new experience for most of the teachers in Turkish public schools (Erden, 2017). Teachers in public schools mostly lack qualifications related to treating children with traumatic backgrounds, creating inclusive classroom environments, and solving conflicts among Turkish students and Syrian ones (Er & Bayındır, 2015; Uzun & Bütün, 2016). Besides, they are not familiar with multicultural teaching techniques and have no experience in teaching foreign students who do not speak Turkish (Erden, 2017).[9] Therefore, they do not consider themselves capable to educate Syrian refugee children and they have serious concerns to manage this situation (Dorman, 2014; Kardeş & Akman, 2018; Uzun & Bütün, 2016). They also feel like they straddle between the Turkish families and Syrian students because of the negative attitudes of Turkish parents towards Syrian students (Uzun & Bütün, 2016).

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[9] Teachers who have experiences on working with Kurdish students do not know Turkish showed that they are more acquainted with the teaching students who have immigrant background (Erden, 2017; Gözüyük-Tamer, 2017)

Conducted studies showed that majority of the teachers did not get any in-service education in the case of Syrian education, although they are eager to receive such training to be able to get necessary skills to manage classroom environment and work with vulnerable students (Aykırı, 2017; HRW, 2015; Komşuoğlu et al., 2016). Lacking these skills lead to reluctance and prejudiced attitudes among teachers to engage in Syrian students' education (Emin, 2018). Thus, it is a vital importance that teachers receive the necessary qualifications to deal with refugee education. They must be equipped for the education of vulnerable students who faced trauma and force-displacement (Uçak-Erdoğan & Tarlan, 2016). They need training about multicultural classroom management and lesson plan preparation in light of intercultural pedagogy, in-class psychological support, different communication techniques and crisis management (Çoşkun & Emin, 2016; Kağnıcı, 2017). This kind of training and support services are also crucial for the formation of positive teacher-student relationships (Cin, 2018; Şensin, 2018; Tanrıkulu, 2017).

2.3.3.5 Lack of guidance and counseling services

Conducted studies revealed that vast majority of Syrian refugee children have symptoms of post-traumatic stress disorder, depression, anxiety, and hyper-alertness due to war and trauma they experienced (AFAD, 2013; Er & Bayındır, 2015; Şeker & Aslan, 2015; Uzun & Bütün, 2016). These problems create psychosocial obstructions for students' access to education. For instance, Sirin and Rogers-Sirin (2015) indicated that an overwhelming majority of Syrian refugee children who are not enrolled in school in Turkey suffer from Post-traumatic stress disorder (PTSD)

and/or depression. Heyse (2016) showed psychosocial problems as one of the main reasons for Syrian children not enrolling in education.

Even if children are able to access education, psychosocial problems may cause problems in children's learning capabilities, their concentration levels in the classroom activities and their ability to socialize in educational environments (Yıldırım & Tosun, 2012). Thus, Syrian refugee children need special care focusing on psychosocial support to access, continue and complete their education. These services help students to overcome the effects of traumatic events and accelerate their adjustment into new education environment (Cin, 2018; Fazel, Reed, Panter-Brick, & Stein, 2012; Sarıtaş et al., 2016). Provision of psychological guidance and counseling services are of high importance for children who struggle with adaptation problems in school in terms of learning and social relations.

In contrast, these services are not available in all public schools and the psychological supports provided for Syrian refugee students is very limited (Aras & Yasun, 2016; Balkar et al., 2016; Bircan & Sunata, 2015; Sakız, 2016). Instead, attempts often focus on the meeting physical needs of students such as stationery, shoes, and coats which were met by the coordination of guidance teachers in some schools (Gözübüyük-Tamer, 2017; Levent & Çayak, 2017). Besides, the number of students per guidance counselor is also very high and it makes it difficult to engage with children in-depth at the individual level (Levent & Çayak, 2017). Moreover, it is stated that guidance teachers in Turkish public schools generally are not qualified to address the issues of refugee children (Akay, Hamamcı, & Kurt, 2018). They do not have the training to be able to provide support for the students who have special needs and coming from different ethical and cultural backgrounds (Cırıt-Karağaç, 2018), although this kind of qualification is very crucial (Kağnıcı, 2017).

The language barrier is also another obstruction to meet the psychological guidance and counseling needs of those children (Cırıt-Karağaç, Tamer, 2017; Uzun & Bütün, 2016). It was revealed while students showed that they want to get psychosocial support and interact with guidance counselors, language barrier hinders those children's ability to benefit from counseling and guidance service in the schools (Gözübüyük-Tamer, 2017).

2.3.3.6 Barriers to involvement of Syrian parents in their children's educational process

Parental involvement is one of the most important factors in terms of Syrian refugee children's adjustments into public school (ÇOÇA, 2015). Based on teachers' and school administrations expressions, some studies reported the indifference attitudes of Syrian parents in children's education and their inclination towards to disregard educational matters (Emin, 2018; Gözübüyük-Tamer, 2017). In contrast, studies focusing on the Syrian parents' views on their children's education demonstrated that parents show rather positive attitudes towards their children's education. They attach high importance to their children education, they are eager to involve in and they are trying their best to keep their children in the education system (Ayak, 2018; Beyazova-Seçer, 2017). The study of Saklan (2018) which includes teachers' perspectives on Syrian children education also support these positive views.

However, communication problems between Syrian parents and school staff due to language differences emerge as a barrier in front of the collaboration between Syrian parents and school although parents are eager to participate in children's education (Coşkun & Emin, 2016; Saklan, 2018; Uzun & Bütün, 2016). Syrian parents feel desperate as they cannot be involved in school-parent meetings and

cannot communicate with school staff (Ayak, 2018; Levent & Çayak, 2017). In other words, language barrier damages the support that can be provided by families to Syrian children education; further complicating the problems they face.

On the other hand, parents who have negative attitudes towards enrolling their children into public schools have some kind of concerns about discrimination and bullying, fees for transportation and educational resources, language inadequacies of and teachers' lacking multicultural skills (Ayak, 2018; Beyazova-Seçer, 2017). Some Syrian parents complained about the indifference attitudes of school staff towards Syrian refugee children in public school (HRW, 2015).

All in all, it can be argued that economic difficulties, bureaucratic issues, language barriers, shortcomings in curriculum, negative attitudes of Turkish people, teachers' ignorance and inability to deal with the problem of refugee students, lack of psychosocial support influence the access and quality of education for Syrian children in Turkey.

2.4 Child well-being

The concept of well-being is mostly considered similar to the notion of quality of life, wealth, happiness and life satisfaction (Allin, 2007; Crivello, Camfield, & Woodhead, 2009; Diener & Seligman; Layard, 2005). While there is no consensus on the definition of well-being, there is an agreement that well-being is a complex and multidimensional construct (Ben Arieh et al., 2001; Helliwell, 2003). It involves the interaction of biological, psychological and social aspects of a person's life (Ben-Arieh & Frones, 2011). It incorporates both objective (e.g. education, health status, income) and subjective (autonomy, freedom of choice, interpersonal relationships) domains (Casas 2011; Forgeard, Jayawickreme, Kern, & Seligman, 2011; Statham &

Chase 2010). By departing from the idea that economic growth has not brought about the simultaneous rise in well-being or happiness in wealthy nations, the focus on the wider and dynamic range of indicators going beyond economic measures in policy emerged (Clair, 2014; Cummins, Lau, Mellor, & Strokes, 2009).[10] At this point, well-being indicators encompassing individual preferences and opportunity structures has gained attention.

The study of well-being has become firmly embedded in child studies in academia and practices of government and public institutions in terms of policymaking (Camfield, Streuli, & Woodhead; Morrow & Mayall 2009; Redmond et al., 2013). Child well-being perspective is useful for not only monitoring, describing and evaluating the social policies but also planning and developing new policy targets (OECD, 2009). It paves the way for implementing programs and policies that can address the specific needs of different groups of children (Ben-Arieh et al., 2001). Thus, it is crucial for social policymaking. In recent years, studies performed large scale surveys across different national contexts to provide comparative information on child well-being (e.g. Bradshaw, Hoelscher, & Richardson, 2007; Lau & Bradshaw, 2009; Kirkcaldy, Furnham, & Siefen, 2004; OECD, 2009; Richardson, Hoelscher, & Bradshaw, 2008).

The UN Convention on the Rights of the Child (UNCRC) was a significant landmark with regard to increased attention on child well-being since it encouraged governments to develop appropriate indicators to monitor and evaluate the well-

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[10] The focus on well-being in policymaking has gained further importance especially after the Istanbul declaration which took place in 2007 (OECD, 2007).

being of children (Ben-Arieh et al., 2001; Clair, 2014). One of the important developments of this process is the acceptance of children's rights as human rights. UNCRC's Article 12 shows the right to the agency of children about the situations that affect children themselves. Following this, children's rights are discussed in well-being studies as an essential element of children's lives (Ben-Arieh, 2010; Ben-Arieh & Boyer, 2005; Bradshaw et al., 2007; Camfield et al., 2009). Indeed, children right's and their well-being are closely interrelated as both of them aiming the improvement in children's lives (Fattore, Mason, & Watson, 2009; Lundy 2014; Morrow & Mayall, 2009).

Another striking argument related to child well-being approach for proposed by the UN CRC convention is to be recognized children as active agents living in the society which determines children's relationship within the environment, their constitution of identities and feeling of belonging. Accordingly, Ben-Arieh and Boyer (2005) underlined the significance of children's citizenship in society and the realization of children's rights for enhancing their well-being. In addition to them, recent developments in theoretical frameworks and methodology of child studies lead to the occurrence of new indicators to evaluate and monitor child well-being in different social and cultural context (Ben-Arieh, 2009).

Indicators of well-being cover a great variety of aspects of children's life. They both involve objective measures based on material and community standards and subjective measures based on children's satisfaction and happiness (Ben-Arieh & Frones, 2011). A number of studies utilized both indicators to be able to reveal comprehensive evaluation of child well-being (e.g. Bradshaw et al., 2007; Bradshaw & Richardson, 2009; Cummins et al., 2009; Liao, 2009; UNICEF, 2007).

Objective indicators of child well-being pay particular attention to discernible aspects of children's lives such as educational success and medical records (Clair, 2014; Pollard & Lee, 2002). They offer useful insights into children's life. They also facilitate making comparisons across different nations on a common standard and determining international policy objectives for enhancing children's well-being. However, objective indicators were criticized by some of the scholars as they handle children "as passive objects that are acted upon by the adult world" (Ben-Arieh et al., 2001, p.44). It was underlined that children should be considered as subjects in well-being research. In this respect, child-centered and participatory research attempts obtaining children's perspectives on their life experiences and facilitating their active participation has gained attention (Bourke & Geldens, 2007; Redmond et al., 2013; Gillett-Swan, 2014). A growing number of scholars remarked the importance of subjective indicators to capture and understand the complex lives and actual experiences of children (Ben-Arieh et al., 2001; Ben-Arieh, 2005, 2006; Clair, 2014; Crivello et al., 2009; Fattore et al., 2009). UNICEF (2013) indicated the importance of inclusion of subjective indicators in well-being research by asserting that "subjective indicators overlap with and transcend all other domains of child well-being" (p. 38).

Subjective indicators focus on children's perceptions and evaluations about various aspects of their life conditions and experiences, the satisfaction with the services offered to them, the other domains of their lives children considered to be important, the understanding of their rights and their expressions of happiness and deprivation (Casas, 2011; Frones, 2007). It can be claimed that subjective indicators are particularly important in education environments and social policies where children's views and voices are infrequently heard and rarely taken into account.

For evaluating child well-being, subjective indicators are of high importance because of the fact children's perception of well-being, things that they prioritize for their own well-being differ from adults (Ben-Arieh et al., 2001, Ben-Arieh, 2005; Fattore et al. 2009; Statham & Chase 2010; Tobia, Bonifacci, Ottaviani, Borsato, & Marzocchi, 2016). Evidence suggested that objective indicators chosen by adults do not match with children's own preferences (Ben-Arieh, 2005; NicGabhainn & Sixsmith, 2006). While adults were inclined to prioritize the protection or service-oriented concepts such as economic well-being or safety, children come up with the concepts of a sense of agency, belonging and feelings of safety to the discussion of well-being (Fattore et al. 2009). Moreover, since children are in the development process, well-being indicators for children change quickly. Thus, conceptualization and measurement of child well-being is a more complicated issue than adults well-being (Frones, 2007). New Sociology of Childhood Movement also underlined the importance of regarding children as a separate group whose needs, activities and experiences should be taken into account in their own right (Qvortrup, 1993).

In sum, child-centered research which includes child-centered indicators rather than adult-centered ones, and active participation of children in the well-being research are encouraged by the scholars working in the child well-being area. Thus, children should be considered in their own right and they should be recognized as subjects in the well-being studies. Apart from the aforementioned issues, there are also certain perspectives and further frameworks which can be guided to the constitution of indicators of child well-being. The focus of this thesis is not to provide a detailed description of them; nevertheless, since some of the perspectives include close associations with educational well-being, they will be summarized shortly below.

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2.4.1 Well-being and well-becoming

The sociology of childhood indicated the distinction between 'being' as life experienced in the present and 'becoming' as life develops towards adulthood (Ben-Arieh, 2006, 2008; Frønes, 2007). While well-being provides a description of children's present lives, well-becoming offers predictions about children's adulthood life. When studying child well-being, both of them are equally important since child well-being not only interested in children's future life but also their present lives in which their childhood is constructed. The UNCRC rights-based approach also underlined the measures of well-being and well-becoming by steering researchers' direction towards children's quality of life in the present and their ability to capture their potential in future (Ben-Arieh & Frønes, 2011).

The discussions around the distinction of well-being and well-becoming are specifically relevant to the subjective well-being of children in education. Education by its nature is a domain that profoundly both affects children's present life and future. For example, children's positive perception and satisfaction with school can be linked to their academic achievement (Best, 2008; Suldo, Riley, & Shaffer, 2006). It is likely that students who have high academic success in school may also have an advantaged position in the future in terms of participating labor market and getting a decent job. They would have more job opportunities and they may gain more salary as compared to those who have low academic success in education. Here, it can be seen how well-being in education contributes to children's future eventually. In other words, children's educational well-being in school can be associated with their positive well-becoming in the future. Thus, discussions around well-being and well-becoming are particularly applicable to educational well-being. However, if the aforementioned example is considered from the opposite perspective, the overall

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situation will be completely changed. Children's academic success in their present educational context alone may not refer to children's positive perception and satisfaction with school. In other words, by taking only academic success into account, children's present educational well-being cannot be measured. Rather, multidimensional aspects of school climate, for example, children's relationships within the school environment may affect children's perceptions and satisfaction with school positively or negatively and; therefore, their educational well-being. This situation indeed emphasized the recognition of Bronfenbrenner's (1979) theory of ecological systems to better conceptualize and comprehend the components of children's educational well-being.

2.4.2 Ecological model

Bronfenbrenner's (1979) ecological model underlined the focusing on children's development within the scope of the interrelations between children and the environment they live in. In Bronfenbrenner's social ecology model, children are considered as active agents in their interrelations and perceptions of children towards their environments are the main constituents of their development. Therefore, this model implies the inclusion of subjective indicators when conceptualizing child well-being.

According to the ecological model, children's environments are composed of four settings: the microsystem, mesosystem, exosystem, and macrosystem (Bronfenbrenner, 1979). The well-being of children emerges in the interactions between individuals and environmental factors in these settings. Among these settings, the system that has the greatest impact on the development of the child is the microsystem specifically in terms of education. It regards the closest environment

of the child (Bradshaw et al., 2007). It includes school a child enrolled and completely covers the aspect of this school environment. Therefore, not only teachers and what takes place in classrooms but also school garden, student clubs, canteen, and after school activities are included in this system (Bronfenbrenner, 1979). The mesosystem is the sum of the microsystems that a child is part of and refer to interplays between diverse microsystems (Bronfenbrenner, 1979). The exosytem is setting in which events do not directly include the child as an active agent, but it refers to setting in where events happening in the environment affect the child in a manner (Bronfenbrenner, 1979). Macrosystems are the settings in which patterns of ideology and the organization of social institutions based on specific culture or subculture become visible. Social policies are included in this setting (Bronfenbrenner, 1979). The children's development located at the core of the ecological model is influenced by school influences in microsystems, such as peer relations or availability of playgrounds in the school. On the other side, the school environment is affected by social policies that are located at macrosystem simultaneously. Therefore, in Bronfenbrenner's (1979) social ecology model, all settings are nested and influencing each other. As children interact with different systems or subsystems, they face obstacles and facilitators which may affect their well-being positively or negatively (Bradshaw et al., 2007). For example, when the Syrian refugee baby has grown and started to school in Turkey, s/he may encounter with some of the obstacles in school setting (e.g. discrimination in peer relations due to her/his cultural identity) as a part of microsystem and these obstacles negatively affects that child's well-being in education. Consequently, this situation entails focussing on the better educational policies which are located in the macrosystems

setting. Therefore, Bronfenbrenner's ecological model is especially salient when addressing the educational well-being of children.

2.4.3 Capability approach

In contrast to perspectives on human growth mainly focusing on desire satisfaction, resources, and utility, Sen emphasized the recognition of freedom and individuals' own values in attempting to appraise individuals' quality of life (Sen, 1993). According to the capability framework, well-being is not concerned with accessing the goods since the consequences of obtaining goods may differ from person to person (Sen, 1993). Instead, people's lives consisting of people's abilities, preferences, and impediments are the matter for their well-being (Ben-Arieh et al., 2001). According to Sen (2001), the standard of living is a matter of capabilities and functioning, rather than resources or commodities. Capability framework is also easily adaptable to educational context while studying children's subjective well-being. For example, infirmary services as a school resource indicate the school's healthcare services provided to children. However, here, in terms of the capability approach, the provision of school resources or services do not matter for exploring child well-being in school. Rather, whether children are really able to go to the infirmary, get help, and benefit from the service in case of illnesses is the matter. In other words, rather than availability of resources, people's ability to use or benefit from these resources and their consequences are important according to this framework.

 Sen (1993) defined capabilities as "individuals' actual ability to obtain diverse valuable functionings" (p.30). On the other side, functionings related to what people are able to do or what does affect their own well-being (Sen, 1993). While

functioning regards the individuals' achievements and living conditions, capabilities concerns individuals' abilities for attaining achievements and freedom about the individuals' real opportunities (Sen, 2001). Person's capabilities have a direct impact on her/his well-being (Anand, Hunter, & Smith, 2005).

As previously discussed, UNCRC (Article 5, 12, 30) offers clues about children's participatory rights and their right to have freedom If this statement is taken considered with the capability approach, one may claim that to be able to flourish, children need to transform these rights into capabilities. For example, they should be able to enjoy participation rights in their social environments so that their capabilities would be improved (Hart & Brando, 2007). It can be argued that government and education policies have the potential to provide appropriate environments in schools that contribute to the improvement of children's knowledge and their skills. Through these skills and knowledge children acquired, they are able to transform their rights into capabilities; and eventually, the school may turn into place in where children find an opportunity to use their own capabilities. In this respect, the school may be considered as a resource for promoting children flourishing. It would place that children who have a different set of capabilities will find a chance to reach their own potential. Therefore, the capability approach is particularly useful for studying the well-being of vulnerable children in education. Choosing well-being indicators according to diversities in children's capabilities is crucial to assess the well-being of children fairly.

2.5 Educational well-being

"Children spend nearly one-third of their waking hours at school most weeks of the year" (Tobia, Greco, Steca, & Msrzocchi, 2018, p.842). In other words, school is the

place that constitutes a huge part of children's daily life. It represents a crucial ground for children where children encounter academic, social, and emotional experiences. In turn, these experiences make a significant contribution to children's overall well-being in their lives. Thus, it is important to explore children's well-being in the school setting. Indeed, a considerable amount of studies has been focused on the educational well-being of children by using different indicators. There are lots of similarities across studies in terms of the measures that were used for exploring educational well-being. Studies addressed educational participation, attainment, duration of education, transition from school to work, and educational disaffection (e.g.truancy rates, exclusions, proportions of children who are not in education and not in employment or training (NEET)) as indicator while studying educational well-being of children (Bradshaw et al., 2007; Bradshaw & Richardson, 2009; OECD, 2009, 2017; UNICEF, 2007, 2013).[11]

These studies have provided an overview of education in terms of well-being perspective so far. They offer opportunities to compare the educational well-being of children across different countries and over time. However, they have certain limitations. First of all, nearly all of the indicators were chosen based on the availability of internationally comparable data. This makes recognizing the differences in individual-level data as difficult. Second, certain indicators such as duration of education and the transition from school to work are future-oriented. They focus on the contribution of education to adulthood. However, by focusing on

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[11] Some of those studies used "liking school" or "enjoying school" as one of the components of children's subjective well-being (e.g. Bradshaw et al., 2007; Bradshaw & Richardson, 2009; OECD, 2009; UNICEF, 2007).

the future (well-becoming), they ignore the specificities of the present (well-being) situation of children. Third, and the most crucial limitation is that the main focus in all studies is on objective educational outcomes. There is no consideration of subjective measures; how children are treated in schools or how they perceive their educational experiences. In other words, children's views on their education have been neglected in these studies. This could give an incomplete representation of children's educational well-being.

On the other hand, educational outcomes bring into focus on children's subjective experiences (Kirkcaldy et al., 2004; Suldo et al., 2006). Students' evaluations of school climate are affected by what takes place at school both academically and socially since the school is perceived by children as a 'living, learning environment' (Engels, Aelterman, Van Petegem, & Schepens, 2004, p.129). Hence, there should be an inclination to focus on children's perceptions of experiences and feelings in school beyond the consideration of the educational outcomes and objective outputs. Children's own experiences in the school are of high importance while studying education from the well-being perspective.

In this respect, some studies addressed multidimensional aspects of school life and seek children's perspectives on these aspects to explore children's educational well-being. For instance, by using children's satisfaction with school environment including facilities, safety and rules, relationships with peers and teachers, and the meaning children attributed to learning and education as an indicator, The Children's Society (2012) explored children's subjective well-being in education. Similarly, Opdenakker and Van Damme (2000) used a well-being questionnaire consisting of multiple indicators: children's well-being at school, social integration in the class, relationships with teachers, interest in learning tasks,

motivation towards learning tasks, attitude to homework, and attentiveness in the classroom. Moreover, Tobia et al. (2018) focused on the children' satisfaction about their academic success, self-efficiency and their emotional attitude towards school. Apart from these indicators, Ingesson (2007) included children's self-awareness in school, Tomyn and Cummins (2010) included abilities, popularity, safety, travel, Engels et al. (2004) included parental involvement, curriculum and study pressure as indicator in their attempt to conceptualize and measure children's well-being at school.

In a broader scope, Fraillon (2004) proposed the student well-being model which had two dimensions: intrapersonal and interpersonal. While the intrapersonal dimension of student well-being explores student's sense of self and capacity to function in their school community by focusing on the concept of self-efficacy and autonomy, the interpersonal aspect seeks student's evaluation on their social circumstances in the school community by focusing on the concept of acceptance and empathy. Furthermore, Achermann and Bauer (2017) investigated children's subjective well-being in school by focusing on when children feel happy in school or what do children need to be happy. They revealed that a children's intimate relationship with teachers and peers, interesting assignments and fun during the class and getting high grades are the major domains influencing children's subjective well-being in school positively.

Perhaps the most comprehensive account of educational well-being is to be found in the work of Konu and Rimpela (2002) in which they proposed the "School Well-being Model" as a holistic and multidimensional approach for exploring student well-being in accordance with children's views and perspectives. School Well-being model has been developed based on Allardt's (1976) model originated in

the 1970s to study individual welfare in the Scandinavian context. Apart from, Konu and Rimpela (2002), other studies also adapted Allardt's model to study child well-being (e.g. Konu, Alanen, Lintonen, & Rimpela, 2002; Puroila, Estola, & Syrjala, 2012; Kalmus, Siibak, & Blinka, 2014). Thus, it may be claimed that Allardt's model of well-being is indeed rather relevant to the current considerations on child well-being.

According to Allardt, well-being is a circumstance in which "it is possible for a human being to satisfy both material and non-material basic needs" (Konu & Rimpela, 2002, p.82). He classified these needs according to three categories: having, loving and being. These are "categorization of basic values concerning individual need satisfaction" (Allardt, 1976, p.231). 'Having' involves to needs concerning material conditions and impersonal resources (Allardt, 1976). It refers to the individual's resources that can be used for meeting a person's safety and physical needs (Purolia et al., 2012). 'Loving' refers to "the needs related to love, solidarity, and belonging which was defined through how people relate to each other" (Allardt, 1976, p.231). Thus, the category of loving in Allardt's well-being model underlines the social interactions in which relationships are constructed. On the other hand, 'being' covers "the needs for personal growth and self-actualization" (Allardt, 1976, p.231). It refers to being respected by society and having diverse opportunities to be involved in activities that perceived as meaningful by a person himself (Purolia et al., 2012). It should be noted that while the category of having and being regard individual ends and resources, loving corresponds with the interactions and relationships between individuals. Moreover, Allardt suggested that "health as a resource is an essential part of living and well-being" (as cited in Konu & Rimpela, 2002, p.85). He included health as a component of 'having' category and he referred

to the presence of chronic illness, anxiety, diseases having psychosomatic character, and usage of medicines as the subdomains of health (Allardt, 1976).

Allardt (1976) attached particular importance to the subjective indicators for measuring a person's view on these categories. According to him, people have the right to express their perceptions of their quality of life and well-being cannot be studied by excluding subjective indicators (Allardt, 1976). From this perspective, Allardt's categories provide a useful framework for investigating children's evaluations on their educational well-being.

On the other hand, Konu and Rimpela (2002) adapted Allardt's well-being model to offer a fertile framework for implementation of school programs and arrangement of necessary interventions to enhance students' well-being in schools. In the School Well-being model, well-being is divided into four categories: 'School conditions (having)', 'social relationships in school (loving)', 'means for self-fulfillment (being)' and 'health status (health)'. The main intention of this categorization seeking children's evaluations and perspectives on these categories to explore children's well-being in school from a multidimensional perspective. It is noteworthy to recognize that unlike Allardt, Konu and Rimpela (2002) addressed 'health status' as a separate category in their well-being model. However, all four categories are intertwined and bidirectionally influence each other. At the rest of the section, components of categories in School Well-being model and their relations with educational well-being will be explained by referring to the related literature.

2.5.1 School conditions

'School conditions' category put school environment into the center and investigate student's well-being in the school environment. Thus, school environment factors

including schedules of studies, class sizes, curriculum, schedules of studies, noise, cleaning, heating, and safety are discussed in this category. The school resources and facilities provided to students such as school lunches, health care, psychological and counseling services are also involved in this category (Konu & Rimpela, 2002).

Previous studies showed that school conditions including recreational and instructional resources, locations such as sports areas and garden, availability of library and infirmary services and physical conditions related to noise, heating, and cleaning are associated with students' subjective well-being in schools (Achermann & Bauer, 2017; Sarışık & Düşkün, 2016). Similarly, in his study, Erdoğan (2017) also indicated that there is a positive correlation between students' satisfaction with the physical and non-physical facilities in the school and students' overall satisfaction with education. He found that the availability of school services such as school clubs, canteen, cafeteria, library, and sports facilities and the security of the school environment positively affect students' satisfaction with education. Accordingly, in the study of the Children's Society (2012), children remarked the importance of school facilities and school services on their subjective well-being in school. More specifically, Opdenakker and van Damme (2000) showed that the provision of trustee and counseling services in schools contribute both students' academic success and students' subjective well-being in the school.

Acherman and Bauer (2017) indicated that children's satisfaction with school infrastructure including the building, the classroom, and the school grounds has a strong impact on children's subjective well-being in school. Similarly, Cuyvers, Weerd, Duppont, Mols, and Nuytten (2011) found that students enrolled in schools with good quality infrastructure in which children have easy access to variety of technological sources, a school garden with green areas, and green space surrounding

a school reported higher levels of well-being as compared to those studying in poor quality infrastructure. Indeed, several studies have identified a positive link between school garden and children's well-being in education. It was found that spending time at the school garden has a positive effect on children's well-being in school through contributing children's personal development (Skelly & Bradley, 2000), academic success (Smith & Motsenbocker, 2005), positive relationships with peers (Bradley, Waliczek, & Zajicek, 2001), and children's health (Ohly et al., 2016; Ozer, 2007). Green areas surrounding school environment has positive effects on children's well-being education through enhancing the students' attention towards lesson (Schulman & Peterson, 2008) and reducing the psychological stress (Li & Sullivan, 2016), and contribute children's school connectedness (Eitland et al., 2019; Mihaly, Dubowitz, Richardson, & Gonzalez, 2018).

According to conducted studies, children showed the existence of hazardous areas in school and the overall organization of classroom as factors that affecting their perceived sense of safety in school (Astor, Guerra, & Van Acker, 2010; Eitland et al., 2019; Van Acker, Grant, & Henry, 1996). Feeling not safe at school has negative consequences on students' happiness in school (Rees, Bradshaw, Goswami, & Keung, 2010), participation in school activities (Chen, 2013) and academic success (Stafford, Chandola, & Marmot, 2007). Concerning the organization of learning and schoolwork, Engels et al. (2004) focused on the effect of curriculum and the amount of schoolwork on students' well-being. They found that the uneven distribution of course assignments and a huge amount of schoolwork give rise to the feeling of overburdened for students and they negatively affect students' subjective well-being in school. Similarly, Mihaly et al. (2018) also showed the schedules of

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curriculum and difficulties of lesson highly determines the students' school connectedness and subjective well-being in school.

In sum, it may be claimed that children's satisfaction with school environment including not only physical and infrastructural conditions but also provision of school services and availability of resources have a direct impact upon children's educational well-being.

2.5.2 Social relationships

In the scope of School Well-being model, Konu and Rimpela (2002) proposed social relationships category components as the social learning environment, teacher relations, peer relations, bullying, cooperation between school and homes, and the social characteristics of school climate. In other words, to explore children's well-being in school, the whole school climate and social relationships in school are the main focus of this category. School climate refers to the whole social functionality of school including teachers' and students' beliefs, attitudes, and behaviors towards each other (Cunsolo, 2017; Wang & Degol, 2016). By departing from the idea that students' perception of a caring and supportive school climate directly affect students' satisfaction with school, scholars underlined the significance of multiple ecological contexts concerning children's relationship with teachers and peers for children's overall perceptions of school (Baker, 1998; Samdal, Nutbeam, Wold, & Kannas, 1998).

The quality of relationships children develops within the school environment have significant academic and psychological effects on children (Suarez-Orozco, Rhodes, & Milburn, 2009). Social relationships within the school environment can be regarded as being the most precious or most problematic part of their school life

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by children. Children's positive relationships with teachers and peers and perceived social support contribute the children's academic achievements, social competence, self-confidence, and resiliency in education (Calabrese, 1987; Samdal et al., 1998; Wentzel, 2003). Children experiencing warm and close relationships with their teachers and peers are more likely to show high levels of well-being in school (Samdal et al., 1998). On the contrary, negative relationships within school has negative impact upon children's psychological well-being as it may create anxiety and depression (Gutman & Feinstein, 2008; Pyhaltö, Soini, & Pietarinen, 2010) and lead to children's unhappiness in school (Danielsen, Samdal, Hetland, & Wold, 2010; The Children's Society, 2012).

A large number of studies indicated the importance of the teacher-student relationship on student's subjective well-being in school (e.g. Baker & Morlock, 2008; Danielsen et al., 2009; Natvig, Albrektson, & Qvanstrom, 2003; Suldo & Huebner, 2006). Some of them showed the children perceived teacher support as one of the most significant determinants of refugee children's well-being in education (Danielsen et al. 2009; DeSantis-King, Huebner, Suldo, & Valois, 2006; Ito & Smith 2006; Rosenfeld, Richman, & Bowen, 2000). The children's perception of their relationship with their teachers which are surrounded by care, patience, support, and encouragement enhance children's motivation to learn (Fan & Willams, 2010; Wentzel, 1998; Zimmerman, Bandura, & Martinez- Pons, 1992) and increase children's attention towards lessons (Eisenberg et al., 2005; Pajares, 1996), children's achievements in fulfilling the class assignments (Furrer & Skinner, 2003). Therefore, a supportive teacher-student relationship also increases students' academic success (Pianta & Stuhlman, 2004; Hughes, Luo, Kwok, & Loyd, 2008; Rivkin, Hanushek, & Kain, 2005).

The positive relationship between teachers and students also contributes students' social competences (Alexander, Entwisle, & Horsey, 1997; Dika & Singh, 2002; Malecki & Demaray, 2003; Silver, Measelle, Armstrong, & Essex, 2005). It provides a safe ground for children to increase their self-esteem (Ryan, Stiller, & Lynch, 1994) which has positive impacts on students' subjective well-being in school (Wentzel, 2003, Palomar-Lever & Victorio-Estrada, 2014) and feel more comfortable when communicating with others in school (Blair, 2002; Pianta, 2006).

The effect of perceived peer support on children's educational well-being was also much debated in the literature (Gorard & See, 2011, Ruddock & Flutter, 2004; Samdal et al, 1998). It was revealed that emotional support and perceived trust in peer relationships play a vital role in children's school connectedness (Gunter & Thomson, 2007), mental health (Freeman et. al., 2009), and subjective well-being at school (Gristy, 2012; Casas, Bello, Gonzalez, & Aligue, 2013). While positive peer relationships are positively associated with the students' development of feeling of belonging (Goodenow & Grady, 1993), social competence (Eliot, 2005), and motivation towards school (Anderman & Maher, 1994), undesirable experiences in peer relationships such as exclusion and discrimination are associated with low level of well-being at school (Bash & Zezlina-Phillips, 2006; Danielsen et al., 2010).

As an undesirable and common part of negative peer relationships, bullying may occur in school through physical and mental harming or passive form of exclusion (OECD, 2009). The children, victims of bullying are at the very high risk of feeling alienated from the school climate (Gutman & Feinstein, 2008, Graham,

Bellmore, & Mize, 2006; Rigby, 2000) and getting low grades (Dotterer & Lowe, 2011). [12]

As a part of the cooperations between schools and homes, parental involvement in education may be discussed. Parental support plays a vital role in every domain of children's well-being (Barber, Stolz, & Olsen, 2005; Steinberg, 2001), especially in terms of education (Adams & Christenson 2000; Guttman & Midgely, 2000; Wyrick & Rudasill 2009). Parental support in education become visible through parents' activities including participating in school-parent meetings and meeting with teachers (Gordon & Cui, 2012) or parental practices occur through mentoring and encouragement children (Cunsolo, 2017; Forrest, Bevans, Riley, Crespo, & Louis, 2013). Such kinds of parental supports contribute the children's motivation towards education (Henry, Plunkett, & Sands, 2011), academic performance (Benner, Boyle, & Sadler, 2016; Gordon & Cui, 2012; Kan & Wei-Der, 2005; Wang & Fredericks, 2014), autonomous self- development (Kocayörük, Altıntaş, & Icbay, 2015) and school connectedness (Forrest et al. 2013). Thus, one may suggest that parental support contributes to students' academic success and educational well-being.

2.5.3 Means for self-fulfillment in school

Allardt referred 'being' as each person being respected as a valuable part of society (as cited in Konu and Rimpela, 2002, p.84). By adopting this argument into school

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[12] The evidence for impact of bullying on students' academic achievement has been mixed in the literature indeed (e.g. Qualter, 2003; Hughes, Lou, Kwok, & Loyd, 2008; West, Sweeting, & Young, 2010).

context, the Konu and Rimpela (2002) recognized that 'being' can be regarded as the opportunities the school offers for children's self-fulfillment.

Children's means of self-fulfillment also recognize the children's participation rights in the school environment. In this respect, every child should participate in decision making in school and express their views about the matters that affect their education (Konu & Rimpela, 2002).

Accordingly, studies use being listened and participating in decisions as an indicator to measure children's subjective well-being in school (e.g. The Children's Society, 2012, Purolia et al., 2012). Students who feel they were listened in school also feel happy in school (Calabrese, 1987).

Moreover, providing facilities for children to acquire necessary information and skills according to their interests is vital for children's self-fulfillment through education.[13] Children's means of self-fulfillment is also strictly related to being involved in activities that children regard as meaningful by themselves (Konu & Rimpela, 2002). Children feel happy in the school if they feel like participating in meaningful activities in school which are also corresponding with their interest domains (Achermann & Bauer, 2017). On the other hand, children's recognition of activities taking place in school as meaningful is also related to the respect and support that students received through their relationships with peers, teachers, and parents (Konu & Rimpela, 2002; O'Brien, 2008).

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[13] For a more comprehensive discussion on opportunities to improve one's own knowledge and skills; see Noddings (2003).

Means of self-fulfillment in school also regards facilities for leisure time activities including recess or activities performed at out of school time which helps to the constitution of reconciliation between school-based tasks and children's other life domains (Konu & Rimpela, 2002).

Children's leisure time activities during break times and out of school time activities directly or indirectly affect children's satisfaction with school and their subjective well-being in school (Blatchford & Sumpner, 1998; Pellegrini, 2005). Based on children's expressions, conducted studies showed that the majority of children placed special emphasis on break times for their well-being school (Blatchford & Baines, 2006).

Studies showed that children's attention towards lesson and learning abilities are enhanced after break time (Pellegrini, 2005). Besides, children obtain certain social competences in break times that cannot be acquired during the courses (Bjorklund & Douglas-Brown, 1998). Children can experience the feeling of independence in school during break times or leisure time activities in and outside of school (Blatchford & Baines, 2006).

Break times also called as recess also offer children to opportunity to make friends, socialize in the school environment, and develop their peer relations which are crucial aspects of children's educational well-being (Blatchford & Baines, 2006; Blatchford & Sumpner, 1998; Pellegrini 2005). Hence it may be argued that leisure time activities support children's self-fulfillment by contributing children's social and personal development.

On the whole, means for self-fulfillment in school is related to students' perceived respect, participation rights, the correspondence between children's

expectations and activities in the school and reconciliation of children's leisure time and school in the one sense.

2.5.4 Health status

Health status contains "physical and mental symptoms, psychosomatic complaints, common colds, chronic and other illnesses" (Konu & Rimpela, 2002, pp.83-85). Health status is a personal situation and it profoundly affects students' perception towards other categories in school well-being model. Hascher (2008) also included children's somatic symptoms and psychological moods as an indicator to explore children's well-being at school. Similarly, Mihaly et al. (2018) explored the association between students' health and their well-being in school. In their study, students experiencing depression, fatigue, sleep disorder, and anxiety indicated that they face difficulties in establishing an intimate relationship with their teachers and peers in school. They also reported a low level of school engagement and they are more likely to drop out of school. Similarly, other scholars also show that health problems especially including mental symptoms have a considerable impact on the children's school enjoyment and school connectedness (Bradshaw & Keung, 2011; Murasko, 2007). These symptoms lead to frequent absenteeism in the school, truancy, and leave education (Schulte-Körne, 2016; Quiroga, Janosz, Lyons, & Morini, 2012; Robles-Pina, Defrance, & Cox, 2008). Besides, they may negatively affect children's capacities to learning and academic achievements (Symons, Cinelli, James, & Groff, 1997) as well as create difficulties in conducting school assignments (Basch, 2011).

Furthermore, mental health-related behaviors especially stemming from emotional distress and depression such as s substance use, smoking, abusing, or any

type of addiction also affect children's academic success and educational well-being (Busch et al., 2011; McLoad, Uemura, & Rohrman, 2012). Thus, there is a risk that negative health status or negative health-related behaviors may affect children's educational well-being negatively. On the other hand, healthy nutrition and regular participation in sports activities (Busch et al., 2014), low level of stress and absence of anxiety and depression (Özer & Weinstein, 2004) bring about increased academic performance, school connectedness and positive well-being in education.

To sum up, the evidence summarized above guided the analytical framework of this study, which in turn served to explore the educational well-being of Syrian refugee children. If the School Well-being framework is taken together with comprehensive literature on children's school satisfaction and school adjustment, it can be claimed that investigating children's educational well-being entails taking into various components and multidimensional perspectives. Children's well-being in education refers all the system of school context incorporating organizational (e.g. physical structure, facilities, built environment), interpersonal (e.g. peers, family, teachers), personal (e.g. future prospects, the meaning of success, the value of the study, health) dimensions. It should be noteworthy to suggest that these domains are directionally influencing each other and they should be handled together while discussing children's well-being in education.

CHAPTER 3

METHOD

This chapter gives an account of the data collection procedures, participants and data analysis of the study. For this thesis, a qualitative study is carried out by means of in-depth interviews. The data was collected by means of in-depth semi-structured interviews and analyzed using a thematic approach. Firstly, the data collection procedure and participants are explained; then, the data analysis of the study and ethical considerations will be provided in this chapter.

3.1 Data collection procedure and participants

To explore children's subjective experiences and evaluations, in-depth semi-structured interviews with Syrian refugee children were conducted in this study. Interviews have been performed with 7 males and 5 female participants reaching 12 children in total. The age group of participants is 12-15. Among the participants, 8 children are enrolled in public schools at the different districts of Sultanbeyli, while others are enrolled in TEC which is located inside of a public school at Sultanbeyli as well. In fact, the initial goal was to choose all participants from the students that are all enrolled in Turkish public schools. However, during the times, of field study, some of the children whose parents signed the informed consent form did not want to participate in the study, some of them did not come to the refugee center in those days. Thus, to be able to obtain sufficient data and reach the total number of sampling group, I had to choose 4 participants from the students studying in TEC. The TEC that participants enrolled in located the inside of a public school which

actually serve ordinary national education to Turkish students. In contrast to common

applications observed in TECs that were indicated previously, the school program of

Syrian students does not start when the Turkish students leave the school. In this

school, two floors were completely devoted to Syrian students who are at 7th and 8th

grades. Although the Syrian students and Turkish students are present in the school

at the same time; their recess times are totally different. In other words, there is no

interaction between Turkish students and Syrian students.

All participants were recruited from the Refugees Assistance and Solidarity

Association which is an organization working comprehensively with Syrian refugees

at Sultanbeyli where the Syrian population is densely populated. It was established in

2014 with the aim of supporting refugees in different fields and seeking solutions to

the problems of people who have left their country and who are in need of

international protection (Mülteciler Derneği, 2017). It provides free support to

refugees through health care services, housing and employment opportunities,

educational support, translation, and law assistance (Mülteciler Derneği, 2017). The

population of the study is chosen from the Syrian refugee children who participate in

the school support courses and various activities taking place in this association.

Those children also participate in after school courses. Their families' psychological

investment in education is also high. They fairly support and motivate their children

toward education. Taken together, it must be suggested that sampling group of this

study actually represent the children who are in a highly supportive environment. At

the first step of field study, the managers working in the association provided my

contact with children's parents. Children whose parents allowed their children to

participate in the study and signed the informed consent form were included as

participants. The profiles of the Syrian refugee children in the field study can be found in Table 1.

Table 1. The Profiles of the Syrian Refugee Children in the Field Study

Name	Gender	Age	Class	Type of School	The residence time in Turkey	Number of Siblings	Father Status
Aslı	Female	15	9th	Public school	3 years	5	Living together
Talha	Male	12	7th	Public school	4 years	3	Dead
Adem	Male	12	5th	Public school	5 years	4	Living together
Haydar	Male	12	5th	Public school	3 years	3	Living together
Leyla	Female	13	8th	Public School	3 years	12	Living together
Rıfat	Male	12	7th	Public school	6 years	3	Living together
Zehra	Female	13	8th	Temporary Education Center	5 years	6	Living together
Musaf	Male	15	9th	Public school	4 years	12 (one of the siblings dead)	Living together
Nur	Female	14	8th	Temporary Education Center	5 years	5	Working abroad
Damre	Male	14	7th	Temporary Education Center	4 years	4	Living together
Maysa	Female	13	7th	Temporary Education Center	3 years	5	Living together
Ekrem	Male	13	8th	Public school	7 years	4	Working abroad

The interviews were carried out between February 2019 and March 2019. The interviews took place in a private room of the Refugees Assistance and Solidarity Association where children are familiar and feel comfortable. At the beginning of interviews, children were informed of the purpose and the method of the study in greater detail and they were told that they could withdraw at any point during the interview. A semi-structured interview with guiding questions and probe questions focusing on the educational experience of the children was used for this study. Firstly, the demographics of the children and their previous educational trajectories in Turkey was attempted to be understood. Demographics involved age, grades, number of siblings, duration and place of settlement in Turkey. Then, in order to comprehend children's perceptions on their educational experiences, the variety of questions regarding with their social relationships in the school, conditions of the school, self-fulfillment, and health status were asked guided by Konu and Rimpela's (2002) framework.

The participants were asked to comment on their peer and teacher relations. What the children thought about, and how they responded to their vertical and horizontal relationships in the school environment were investigated. Relating the relationships, children were also asked about their parental involvement in their education. As for another objective, the questions regarding the academic orientation of the children were offered to participants. These questions included their experience with homework, lesson burden, courses s/he likes or does not like and the problems they encountered in managing the school-based tasks and any kind of supports they need for their academic orientation. The interviews also included the questions focusing on the children's experience with regard to access to school resources, facilities provided by the school, break time activities and out of school

activities as well as their health conditions and their perceptions on their health. Their perception about themselves, future prospects, health conditions and their perceptions on their health were also explored. Subsequently, how children felt about the school, what do they need to feel better or what is needed to be a happy child in school were explored. For encouraging children's responses towards these questions, prompts related to magic wand were used. In other words, children were asked to indicate what things they would like to change in school to feel better if they wave a magic wand in their hands.

It should be noted that since drawings are a fruitful tool for accessing children's perspectives (Driessnack, 2005; Thomson, 2008), children were asked to draw or write the things, people or places that make them happy at school as guiding question in the first place. However, none of the participants preferred to either drawing or writing. They simply said that they do not like to draw or write. They do not prefer drawing as a means of communication. It was an interesting response but it is not unexpected. Related literature that I reviewed before I started to conduct field study made me aware that drawing may not be welcomed by every child in every context and may not be regarded as a positive experience (Dockett & Perry, 2005; Einarsdottir, Dockett, & Perry, 2009; Fargas-Malet, McSherry, Larkin, & Robinson, 2010). In my research too, drawing or writing as a means of responses did not suit the participants. It may be likely to stem from children's cultural context associated with social and communicational practices (Duncan, 2013) or language insufficiencies in Turkish writing. Children's unwillingness to draw or write was observed and probe questions were used instead. Even though specific questions were prepared beforehand as probes to be asked, it was important to let the children built their own narratives' in order to obtain a better understanding of their

experience. Thus, the order of the interview questions was not strictly designed; rather, children's responses directed the flow of interviews. All of the participants were fluent in Turkish speaking and all interviews were held in Turkish. The interviews lasted between 45 to 60 minutes. All of the participants allowed using the voice recorder.

3.2 Data analysis

In this study, the thematic analysis which is the process of identifying, analyzing, organizing, describing, and reporting themes found within a data set was used as a data analysis strategy (Braun & Clarke, 2006). Thematic analysis is a commonly used approach in qualitative studies since it facilitates to organize and interpret a wide variety of research questions (Castleberry & Nolen, 2018). Thematic analysis of open-ended responses from surveys or transcribed interviews enables one to investigate the key features of a large data context and develop an in-depth appreciation for the sample group (Vaismoradi, Turunen, & Bondas, 2013). It also offers to examine the perspectives of research participants, highlighting similarities and differences between different participants, and revealing unanticipated insights and knowledge from the data collected (Braun & Clarke, 2006; King, 2004). A theme captures something important about the data in relation to the research question and represents patterned response or meaning within the data set (Braun & Clarke, 2006). It is a well-structured approach to address qualitative data and help the researcher to develop a clear and organized final report (King, 2004).

For analyzing the data, semi-structured interviews have been transcribed firstly. After transcribing the records into written form, thematic analysis method was used to code, analyze and interpret the interviews. The transcriptions were carefully

read and coded. Key quotes have been highlighted, coded and clustered into themes in accordance with the analytic framework of the study. Detailed information about the findings of interviews will be provided in the next chapter.

3.3 Ethical considerations

The study was approved by the Committee on Ethical Conduct in Extramural Academic Relations at Boğaziçi University on February 2019. The ethics committee approval form is available in Appendix A. A comprehensive list of probe questions used in the interviews were listed in Appendix B. Turkish version of interview guide was shown in Appendix C. The manager working in the Refugees Assistance and Solidarity Association shared information about the study with children's parents, explained the reasons to be interviewed, and asked for their permission to be contacted. An informed consent form for parents was prepared both in Turkish and Arabic. Appendix D shows the Turkish version of informed consent form and Appendix E indicates the Arabic version of informed consent form. The participants and their parents were also informed that their interviews would be anonymous. During the interviews, the voice recorder was used with the permission of the participants. At the beginning of data analysis, participants were renamed and other information that may have identified the participants were changed to protect privacy and confidentiality. Thus, no identifying information with regard to participants was provided in the final report. Quotations of participants can be found in Appendix F.

CHAPTER 4

FINDINGS

The educational well-being of Syrian refugee students in the Turkish public schools
is investigated in this research, taking Konu and Rimpela's (2002) school well-being
model into consideration. The students' perspectives are studied by paying attention
to their evaluations and interpretations of their experience. In this chapter, the
findings of the study will be presented under four main headings: having, loving,
being, health.

For specifying the distinction, and easing the making comparisons, eight
students enrolled in ordinary Turkish public schools in which they follow the Turkish
curriculum in Turkish language and study together with Turkish students are referred
as participants enrolled in public school. On the other hand, four respondents who are
studying in a temporary education center (TEC) placed in a public school in which
they follow the Arabic curriculum in their mother tongue and study separately from
Turkish students are referred as participants enrolled in TEC.

All participants are going to school regularly whether they enrolled in public
school or TEC. They have been living in Turkey with a range from 3 to 7 years, with
an average of 4 years. Eleven of the children could enroll in school as soon as they
came to Turkey. However, one of them could not enroll since her family lacked
information about the school registration process. Once they came to Turkey, those
students initially enrolled in TEC and then eight of them were transferred into public
school in the last years. 4 students are still studying at TEC and will be transferred
into public schools next year. On the other hand, all children are active participants

of the courses and activities of Refugee Assistance and Solidarity association for a long time. They are highly supported by this organization both socially and academically. In other words, participants are in the highly invested area with fairly working support mechanism.

All participant living in the district of Sultanbeyli with their families. They have a proper and clean place in their home to study though most of them do not have private rooms as they share their room with their siblings or other family members. Students did not report any problem regarding studying and concentrating on lessons at home. Instead, they expressed that they spend most of their time doing homework, preparing for exams, studying lessons in a quite comfortably. In other words, students' statements regarding they do not have difficulties about studying at home relationship between their education and physical features of their homes were very positive. [14]

4.1 Having

Having involved the findings related to school conditions including language issues, school curriculum, classroom sizes, the availability of psychological and counseling services, social activities and student clubs, school garden, transportation, eating lunch at school, healthcare services and other school conditions (hygienic conditions, temperature).

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[14] This finding were presented here since it does not fix any categories defined in the School Well-being model.

4.1.1 Language issues

The language was included in the "having" category in School Well-Being model. However, when discussing the issue of refugee children education, the distinction of categories may be different. It must be emphasized that for refugee children, whose mother tongue is different than the medium of instruction in the school, language indeed signifies something more than the school conditions relating the curriculum or doing homework. For refugee children, the domain of language is also one of the most important determinants of their relational participation, their experiences in social relationships, their access to school resources and even their health status. Thus, indeed language involves and cross-cuts all categories in School Well-Being model. Nevertheless, for the aim of a clear demonstration of findings, it would be included in "having the category" in this study.

All of the participants were capable of speaking Turkish fluently. Majority of them learned Turkish in temporary education centers and support courses that were offered by refugee associations and community centers. There were also some participants suggesting that they learned Turkish while they were working (Haydar, Musaf) or communicating with his Turkish peers in the neighborhood he lives (Talha). Even though all participants are good at speaking, they are not fully competent in comprehending lessons and academic reading and writing. Lacking these skills, the majority of participants enrolled in public schools reported that they are not able to fully follow the content of courses. This makes their learning process difficult. On the other hand, participants studying in TEC showed that they encounter language difficulties only in Turkish courses, specifically in the writing assignments.

> I speak Turkish but I can not read Turkish. I mean I can not understand what I read in Turkish in the lessons(Musaf)

I know how to read in Turkish, I know how to speak in Turkish; but, it is a problem for me to understand the Turkish words, to comprehend the lessons (Aslı)

I speak Turkish, I understand what you say; but sometimes I cannot get the words in the exams, then I make mistakes. Consequently, I get low marks from those exams. I understand everything spoken in Turkish. I mean I am able to speak Turkish. Talking is not a problem. (Adem)

Actually, I speak Turkish but I cannot write in the lessons. For example, I cannot write quickly what the Turkish teacher tells. (Maysa)

I both understand Turkish and speak Turkish. However, I am bad at writing. That's why I sometimes cannot write the answers to questions in my Turkish homework. (Zehra)

I actually know Turkish; I really speak well. However, sometimes I cannot write or I do not understand what I read in Turkish. I ask the teacher if I do not get it. For example, the teacher writes something on the board in the Turkish lesson, I do not know what that word means. (Damre)

As a result of lack of comprehension, participants studying in a public school where the medium of instruction is Turkish stated that they struggle to conduct homework and course activities. They have considerable difficulties in conducting school assignments and follow Turkish education materials. In their responses, they also frequently uttered that they would perform better as if the language of the education materials was in Arabic.

We have to memorize all of this book. What I will memorize is too much for me. It really is too hard. If it is in Arabic, I might memorize them all because I understand Arabic. I do not understand Turkish. Therefore, it is too difficult for me to memorize a book that is very thick and in Turkish. It is hard. For instance, I have an exam on 3rd March. Do you know the book "Huzur Sokağı"? It is a five hundred paged novel book. We have an exam in the whole book. I read but I do not understand so I had to give up reading. I mean if it is in Arabic, it would be very easy for me to study the book; however, it is too difficult when it is in Turkish. (Aslı)

Since the assignments are in Turkish, I cannot memorize quickly. I could if it is in Arabic, but it is very difficult to memorize in Turkish. (Musaf)

As can be seen in the above statements, they face difficulties in studying course subjects and conducting course activities because of the language of education

materials. Language problem also negatively affects the children's preparation for exams and their academic success. They demonstrated that they encounter difficulties during the exams due to lack of comprehension and their insufficient vocabulary in the Turkish language. Since children lack an understanding of the meaning of the certain words or lack knowledge as to how to write certain words, participants enrolled in public schools showed that they sometimes have to leave written questions blank in the exams. Accordingly, they become more likely to get low grades from exams. Furthermore, some participants stated that it is not fair to get the same exam or assessment with Turkish students since the language barrier cause Syrian students to fall behind their Turkish classmates. As a coping mechanism to deal with low grades, findings revealed that children prefer to cheat in the exams or ask helping from their Turkish peers.

> I have difficulty in exams. I cannot write some words as I do not know how to write them. I leave the questions blank so I get low marks then. However, Turkish students get higher grades since they know the meaning of words. It is not an equal situation. (Leyla)

> In some questions, there are words that I do not understand and I stuck on these questions. It is forbidden to ask questions to the teacher during the exams. We cannot say "Teacher, what does this word mean?". Well, if I do not get the word, I cannot answer the question; it stays blank. We are not like Turkish students; then, we get low grades. It is not an equal situation, I think. (Aslı)
>
> Let me tell you a story. I had an exam last year. It was the first time I saw a Turkish public school. I got nothing. Sometimes I could understand the lessons, but I could not understand anything in the exam. Thus, I asked the teacher in the exam: "What is written here?" He did not answer me. He said "I cannot explain the meaning of words to you. You are at the exam; you have to find to answer by yourself." Consequently, I got 24 points from that exam. The teacher said that I would have the exam again alone, apart from Turkish students. In that exam, the teacher explained what I did not understand since I was the only one in the exam. I got 70 points at that time. I mean I asked the teacher what I did not understand and he explained the meaning of words for me. It was better for me to get good grades. Thus, I believe that it is not fair for us to have the same type of examination together with Turkish students. (Musaf)

> Sometimes, I cannot make it in the exams as there are unknown words for me. So, I ask my friend the meaning of those words or I look at her/his paper. It is forbidden to cheat, to look at another students' paper in the exams. However, since there are lots of words that I do not know, I must look at my classmate's exam paper. (Adem)

> The exams are difficult because of Turkish words. That's why I want to study in a Syrian school. I know the language; I can make it there. But Turkish is very difficult for me. (Ekrem)

Some participants stated that they have an easier understanding of numerical courses rather than verbal ones. The numbers, symbols, and formulas contained in the numerical courses were more familiar to the students and facilitated their understanding of the lesson as well as getting the high grades.

> The easiest lesson for me is Maths since there is no writing. There are just numbers and formulas. So, I do not care whether it is in Turkish. For instance, I got 90 points in Maths; however, I got 36 points in Turkish lesson. It is because of the fact that maths includes just the numbers, no more unknown the words. (Haydar)

> Maths homework is easy for me, I can manage the math assignments, but other lessons' homework is difficult. There are many Turkish words. How can I know what they are? (Ekrem)

> Maths and Physics are easy, no writing. All of them about the numbers and formulas. I memorize the formulas and I can make it somewhat. (Musaf)

Two students expressed their concerns about forgetting their Arabic language skills as a result of being enrolled in a public school where the medium of instruction is in Turkish. They have worries about losing their Arabic language skills and fluency in their mother tongue. Commenting about this issue, another participant studying in TEC shared his concern about a risk of failing in religion courses after being enrolled in a Turkish public school.

> I forgot to read in Arabic because everything is in Turkish at this school. The books are Turkish, the teacher writes Turkish on the board but then again I speak Arabic. As all the lessons are in Turkish, I forget Arabic. I am more successful in Arabic lessons. I do not want to forget Arabic. I like speaking Arabic. (Ekrem)

> It is said that when we are transferred to the public school, the medium of instruction in this school is going to be Turkish. We can forget the Arabic language since we study in Turkish. In this case, we might get low marks in religion lesson and Quran lesson. I do not want to forget the Arabic language. My family speaks Arabic. I speak Arabic. It is my language. I hope, I would not forget Arabic when I start to study in public schools. (Damre)

Since the medium of instruction is in Arabic, students studying in TEC indicated no difficulties in following the content of courses. In the statement of those students, there was no evidence that students have difficulties in getting high grades from exams, doing homework and other course activities since they follow the curriculum in their own mother tongue. Difficulties were only expressed about the assignments for the Turkish lessons.

> Just Turkish lesson's exam is in Turkish. Normally the other lessons' exams are in Arabic. I am not bad at Arabic exams, but I have difficulty in Turkish exam. There are some words that I do not know in some questions. (Maysa)

> Our school is a Syrian school. I do not have difficulty in lessons because they are in Arabic. I understand Turkish lessons, too, but less than Arabic. (Zehra)

Interestingly, all participants studying in TEC emphasized that they are quite satisfied with the content and structure of Turkish courses that are provided in their schools. They also expressed their high level of satisfaction from the Turkish teachers in their school. They asserted that they are good quality teachers, they teach well, and this is a positive situation for them.

> The Turkish teachers at our school teach Turkish very well. All the teachers know me, my name because I used to participate in Turkish lessons. This is a positive and good thing. (Nur)

> I am happy in Turkish lessons because I love my Turkish teacher very much. She comes to our classes a lot, she behaves well, teaches the lesson very well. I understand her very well since she speaks slowly and understandable. (Maysa)

> Learning Turkish is amazing. There are lots of rules. We must learn them all. Our teacher tells those rules very well. We must learn all the Turkish rules. We have amazing Turkish lessons at schools. This is perfect. (Zehra)

Results from the interviews suggested that participants both enrolled in public schools and TEC, utilized various strategies in order to improve their proficiency in the Turkish language. They asserted that going to a community center or participating in after-school support courses is a good advantage for their Turkish language development. Interestingly, the majority of participants believe that this kind of courses should be developed around the vocabulary and reading skills, rather than grammatical issues specifically.

> We have to learn new words. There are lots of words in Turkish. There must be a course which teaches us new words. (Leyla)

> I go to courses apart from school. I go to the refugee association for example. It helps my lessons. Apart from this, I think there must be a course for just Turkish reading for improving our Turkish reading abilities. (Maysa)

> Reading support is important. I mean, we could learn Turkish better if there would be more reading lessons at school and at the refugee association. Turkish teachers mainly teach the rules of grammar. They generally mention the rules, these rules, and those rules. However, we have to get specific reading lessons to improve our overall ability in the Turkish language. (Musaf)

> A supply for the new Turkish words would be good for us. There too many words. We can not know all of them; so it is necessary to learn new words. (Aslı)

On the other hand, commenting on the things that she wants to change in school, one of the participants studying in public school proposes separate educational environments in which they are provided with good Turkish teachers to overcome their language difficulties in the school. She believes that if the class is composed of only Syrian students and the Turkish teachers speak slowly and apprehensible, they would understand the lessons better. As she put it:

> I have an idea that I would like to share with you. In my opinion, Syrians should be in a different classroom separately from Turkish students at a school. For instance, one classroom should have consisted of full of Syrians but their teacher must be a Turk. On the other hand, Turkish students must be in a different classroom. Yes, because when the Turk teachers speak quickly,

all the Turk students understand and reply. However, we do not understand. The teacher must speak slower to us. Therefore, we need a different classroom where only full of Syrian students. Otherwise, we cannot understand the lessons. (Aslı)

4.1.2 Curriculum

During the interviews, participants enrolled in public schools indicated that they have various difficulties not only because of the language of instruction, but that the subjects cover the material they are unfamiliar with. Some of the participants stated that the content of the Turkish curriculum and courses' certain context do not correspond with their own cultural experiences.

> I cannot understand some context of the courses. Your history is different from our history. The history we learned in Syria is different from the one you learn here. For example, I cannot understand the social studies lesson. Your dates, your events, your history is not the same as ours. I cannot get it. I cannot comprehend. (Rıfat)

> I do not understand some lessons. The school in Syria was different. The school in Turkey and Turkish books are more different than the ones in Syria. I do not know how to explain myself. (Haydar)

> I have difficulties in social studies exams. The subjects are difficult. In fact, they are not difficult, but different. In Syria, our social studies subjects were different. It was hard to get used to subjects here. Therefore, I attend to the social studies support courses at school. (Leyla)

Two participants showed that they had been already acquainted with the subjects in the curriculum since they experienced a different education system as well as different curriculum in Syria. Thus, a further theme that emerged from the interviews was the problem of equivalency.

> I must be at the 6th grade now but I am at the 5th grade since there is a specific education system here. Children were put in different classes rather than their own grades. For example, a child must attend the 7th grade but they cannot put that child in that class directly. First, children have to finish the 5th grade; this is the rule. After finishing the 5th grade, they can attend the higher grades. I mean, regardless of their real grades, Syrian students have to attend 5th grade for a year. I also started from the early stage, from the 5th grade.

However, I already know those subjects and lessons. There is no need to do like that. I lost a year for nothing. (Talha)

In fact, the lessons here are not difficult. If they were in Arabic, they would be easier. For example, in Syria, we already had taken biological lessons that we have learned in 9th class in Turkey. That's why I sometimes get bored during biological lessons. I mean the curriculum was different in Syria. We had different lessons in different grades as compared to Turkey. (Aslı)

Some of those interviewed suggested that to benefit from the content of the Turkish curriculum, they participate in the after-school support courses in the school. These courses generally take place in the schools during the weekend for 4 hours. In these courses, students participate in Mathematics, Science and Turkish classes. It was revealed that the main intention behind these courses is compensating Syrian students' gap in following the courses to accelerate their adjustment into Turkish curriculum.

There are support courses at our school on the weekend mornings. They arranged this program for us to be like Turkish students, as good as they are. To make us better and learn more like Turkish students. They give maths, science and Turkish courses to us. (Rıfat)

Turkish government opened the support courses for us. There are Turkish, science, and maths lessons. These courses happen at the weekends at our school. I participate in these courses every weekend. All my Syrian friends come, too. The intention behind these courses is helping Syrian students to develop themselves and their ability in Turkish speech; in other words, to know lessons and Turkish language as good as Turks. (Talha)

There are evening courses every weekday after school ends. Every volunteer child can join those courses. All school lessons are provided for us to learn the kind of subjects that we could not comprehend in class during school hours. It helps us to be good as Turkish children. (Leyla)

A further issue related to the curriculum that emerged from the interviews was the long class hours as it leads to a decrease in children's performance at school. Students enrolled in public schools remarked that they feel exhausted at school because of the long lesson schedule. They also denoted that they had fewer class hours at the schools in Syria. Interestingly, even though students enrolled in TEC are

also exposed to the same course schedule and the same amount of class hours, this

theme did not come up from the statements of these students.

> School time is too long as it lasts from 9 a.m. to 4 p.m. The students get tired. Too many hours, too many lessons. It takes too much time. There are too many subjects on our schedule. I wish it was shorter, finished earlier. The school time is too long from 9 a.m. to 4 p.m. It is too boring. I mean too many hours in a day for school. (Aslı)

> Our school in Syria was 4 hours a day. Here, there are 7 or 8 hours at school. If the breaks were 5 or 10 minutes, the school would be finished at 12 p.m. or 1 p.m. But breaks last 20 minutes or 40 minutes. On the other hand, the lesson time is 40 minute. If we had shorter breaks, the school would end earlier. The breaks last long. It should be changed. (Rıfat)

> The school time is too long. It lasts by the evening. I mean it is too much. I get too exhausted at school. It was not like that in Syria. When I first came to the Turkish school, I was surprised that the duration was so long. The school must finish early so that the children can listen to teachers better without getting tired. (Leyla)

All participants in the field study indicated that they found the burden of homework

and course assignments as normal most of the time. No evidence was found for

student's difficulties in dealing with the homework and managing course activities

except the assignments of religion courses. It was revealed that the majority of

children have a computer in their homes and they often benefit from the internet for

doing their homework and other course assignments. On the other hand, some of the

students from both public schools and TEC complained about the excessive amount

of homework given in the scope of religion class.

> The homework is not difficult; it is tolerable. We usually do our homework easily. We have a computer at home. I use the Internet to do homework mostly. (Adem)

> For example, teachers give us homework to search on the Internet. I search the sources and I write the answers. They are easy. None of them are hard. Only performance homework takes a little longer. I have my brother do some kind of my homework. (Musaf)

If the lessons were difficult then the homework would be difficult, too. But, thank God, the lessons are easy, not hard. I often do my homework on the computer. (Damre)

They give a lot of homework recently. It is about memorizing. For example, they make us memorize the first four verses of the Quran's suras. (Rıfat)

I swear the God; we have great deal amounts of homework for Quran class. Teachers say that they do not give us too many homework, and they say there is a weekend in which you have enough time to deal with. But the homework, they give us, is too much. I spend my whole time on Quran homework. Every week is the same. (Nur)

4.1.3 Class sizes

Data emerging from the interviews showed that the class size in public schools range from 28 to 37 students, while the average class size at TEC is 15 students. In other words, there is a significant difference between the class sizes of public schools and TEC. Accordingly, some participants studying in public schools expressed concerns about the crowded classes they participated in and showed that it negatively affects their overall comfort in the classroom. They argued that the crowded classes impede their learning process as they could not hear the voice of teachers due to the voices of other students making noises during the class. Similarly, they also argued that they cannot participate in class discussions and cannot ask questions about the course-related subjects that they did not understand since there are too many students in the class who want to participate in the ongoing classroom discussions.

As the lessons are in the Turkish language, it is necessary that the teacher should speak slowly and understandable during the lessons. The class is too crowded. There are 37 students in the class. The children chat with each other. We can not hear the teacher when they speak out. Nothing is heard. (Adem)

The class is too crowded. For instance, if I do not understand what is written on the board, I would like to ask the teacher to explain; however, until my turn comes, it passes quickly. (Leyla)

On the other hand, students studying in TEC were found as relatively satisfied with the class sizes in their school. However, they reported that they were more crowded in the classroom in the previous years and this caused problems in the classroom environment. These students expressed the problems in terms of difficulties about the entrance to classrooms during the break times and the stuffiness that existed in classrooms.

> We were crowded, there were 45-50 students in the same classroom earlier times. Now, it has changed. We are divided into three different classes. It is better now. It was very crowded before; hence, children had difficulties in getting in and out to the class. Some were felling down. (Damre)

> We are 15 in the classroom. It is a new situation. Before now, we were about 50 in the classroom. There was not enough fresh air in the classroom at that time. (Zehra)

4.1.4 Psychological counseling and guidance services

By and large, the overall response to the psychological counseling and guidance services in the schools was negative. Although they are available in all schools, students' access to these services is limited, not only because of the inactive role of counseling and guidance teachers, but also the reluctance of children to get support and talk about their issues. The majority of those who responded to this item indicated their lack of motivation to benefit from these services and discuss their problems with the staff in these services.

> I do not see the counselor teacher at school. There are some students visiting her/his room, but I do not. How should I say? I am embarrassed to talk to him/her. (Haydar)

> I do not want to speak to the counselor teacher. I think students go to his/her room when they want to speak to the counselor teacher. I have never been there. I just saw that teacher one when the term started. I have not seen her/him since then. (Leyla)

Some participants specified that these services are active only in case of conflict and fight among children most of the time. Students see the counseling and guidance teachers only if there is a problem related to classroom order as s/he comes to class to solve these issues. Conspicuously, some informants reported that they saw guidance and counseling teachers only at once predominantly at the beginning of the academic year. There was no evidence that students personally received any psychological support by the counseling and guidance services.

> I think there was a counselor teacher at school but we saw once and never again. S/he asked our names, country and such things but that was all. (Ekrem)

> At the beginning of the term, the counselor teacher asked us questions such as "when did you come to Turkey? What has happened since you came here, which grade are you in, what do you do, how many siblings have you got?" After that, I have not seen her/him again. I do not know what s/he is doing now. (Talha)

> We went near her/him once. S/he said we would do an activity but we did not. We drew pictures of our favorite food, singer, song and the things we dislike such as animals. We drew them on the paper. S/he said I would do an activity with these drawings but s/he did not. We would do in the last term. We asked her/him why did not we do the activity. S/he said, "I won't do the activity; the term is over." We did not do the activity (Rıfat)

> Let's say some children who fought each other, there is a problem; then, they go to the counselor teacher's room, they see that teacher. (Damre)

> For instance, we had a fight once, there was a problem. The counselor teacher came to our class and s/he said "do not act like that, this is not good behavior, you come to school to learn the lessons. You are grown up. You should exhibit appropriate behaviors at school. You will become a teacher or a doctor." In sum, s/he talks about rights and wrongs. I mean if there is a fight in the class, s/he comes. Otherwise, I do not see him/her. (Nur)

A further problem related to the availability of psychological guidance and counseling services emerging from the interviews was that guidance and counseling services are sometimes provided by other branch teachers to children studying at public school. As two interviewees put it:

Our counselor teacher at school is an English teacher in fact. But another teacher enters our English lessons. When the counselor teacher come into our counseling lesson, we ask our questions that we did not understand in our English lesson. Then, s/he tells that subject again. Since s/he is actually an English teacher she helps our English course assignments. I mean we generally talk about the English course with her/him during the guidance and counseling lesson. (Haydar)

There is a teacher who enters both writing lesson and music lesson, that teacher is our counselor teacher. Although s/he gives both music and writing lesson, s/he also gives counseling lesson too. The counseling teacher generally says "Do not fight, it is not right." In her/his lessons, we read Turkish books most of the time. In fact, that teacher gives us Turkish readers then we read them in the lesson. (Adem)

It is also remarkable while talking about the psychological guidance and counseling services in the school, one participant studying in public school raised the issue of guidance counselors' gender. He uttered his hesitations about communicating with an opposite-sex teacher about his issues. His statement may open a window for the discussions around gender-mix/segregated education:

Let's say the counselor-teacher asked a question to a girl, she may not be able to answer it in front of the boys. Similarly, a boy cannot answer or cannot talk with this teacher in front of the girls, maybe. There must be something special about these situations. It must be arranged separately for girls and boys. I mean male teacher would meet with boys and talk about their issues. I do not know how should I explain, but it must be confidentiality for boys and girls separately. (Rıfat)

4.1.5 Social activities and student clubs

When asked if there are social activities or student clubs in their schools, the majority of the participants in public schools said that there were student clubs at the beginning of the semester but they did not organize activities during the whole academic year. Besides, majority of the students specified that they had no freedom of choice regarding the student club they want to participate in.

There are some sport and trip clubs at school. Ideally, you should have a chance to choose any club you want. In contrast, my teacher wrote my name to an Arabic club despite the fact that I did not want to choose this club. The

teacher writes the names of students' according to her/his decision. Actually, I wanted to join the Trip club. However, as I am Syrian, s/he wrote my name for the Arabic club, I guess. (Musaf)

Yes, there are clubs at our school but we gathered only once and we made an election at that time. We were chosen to certain clubs but we never had a meeting again. There was no activity. I chose the Art club but nothing happened in that club. Only, we had a club election at the beginning of the term. (Aslı)

I did not choose my student club. The teacher told me the club I will attend. S/he gave the membership her/himself. Indeed, the teacher forces some children to choose which club they will join. My club was "Human Right Club" or something like that, but I did not choose by myself. Sometimes, you can exchange your club with a friend if you have both a deal. (Rıfat)

On the other hand, the overall responses of interviewees studying in TEC related to the availability of the student clubs in their schools were negative. They reported that their school has neither student clubs nor any kind of common social activities. Instead, a few respondents mentioned Quran reading activities and Turkish reading competitions as the social activities held in their schools.

There are no social activities or student clubs at our school. But, I can mention that there is a teacher who organized Quran reading activities. If we have idle class sessions except for normal lessons, we read the Quran as an out of course activity. (Nur)

There are no such clubs in our schools but there are Turkish competitions both at our school and among other schools. For example, at the end of the first term, there was a Turkish competition among the schools. The winner was from our school. (Damre)

The religion-based activities, especially reading the Quran are widespread also in Turkish public schools. In fact, the activities regarding Islam and the Quran was referred by some informants as the main social activities in school. For example, when the availability of the social activities in their schools asked, two of the respondents said:

Once a month, we have Quran reading meetings. We also have a masjid at our school upstairs. We are on duty there on Fridays to keep the children quiet there. Every Friday, there is Friday salaat at noon in our masjid.

Students pray and perform salaat here. We stand in front of the masjid's door to warn the children not to disturb the prayer students. We keep them silent. (Musaf)

We have Quran reading activities at our school. There is a competition nowadays. Quran Reading Competition. We will have a few days later. If you finish the book and read from cover to cover in fifteen days, then you will be the winner and get the 8000 TL price. (Haydar)

4.1.6 School garden

Regarding the school infrastructure, all respondents indicated that a big garden which has areas for doing sports and playing games are available in their schools. This is a remarkable finding since a number of children placed the school garden as the area in school where they feel happiest. Some children prioritize the garden for their happiness in the school since they feel free and have fun with their friends there. The importance of school garden was also emphasized while participants were discussing their leisure time activities they perform in school. During the interviews, a majority of participants often expressed a desire for spending time in the school garden during the break times. The reasons behind the children's interest in school garden are provided at below statements.

The school garden is where I feel the happiest at the school. We sometimes chat with my friends or sometimes we play football matches. There are two gardens indeed. Upstairs is with green grass and trees, downstairs is ordinary. We play football at downstairs. We have conversations at upstairs. We have a great time in the garden. (Damre)

I swear the God; I feel happiest myself in the garden. The weather is fresh and mild. There are buddies. We walk around as we want. I love being in the garden. I feel free in the garden. (Musaf)

The school garden is very big and beautiful. There are two fields for both football and basketball. There are places for walking around, benches to sit. We sometimes eat our lunch at the benches. We have fun in the garden, truly. (Haydar)

4.1.7 Eating lunch at school

All participants stated that they eat their lunch at school whether bringing the prepared meal from their home or shopping from the canteen. However, a few respondents mentioned their concerns that the school canteen is expensive as compared to market prices; therefore, shopping from the canteen are less preferred. Related statements provided below suggest the reasons for not shopping at the canteen.

> I'm bringing my food from home. There is a canteen in the school but it is very expensive. Prices in the canteen are equal to twice the price outside. (Adem)
> I usually bring my lunch from home, but sometimes I take pocket money from my family then I buy food from the canteen. However, most of the things are very expensive at the canteen. For instance, some food at a grocer is 1 TL, but it is 1,5 or 1,75 Tl at the school canteen. In other words, grocery prices and canteen prices are very different. I wish the prices were the same. Everything is very expensive at the canteen. (Talha)

> The canteen is more expensive than the grocers outside. For instance, the chocolate "Karam" is 1,5 TL at the grocer but it is 1,75 TL at the school canteen. Moreover, döner kebab was 3 TL, now it is 3,5 TL. The price of ayran has been raised too. (Rıfat)

> The canteen is expensive but I sometimes buy something from the canteen. I should say that it is more expensive than grocers outside. That's why I bring my lunch from home most of the time. (Damre)

4.1.8 Healthcare services

Considering the statements of all participants, it was found that the infirmary is available in all schools. However, some of the students both in public schools and TEC stated that they were not aware of infirmary's existence in their school. They do not know its place in the school as they did not go there before. In other words, the use of the infirmary in both public schools and TEC is not widespread among the participants. On the other hand, in one case, the informant who has a chronic disease and studying at TEC, interestingly commented about the indifference of infirmary staff in her school:

> The nursery does not look after me. I have asthma. I have breathing problems. Sometimes, I have to go to the infirmary but she does not take care of me. (Nur)

4.1.9 Other school conditions

In general, participants said that their schools and classrooms are clean and sufficiently heated. In the children's responses, no evidence was found for the existence of unhygienic education environments for both types of schools. On the other hand, only two children have complained about the low temperature of the school, especially during the winter.

> The school is cold. There is one heater in the classroom. Everybody goes near it in the breaktimes. We never take off our coats in the classroom during the winter. There are some heaters but just one is on, others are out of use. (Musaf)
> There are two heaters in the classroom. When I feel cold, I sit next to it in the breaktimes. I sometimes wear my coat to get warm. (Rıfat)

4.1.10 Transportation

All participants were living in Sultanbeyli and are enrolled in the schools that are relatively close to their home; nevertheless, the distance between their home and school requires the use public transportation or school services in most cases. It was revealed that all participants enrolled in TEC, use free school services as a way of transportation. They reported that it is free and it eases their access to schools. On the other hand, participants enrolled in public schools often use public transportation or paid school services with the exception of one interviewee who walks between his home and the school. The school is far away from his home as each trip takes at least 45 minutes.

> Our home is very far away from the school. It takes 45 minutes. I always walk. (Talha)

Concerning with this theme, one informant attending TEC who uses free school shuttles as other participants in his school surprisingly underlined the importance of distance between home and school for the children to access to schools. His statement given below provides valuable findings for the discussions around children's transportation and access to the schools.

> If I were the school principal, I would build schools everywhere. I would build a school near each house so that it would be easier for children to go to school. For the children to go to school comfortably without getting exhausted while going to school. Especially when it rains or snows to protect them warm. (Damre)

4.2 Loving

The section explores the social relationships influencing the overall educational processes of children. Peer relations, teacher relations, and parental involvement are given as a domain under this section.

4.2.1 Peer relationships

A recurrent theme in the interviews amongst respondents was that the importance of friends and friendships in schools. All informants placed great emphasis on the importance of friendships for their quality of school life. They consider close and intimate peer relationships as a contributive factor for their school life. The comments below illustrate that children feel happy and well in school when they are hanging out with their friends, having a conversation, playing and having fun with them.

> I think friends are very important to be happy at school. One must have good friends who never fight, fine friends, so school will be a great place. (Talha)

> When my friends are by my side, I feel very happy at school. I get along well with them. We chat, we talk. For example, when we have a problem we share with each other and we try to find a solution together. (Zehra)

> I love my friends. We play together. The greatest time at school is when you are with friends. (Haydar)

The majority of informants studying in the public school indicated that they mostly hang out with their Syrian peers in the school rather than Turkish ones as their close friends are Syrian children. They like their Syrian friends and they feel comfortable next to them. During school hours, they have a conversation, make jokes and play games with their Syrian peers. Some respondents indicated that they usually prefer to sit at the same desk with Syrian peers in the classroom. Comment below demonstrates the close friendship between participants and their Syrian peers in the school.

> I love my friends very much. I am fine when I am with them. I mean the greatest time at school passes with friends. We play together. They are also Syrians like me. We play football matches, hide and seek, play tag, 11-50 we play. (Haydar)

> I have a Syrian cousin in my class. S/he is my best friend. We sit next to each other. We chat, we talk to each other. We sometimes make jokes. We play card games in the idle classes. (Talha)

> I love being with my friends. We always play a lot of games. There are Syrian friends in our class. We usually play with them. When we do not play, we chat, we talk about what is going on in our lives. (Adem)

> I have a friend from the 5th grade, Mahar Asta. He comes to our classroom in the recess. I always play with him, meet him. He is Syrian. He has an elder brother. I meet him, too. (Ekrem)

> I have both Syrian and Turkish friends at school. However, my best friends are Syrian. They are Syrians and studying in another class. I also get along well with my friend sitting next to me. She is from Syria as well. She is also at the refugee association today. We usually go to the refugee association together. (Aslı)

Regarding peer relations, only a small number of interviewees studying together with Turkish students in public school elaborated on the issue of a positive relationship with their Turkish peers. One interviewee indicated that his Turkish peers help him to understand some subjects in the lessons that he did not understand because of language. He also stated that they study together and do homework.

> There are both good and bad Turkish children. We sometimes study together and do homework together with our Turkish classmates. When we do not get the subjects in course, we help each other to comprehend better. We do peer-teaching. We discuss what the teacher told in the lesson. For example, if I do not understand a question, I ask it to my Turkish friend as he knows better. He explains the question to me. He helps me. (Haydar)

On the other hand, in the domain of peer relations, negative attitudes of Turkish children were found as a recurrent theme coming up from the responses of participants studying together with their Turkish peers in public school. A number of respondents expressed that their Turkish peers in class or school behave badly and rudely to them. All of those who responded to this item in such a way claim that Turkish students labeled them as "Suriyeli" and they behave accordingly. Syrian students are rather aware of this stigmatization and bullying. As a result, they feel disturbed. To illustrate, one participant reported that he had to change his school because of his experiences of being bullied in his previous public school.

> I had a fight with a Turkish guy. He was talking trash. He is cursing me in Arabic. He has Syrian friends. He learned Arabic curses from them and telling me. He was treating me badly. Thus, I called my mum and said I wanna go to another school. I changed my school and I came to my current school. (Ekrem)

The issue of discrimination and bullying was a very strong theme in children's responses who are studying together with their Turkish peers in public school. Findings suggested that the negative attitudes of Turkish peers towards Syrian refugee children are often embedded in daily practices and conversations. These

statements and negative behaviors especially become more prominent in the events at recess and the end of the school day. The children who have been excluded and bullied at the school reported that they feel unhappy in the school environment because of this kind of negative attitudes and stigmatization they are exposed to.

> Honestly, I am not happy at school because of the fact that Turks do not like us. They treat us badly. For example, we stand somewhere, they come and suddenly disturb us, they call us "Syrians". (Talha)

> That Turkish boy talks too much, he teases us. There is another boy. He is tall and beats the children as he is taller than us. The last term, he teased my cousin, he scratched my hand a little. I took him to the principle. That boy says "I won't beat you, I won't interrupt you; but he lies. He does. Our teacher changed our seats. He sat behind my desk. We replaced his seat. He stills says "I will sit back to my old seat, you will see." He threatens us. (Rıfat)

> Fights and conflicts happen because of the fact that I am Syrian. They are Turkish and they tangle with me. They say "you are a Syrian, go away" although I never do something to them. This situation makes me sad. However, there is nothing I can do. (Adem)

> For example, my Syrian friends came to my class from other classes and Turkish students in our class told them they had to get out since they were foreigners. They said that "Turks could enter to class; Syrian have to go out from the class." They do not allow Syrians to enter our classroom. They especially behave towards us like that when we first came here. This is because I think it is hard to get used to us initially. To find a solution, I tried to talk to them. I said that it would not go on like that. (Aslı)

> For instance, sometimes when the school ends Turkish children from other classes comes to our class and tangles with us. One of these children told us that "Come here, I will beat you." He does not like us, so he tries to disturb us. He tangles with us at the exit of the school. (Ekrem)

> We cooked a meal at our home and brought to school. Our Turkish friend asked us whether "it is homemade or not." They do not want to eat our traditional food. They do not eat our food; thus, in those days, first, they wonder whether we made that meal or not. If we specifically cooked the foods, they do not eat them. (Aslı)

> There is a board game we play drawing on the paper. We play in the recess. There are two groups in the game. For example, one takes Syria country, one takes Turkey country. I take Syria country on the paper game. They say you are not Turkish, go away and they say "How about being from Turkey? Let's choose Turkey in the paper game." (Musaf)

As can be seen from the above statements, responses of children suffering from the discriminatory behaviors of Turkish students in the classroom and school are reflected in their narratives as they feel uncomfortable and anxious. A few informants expressed that they preferred to discuss this issue with school managers as a kind of strategy to deal with the negative attitudes and behaviors they experienced in the school environment. In other words, students try to find a solution to struggle with the problem of bullying by seeking the help of school managers and teachers.

> The boy from 7th grade always interrupts the Syrian children. Since I am Syrian, he tangled with me, too. For example, he tells something bad and disturbs me. He calls me "Syrian donkey". Even though I do nothing to him, he says rude things to me. I feel uncomfortable. I went to the principal's room and complained to him to the principal. The principal was angry at the boy. He warned him. Since then, he has never disturbed me. (Haydar)

> There is a Syrian boy next classroom in, 7-B. The children beat him in the aisle although he does not do anything bad to those children. I recommended him to go to the principle or tell the teachers. However, he could not go to the school principal or teachers since he is afraid of being beaten. He says "They may hit me if I do so." Due to his fear, he hesitates to talk about this situation with the principal. (Ekrem)

> There are some Turkish children who behave badly to the Syrian boys in our class. They throw their belongings on the floor and make them angry at recess. We complain them to the principle and the teachers but nothing happens. There is no need to act like that. Children should treat each other properly. (Leyla)

Moreover, there were also some suggestions from the participants that the separate school environments should be provided for Syrian students to prevent the discrimination and bullying they encountered in school.

> It should be a separate school for Syrians. It must be like the Refugee Association. There must be no Turkish children in the class; however, teachers should be Turkish. We should study as much as to communicate with Turkish teachers. As I said before, it should be particular for Syrians, Turkish children should not enroll in this school. (Rıfat)

There must be a particular school for Syrians in which only Syrian students attend. I want to go there. My friends, my sister, my relatives are there [Temporary education center]. I want to go to that school. I have a lot of friends. I am happy, I am comfortable there. That's why I want to study there. (Ekrem)

I wish Syrians were in a separate, different school. There can be lessons in Turkish language but only Syrian students should at that school. I will feel more comfortable there. (Aslı)

On the other hand, participants studying in TEC separately from Turkish students suggest that they have a good relationship with their peers in general. By and large, children's responses to questions about their quality of friendships are very positive. All children appear relatively happy with their friendships. None of the respondents reported the discrimination or peer bullying they encountered in the school environment.

I get along well with my classmates. We have the same interests. We chat, we play. We are all friends. We are all Syrians. I regard all the children in my class as my real friend. They love me, I love them. We are like siblings. (Maysa)

When I am with my classmates, I feel happy. I get along with them. We have good communication. If we have a problem regarding the school or our private life, we always share everything with each other. (Zehra)

Concerns regarding the negative peer relations in the TEC is not widespread. Nevertheless, it is noteworthy to address the statements of one interviewee studying at TEC who expressed the negative relationships between her and her Syrian friends. Her statement was not about the experience of discrimination or being bullied by other children. She indicated that the relationship with her friends was damaged because of the personal issue. She told that her best friend and her ex-boyfriend became a lover. During the interviews, she often underlined how this situation affected her emotions negatively and her friendships. She does not want to spend time with her friends in class because of the troubles she experienced at past. Instead,

she prefers to be alone at the class without hanging out with friends. She suggested that she does not like anybody in her school. During the interview, in her different responses, she also implied several depression symptoms which will be discussed in the health domain. Talking about her relationships with peers, she said:

> We argued with one of my close friends a lot. She told that she did not love me, she was not my friend anymore. We had a lot of fights with my friends. He said that he did not love me. He was not my friend anymore. He is my ex-boyfriend. He was the most beloved friend of mine, the closes friend. Now, I do not talk to his friends, either. I do not speak to anyone in the class. I sit alone. I am very sad. (Nur)

A number of participants studying in TEC drew attention to the issue that friends as a reliable source of support. They described trustworthiness is a key aspect of their friendships in school. In their statements, they attached importance to the notion of trust as they want to be trustworthy for their friends and they expect that their friends would be reliable as well. Thus, a number of participants did identify a link between trust and being close friends.

> It is very crucial to have good friends. I get along well with everybody at school; besides, I have a few close friends. They are rather trustworthy. For instance, if I tell my secret to my friends, s/he never shares it with anyone else. They keep my secret firmly. I mean they are so trustful. Similarly, when they give me their secret, I never tell it to anyone else. (Damre)

> I have a best friend in my class. We have been friends for three years and I tell all my secrets to her, so does she. She is a Syrian, too. She is my fellow. We know each other's private, about our lives. She is very reliable so I love her. (Maysa)

> We share our secrets. They know me very well. Similarly, I know them well, too. We really trust each other, I mean. (Zehra)

4.2.2 Teacher relationships

Like peer relationships, teacher relationships were one of the categories discussed frequently during the interviews. A number of respondents prioritize teachers while they were discussing their feelings of happiness in their schools. On the other hand,

in response to the relationship with teachers, both positive and negative responses were elicited from the interviews. Positive relationships with teachers conceptualized around the themes of loving, care, assistance, and support, which participants have described as being fundamental to their relationships with teachers. In contrast, negative relationships surfaced mainly in relation to indifference, neglect, shouting, and discrimination. A recurrent theme in the interviews was a sense amongst participants about the importance of teaching and learning in their education process. As seen in quotes below, all of the children identified "teaching well" as an important factor to be a good teacher. Students like the teachers who re-explain the specific subjects or some content of the courses they don't understand. Thus, for the majority of students, being patient and showing an intense effort for teaching courses are reported as the crucial factors contributing the positive teacher-student relationships.

> I like that teacher most since s/he likes Syrians and she helps us a lot. S/he tells and explains the topics of the lesson that we did not comprehend. Besides, s/he speaks slowly and understandable. I mean s/he tells the lesson well. S/he does her/his best to teach us best. (Aslı)

> I like my teacher since s/he never shouts at us. S/he never gets angry at us at all. For example, we sometimes can not solve some problems regarding the course assignment; then, we ask her/him. S/he explains the subjects again and again. We get it when s/he tells. (Haydar)

> I like my teachers because they love us. They help us. We ask them if we do not understand the lesson. They tell the lesson again in a patient way. The other teachers love us, too but I like these teachers more than the others. (Talha)

> S/he teaches the lesson well. When I make mistakes, s/he says "It is okay, come here, I will help you." S/he helps us. S/he tries for our success. S/he supports me faithfully. S/he treats us well. (Haydar)

> I like that teacher since s/he tells the lesson well. When s/he tells the lesson, we can get the subjects well. For example, you know there are some grammatical rules in the Turkish language. That teacher explains these rules in a very understandable way. We tell him/her when we do not understand.

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S/he explains again and s/he cares about us. S/he really tries for our success. (Zehra)

A good teacher is the one who not only writes on the board but also explains it in detail before the lesson ends. Other than that, a good teacher also is the one who plays games with the students in the class and cares about them. (Adem)

The teacher that I like most explains everything very well in class. S/he loves us very much. S/he helps us. She explains the subjects that we do not understand in a very patient way. S/he never shouts or gets angry at us. Moreover, s/he sometimes takes us downstairs. If we are regular students coming most of the lessons, then our teacher let us go out and play in the school garden during the lesson as an award. S/he is a great teacher. (Ekrem) My favorite teacher treats us very well. S/he teaches the lesson well. S/he does not leave the class after s/he writes on the board. She explains the subjects after she wrote to the board. She tries for our success. I feel good when I am in her/his class. (Damre)

S/he is a good teacher. S/he is a good command of teaching. She does not bother us. She is not boring. Everyone listens to her/him carefully. Besides, s/he answers immediately if you ask a question regarding the lesson. S/he is rather patient. I swear God; she is a really good teacher. (Musaf)

Having a conversation with teachers and sharing personal issues with them were also reported by some participants as a contributive factor to their positive relationship with teachers. Students feel well in the school when teachers care about them, talk with them about daily issues and make jokes. They also reported that they are pleased to have conversations with their teachers during break times or out of class time.

I love my maths teacher most. He always chats with us. He often asks "how are you Adem, how is going on your life?" (Adem)

S/he is a great teacher since s/he asks how I am, what am I doing. For example, when we meet on the school road incidentally, s/he always asks about my lessons and exams. I mean we chat about the events at school. S/he makes jokes. That's why I love her/him. (Musaf)

I love my Arabic teacher since she talks to me, she leads me. We talk a lot. I also love my Turkish teacher much since Turkish teacher is very beautiful and very good. She understands us and gives us a good lesson. We chat. She not only teaches the lesson but also she chats with us about general life affairs, makes jokes. We have fun together. (Nur)

> That teacher treats us well. She always communicates with us. After the lesson finishes, she chats with us. She asks how life goes or what do we do. I enjoy talking to her. I feel well when I am with her. (Zehra)

Since the majority of respondents attached an intense significance to teaching and learning, negative relationships with teachers were associated with teaching methods of teachers mainly. Participants were particularly critical of teachers who do not explain the content of courses clearly. Children do not like the teachers who just come to class, write the subjects to the whiteboard and leave the class. Instead, they expect that teachers would explain the subjects after they wrote on the board. Moreover, children especially studying at the TEC suggested that they dislike the teachers who are nervous and shout at them during the class.

> Some teachers only write on the board and leave the classroom when the lesson ends without explaining the subject. This kind of teachers write a lot of things on the board and we write them down in our notebooks. I do not like such teachers. They should explain the lesson verbally. (Rıfat)

> Let's say the maths teacher writes something on the board during the lesson and suppose that I can not write in my notebook what she writes on the board. She says "Okey, write them later." S/he does not repeat the subjects again. She passes off me. When I do not understand something, s/he does not explain again. It is of high importance that the teacher must explain the lessons in details. (Aslı)

> Some teachers shout at us when we ask a question during the class. They say that they will answer to question later. However, they forget later. I do not like such teachers. A teacher should help us without getting angry. (Talha)

> One of our teachers gets angry when students are late for school. I would rather have a teacher who has a good attitude towards us. I like benign teachers. I do not want the teacher to get hyped just because we are late for class or we chat in class. (Maysa)

> I have some bad teachers. They are not nice. They shout at me and everybody in the class. She says "Why are you acting like that? If you keep doing this, I will give you low report marks." I mean, she threatens us with giving a low grade. Some teachers call the parents to the school when they are angry at us. This is bad. The school is different here. (Nur)

The response of one interviewee broadly summarizes the main arguments of all participants related to teacher-student relationships as well as the ideas that how a good teacher should be.

> If I had a magic wand, I would bring great and patient teachers to our school who not only has the good command of teaching but also treat us kindly and communicate well with us. Not bad, not angry but good teachers who lead us, chat with us, listen to our problems. (Nur)

On the other hand, what is striking about the statements of interviewees enrolled in public school about the negative teacher relationships is the discriminatory behavior of the teachers in the class. Participants expressed that their teachers do not behave towards them as they did towards their Turkish classmates. These behaviors of teachers are often embedded in the daily practices of teachers in schools. Besides, some of those participants explicitly referred to the teacher's neglect in identifying and meeting their educational needs.

> Once, my friend and I were late for the class. We were performing salaat in the masjid so we were late to class. Though she noted me as absent, she did not note my friend as absent. I think he did so because my friend is Turkish but I am Syrian. (Musaf)

> Some teachers sometimes do not give attention to us. My cousin was sitting next to me and we were chatting in Arabic. The teacher changed our seats. Everybody chats in class but as we chat in Arabic, the teacher changed our seats in the classroom. She did not change the seats of other children. He doesn't move the other kids; he changes our place so we don't speak Arabic. (Talha)

> We had math homework and a kid in our class got help from the English teacher. He asked some questions and the English teacher solved a few problems for us. I looked at my friend's notebook and write the answer to a question. In the maths lesson, that kid the teacher that I got help from the English teacher. And guess what? The maths teacher did not get angry at that kid but me! I think since he is Turkish, the teacher did not angry at him. (Ekrem)

> Some teachers do not give much attention to us. We (he and his cousin) asked a teacher to change our seat since we were disturbed by other kids but s/he did not respond to our demand for a long time. She just did last week. It was a

> long time we waited for her/his change. The teacher did not care about us. (Rıfat)

> I do have some teachers whom I do not like much. They are not interested in us. When we have a problem, for example, they say nothing. They do not care about what is happening to us, what are our problems etc. We call them "Teacher, teacher!"; nevertheless, they do not pay attention to us. I do not like such teachers. (Adem)

Even though not necessarily specifically about teachers, it is noteworthy that the language barrier was also found as a factor embedded in children's responses to negative teacher relationships.

> There were some very qualified teachers but since the language is Turkish, I can not comprehend the lesson fully. For instance, the teacher reads the texts quickly and fluently but I do not understand the whole text. It may be related to me being a Syrian. We can not catch up with the lessons of teachers who are rapidly speaking during the lesson. They should speak slower so that we can understand their speech. (Aslı)

> I can not say that I do not like my teachers at my school. However, I can not fully comprehend the context of some lessons. This might result from the fact that either teacher can not teach good enough or I can not understand the Turkish language sufficiently. I like the teachers whom I can catch up with her/his speech. (Haydar)

4.2.3 Parental involvement

The overall response to parental involvement in children's education was very positive. The participants, on the whole, illustrated that their parents are involved in their education process, especially through the manner of encouraging, mentoring and leading them. They have an active role in serving children's educational motivation and improving their academic achievements. It was revealed that respondent's parents are involved in their children's education through helping them with their homework, being concerned about their children's academic performance and their presence in the school, and encouraging them for further education. Some

of the respondents even reported that their parents put pressure upon themselves about preventing their truancy.

> My parents want me to be successful and get a certificate of merit from the school. I have not had a certificate yet. Nonetheless, my parents say that "keep studying and be successful; get high grades." (Talha)

> My mum has a lot of expectations for me to succeed in the future. She wants me to be an engineer. She always says "study hard". When I do not go to school, she asks whether I am ill or not. If I am ill, no problem, I can stay at a home to rest. If I am not ill, then she gets very angry at me as I stay at home that day. She really cares about whether I go to school regularly or not. As you can see, I am old enough to go to school by myself; nevertheless, if I let her, she wants to take me to school. (Musaf)

> My mum checks up on me whenever I do not go to school. She says "Go to school, focus on and learn your lessons well." She wants me to attend school regularly if I am not ill. My mum had left school in 4th grade and got married when she was 14 years old. She really cares that I go to school and study my lessons. (Nur)

> My dad insists on me to study hard. My mum does not know Turkish but my dad knows so he usually checks my homework in the evenings. My dad's dream is to see me as a doctor in the future. (Haydar)

Findings of interviews also implied that involvement of parents' to their children's education is mostly home-based as some of the parents cannot participate in the school meetings and communicate with school staff due to their insufficiency in the Turkish language. Talking about this issue one participant said:

> There are parent-teacher meetings at school in which parents and teachers come together. However, my mum does not speak Turkish and my dad works during the day; thus, they can not participate in those meetings. (Adem)

4.3 Being

Being represents the reflections of children on their academic orientation, future prospects, and leisure time activities that children perform at the school and out of the school.

4.3.1 Achievement orientation

A variety of perspectives regarding the importance of academic achievement were expressed by the participants. These views suggested that all participants are highly dedicated to their education as they are very eager to learn new subjects, follow the courses and getting good grades. They are quite motivated to get high grades from the exams and achieve a high level of academic success. In all cases, the informants expressed an intense desire for learning and they indicated that they feel happy when they learn the new subjects. In other words, they identified a positive association between learning and their happiness. These views surfaced mainly in relation to participation in the class discussions, getting involved in the ongoing classroom conversation, asking questions about particular subjects and making comments about the lectures. In some students' statements, there are pieces of evidence that they are very eager and passionate about being successful as they often stated that they want to get the highest grades in the classroom.

> Before I enter the class, I have no idea about the subjects in the courses. Then, I learn the lesson in the class and I feel very happy. I love learning. (Adem)

> The lessons at school include amazing subjects. That's why I wanna learn them a lot. They teach rather pretty good things. I feel happy when I learn what they teach. (Talha)

> I am eager to get the report from school at the end of each term. Last semester, I got my report and I was the ranked as fifth among other students. I am happy about this. (Nur)

> If I do not comprehend a word in the Turkish lesson, I ask it directly to the teacher. If I do not ask and learn its meaning, I think about it on and on. Therefore, I think it is better to ask the teacher and learn. (Leyla)

> I ask a lot of questions during the class. Besides, I sometimes go near the teacher and ask him/her. The teacher wrote a note on my report that I ask questions about the lessons a lot! She said that "You ask a lot of questions regarding the lessons which is a good way of learning." (Maysa)

> I am happy when I have an exam or when I get a report at the end of the semester. The report day is the happiest day for me. In this day, we always compare our marks with our friends. If my marks are better than theirs, I am the happiest then. (Adem)

One of the common views related to the concept of learning amongst participants enrolled in TEC was that they are willing to learn and improve their Turkish language as well. They like the Turkish courses most and they are excited to learn Turkish. They also reported that they are pleased to learn Turkish in schools, they like Turkish teachers and course schedule which were discussed in the previous section.[15]

> I love Turkish lesson and the Turkish lesson teacher most. Learning Turkish is awesome. There are a lot of rules. We need to learn them all. (Zehra)

> I am happy in Turkish lessons. We sometimes do reading, sometimes learn new grammar. When I learn new things in the class, I become happier as I am able to speak Turkish better. There are rules in the book and grammar to write and speak Turkish better. I love my Turkish language teacher. (Damre)

4.3.2 Future prospects

A number of participants expressed a desire to have high skilled professional jobs such as becoming an engineer or a doctor, whilst a minority said that they want to be a soldier or police. Despite the differences, the overall statements about participants' future prospects showed that they considerably regard their education to be able to get decent jobs in the future. In all cases, the informants reported that they are planning to build a wealthy life as they have a target to be successful in the future. They desire to get good jobs and to earn sufficient money for their life, and; to

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[15] The positive and attentive attitudes of children towards Turkish course were suggested in detail previously in the section of having, in the scope of language issues.

acquire this target they are studying hard at school as they expressed. According to

the responses of students, it may be claimed that they consider their future life

opportunities and they study accordingly.

> I wanna be a mechanical engineer who mends the broken machines. (Adem)
> To be successful is very important to me. If I am a hardworking person, my
> lessons, as well as my future, will magnificent, I believe. The more I study
> hard now, the better life I can achieve in the future. (Leyla)

> If I become successful at school, I can have an excellent job in the future and
> become rich. I will be able to buy new clothes and food for my wife and my
> children. I will take care of them. On the hand, if I become a lazy student
> now, I will have nothing when I grow up. Then, we will be poor. (Haydar)

> When I grow up, I will be just like you. I mean I will be interested in
> children's problems and I will show an effort to solve their problems to help
> them. I will be just the same as you. I will visit the kids and conduct
> interviews with them. I will ask what their problems are. I wanna be the kind
> of person who listens to students' problems concerning their school and
> private lives. I will try for their happiness and goodness. (Nur)

> At the last class in school, I asked my teacher how I can be a policeman. A
> Turkish child named Hamit in the class said: "You can not be a policeman
> since you are Syrian." However, if I get Turkish citizenship, I have a right to
> be a policeman. I think as soon as I become a Turkish citizen, I can be a
> policeman, even a Turkish soldier since I will be regarded as Turkish. As I
> am Turkish, I can go to the army, too. (Rıfat)

One of the most striking observation to emerge from the interviews was only one of

the children enrolled in public school is working after school. As he is working, he is

the only one among all participants. He said that he is working from 16.00 to 22.00

every weekday to save money for the future. He also claimed that his family did not

oblige him to work, but he wanted to work for his future, especially for saving for

marriage and for buying a home. He listed a range of concerns about the future. As

he put it:

> I am working to save money for my own future. My family says it's up to me,
> I do not have to work at a job. However, I want to work. I need much money
> to buy a house. I am trying to save money for my marriage, my wedding. I

save money to be happier in the future. It is important to have a family, there are a lot of expenses. I work so that I can save money for them all. (Musaf)

In general, respondents were a reluctance to elaborate on the discussions around the country they will live in the future. Eleven children did not specify any country or place to live in the future when they were talking about their future prospects. On the contrary, when he was offering a solution for discrimination and bullying he encountered in his school, one participant enrolled in public school suddenly said that he wants to return Syria as he believes that the problem of discrimination and bullying in the schools do not exist in Syrian schools. As he put it:

> Honestly, I do not know what to do. I do not want to fight with other students at school. I wish nobody teased with each other at school. In fact, I pray to God for our homeland. I hope Syria will be peaceful again and we can go back there. There will be less fight among students at school in Syria. (Talha)

4.3.3 Leisure time activities

Leisure activities were explored in two aspects as out of school activities and in school activities.

4.3.3.1 Out of school activities

The theme of children's motivation to learn and achieve high academic success also appeared in their statements about leisure time activities. When asked about their leisure time activities, the majority of children reported that they participate in the after-school support courses that take place after the school in weekdays or weekends and they go to different community centers or different associations for support courses to complement their education. It was also revealed that in addition to main curriculum courses and extensive Turkish language courses, the courses such as painting, music, sport, drama and information technologies are provided for Syrian

children in community centers and different associations in where they join the activities regularly. However, apart from the after-school support courses and other activities of community centers, opportunities for leisure time activities out of school are limited for them since they have almost no free time. Only a small number of respondents indicated that they are able to spend time with their friends and relatives in their leisure time.

> I go back home as soon as school ends. I come to this course at weekends (Refugee Solidarity and Assistance Association). I am either here or at school. Additionally, there is an art course at Mavi Hilal. I sometimes go there. (Aslı)

> I go to weekend courses at school. I come here (Refugee Solidarity and Assistance Association) after school. We have classes here; we chat with friends. They give us cake and fruit juice in the classes. We sometimes play football with my friends outside. Apart from that, we sometimes visit our grandparents, especially at weekends. (Talha)

> I come here (Refugee Solidarity and Assistance Association) at the weekends. There is Mavi Hilal association in this area. I go there for art lessons. I love my art teacher, Yavuz, there. He makes us draw pictures. We visit our relatives in the evenings. (Ekrem)

> There are maths, literature, music, physical education, art lessons here (Refugee Solidarity and Assistance Association). I participate in all lessons. Everything is here. I come here at weekends. I also attend the Turkish Language course at the refugee association located in the down of this street. Therefore, I am either here or there at weekends. In addition, I work after school on weekdays as I said before. (Musaf)

During the interviews, participants explicitly referred to their satisfaction from the courses and activities take place in Mülteciler Derneği. They commented that they are happy to be in the Mülteciler Derneği with their friends and teachers for certain reasons. First of all, they are pleased to be there since they are all Syrians and they know each other. They feel comfortable as they have many Syrian friends and acquaintances; some even know each other from Syria. Second, they satisfied to take additional courses to support their education in their schools. They also expressed

that they like their teachers in Mülteciler Derneği. They remarked that the lectures in

Mülteciler Derneği positively contribute to their academic success in the school.

Third, they also participate in social and sports activities in this association in

addition to courses around the main curriculum. It is valuable especially for the

children enrolled in TEC who stated the lack of social activities in their school.

> I like this association. I complete the lessons that I missed at school. It is very useful to me. I mean since I miss some subjects at school, I get help here (Refugee Solidarity and Association). It supports my lessons. (Musaf)

> I come here at weekends. I like here so much. We learn a lot. Besides, we have a lot of friends here, from my school, even from Syria. I mean there are many friends here who know each other since we were living in Syria. (Maysa)

> I know everybody here. I have good communication with my friends here. We understand each other easily since we all speak Arabic. I feel more comfortable here. (Ekrem)

> Courses we take here are very helpful for our school. The teachers are very good, too. I come to courses here at weekends. I also learn the Turkish language, too. There are various kinds of courses like information technologies. My close friends are also here. We come to the courses together. (Aslı)

> Muhammet Teacher here took us to play basketball and taught us how to play it. It was amazing. I learned basketball thanks to him. (Damre)

As seen in abovementioned statements, when the participants were asked what they

are doing in their leisure activities, the majority commented that they have no free

time since they either were at the community center or at school. Only free time for

those students begins at the late hours of the afternoon on weekdays when the school

ends. However, since the weather gets dark early during school period in winter,

some families choose not to send their children outside alone because of security

concerns.

> We have not got enough leisure time. We just come here together. We sometimes walk around in the center of the town. After school, it gets dark at 4 p.m. My family does not allow me to go out then. (Aslı)

> When I tell mum that I will go out and meet my friends in the park after school, she says that "Oo, do not do this. It is dark outside and I am scared of thieves, stay at home". She does not let me go out so I have to stay at home. I sit alone in my room and do nothing. (Nur)

Two female interviewees alluded to the notion of housework as they are occupied with other obligations in the home after the school which creates additional strain for them. They complain about the lack of spare time outside the school as they always have to engage in the housework involving washing the clothes, cleaning the home and cooking. Commenting on their obligations related to housework, these participants said:

> I can not rest and relax after school. I do chores at home. There are lots of chores at home. Cleaning, doing the laundry, setting the table, etc. (Leyla)

> When I go home after school, I have my dinner at home, I perform salaat, I watch movies on my cellphone. Besides, I tidy up the house and clean up the rooms. My mum works at a tailor. So, there are lots of chores to do. I also have a lot of siblings. I have to cook, wash the dishes, clean the house. Thus, I usually do chores when I am at home. (Maysa)

4.3.3.2 In school activities

Concerning the break time activities in school, a number of participants emphasized the importance of school garden in their leisure times in school. Indeed, some of them addressed the garden as a crucial area for their whole school life. They feel happiest in the garden most during school hours. They are hanging out with their friends, playing games and having fun at the school garden. They also suggest that they feel free and comfortable when they spend time at the school garden. Some of the children offered an explanation for it:

I like being in the garden. We walk around and chat with our friends in the garden. It is awesome. There are slides and a park in the garden. If the weather is warm, we play in the park. (Zehra)

If I had a magic wand in my hand, I would build gardens outside of each school for children to play more comfortably. If the school garden is large, children can play freely. The time that children spend in the garden during the recess will be better. Children are happier. Then, they become more successful at school. (Haydar)

In relation to school activities, children enrolled both in public schools and temporary education centers expressed that out of course activities such as social clubs and student meetings are very limited in the schools as stated previously. Thus, some of the children proposed some suggestions concerning the out of course activities in school. Data emerged from the interviews show that children want to participate in school trips, student clubs, social and sports activities that are organized by the school. They also suggested that this kind of activities would contribute their happiness in the school positively.

For example, there should be a special day at school in which we celebrate the domestic goods week. Everybody will bring something from home and we will prepare a table and eat these foods together. This can be a good activity for children. (Rıfat)

We have been on a school trip just once this year. Never again. I would like to participate in more school trips. I hope they will take us to school trips, again. (Ekrem)

If I had a chance to change something, I would arrange theater activities for children to enjoy. I would open some student clubs for children like computer club. I want such activities apart from the lessons. Schools should arrange those things. Children would be happy in this way. (Talha)

I would like to go on a school trip. We actually used to go to school trips in Syria, but there is no such thing at schools here. I would like to be with my friends on the school trip for fun. (Zehra)
There is no field for sports activity at school but there should be, I guess. It would be nice if we could play matches after school in these fields. They always promise us that sports fields will be built; yet, there is not any progress about this issue. We are looking forward to it. (Musaf)

> You asked me before and I answered there are no social activities in our school. If there were such things, children would have more fun at school. As I said before, I like football very much. I wish there would be football tournaments at school. (Leyla)

4.4 Health

This section reflects the findings about children's perceived health status in terms of physiological and psychological conditions.

4.4.1 Physiological health

When participants were asked about their health conditions, they often preferred to evaluate their health status in terms of physical health. In general, the physical health status of children was found healthy as nine children expressed that their health as fair. The self-assessments of these participants about their health were positive. Some of them mentioned short term illnesses they sometimes experienced such as common cold, sore throat, and temporary pain. On the contrary, long-standing illnesses including epilepsy, asthma, heart disease was directly mentioned by three children out of twelve. These children said that they have been chronically ill since they have been living in Syria. They have been taking treatment for years and all of them take medicines daily. These respondents who have a chronical disease identified health-related issues as damaging their quality of life in school. They offered that these chronic diseases sometimes cause feelings of discomfort during school hours and lead to their absenteeism.

> I try to go to school properly. However, I have asthma and when I have an asthma attack, I cannot breathe properly and I have to stay at home that day and the next day as I need to go to the hospital. (Nur)

> When we play football at the recess, sometimes my heart beat fast. If my heart hurts a lot, I wanna go back home. I take a permission paper from the assistant of the principle and I go home. (Haydar)

> When I was in Syria, I fell down and I hit my head on the ground. We went to the hospital and the doctor said that it was an epilepsy attack. I go to a hospital in Turkey as well. I have a doctor named Hasan Haydar. Do you know him? He helps me a lot. He always gives me medicine to heal me. (Ekrem)

4.4.2 Psychological health

By and large, participants did not identify the link between their health status and psychological issues. Nevertheless, in their statements, some of the children implied that they have anxiety symptoms. It is striking that while children studying in the public schools expressed the anxiety symptoms related to school assignments, none of the participants enrolling in TEC mentioned about this kind of situation or symptoms. It was found that anxiety symptoms were getting worse while children are studying for exams as they have a fear of failing in the exams. Uneasiness, nausea, tachycardia, insomnia, and difficulty in breathing were expressed in the responses of children but not as health-related responses. Instead, they mostly referred to these symptoms as an answer to other questions regarding schoolwork, the burden of studying, and exams. When these participants who have serious anxiety difficulties were assessing their overall health, their response was generally positive. Commenting on their health status, only one respondent remarked his symptoms such as insomnia and the tachycardia he experienced at the night before the exam. In other words, it may be claimed that the majority of children who have significant anxiety do not consider those anxiety symptoms as related to the domain of health status. They are not receiving any treatment. On the other hand, findings of interviews revealed that these psychological symptoms substantially affect their academic performance at school negatively as they face difficulties in studying lessons and sitting through the exams. To illustrate, one participant suggested that his

insomnia prevents him to go to school. Because of sleep deprivation, he had to stay at home sometimes, especially the day after the exams. In other words, in addition to difficulties during exams and studying for the courses, psychological difficulties also lead to children's absenteeism in the school.

> Let's say there is an exam tomorrow. I study for it at home but I do not comprehend the subjects. I am scared of getting low marks. My heart beats so fast. I feel nervous. I say to myself "Maybe my friends will get higher than me." I cannot focus on studying. (Adem)

> If we have the exam the next day, I cannot sleep at the night before the exam. My heart hurts. Sometimes the sun rises in the very early of the morning but I still stay awake. I go to school and feel sleepy there. I do not go to school after exams. I feel sick. (Haydar)

Apart from these, the statements of one participant may be closely associated with the intense depressive symptoms as she reported that she does not like anybody, she just wants to be alone, does not want to do anything, does not communicate with her friends or family. She stated that she deals with the feeling of unreasonable anger towards her family members. In many times during the interview, she also mentioned about her excessive eating behaviors and sleeping a lot especially while she was commenting about her leisure time activities. She feels bad at school, does not want to talk with her friends or hanging out. Like other participants who implies the psychological difficulties they have, she also did not put these statements into her health-related responses. She just mentioned her asthma while she was assessing her overall health status. In other words, she does not perceive her depressive symptoms as a psychological issue. Instead, she believes that it is her destiny and she has to live with it. The comment below illustrates her psychological health.

> I do not like anybody. I have some friends before but now I do not have any. I do not like much people. I go home and listen to music alone. I do nothing. I do not talk to my friends. I sit alone in the classroom. I do not like anybody. (Nur)

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> …I eat a lot when I am angry or somebody treats me badly. When I am getting angry, I shout at everybody around me even at my mum. I eat a lot when I am sad and angry. I sleep then. I got to bad 5 p.m. and I wake up at 1 p.m. the next day. I do not know why. This is my lifestyle. It is my destiny. What can do? I cry a lot. I am usually very sad. (Nur)

> …I am not happy at school. I sit alone and talk to nobody in the class. I feel sad. I am not happy. I cry every day. I hear something bad from the other children at school, then I cry. Sometimes, the other children call me and say "Come here, join us, play together." I do not respond; I do not want to hang out with them. (Nur)

Concerning her future prospects, she demonstrated that she wants to be the one who engages children's personal issues and helps them to struggle with the difficulties they encounter. It is a remarkable result since it implies that she is in need to share her problems with the person who shows interest in her problems and getting help from this person. The comment below clearly illustrates that she deals with a situation in which she needs help from somebody.

> When I grow up, I will be just like you. I mean I will be interested in children's problems and I will show an effort to solve their problems to help them. I will be just the same as you. I will visit the kids and conduct interviews with them. I will ask what their problems are. I wanna be the kind of person who listens to students' problems concerning their school and private lives. I will try for their happiness and goodness. (Nur)

CHAPTER 5

DISCUSSION AND CONCLUSION

This study set out the investigate Syrian children's educational well-being following children's perspectives and experiences. School Well-being model proposed by Konu and Rimpela (2002) was used as an analytic framework in this study and findings were analyzed accordingly. In this final chapter of the study, the discussion and conclusion of the research are provided. Policy recommendations, limitations of this study and suggestions for further research are made at the end of the chapter.

The findings in this study provide an understanding of children's perspectives on their education issues involving or affecting them. They offer a deeper insight into Syrian children's subjective well-being in education. School Well-Being model was appropriate and useful to address Syrian children's subjective well-being in education since it paved the way to investigate both positive and negative factors affecting children's well-being in school as well as the main issues affecting children's adjustment and integration process into public schools. Nevertheless, the model does not include any category handling the relationship between physical features of children's home and education. Availability of places at home that children use for studying is crucial for children who spend their most of out of school time at home and dealing with school work. Housing conditions (e.g. comfort and deficiencies of housing, separate room for a child, facilities for a child such as bed and desk) were often explored in child well-being studies (e.g. European Commission, 2008; OECD, 2009; Uyan-Semerci & Erdoğan, 2015; Uyan-Semerci et al., 2012). It is also related to parental involvement in children's education. The fact

that parents create an environment where the child can study comfortably at home shows their support for their children's education. Here, I do not refer to material well-being or socio-economic status of families which was not explored in this study. Rather, I imply to parents' psychological investment towards their children education. Parents can show their support for children's education by providing them proper study places at the home. Taken together, the availability of places at home that children use for studying as an indicator might be added to School Well-Being model and investigated when seeking children's educational well-being.

Findings in this study imply that while Syrian children were evaluating their education process and expressing their own experiences, they featured their agency, capabilities in education, sense of fairness, trust and caring and supportive relationships which may help us to understand children's perspectives on education policies which were derived from service-oriented adult rationales.' Here, it must be strictly underlined that the "Syrian children" refer to interviewed children in this study, rather than all Syrian refugee children living in Turkey.

The decision to close TECs and to enroll all Syrian students in public schools by Turkey indicated the revision of educational policies direction to involve all Syrian children in education. This decision could be regarded as an encouraging step for Syrian children's adaptation to society. However, obstacles that children face in public schools seem to have become more visible with this decision. Thus, findings may also contribute to recent debates concerning the barriers in the Syrian refugee children's education in public schools. It must be strictly emphasized that findings based on relatively small sample sizes representing the Syrian children who are placed at the highly invested area with fairly working support mechanism. They are very fluent in Turkish speaking. Their access to education, continuity, and

educational attainments and motivations illustrates a good example. With a small sample size, caution must be applied, as the findings refer to special case and might not be transferrable to other Syrian children in education. In other words, it is highly possible that these results may not be generalizable to the broader range of Syrian children living in Turkey.

5.1 Implications

One of the most striking findings emerged from this study is that Syrian children's interests, attitudes, and motivations towards their education are quite positive. They are rather enthusiastic about learning and dedicated to being successful. They have strong bonds with education and they are in an intense struggle for learning. They attach high importance to be successful at school as a step to getting good jobs in the future. They also show remarkable efforts for adapting the new education system through participating in community centers' activities and after-school support courses. In other words, Syrian children's desires on their educational development and their psychological investment in education are considerably high. Despite their intense dedication and admirable efforts in education, certain obstacles related to their school experiences stand in the way of optimizing their education.

Fear of losing fluency in their mother tongue, Turkish language insufficiencies, perceived unfair measurement and evaluation systems, discriminatory and exclusionary practices that Syrian refugee children face in their vertical and horizontal relationships in school as well as the inadequacy of school facilities, and students' limited access to school services complicate the Syrian children's adjustments into public schools and negatively affect their well-being in the Turkish education system. In a broad sense, these obstacles may damage

children's motivation towards education and the development of their sense of belonging in schools. Besides, these obstacles open a window for discussion about alternative education systems since some children studying in Turkish public schools proposed the expressions about separate educational environments as it would be fairer for their academic evaluations and achievements. They also indicated that they feel more comfortable in such education environments in terms of social relationships. Expressions of participants studying in separate educational environments (TECs) support these arguments. They are inclined to show satisfied attitudes towards school environment in which they follow the Arabic curriculum together with their Syrian peers without encountering language difficulties. They feel also happy and comfortable in their social relationships as they do not face discrimination and bullying.

On the other hand, separate educational environments or the provision of such kind of alternative systems to national education in where students follow Arabic curriculum with Syrian teachers and peers is not useful and applicable in the long run. This kind of applications would have negative consequences on children's educational well-being and their adaptation process into the country. First of all, since children would not be enrolled in the Turkish education system, they face accreditation and certification problems to continue their further education in Turkey. Second, separate or alternative educational systems are not sustainable in terms of provision of economic resources, proper school buildings, and qualified teachers and school personnel. Last but not least, schools are the most appropriate places where Syrian refugee children can find opportunities to communicate and interact with Turkish people in their everyday life. This kind of interaction accelerate children's overall adjustment process into the whole society; therefore, it is important for

children to study together with their Turkish peers. In other words, along with educational concerns, the inclusion of children to the Turkish education system has also important outcomes for children's social adjustment into the new country through enhancing the contact between children and Turkish people. In this respect, these discussions may remind the two different models that were commonly observed in the education of refugee children around the world. As stated previously, scholars and actors (e.g. Komşuoğlu et al., 2016; UNHCR, 2015; UNICEF, 2015) working on the issue of refugee education underlined the importance of integration of refugee children into mainstream education since it would be more plausible for children's quality of education and their educational attainments. Besides, separate educational environments complicate the Syrian children's adaptation into the country in the long run by preventing the interaction between Syrians and Turkish people and also creating a feeling of isolation. In other words, this kind of applications may even damage the children's well-becoming in addition to well-being. Thus, proposals about parallel systems can be questionable. Similarly, Turkish educational policies directed towards Syrian refugee students offered the inclusion of Syrian children into the national education system by phasing out the operating of alternative systems called as TECs. However, considering the findings of this study, we see an inconsistency between existing political attempts and children's capabilities, desires and expectations. In other words, while education policies and legal regulations aim to the immediate integration of Syrian children into public schools and encourage newcomers to register in public schools, children's perspectives and experiences indicate the serious problems and drawbacks they face in public schools.

Language appears as the main obstacle in front of children's capabilities and achievements in public schools. All participants in this study were speaking Turkish fluently. They were supported by intense Turkish language courses both school and outside the school. Their language proficiency is considerably high as compared to the Turkish language level of all Syrian children living in Turkey as we already know from the previous studies. However, there are still crucial issues with regard to language even for these students. Since children have certain inadequacies in reading comprehension and writing, children studying at public schools face difficulties in understanding the content of lessons fully, doing written assignments and exams. These difficulties lead to children's failing in some lessons, especially in the verbal ones. They are more successful in the numerical lessons since the formulas and symbols are somewhat familiar to them and do not require robust reading comprehension and advanced writing skills. These results concur with previous studies (Aydın & Kaya, 2017; Cırıt-Karaağaç, 2018; Emin, 2018; Gözübüyük-Tamer, 2017; Saklan, 2018; Taştan & Çelik, 2017). PISA results also show immigrant students' higher academic success in mathematics and science as compared to reading (OECD, 2018).

On the other hand, in contrast the findings of other studies (e.g., Emin, 2016; Kultaş, 2017; Sakız, 2016; Şensin, 2016; Tanay-Akalın, 2016), it was found that language barrier does not restrict children's participation in speaking based classroom activities involving making comments or asking questions due to their advanced speaking skills. They are very eager to participate in classroom discussions and they can follow up and participate in the ongoing discussions mostly.

However, when it comes to the written evaluations and measurements, remarkable problems which negatively affect children's academic success and

damaging their sense of fairness become visible. Children believe that is not fair to get the same exams with their Turkish peers since their lack of writing skills cause them to fall behind their Turkish classmates. The language barrier, therefore, opens a window to discussions on children's sense of fairness which is worth to emphasize when addressing their education from the child well-being perspective. Children are quite aware of their disadvantaged position stemming from the language barrier. They often suggest that they would be more successful if the exams and school assignments in Arabic. In this respect, taking the same examinations and assessments with Turkish students damage their sense of fairness by creating a sense of alienation in education. Concerning this issue, children proposed their demand for separate educational environments as they believe that they would be fairer for them. These results have important implications for developing diverse evaluation mechanisms for assessing Syrian children's academic success.

What is further remarkable is that students both studying at public schools and TEC are very eager to improve their Turkish language skills and they feel happy to take Turkish lessons. All interviewees participate in supplementary Turkish language courses which are provided by community centers and weekend courses at school. In other words, they are supported by intensive Turkish language courses out of the regular school schedule. Despite these efforts, language is still a barrier in front of children's potential to get high academic success. Thus, it can be argued that something is lacking within these support systems. Regarding this issue, children proposed that support language courses must be particularly directed to improve students' writing skills and they should offer more vocabulary.

Children also expressed their concerns about forgetting their Arabic language skills as a result of being enrolled in a public school where the medium of instruction

is in Turkish. This concern matches those observed in other studies suggesting Syrian's hesitations about losing their proficiency in their mother tongue as they could not practice it in their school lives (Ayak, 2018; Beyazova-Seçer, 2017; Emin, 2018; Taştan & Çelik, 2017; Wofford & Tibi, 2017). Fear of losing proficiency in their language while learning the host country language is indeed a common concern that was observed among all refugees around the world (Kymlicka, 2001). Concerning this issue, McBrien (2005) suggested that preserving the mother tongue of refugee children in host country enables them to establish healthy communication with their own family and keep in touch with their own culture; thus, positively affect the psychological well-being of children. For Syrian children, while studying in a school where the medium of instruction is in Turkish, not losing their proficiency in the Arabic language and placed in familiar educational environments are important for protecting their cultural identity which increases children's sense of safety while trying to adjust into the new environment.

The sense of familiarity can be also discussed in terms of children's concerns about adapting to the Turkish curriculum. Syrian children are confronted with unfamiliar concepts and subjects that are difficult to adapt due to their cultural background and previous educational experiences in Syria. This issue becomes more visible especially in culture and history based verbal lessons. These results mirror those of the previous studies that have accounted for Syrian students' difficulties in the curriculum by showing their cultural differences (Taştan & Çelik, 2017) and their previous educational experiences (Saklan, 2018). Kirişçi (2014) offered that Syrian students face difficulties in Turkish curriculum since these countries have different cultural, social, political and historical backgrounds. Accordingly, Kirişçi (2014) and Özer et al. (2017) proposed the bilingual-based education program which combines

Turkish and Syrian education systems under one roof to accelerate the adaptation process of children into public schools, lead to students' trust and satisfaction and alleviate the feeling of marginalization children may be exposed to.

In connection with children's previous educational experience, the equivalency problem also came into question. Since Syrian children experienced a different education system and different curriculum in Syria, it was suggested that some children had already been acquainted with the subjects in the Turkish curriculum. It can be argued that although some students need to be placed in higher grades, they were placed in lower grades. This kind of placement brings about crucial problems in their education. As they already know certain subjects covered in classes, these students lose their interest in lessons and get bored during the class. Besides, they believe that they lose unnecessary years since they are in a different grade than they should be. These results are in accord with other studies reporting the inconsistency of Syrian children's grades in Turkish public schools (Cırıt-Karağaç, 2018; Gözübüyük-Tamer, 2017; Kaya, 2019; Kolukırık, 2017; Levent & Çayak, 2017; Moralı, 2018; Yapıcı, 2019).

The equivalency problem is noteworthy in at least two major respects while exploring the Syrian children's well-being in education. First, children feel misplaced and they believe that they lose time. Such worries of students' can harm students' trust toward the education system. Besides, students who were placed in inappropriate grades face more adaptation problems in the classroom (HRW, 2015; Çelik, 2018). A study reported that Syrian refugee children feel unhappy at the school when they were placed at lower grades (Yapıcı, 2019). Second, it may also affect children's well-being in the school in terms of peer relations since it was suggested that children who cannot receive education in the appropriate grades are

more likely to vulnerable to face discrimination and exclusion by other children in their class (Emin, 2018; Gündüz & Özarslan, 2017; SETA & Theirworld, 2017). Taken together, we see how equivalency problem may affect children's well-being in education negatively from many aspects.

The long school hours emerged as a theme again related to children's previous educational experiences in Syria. Students remarked that they had fewer class hours at their schools in Syria and they face difficulties in getting used to long school schedules in Turkey. They indicated that long class hours decreases their performance in school. These results are in line with Sakız's (2016) findings which offered that Turkish curriculum is rather exhaustive and intensive even for local children, so it cannot be easily adapted by Syrian refugee children. It is possible that when the children feel exhausted, their learning abilities and success in the lessons decrease and this may negatively affect students' overall achievement. Similarly, it was found that overcrowded classes which create a feeling of discomfort for children affect their learning process negatively. These findings are in keeping with previous studies which addresses overcrowded classes as a barrier in front of Syrian refugee children's effective learning (Emin, 2016; Moralı, 2018; Yıldız, 2018). Some studies mentioned about the negative effects of overcrowded classes on Syrian refugee children education since teachers could not pay special attention to refugee children in the crowded classes (Ayak, 2018; Kultaş, 2017). Taken together, these results may have important implications for arranging a school program and class sizes considering children's learning performance and their needs for effective learning.

Canteen and infirmary are available in all public schools and TEC in which participants enrolled; however, what is important here is children's access to these facilities when discussing the subjective well-being of children. According to their

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statements, it was revealed that children wish to shop from the canteen for their lunch, but they rarely do since the school canteen is expensive. Instead, children bring their lunch to school from home. In other words, even though children want to shop from the canteen, they cannot do because of their material inadequacies. Here, it can be seen the effects of material well-being on educational well-being. Thus, this finding also shows that how child well-being domains influence each other. The children's material well-being was not investigated in this study; no questions were focusing on the financial situations of children's families as well as their socioeconomic status throughout the interviews. Nevertheless, many studies reported that most of the Syrian families face economic difficulties and deal with poverty (Baban et al., 2017; Biner & Soykan, 2016; Coşkun & Emin, 2016; Çelik, 2017; Dorman, 2014; Tanay-Akalın, 2016). Taking the families' economically disadvantaged position into consideration, we see a kind of material deprivation in terms of not affording to buy things from the canteen. Children who have greater deprivation of experience, experience lower levels of choice than other children, compounding lower levels of well-being (The Children's Society, 2012). Here, Syrian refugee families' economic difficulties are directly reflected in the school environment and restrict students' choices (i.e. children accommodate their lunch through bringing food from home, rather than shopping from the canteen) and it negatively affects the students' abilities to access the certain facilities in the school. Thus, it can be concluded that the availability of resources in the school does not mean anything if there are drawbacks in front of children's access to these resources.

On the other side, even if children can access some of the school facilities, they face barriers to exercise their autonomy and participation rights. For instance, some student clubs are available in public schools, although the sustainability of their

activities is rather weak. Besides, what is quite interesting is that some of the students could not choose the student club that they want to join. Rather, their teacher decided the club they will participate in. This is particularly important finding which opens a window for discussions about children's autonomy and perceived participation in decision making which are valuable ingredients of means of self-fulfillment according to Konu and Rimpela's (2002) framework. Studies reported that the children who feel they are not involved in decision making in school setting indicated low subjective well-being, whereas those offering higher levels of perceived participation reported better subjective well-being in school (Casas, Bello, Gonzalez, & Aligue, 2013; Lloyd & Schubotz 2014; The Children's Society, 2012). There is a positive correlation between children's subjective wellbeing and their perceptions that their participation rights are respected in the school environment (Lloyd & Emerson, 2016). Similarly, Kranzl-Nagl and Zartler (2010) found an improved sense of self-esteem among children who felt they were involved in decision making and were being listened to in school. Thus, involving children in decision making at school that affects them might positively influence their well-being in education. However, in the current study, it seems like teachers ignore the agency of children by deciding which student club the children will attend. They do not allow children to express themselves and participate in decision-making at school. This situation emerges as an obstacle in front of children's right to being listened to and involving in decisions that may affect them in school.

On the other hand, it was revealed that there is no such kind of activities in TEC. Instead, participants enrolled in TEC referred to Quran reading activities and Turkish reading competitions as social activities held in their schools. This finding matches those observed in earlier studies (i.e. Kaya, 2019; Yapıcı, 2018) showing the

insufficiency of social activities and student clubs as well as sports or artistic activities at TECs while remarking the hadith memorization competitions as an extracurricular social activity. Taken together, we see a kind of deprivation of children in participating in social activities that regard their autonomy and participation rights.

Participating in such kinds of activities is crucial for Syrian refugee children who were deprived of participating in such kind of activities for a long time because of war and migration they experienced. These activities not only contribute to children's personal development but they may also help to decrease the effects of war and migration process. Besides, since they would increase the contact with Turkish students and Syrian students, such activities could contribute to positive peer relations in school. In this respect, the role of psychological guidance and counseling services is important for providing social activities in school accelerating the integration of Syrian students into schools (Kultaş, 2017). In contrast, findings of this study clearly stated the inadequacy and ineffectiveness of psychological counseling and guidance services which is an important element of Syrian refugee children education in terms of increasing children's capabilities by helping students' to decrease the effects of trauma and actualizing their potential in the school environment. There is no systematic and effective approach in all public schools and TECs in terms of provision of psychological counseling and guidance counselor services. This finding seems to be consistent with previous studies indicating the lack psychological and guidance services targeting the needs of the Syrian students in the schools as well as the lack of qualifications of psychological counselors to engage in refugee children's issues (Balkar et al., 2016; Bircan & Sunata, 2015; Levent & Çayak, 2017; Topsakal, Merey, & Keçe, 2013; Türk, 2016; Yapıcı, 2019). Studies

also frequently stated language difference as a barrier in front of the children's access to these services (Emin, 2018; Gözübüyük-Tamer, 2017; Cırıt-Karaağaç, 2018; Uzun & Bütün, 2016). However, this study has been unable to demonstrate it. Rather than the language barrier, children's deprivation of these services is likely to be related to counselor teacher's indifference and children's lack of motivation about benefiting from this service due to personal and cultural concerns. For example, one participant studying in public school raised the issue of guidance counselors' gender about using these services. He uttered his hesitations about communicating with an opposite-sex teacher about his issues. His statement may open a window for the discussions around gender-mix/segregated education which is also among the barriers in Syrian children's reluctance to enroll in Turkish public schools (Çelik, 2018; Emin & Coşkun, 2016; Erden, 2017; Sert, 2014; Taştan & Çelik, 2017). On the other hand, in their statements throughout the interview, children mostly implied that they need someone who tries for children's happiness and wellness at school by engaging in their school and personal problems as well as seeking a solution for them. From this respect, it can be argued that one of the most important educational needs of refugee children, psychological guidance and counseling services, could not be met.

Students' evaluations concerning school infrastructure were generally positive. The majority of children think that their schools and classrooms are clean and sufficiently heated. Although they seem to be objective indicators, they are influential for children's subjective well-being in education. To illustrate, in their study, Cuyvers et al. (2011) reported that children who have positive views about school infrastructure reported high satisfaction from school and higher levels of well-being as compared with those who evaluated their school infrastructure as poor. In the current study, children expressed positive views and satisfied attitudes about

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these school conditions and it may contribute to the children's well-being in school in this sense. The school garden was a particularly remarkable theme in children's evaluations since many children placed the school garden which has areas for doing sports and playing games as the area in school where they feel happiest. Children repeatedly underlined the role of the school garden for their happiness and spending their leisure time in the school since they feel free and have fun with their friends there. These results may mirror those of the international studies offering evidence about the positive effects of school gardens on refugee children's well-being in school since they offer a greater opportunity to socialize and communicate with peers (Bradley, Waliczek, & Zajicek, 2001; Özer, 2007). On the other side, it is questionable finding since it indicates a rather conflicting issue. While children prioritize school garden for their happiness and freedom in the school, they also indicated that they were bullied by other children especially during the recess in where children spend their time mainly at the school garden. The relationship between school garden and peer relationships are attracted to conflicting interpretations from a few aspects. Therefore, this finding might be further investigated.

Students' reports of their means of transportation to school were also positive in general. This finding is contrary to previous studies which have suggested that transportation difficulties for Syrian students due to long distance between children's homes and schools or the unaffordable fee of school bus services for families with regard to TECs (Emin & Coşkun, 2016; Çelik, 2018; HRW, 2015; Yalçın, 2017; Yıldız, 2018; Taştan & Çelik, 2017) and public schools (Biner & Soykan, 2016; Culbertson & Constant, 2015; Saklan, 2018). Unlike the arguments in these studies, students, especially the ones studying in TECs, seemed to be rather satisfied with the

transportation facilities as all of them use the free school shuttles. A possible explanation might be that these children benefit from the transportation aids for Syrian children that are provided by public institutions, NGOs or international organizations. Children are satisfied with this kind of transportation facilities; thus, this result can be encouraging for enhancement of this kind of support.

Peer relations and teacher relations were the recurrent themes that were found as profoundly crucial to children's constitution of happiness in school. Children have identified the concepts of caring, support, trust, and fairness as being fundamental to their positive vertical and horizontal relationships at school. They placed great emphasis on peer relations while talking about their overall happiness in the school. They attached high importance to having reliable friends who keep their secrets, understand their issues and care about them. It is noteworthy to mention that the key aspects of positive peer relations (e.g. having fun, playing games, sharing secrets) that children drew attention to are mostly related to their Syrian peers at school. Especially, children studying at TEC who have no contact with Turkish students seemed to be highly satisfied with their peer relationships since they study at a familiar environment in which all students are Syrians, they feel close to each other, and they feel comfortable in their friendships. Interestingly, none of the students suggest the negative part of relationships with their Syrian peers which may also include negative events surrounded by bullying for example. It is a questionable finding. Rather than mentioning their Syrian peers, all participants prioritize their relationships with their Turkish peers when discussing the negative peer relationships in school. Besides, a few statements of participants implied that there are also positive interactions between Turkish and Syrian students as participants suggested that their Turkish peers learned Arabic words from their friends for example.

However, children did not elaborate on this issue. Children's preferences in this aspect could be associated with the nature of the study. There are two likely causes for the children's preferences; the effect of the researcher's ethnicity or the children's understanding of the researcher. At the beginning of the interviews, all participants were informed about the aim of the study. The reasons that they will be interviewed were explained clearly. However, children may suppose the researcher is conducting interviews with them to investigate their problems in schools by taking notes, recording their responses to help them and propose an immediate solution to make them better at school. On the other side, they may be hesitated to talk about bullying experiences that children face in their Syrian peer relationships because of the Turkish speaking researcher. Children's responses might be different if the researcher is able to speak Arabic. They may feel more close to the researcher and elaborate their statements about peer relationships from a different perspective. There is a possibility that children may have hesitations to express their negative part of relationships with Syrian peers to someone who is an outsider. It is unknown and it may be further investigated.

In contrast, children studying at public schools together with Turkish students often commented about the negative aspect of peer relations. Exclusion, being despised, stigmatized, mocked and being exposed to the other types of psychological and physical violence at school is part of Syrian children's daily life at school which especially occur during the recess. In their accounts of the events surrounding discrimination and bullying they are exposed to at school, they often use the phrase that "Since we are Syrians, they are Turkish." They have a strong sense of "we" and "them." In other words, the issue of identity and feeling of marginalization come into prominence in children's narratives about their relationships with Turkish peers. On

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the other hand, a clear sense of desperation can be observed in children's statements. Changing school or getting help from the school principal employ as a kind of strategy for children who struggle with discrimination and exclusion. Such attitudes of local peers damage the children's feeling of belonging to the school and it weakens their ties with the school by revealing a sense of alienation.

These results broadly support the conducted studies (Tanay-Akalın, 2016; Uzun & Bütün, 2016). However, in contrast to earlier studies (e.g. Er & Bayındır, 2015; Sarıtaş et al., 2016; Uzun & Bütün, 2016) which showed Syrian children's inadequacy in language as a reason for their inability to make and communicate with friends, no evidence of negative effect of language barrier was detected in this study in terms of peer relations. Rather than the communication problems stemming from language differences, the negative relationships between peers are likely to be related to the prejudiced attitudes and discriminatory behaviors of the Turkish children. First (1998) argued that parents have a key role in the constitution of their children attitudes towards refugees. Thus, these types of discriminatory behaviors of Turkish children may likely be the result of their parents' attitudes toward Syrian refugees which directly transferred to their children and reflected into the school environment. In other words, negative and prejudiced attitudes of the Turkish families towards the Syrian refugees are likely to be reflected in school context by their children (Cin, 2018; Kurter, 2016; Uzun & Bütün, 2016).

Like peer relations, teacher relations were also at the foreground in children's evaluations about their education and their bonds with learning. Since children are very eager to learn, they attached significant importance to teachers' abilities to teach the lessons well. Good command of teaching, being patient, being understandable and explaining the subjects on the board as well as talking about daily issues, making

jokes, supporting and caring about children were the recurrent concepts in children's statements indicating their positive teacher relationships. For example, through emphasizing these concepts, all participants studying at TEC reported their high satisfaction from their Turkish teachers. This finding also accords with the study of Kaya (2019) and Yıldız (2018) which showed good relationships between Turkish lesson teachers and Syrian students at TEC. Kaya (2019) remarked teacher's efforts to understand Syrian children, talk about Syrian children's everyday life and their culture as a factor contributing to Syrian refugee children's positive views about their Turkish lesson teachers.

On the other hand, negative relationships with teachers were surrounded by the concepts of discrimination, indifference, and unfairness. It was found that children in public schools believe that some of their teachers do not treat them as they treat their Turkish classmates. In their statements, they suggested shreds of evidence about their teacher's negligence to respond and meet their educational needs. These results mirror those of the literature (Aydın & Kaya, 2017; Er & Bayındır, 2015; Sakız, 2016; SETA & Theirworld, 2017; Yalçın, 2017).

It is known that teachers are by far the most significant drivers for refugee education (Kirk & Winthrop, 2007; Rivkin, Hanushek, & Kain, 2005). Teachers' attitudes towards refugee students might make children's school adjustments easier or harder (Brown & Chu, 2012; Theilheimer, 2001). In a context like children suffering from the difficulties in language and curriculum as well as being excluded and bullied by their Turkish peers, teachers' role is especially valuable. On the other hand, children's perception of unfair and discriminative attitudes of teachers' negatively affect children's well-being in education by damaging children's sense of fairness and belonging in school.

Taken together, it can be said that the feeling of discrimination can occur at teacher level as being treated unfairly or being ignored and at peer level as bullying and stigmatization. Children who are exposed to these kinds of discrimination in their relationships at school, may feel lonely and become alienated to their education. In his study, Ismail (2018) suggested that negative attitudes of the local peers' and teachers' towards refugee children cause children's unwillingness to learn and lead to loss of their trust in education. Similarly, Rutter (2006) showed that refugee children who struggle with bullying, rejection, and exclusion in the school environment, become alienated to their learning process and they are more likely to leave education and renouncing learning as a kind of strategy to deal with this kind of attitudes. In Turkish case, similarly, discriminatory attitudes of Turkish students and teachers towards Syrian students also create unwillingness in children to study in Turkish public schools (ÇOÇA, 2015); choosing to enroll in TEC, instead of public school, appears as a kind of children's strategy to deal with discrimination and exclusion they face at public schools (Ayak, 2018; Beyazova-Seçer, 2017; HRW, 2015; Özcan, 2018).

For the framework of child well-being, children's relationship with others in their environment is of high importance (Bradshaw et al., 2007). Studies found important links between children's social relations surrounded by discrimination and exclusion and children's low well-being in school (Ismail, 2018; Rees et al., 2010; The Children's Society, 2012). Accordingly, it seems possible that negative experiences emerged in Syrian children's horizontal and vertical relationships in school negatively affect children's educational well-being.

These experiences also complicate children's adaptation to a new country as they might constitute hesitations for children about interacting with Turkish people

and feeling of alienation from society. These concerns also have negative consequences for children's social life and participation in the labor market in the future. In other words, children's experiences occurred in their social relationships in school are reflected in every aspect of their lives and significantly influence the quality of both their present and future lives, which bring the notion of children's "well-becoming" to the mind in addition to "well-being."

Syrian parents' involvement in their children's education is very positive as they encourage, mentor and support children about their education. They are trying to be involved in children's education parents through helping them with their homework, being concerned about their children's academic performance and their presence in the school, and encouraging them for further education. Children were observed to be satisfied with the support from the families which motives them to study and continue their further education. Although these findings differ from some published studies (Emin, 2018; Gözübüyük-Tamer, 2017; Sarıtaş et al., 2016) suggesting the lack of parental involvement in Syrian children education, they offer support for previous studies which found that parents are very eager to involve in their children's education, although the language barrier appears as an obstacle for their involvement since they cannot communicate with the school staff and cannot participate in the parent-teacher meetings (Ayak, 2018; Beyazova-Seçer, 2017; Cırıt-Karaağaç, 2018; Uzun & Bütün, 2016; Saklan, 2018; Özer, Komşuoğlu, & Atesok, 2017). Similarly, in this research, no evidence about the communication between Syrian parents and school staff was detected. Language barrier restricts parents' involvement in children education; that's why parental support has to be limited in-home settings. Here, the issue of parents' capabilities come into the discussion. Although Syrian parents are willing to participate in children's education and they

show great efforts for it; the language barrier restricts their actualizing whole potential to be involved in children's education. They do not have equal resources with Turkish parents to be involved in children's education due to language differences. In the broader sense, this may lead to the constitution of sense of unfairness and discouragement among parents for involving in children's education. On the other hand, good communication between Syrian parents and school help children to overcome the challenges they face in the education system and make their school adjustments easier (Aras & Yasun, 2016; Levent & Çayak, 2017).

What emerged from this study related to children's means of self-fulfillment is that children are filled with an intense desire for learning and are highly dedicated to their education as they are very eager to learn new subjects, follow the courses and get good grades as also discussed above. They feel happy when they learn new subjects. From this respect, there is a positive association between learning and children's happiness. They are curious about participating in class discussions, getting involved in the ongoing classroom conversation, asking questions about the subjects they did not understand. They regard these activities meaningful. They are also passionate and quite motivated to get high grades from the exams and achieve high academic success.

On the other hand, they are so aware of their disadvantaged position stemming from being a refugee. They know they are not Turkish citizen, they know they are refugees, they know they are "Syrian", and they know they have a different culture and different previous educational experiences than their Turkish peers. However, they have attempted to find strategies to overcome difficulties in education stemming from their vulnerabilities. Participating in after-school support courses and activities of community centers as well as studying hard for the exams are children's

common strategies to be successful in their education. All children participated in support courses outside of the regular school time and they are happy to receive this kind of support. They willingly participate in these activities, they regard them meaningful, and they are satisfied since the courses are accelerating their adjustment into Turkish curriculum. They believe that these courses pave the way to making them better at schools as Turkish students (as they said) and increasing their capabilities for academic achievement. Again, here, students' sense of distinction in their mind about them and Turkish students come into prominence as they offered that they are trying to be as good as Turkish students in schools; so that, they participate in such kind of support courses.

As discussed above, Syrian children have strong bonds with education and school, their desires for growth and improvement are strong although they face serious obstacles in their education. Through the remarkable high motivation, they have, they show crucial efforts to overcome these barriers. They, indeed, try to transform these barriers into steps towards success for not only in their education but also in their whole life as they considerably regard their education to be able to get decent jobs in the future. These results seem to be consistent with other studies which found that Syrian children have positive attitudes towards school, good motivation for academic achievement and getting a job, and they are enthusiastic about learning; which concurs with previous studies (Aydın & Kaya, 2017; Börü & Boyacı, 2016; Kaya, 2019; Kolukırık, 2017; Saklan, 2018; SETA & Theirworld, 2017; Seydi, 2013; Yapıcı, 2019; Tanay-Akalın, 2016). These results also make the notion of "lost generation" that is frequently used for Syrian children questionable. In this study, we see highly motivated and highly dedicated children in terms of education. Similarly, their education supported by humanitarian organizations and their families. They

show great physical and emotional efforts to be successful and continue to their education. Considering these results, it may be claimed that the population of this study represents a situation which can be recognized as opposite of the notion of "lost generation." Thus, it may be asserted that Syrian children in Turkey do not represent the homogenous group. Their motivations, educational attainments, and experiences are different. Therefore, they should be addressed as a heterogeneous group especially when discussing their position in education.

The theme of children's motivation to learn and achieve high academic success also appeared in their statements about leisure time activities. When asked about their leisure time activities, the majority of children reported that they participate in the after-school support courses that take place after the school in weekdays or weekends and they go to different community centers or different associations for support courses to complement their education. They often expressed their satisfaction from the activities in Refugees Assistance and Solidarity Association since it provides a familiar environment for them and contributes to their academic success in school and offer facilities for social and sports activities. Students' positive views about Refugees Assistance and Solidarity Association can be encouraging for enhancing this kind of efforts in Turkey to support Syrian children's education.

When discussing children's leisure time as a component of means of self-fulfillment, the issue of children who are worked as domestic labor within the private sphere also come into prominence. Girls engaging in household chores they are responsible for every day stated the additional strain upon them. In fact, children's, especially girls' involvement in domestic work within the private sphere was also much debated in Turkey. Many school-aged Turkish girls have to do household

chores and take care of their siblings which cause them to be out of education or damage their continuing education process. Through the findings of this study, it was revealed that this is also the issue for some of the Syrian girls and it negatively affects their well-being as it restricts their ability to exercise their autonomy and freedom of choice. For example, even if kids want to go out to hang out with their friends, their obligations to do household chores restricts their ability to go outside and spend their leisure time as they want. Housework in this respect cause children to not be able to fulfill their freedom of choice (since they have no right to make a choice) and relational participation (since they cannot spend time with their friends although they want), which would have negative consequences on children's social development in the long run. Similarly, Akkan (2019) suggested that the gendered care work within household prevent the young female carers' participation of childhood spaces including school life, life with friends, and leisure time.

Where children did identify the link between health and goodness was always in terms of their physical health. Most of the children made positive evaluations about their physical health except three children who have a chronic illness causing feelings of discomfort during school hours sometimes and lead to their absenteeism. From this respect, physical health negatively affects their well-being in school. On the other hand, participants generally did not associate their health status and psychological issues. Most of the children who have anxiety mostly referred to these symptoms as an answer to other questions regarding schoolwork, the burden of studying, and exams, while they gave positive responses to the questions directing their overall health. In contrast to other studies (e.g. Şeker & Aslan, 2015; Sirin & Rogers-Sirin, 2015), no evidence of psychological difficulties they face stemming from the post-traumatic stress was detected in this study.

It was revealed that children's anxiety substantially affects their academic performance at school as they face difficulties in studying lessons and sitting through the exams. They also lead to children's missing courses in the school. Besides, one child mentioned about her intense depressive symptoms as she does not want to socialize in the school and communicate with others which affect her well-being in school in terms of social relationships. Thus, it can be argued that as a health-related issue, psychological symptoms, negatively affect students' well-being in education, which concurs with previous studies (Landow, 2006; Murasko, 2007). These symptoms give rise to possibilities of repeating a grade, truancy, and dropping out of school (Schulte-Körne, 2016; Quiroga et al., 2012; Robles-Pina et al., 2008).

It is also striking that while children studying in the public schools expressed the anxiety symptoms related to school work, none of the participants enrolling in TEC mentioned about this kind of situation. A possible explanation for this difference might be the differences in the medium of instruction and curriculum. To illustrate, as previously stated, children enrolling in public schools complained about the intensive program of the school schedule and they implied that it negatively affects their well-being in the school since it leads to the feeling of exhausting and decreases their school performance.

Even though psychological symptoms employ as a barrier in front of children's whole potential to self-actualization in education, children do not regard these symptoms as a health-related issue and they do not receive treatment accordingly. At this point, the role of psychological and guidance counselors in schools is remarkable for helping children to overcome these difficulties. Sirin & Rogers-Sirin (2015) suggested that if the teachers can recognize the refugee students' mental health problems or other behavioral problems stemming from refugee

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experience and provide a kind of support to them, it is likely that these children will show better academic performance at schools. Thus, the support that will be provided by psychological and guidance counselors is of high importance for children's self-realization, use their potentials and become more successful in education.

Syrian children's lack of motivation towards education as one of the drawbacks in front of their access to education has been the subject of intense debate within previous studies. They suggested that psychological stress (Erdoğan, 2017) and anxiety about future (Taştan & Çelik, 2017; Yıldırım & Tosun, 2012); cultural and ethnical differences (Şimşir & Dilmaç, 2018), and gender-mixed education in Turkey (Çelik, 2018; Erden, 2017; Sert, 2014) may have created reluctance among Syrian children to access education and/or continue their education. However, in this study, we see that once the children access to education, they are showing very good motivations to study and continue their education. These results could be associated with the nature of the highly supportive environments composed of their families' positive attitudes towards education and activities of humanitarian organizations. They also could account for other aspects of children's life. Whatever the reason be, we see highly motivated and hard-working children. It is very important to keep those children in education and removing the barriers they face in public schools.

Although policies and efforts were directed to integrate Syrian students into Turkish public schools, according to children's perspectives, there are still crucial barriers affecting children's educational well-being negatively. Lacking certain literacy skills, and unfamiliar context of the curriculum, students studying at public schools fall behind their classmates although they show great efforts to be successful. These barriers were mainly stemmed from the different set of capabilities that children have and they damage students' sense of fairness and belonging in

education. On the other hand, exposing negative attitudes of their Turkish peers and teachers, as well as exclusion and discrimination, lead to the feeling of marginalization and alienation for Syrian students in the school environment. Besides, children's access to school facilities are also problematic not because of the technical and material inadequacies, but because of the effective perspectives taking children's participation rights, agency and autonomy into account. These barriers negatively affect children's well-being; however, applications of separate educational environments cannot be considered as a solution since these kinds of the system would be damage children's well-becoming by complicating their adaptation process into the country. It may even employ as a barrier in front of accessing the labor market in the future. Here, we see a kind of trade-off since the barriers that hamper children's well-being in the present may indeed pave the way for their adaptation to society. If these barriers would be eradicated, they may positively contribute to children's well-becoming in the future. Thus, in the transition process in which Syrian children will be enrolled in public schools, better and comprehensive inclusion and adjustment education and social policies taking refugee children's perspectives and actual needs into account are needed.

On the other hand, inability to access some of school services due to material deprivation, the problem of the long school schedule and overcrowded classes, the lack of quantity and quality of psychosocial guidance and counselor services, social activities and student clubs as well as the issue of domestic labor within the private sphere are also the common matter for Turkish students and may negatively affect their educational well-being. From this perspective, these themes indeed imply to address Syrian refugee education together with Turkish students. In other words, despite the significant differences stemming from the Syrian children's refugee

status, some obstacles appear in education as affecting both Syrian's and Turkish children's opportunity to get a quality education. Therefore, the presence of Syrian students in public schools may be taken as an opportunity to rearrange the whole Turkish education system in the wat that it can best serve its student body in a more quality and inclusive way. For this aim, proactive measures should be taken and plans should be made to ensure the increasing all children's well-being in education.

5.2 Policy recommendations

In line with the findings of the research, the following policy recommendations can be made to contribute to Syrian refugee children's well-being in education at Turkish public schools.

5.2.1 Language literacy

Language skills of Syrian students are still inadequate to follow the Turkish curriculum although children are supported by intensive Turkish language courses both at the school and at the community center. Lacking necessary literacy skills make children disadvantaged in exams and prevent the objective assessment of Syrian children's academic success. Available evaluation mechanisms ignore the variations in children's capabilities in language and damage their sense of fairness. It can thus be suggested that for evaluating and measuring children's academic performance, different methods-techniques enriched by taking children's disadvantaged position into account and offering equal capabilities to each student are needed. Efforts targeting directly Syrian students should be made without damaging the Turkish students' sense of fairness. If these situations are not taken into consideration in the academic evaluation of Syrian children, their academic

performance could not be evaluated objectively and this may create a sense of alienation for students towards their education.

Preparatory classes aim to improve children's language skills before they enrolled in Turkish public schools can be provided to children during the summer months. In this way, newcomers could acquire the necessary literacy skills to follow lessons in public schools. For this purpose, the role of provincial directors of MoNE is crucial to detect the refugee children who are going to be enrolled in public schools next year from the population database, inform families about the preparatory classes and direct children to these classes.

The intensive supplementary Turkish language courses should continue during the whole academic year and should be provided to children trying to learn Turkish while simultaneously following the curriculum. This kind of support courses can be offered to students in the afternoon when the regular school program ends or at weekends under the supervision of MoNE. While designing the content of these support courses, children's specific needs that are necessary for their language development should be taken into consideration. At the beginning of these preparatory classes, exams can be conducted for determining students' specific needs and curriculum and planning of classes can be made accordingly. If children's actual needs regarding their language development would not be considered and if the same curriculum is applied to every child regardless of their language proficiency, support language courses will be waste of time and resources.

5.2.2 Multicultural sensitivity

The Syrian refugee influx offers an opportunity to rethink the way that the Turkish education system can best provide its multi-ethnic student body in a more inclusive

way and to improve the curriculum for not only Syrian students but also other minority groups as well as Turkish students. To overcome the barriers in school conditions; flexible, multicultural and student-centered approaches and strategies are needed in the public schools to provide equal capabilities to each student, meet the diverse needs of students', contribute students' feeling of belonging and increase students' well-being in education. In this respect, the current curriculum should be strengthening with the multicultural understanding and promote togetherness; so that, the adaptation of the Syrian students as well as other immigrant children's adjustments to the school would be easier.

Misplacement to grades that are inconsistent with their previous educational background causes loss of students' interest toward lessons and it damages students' trust toward the education system. Syrian refugee children's previous education experiences and their adequacies are different. Hence, initiatives that are directed for the grade placement should be done with caution by taking students' previous educational experiences and adequacies into account. For this aim, exams can be done for ascertaining children's level of knowledge before their grade placement in the schools.

Since children have fears about forgetting their Arabic language skills and losing their proficiency in the Arabic language as a result of being enrolled in public schools, MoNE should implement extracurricular courses providing students' to protect their cultural identities and proficiency in their mother tongue. Having such courses is important for Syrian students to protect their relations with the culture which contribute students' adjustment into public schools by providing a sense of familiarity for Syrian students. Besides, they may also encourage Syrian parents' willingness to enroll their children in public schools (Emin, 2018; Özer, Komşuoğlu,

& Atesok, 2017). It should be noted that in 2016, MoNe offered that extra-curricular and elective courses such as the Arabic language will be provided in public schools to enable Syrian children to maintain their own language and culture (MoNE, 2016, September 6). However, the findings of this study have been unable to demonstrate the positive effects of this implementation. In other words, MoNE's attempts about this issue were promising; however, we cannot see its positive effects in practice. Thus, school principals, teachers, and other relevant units who are responsible for the implementation of the curriculum in the schools should be informed about the current legislation. Support for the provision of these courses should be offered to schools if necessary. Syrian teachers who will be unemployed as a result of the closure of TECs may be assigned to teach these courses in public schools under the supervision of MoNE. In this way, they can be reabsorbed into the education system.

One of the important results achieved in this study is the negative vertical and horizontal relationships experienced in schools. This result may be explained by the prejudiced attitudes of Turkish students' and teachers' towards Syrian students. This kind of attitudes are manifested as discrimination and bullying in social relationships and they directly affect not only students' sense of belonging in the school but also their relational participation which is one of the important domains of child well-being. Enhanced contact which facilitates the interaction, communication, and sharing between Turkish and Syrian students, as well as Turkish parents and Syrian parents, are of high importance to eradicate negative attitudes since people would find a chance to know each other more closely so that they can break preconceptions about others. For this purpose, in-class and extracurricular activities should be organized to strengthen the relations between Syrian students and local peers. Activities facilitating contact and sharing between Syrian and Turkish students such

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as group homework, learning games, drama, role-playing, special occasions and team assignments providing the contact and communication between Syrian students and Turkish students should be developed. These activities may help students to respect and accept others who have different national and cultural identities and may improve social cohesion. On the other hand, since there is a possibility that discriminatory attitudes of Turkish students towards Syrian students stem from their families' attitudes towards Syrian refugees, school organizations such as trips and picnics bringing Turkish parents and Syrian parents close together and increasing the interaction between them should be organized to strengthen the contact between Turkish people and Syrians. It facilitates the meeting on common ground and knowing each other more closely. Thus, it may contribute to the sense of acceptance among parents which will be directly transferred to their children and would be reflected in the school environment. For performing this kind of attempts, the role of psychological guidance and counselor role is crucial for establishing contact between families and strengthening the school family cooperation.

On the other hand, for eradicating bullying, specific measures must be taken immediately. The effective strategies to tackle discrimination and bullying in schools could have significant potential to improve children's well-being in also other domains of life and contribute their adaptation to society. At this point, the role of school principals is crucial since it was revealed that school principals regarded as the main assistance to deal with bullying by children. The responsive, considerate and solution-oriented attitudes of school principals are very crucial to protect refugee students' sense of safety in school. All school personnel should treat all students in an equal, respectful and tolerant manner and should not allow discrimination by accepting diversity and addressing it as an opportunity for their schools. For this aim,

professional training in refugee children's conditions and needs, informing school administrations to accepting diversity and addressing it as an opportunity for their schools and struggle with bullying and discrimination should be given with the cooperation of MoNE and international organizations working in this area.

According to the findings, teachers' ability to be fair, give attention to children, lead them, good command of teaching, communicate, support, listen and respond to Syrian children's educational needs positively contribute children's well-being in education. Thus, it is crucial for teachers to have the necessary knowledge, skills, and awareness about the diverse needs of refugee children. However, teachers in Turkish public schools may have inadequacies about the necessary knowledge and skills reaching every students' full potential and managing cultural diversity in the classroom. Thus, in-service education which provides teachers to necessary skills about various teaching methods for students coming from different cultures and experienced war and trauma, effective communication strategies, giving guidance and managing multicultural classroom environment should be provided. This kind of training can increase teachers' awareness and sensitivity on meeting the educational needs of refugee children, coping with discrimination, respecting for different cultures and; therefore, creating inclusive classroom environments. Similarly, the courses in education faculties in universities should be added for the refugee education, which will provide teacher members to the necessary knowledge and strategies to perform the equal treatment to all students in the class.

The psychological and guidance services in schools and their activities for Syrian refugee students are inadequate, some schools do not provide any services at all. These services are necessary for not only students' ability to overcome the effects of war and migration process, but also providing psycho-social support to

Syrian refugee children which very valuable for their adjustment into the new educational environment. Psychological counselors can prepare the class environment, inform Turkish students about refugees and provide them to the ability to show respect and acceptance towards students coming from different cultural backgrounds. Besides, their role is also important to detect the refugee children having psychological symptoms which restrict children's potentials for self-actualization and academic achievements, provide the necessary support to them, collaborate with their families, or direct serious cases to a psychiatrist if necessary. Therefore, systematic and effective psychological support service should be provided in schools. Guidance counselors should be educated and strengthen to work with refugee students. It is also necessary to enhance the qualifications of guidance counselors so that they can serve not only for Syrian students but also for school administrators, teachers, parents and other students who come into contact with Syrian students to establish healthy communication and increase the sense of acceptance in the whole school environment. For improving the quality of psychological guidance and counseling services, monitoring and evaluation systems must be implemented in public schools.

There is a lack of social activities and active student clubs in schools. These activities provide students to a sense normalization of their lives, improve children's social development and exercise their participation rights. They also increase interaction between students; thus, they contribute to the constitution of positive peer relations. Through these activities, students can find a chance to being listened, participate in the decision-making process, and express themselves in school. Thus, the social activities and social club meetings should be organized regularly by enabling students to freedom of choice and treating their choices with respect; more

serious attention to enabling children's participation in social activities and student clubs in which student will be able to exercise their autonomy and participation rights is needed.

According to children's expressions, it was found that Syrian parents are very eager to be involved in their children's education. They are encouraging and mentoring for children's education and this contributes to children's motivation towards education positively. However, their efforts are limited to the home. Because of the language barrier, some parents cannot communicate with school staff and cannot participate in parent-teacher meetings. Strengthening school-parent cooperation positively affects children's well-being in education. Thus, communication mechanisms that enable healthy communication between Syrian parents and school staff and strengthening Syrian parents' ties with the school should be developed. inclusive communication mechanisms that strengthen the Syrian parent's ties with the school are essential. There should be an interpreter or a call center in the schools to provide communication between with Syrian parents and teachers. This kind of support may enhance parents' capabilities to involve in children's education. Thus, inclusive communication mechanisms that strengthen the Syrian parents' ties with the school are essential.

5.2.3 Supporting children well-being in and outside the school

Findings, on the whole, demonstrated that students feel happy and satisfied to participate in familiar educational environments in which children feel comfortable and protect their friendships with Syrians. These environments provide children to develop a sense of safety, protect their cultural identity, and increase their adaptation into society. Syrian children participate in the courses and activities organized by the

Refugees Assistance and Solidarity Association suggested that this kind of support contributes positively to them socially and academically. They are rather satisfied to participate in these activities; they like to spend time in such familiar environments in which Syrians are together and they think that the courses in this community center support their lessons at school. Based on children's accounts, it may be claimed that community centers in neighborhoods or voluntary associations positively affect children's well-being. Hence, this kind of organizations, whether state, NGOs or international organizations funded, should be provided and expanded for Syrian refugee education. Environments where children feel familiar, safe and comfortable should be increased.

In order to preserve children's sense of fairness and provide a sense of belonging in education, social policy objectives need to concentrate on the distinctness in children's capability sets. It would be unjust to deprive children of support mechanisms providing resources and opportunities for children to access facilities, show their real potential and exercise their rights in education. To detect variations in children's capabilities, it should be ensured that the Syrian refugee children's themselves participate in the planning, implementation and evaluation processes related to their education. The roles of international and local institutions should also be considered in all processes. The wide range of cooperation and coordination of actors engaging in the provision of education for Syrian refugee children within the framework of a holistic and child-centered approach is also crucial for Syrian children's well-being in education.

Taken together, these findings suggest the need for better adjustment policies which consisted of a holistic and child-centered approach to increase children's well-being in education. This kind of holistic approach should be flexible and adaptable to

meet the diverse needs of refugee students and should include long-term solutions, social, economic and political support. This holistic approach requires the transformation of school atmosphere through humanitarian concerns on the axis of social inclusion, while it is important to attribute and maintain a positive image to refugee students for effective implementation. On the other hand, it should be child-centered focusing on creating multicultural and transnational education environments, which consider children's capabilities and promote children's sense of fairness and belonging in education.

There is a risk that policies or any kind of attempts directly targeted to increase Syrian children's well-being in education may damage the Turkish students' sense of fairness in education. Children are quite aware of the rights they have and exercise of their rights. This awareness becomes visible especially in the educational environments in where children have a chance to compare exercise of their rights and others. For instance, as stated previously, Syrian students expressed that they get higher grades when they took different exam separately from Turkish students. They also believe that it would be fairer to subjected to different academic evaluations because of language difficulties they encounter during the exams and they show their demand about the necessity of different evaluation mechanisms for them accordingly. If such a proposal is put into practice, it may contribute to the Syrian students' well-being in education; however, it may also create a feeling of disturbance and unfairness for Turkish students. This kind of situations may exacerbate the existing inequalities and conflicts among children and complicate Syrian children's adaptation into school. Thus, educational efforts must be done in caution by considering each child's rights, agency and sense of fairness equally.

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All in all, better social policies focusing on adjustment and integration of Syrian refugee children into Turkish public schools and comprehensive solution-oriented coordination platforms that bring local and central administrations, academic units, refugee children, Turkish children and NGOs together are needed for enhancing Syrian refugee children well-being in education and overcome barriers they face at public schools.

5.3 Limitations and suggestions for further research

This study was limited to Syrian students living in the Sultanbeyli district and who are enrolled in activities and courses offered by Refugees Assistance and Solidarity Association. Thus, this research focused on the subjective well-being of children in a highly invested area. These results may not be applicable to the wider population of children living in Istanbul. Syrian children living in other districts of the city and are not supported by community centers might have a somewhat different set of capabilities, concerns and different coping mechanisms. For example, children who are not supported by community centers may have more difficulties in adapting the Turkish curriculum and language. Thus, further research should include samples from different neighborhoods. This kind of research will enable to make a comparison between the educational well-being of students' who are supported by the community center and the others who are not supported by this kind of associations.

For exploring children's well-being in education, the views of teachers, school principals, and school personnel are also important. Therefore, further research could include these actors in the research scope along with children. It would also be interesting to explore the educational well-being of Syrian refugee

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children living in different countries such as Lebanon, Jordan, and Egypt in which the Syrian population is densely populated. Comparative studies may help to reveal differences in Syrian refugee children's well-being across different education systems.

Child well-being is multidimensional and horizontal approach offering a contextual understanding of children is not only in terms of education but also in different domains (Uyan-Semerci & Erdoğan, 2015). Thus, further studies are required to better understand Syrian children's well-being in all domains by using objective and subjective indicators by extending the research population and sample. This kind of studies can be conducted in different regions where the Syrian population are concentrated.

APPENDIX A

ETHICS COMMITTEE APPROVAL

T.C.

BOĞAZİÇİ ÜNİVERSİTESİ

Sosyal ve Beşeri Bilimler Yüksek Lisans ve Doktora Tezleri Etik İnceleme Komisyonu
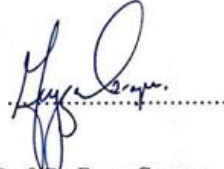
2019-09

4 Şubat 2019

Simla Serim

Sosyal Politika

Sayın Araştırmacı,
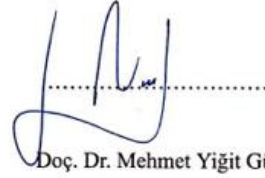
"Devlet Okulundaki Suriyeli Mülteci Çocukların Eğitimde İyi Olma Hali: Sultanbeyli Örneği" başlıklı projeniz ile ilgili olarak yaptığınız SBB-EAK 2018/59 sayılı başvuru komisyonumuz tarafından 4 Şubat 2019 tarihli toplantıda incelenmiş ve uygun bulunmuştur.

Dr. Öğr. Üyesi İnci Ayhan

Prof. Dr. Feyza Çorapçı

Doç. Dr. Mehmet Yiğit Gürdal

Doç. Dr. Ebru Kaya

Dr. Öğr. Üyesi Şebnem Yalçın

Directive: I am wondering opinions, experiences of children in your age with respect to schools. Therefore, I make negotiations. I wished to talk to you right now. I want to get to know you, I have some questions about your school. You do not have to answer if there is a question you do not want to answer. We can stop when you want to. I need to get the voice recording to record the answers correctly, but no one will listen to the voice recording. I will not share your name and private information with anyone. There is no right or wrong answer to any question. I am wondering about your thoughts and experiences. Is there anything you wish to ask?

Introduction: Can you tell me about yourself a bit? (Probe: Probe: How old are you, how many siblings do you have, what do you like to do, what is your favorite lesson, what is your favorite team?)

Entrance to school: What grade are you going into? How do you get to and return from school? How many years in this school? When did you come to Turkey? Have you ever change school since coming to Turkey?

May I ask you to write the things that make you happy at school, either by drawing or writing? Are you feeling well, happy in school? Where, with whom, what are you doing? Can you draw or write on this sheet coming to your mind? (Why child choose that person/place /what does s/he does will be asked to deepen every point the child draws/writes) In this activity, some children can give very detailed answers and these questions are not asked again because they will have given the answers to the following

questions. However, the following questions are asked to children who do not speak much or who do not elaborate on it:

Possible Extra Questions

Are you feeling happy about what you do most in school?

(About the relationship with teachers): Is there a teacher you feel close/safe with/love? Why this teacher (s)? Can you give an example / tell me something that comes to your mind?

So, are there teachers you do not agree with? Why this teacher (s)? Can you give an example / tell me something that comes to mind?

(About the relationship with classmates): How many are you in class? Do you have a friend you feel close to / love / meet outside the school among other students in your class? Why is that friend? Will you meet outside the school? What do you do? Where do you go?

Alright, is there someone in your class that you do not like, who says rude/abusive/making fun of / making offensive remarks to you or others?

Some of your peers said they discriminated against themselves or their friends at school. Does it happen at your school as well? Do things like this happen to you or your friends? (If s/he says yes: What would you like to do in order to solve that event?)

(About the academic process): How do you like your lessons? Which lessons do you like? Which lessons you do not like? Why is that? How do you find homework from school? Do they give a lot of homework? What kind of assignments do they usually give? Is it difficult?

Is it important for you to succeed in your classes? In which field do you want to be successful?

Do you have difficulty following courses because the language is Turkish? Is your Turkish knowledge sufficient to express yourself in exams? How / where did you learn Turkish? Do you want to get support on this regard? What kind of language support would be good for you?

(About the facilities/conditions of the school): What kind of school facilities are you happy with? What do you think it would be nice to be in school or what do you want it to be? Where are you playing at school in break time? Does the school have a garden? Is it enough? Do you bring your lunch from home to school? Does the school have a canteen or cafeteria? Are you satisfied with the cleanliness/warm-up of the school? Is there a place in the school where you can go in case of an accident or illness? Is there an infirmary at school? Does the school have guidance counselors?

Do you have extracurricular activities (such as studies, social clubs, educational branches meetings) in the school? Can you tell me a little bit about them? What are you doing? What do you enjoy doing?

(About out-of-school activities): What do you do when you are out of school / after school / when you are not going to school? Can you tell me a little bit about them? What are you doing? What do you enjoy doing? Are there regular places to go? Courses? Sports? Can you see your friends? What do you do?

Do you work out of school somewhere with or without any fee to support your family or to raise your own allowance?

(About the family's impact on the school period): What do your parents think of your education? Is there an environment where you can study at home?

(Opinions about health): How is your health? How do you feel physically? Do you have any complaints/concerns about your health? Do you get sick often? Do you have any illness that affects you and your daily life? If so, what kind of treatments are you receiving? How does this process affect you?

(About his/her own opinions): What do you think should happen in a school to make a child happy? What would you care about if you were running this school? Why did you choose these?

(About what they wanted to change): If you had a magic wand, what would you change to make you happier in school? Why is that?

(Closing): What is your favorite feature about yourself? What do you want to be in the future? That was a nice conversation. Thank you. Is there anything you want to add?

Yönerge: Ben senin yaşıtın çocukların okulları ile ilgili görüşlerini, deneyimlerini merak ediyorum. O nedenle görüşmeler yapıyorum. Şimdi de seninle konuşmak istedim. Seni biraz tanımak istiyorum, okulun ile ilgili bazı sorularım olacak. Cevap vermek istemediğin bir soru olursa cevaplamak zorunda değilsin. Bırakmak istediğin zaman bırakabiliriz. Ses kaydını cevaplarını doğru kaydedebilmek için almam gerekiyor ama bu ses kaydını kimse dinlemeyecek. Ben senin adını ve özel bilgilerini kimseyle paylaşmayacağım. Hiçbir sorunu doğru ya da yanlış cevabı yok. Ben sadece senin düşüncelerini ve deneyimlerini merak ediyorum. Sormak istediğin birşey var mı?

Giriş: Bana biraz kendinden bahseder misin? (Probe: Kaç yaşındasın, kaç kardeşsiniz, neler yapmaktan hoşlanırsın, en sevdiğin ders ne, hangi takımı tutuyorsun?)

Okula giriş: Kaçıncı sınıftasın? Okula nasıl gidip geliyorsun? Bu okulda kaçıncı senen? Türkiye'ye ne zaman geldin? Türkiye'ye geldiğinden beri hiç okul değiştirdin mi?

Buradaki kağıda ister resimleyerek, ister yazarak okulda seni mutlu eden şeyleri yazmanı isteyebilir miyim? Okulda nerede, kim(ler)le, ne yaparken kendini iyi, mutlu hissediyorsun? Aklına gelenleri bu kağıda çizer misin ya da yazar mısın? (Çocuğun çizdiği/yazdığı her noktayı derinleştirmek için o kişi/yer/ne yaptığını neden seçtiği sorulacak) Bu aktivitede bazı çocuklar çok detaylı cevaplar verebilirler

ve ilerdeki soruların cevaplarını vermis olacaklarından o sorular tekrar sorulmaz.

Ancak, çok fazla konuşmayan ya da açmayan çocuklara aşağıdaki sorular sorulur:

Olası Ek Sorular

Okulda en çok ne yaparken kendini mutlu hissediyorsun?

(Öğretmenlerle ilişkisi hakkında): Kendine yakın hissettiğin/ beraberken güvende hissettiğin/sevdiğin bir öğretmen var mı? Neden bu öğretmen(ler)? Örnek verebilir misin/aklına gelen bir olayı anlatabilir misin?

Peki, anlaşamadığın/sevmediğin öğretmenler var mı? Neden bu öğretmen(ler)? Örnek verebilir misin/aklına gelen bir olayı anlatır mısın?

(Sınıf arkadaşları ile ilişkisi hakkında): Sınıfta kaç kişisiniz? Sınıfındaki diğer öğrenciler içinde kendine yakın hissettiğin/sevdiğin/okul dışında görüştüğün bir arkadaşın var mı? Neden o arkadaş? Okul dışında görüşür müsünüz? Neler yaparsınız? Nelere gidersiniz?

Peki sınıfında hoşlanmadığın, sana ya da başkalarına kaba/kötü davranan/dalga geçen/kırıcı sözler söyleyen birileri var mı?

Bazı yaşıtların kendilerine karşı ya da arkadaşlarına karşı okulda ayrımcılık yapıldığını söylediler. Sizin okulda da oluyor mu? Senin ya da arkadaşlarının başına böyle şeyler geliyor mu? (Evet der ise: Bu gibi durumlarda o olayın çözümlenebilmesi için ne yapılmasını isterdin?)

(Akademik süreci hakkında): Derslerle aran nasıl? Sevdiğin dersler hangileri? Sevmediğin dersler hangileri? Neden? Okuldan verilen ödevleri nasıl buluyorsun? Çok ödev veriyorlar mı? Ne tür ödevler veriyorlar genelde? Zor mu?

Derslerde başarılı olmak senin için önemli mi? Hangi konularda başarılı olmak istiyorsun?

Dersleri dil Türkçe olduğu için takip etmekte zorlanıyor musun? Sahip olduğun Türkçe dil bilgisi kendini sınavlarda rahat ifade edebilmek için yeterli mi? Nasıl/ nerede öğrendin Türkçe'yi? Bu konuda destek almak ister misin? Ne tür bir dil desteği sana iyi gelirdi?

(Okulun imkanları/koşulları hakkında): Okulun ne tür imkanlarından memnunsun? Okulda olsa iyi olurdu dediğin ya da daha fazla olmasını istediğin neler var? Okulda tenefüs zamanı nerede oyun oynuyorsunuz? Okulun bahçesi var mı? Yeterli mi? Okulda yiyeceğin yemeği evden mi getiriyorsun? Okulun kantini veya kafeteryası var mı? Okulun temizliği/ısınmasından memnun musun? Herhangi bir kaza yada hastalık olduğunda okulun içinde gidebileceğin bir yer var mı? Okulda revir var mı? Okulun rehber öğretmeni var mı? Okulda ders dışı yaptığın aktiviteler (etüt, sosyal klüp, kol toplantısı gibi) var mı? Onlardan biraz bahseder misin? Neler yapıyorsun? Neler yapmaktan zevk alıyorsun?

(Okul dışı aktiviteleri hakkında): Okul dışında/okuldan sonra/okula gitmediğin zamanlar neler yapıyorsun? Onlardan biraz bahseder misin? Neler yapıyorsun? Neler yapmaktan zevk alıyorsun? Düzenli gittiği yerler var mı? Kurslar? Spor? Arkadaşlarınla görüşebiliyor musun? Neler yaparsınız?

Ailene destek olmak amacaıyla veya kendi harçlığını çıkarmak için herhangi bir ücret alarak yada almayarak okul dışında bir yerlerde çalışıyor musun?

(Ailenin okul sürecine etkisi hakkında): Ailen senin eğitiminle ilgili ne düşünüyor? Evde ders çalışabileceğin ortam var mı?

(Sağlığı hakkındaki görüşleri): Sağlığın nasıl? Fiziksel olarak kendini nasıl hissediyorsun? Sağlığınla ilgili herhangi bir şikayetin/endişen var mı? Sık sık hastalanır mısın? Seni ve günlük yaşamını etkileyen bir hastalığın var mı? Varsa ne tür tedaviler alıyorsun? Bu süreç seni nasıl etkiliyor?

(Görüşleri hakkında): Sence bir okulda bir çocuğu mutlu etmek için neler olmalıdır?

Bu okulu sen yönetiyor olsaydın nelere dikkat ederdin? Neden bunları seçtin?

(Değiştirmek istedikleri hakkında): Elinde sihirli bir değnek olsaydı okulda seni daha

mutlu etmek için neyi veya neleri değiştirirdin? Neden?

(Kapanış): Kendinle ilgili en sevdiğin özelliğin nedir? Gelecekte ne olmak

istiyorsun?

Çok güzel bir sohbetti. Teşekkür ederim. Senin eklemek istediğin bir şey var mı?

CONSENT FORM (TURKISH)

Araştırmayı destekleyen kurum: Boğaziçi Üniversitesi

Araştırmanın adı: Devlet Okulundaki Suriyeli Mülteci Çocukların Eğitimde İyi Olma Hali: Sultanbeyli Örneği

Proje Yürütücüsü: Doç. Dr. Serra Müderrisoğlu

E-mail adresi: serra@boun.edu.tr

Telefonu: +90 212 359 73 24

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E-mail adresi: simlaserim@gmail.com

Telefonu: +90 544 278 71 73

Sayın veli,

Boğaziçi Üniversitesi Psikoloji Bölümü öğretim üyesi Doç. Dr. Serra Müderrisoğlu ve Sosyal Politika Yüksek Lisans öğrencisi Simla Serim tarafından "Suriyeli Mülteci Çocukların Eğitimde İyi Olma Halleri: Sultanbeyli Örneği" adı altında bilimsel bir araştırma projesi yürütülmektedir. Bu çalışma çocuğunuzun eğitim süreci ve okul deneyimi ile ilgili konuları kapsamaktadır. 12-15 yaş arasındaki çocuklarla birebir görüşmeler yapılacaktır. Bu görüşmeler yaklaşık bir saat sürecektir. Bu görüşmeler Sultanbeyli'de bulunan Mülteciler ve Sığınmacılar Yardımlaşma ve Dayanışma Derneği'nde gerçekleştirilecektir. Çocuğunuzun bu çalışmaya katılımını kabul ettiğiniz takdirde, çocuğunuzun okulun fiziksel ve sosyal ortamı, ulaşım, öğretmenler ve sınıf arkadaşlarıyla ilişkileri, dil, ödevler ve sınavlarla ilgili deneyimi hakkında paylaşım yapması istenecektir.

Bu araştırma bilimsel bir amaçla yapılmaktadır ve katılımcı bilgilerinin gizliliği esas tutulmaktadır. Görüşmelerin değerlendirilmesinde çocukların ismi ve çocukları belirleyici kişisel özellikler değiştirilecektir. Çocuğunuzun görüşme esnasında aktardıkları hiçbir koşulda okulundaki idari personel yada öğretmenleriyle paylaşılmayacaktır.

Bu araştırmaya katılmak tamamen isteğe bağlıdır. Çocuğunuzun bu çalışmaya katılımına onay verdiğiniz takdirde çalışmanın herhangi bir aşamasında herhangi bir sebep göstermeden onayınızı çekmek hakkına da sahipsinizdir. Çocuklar istemedikleri sorulara cevap vermek zorunda değillerdir. İstedikleri zaman çalışmadan çekilebilirler.

Çocukların aktardığı deneyimlerin ve görüşlerin doğru yansıtılması için ses kaydına ihtiyaç duyulmaktadır. Ses kayıt dosyalarının deşifresi yapılırken gizliliğin korunması açısından isimler ve kişisel bilgiler değiştirilecektir. Ses kayıt dosyaları ve deşifrelenmiş halleri çalışma tamamlandıktan sonra imha edilecektir.

Bu formu imzalamadan önce, çalışmayla ilgili sorularınız varsa lütfen sorunuz. Daha sonra araştırma projesi hakkında ek bilgi almak istediğiniz takdirde sorunuz olursa, proje araştırmacısı Simla Serim (e-mail: simlaserim@gmail.com; telefon: +90 544 278 71 73) ve/veya proje yürütücüsü Serra Müderrisoğlu (e-mail: serra@boun.edu.tr; telefon: +90 212 359 73 24) ile temasa geçiniz. İlgili proje hakkında sorunlarınız ve şikayetleriniz için Sosyal ve Beşeri Bilimler Yüksek Lisans ve Doktora Tezleri Etik İnceleme Komisyonu ile iletişime geçiniz.

Eğer çocuğunuzun çalışmaya katılmasını kabul ediyorsanız, lütfen bu formu imzalayıp kapalı bir zarf içerisinde bize geri yollayın.

Ben, (katılımcının adı) ...., yukarıdaki metni okudum ve çocuğumun katılımı istenen çalışmanın kapsamını ve amacını, gönüllü olarak üzerime düşen sorumlulukları tamamen anladım. Çalışma hakkında soru sorma imkanı buldum. Bu çalışmayı çocuğumun istediğim zaman ve herhangi bir neden belirtmek zorunda kalmadan bırakabileceğini ve bıraktığı takdirde herhangi bir olumsuzluk ile karşılaşmayacağımı anladım.

Bu koşullarda söz konusu araştırmaya kendi isteğimle, hiçbir baskı ve zorlama olmaksızın çocuğumun katılmasını kabul ediyorum.

Formun bir örneğini aldım / almak istemiyorum (bu durumda araştırmacı bu kopyayı saklar).

Katılımcının (çocuğun) Adı
Soyadı:...

Katılımcının Velisinin Adı-Soyadı:...

İmzası:...

Tarih (gün/ay/yıl):........./.........../...............

Araştırmacının Adı-Soyadı:..

İmzası:...

Tarih (gün/ay/yıl):....../......./...............

APPENDIX E

CONSENT FORM (ARABIC)

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معلومات ولي الأمر و نموذج الموافقة

دعم مؤسسة الأبحاث: جامعة البوسفور Boğaziçi Üniversitesi
اسم الدراسة وضع الأطفال السوريين اللاجئين في التعليم بالمدارس الحكومية: في سلطان بيلي

منسق المشروع: الدكتورة سارة مدرّس أوغلو Serra Müderrisoğlu
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الهاتف: 24 73 359 212 90+

اسم الباحث: سيملا سيريم Simla Serim
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الهاتف: 73 71 278 544 90+

السيد ولي الأمر،

إن الدكتورة المحاضرة (سارة مدرّس أوغلو) عضوة الهيئة التدريسية في قسم علم النفس بجامعة البوسفور، مع طالبة الماجستير في السياسة الاجتماعية (سيملا سيريم) يقومان بمشروع بحث علمي تحت اسم "وضع الأطفال السوريين اللاجئين في التعليم: في سلطان بيلي".
في التعليم: تتناول هذه الدراسة الموضوعات المتعلقة بعملية التعليم لدى طفلكم وتجربته المدرسية.سيتم عمل مقابلات شخصية مع الأطفال الذين تتراوح أعمارهم بين 12 و 15 عامًا. هذه المقابلات سوف تستغرق حوالي ساعة. ستجري هذه المقابلات في جمعية المساعدة والتضامن مع اللاجئين(Mülteciler ve Sığınmacılar Yardımlaşma ve Dayanışma Derneği) في السلطان بيلي. إذا قبلتم مشاركة طفلكم في هذه الدراسة ، سيُطلب من طفلكم مشاركة تجربته مع البيئة الاجتماعية للمدرسة، والتواصل، والعلاقات مع المعلمين وزملاء الدراسة، واللغة، والواجبات والامتحانات.

سيتم إجراء هذا البحث لأغراض علمية مع الحفاظ على سرية معلومات المشارك . سيتم تغيير أسماء الأطفال ومعلوماتهم الشخصية عند تقييم المقابلات بحيث لن يتم مشاركة معلومات طفلكم مع الموظفين الإداريين أو المعلمين بالمدرسة تحت أي ظرف من الظروف.

المشاركة في هذا الاستطلاع اختيارية تمامًا. وفي حال وافقتم على مشاركة طفلكم في هذه الاستطلاع، يحق لكم الانسحاب في أي مرحلة من مراحل المقابلة وبدون الحاجة لإبداء أي سبب. الأطفال ليسوا مضطرين للإجابة على الأسئلة التي لا يريدون الإجابة عليها. كما يمكنهم الانسحاب من المقابلة في أي وقت يريدون.

سنحتاج خلال المقابلة لعمل تسجيلات صوتية لتعكس بدقة التجارب والآراء التي ينقلها الأطفال. سيتم تغيير الأسماء والمعلومات الشخصية من أجل حماية السرية وخصوصية طفلكم عند كتابة هذه التسجيلات الصوتية. كما سيتم إتلاف هذه التسجيلات الصوتية بعد انهاء العمل.

قبل التوقيع على هذا النموذج، يرجى الاستفسار فيما إذا كان لديك أي أسئلة حول هذه الدراسة. إذا كنت ترغب في الحصول على معلومات إضافية حول المشروع البحثي في وقت لاحق، يرجى الاتصال بباحث المشروع Simla Serim (البريد الإلكتروني: simlaserim@gmail.com ؛ الهاتف: 73 71 278 544 90+) أو مدير المشروع Serra Müderrisoğlu (البريد الإلكتروني: serra@boun.edu.tr ؛ هاتف: 212 90+ 24 73 359).

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إذا كان لديك أي مشاكل أو شكاوى حول المشروع ، يرجى الاتصال بلجنة الأخلاقيات لرسائل الماجستير والدكتوراه في العلوم الاجتماعية.

إذا قبلتم مشاركة طفلكم في الدراسة ، يرجى التوقيع على هذا النموذج وإعادته إلينا في ظرف مغلق.

أنا (اسم المشارك) .... لقد قرأت النص أعلاه، وفهمت تمامًا مجال الدراسة وهدفها ، وفهمت مسؤولية مشاركة طفلي التي اضطلعت بها طوعًا. لقد أتيحت لي الفرصة أن أسأل عن الدراسة. أفهم أنني أستطيع إيقاف هذه المقابلة في أي وقت ودون الحاجة لأي سبب، وأنني لن أواجه أي مشكلة أو سلبية إذا ما غادرت.
و وفقاً لما تقدم، أقبل مشاركة الطفل في البحث المعني دون أي ضغط أو إكراه.

أخذت نسخة عن هذه الورقة/أريد أن آخذ نسخة عنها (في هذه الحالة يحتفظ الباحث بهذه النسخة).

اسم المشارك (الطفل) ولقبه: ....
اسم ولي الطفل ـ اللقب: .... التوقيع: ....
التاريخ (اليوم / الشهر / السنة): .... / .... / ....

اسم الباحث ـ اللقب: .... التوقيع: ....
التاريخ (اليوم / الشهر / السنة): ...... / .... / ....
....

Konuşuyorum ama okumak yok. Derslerde Türkçe okuduğumu anlamıyorum yani. (Musaf)

Okumak biliyorum, konuşmak biliyorum ama Türkçe kelimeleri anlamam, dersi anlamam problem. (Aslı)

Türkçe konuşuyorum, senin ne söylediğini anlıyorum mesela. Ama bazen sınavlarda kelimelerin bilemiyorum kelimeleri o zaman soruyu yanlış yapmış oluyorum. Onlardan düşük not alıyorum. Ama her söylediklerini anlıyorum. Konuşuyorum yani. Konuşmam problem değil. (Adem)

Ben aslında Türkçeyi konuşuyorum ama derslerde yazmam iyi değil. Mesela Türkçe hocasının anlattıklarını hızlı bir şekilde yazamıyorum. (Maysa)

Türkçeyi anlıyorum konuşuyorum da ama yazmam iyi değil. O yüzden bazen Türkçe ödevlerin sorularının cevaplarını yazamıyorum. (Zehra)

Ben aslında Türkçe biliyorum, konuşuyorum da ama bazen yazamıyorum yada okuduklarımı anlamıyorum. Hocaya soruyorum anlamadıklarımı. Mesela Türkçe dersinde hoca tahtaya bir şey yazıyor, ben bilmiyorum o kelime ne anlama geliyor. (Damre)

Bu kitabın hepsini ezberlememiz gerekiyor. Ben neyi ezberleyeceğim, çok geliyor. Çok fazla. Arapça olsa evet belki hepsini ezberleyebilirdim çünkü Arapça anlıyorum, Türkçe anlamıyorum. Ama yani bu kadar kalın bir kitap Türkçe olunca ve sınav için ezberlememiz gerekince zorlanıyorum. Hepsini ezberlemem gerekiyor, zor geliyor. Mesela 3 Mart'ta bir sınav var. Huzur Sokağı biliyor musun? 500 sayfa, bir roman kitabı bu. Hepsinden sınav var. Okuyorum ama anlamıyorum, o yüzden bıraktım. Yani Arapça olsa benim için çok kolay ama Türkçe olduğu için zor geliyor. (Aslı)

Ödevler Türkçe olduğu için hemen ezberleyemiyorum. Arapça olsa hemen ezberlerim ama Türkçe ezberlemek çok zor. (Musaf)

Sınavlarda zorlanıyorum. Bazı kelimelerin nasıl yazılacağını bilemediğim için yazamıyorum. Soruları boş bırakıyorum. Ama o zaman da düşük puan alıyorum. Bu eşit olmaz. (Leyla)

Bazı sorularda anlamadığım kelimeler oluyor o soruya takılıyorum mesela. Öğretmene de soru sormak yasak. Hani hocam bu ne demek, bu kelime ne anlama geliyor diyemiyoruz sınavlarda. E o kelimeyi anlayamayınca o soru gidiyor zaten. O

soruyu boş bırakmak zorunda kalıyorum. Tük çocuklar gibi değiliz ve bu yüzden düşük not alıyoruz. Bu eşit bir şey değil bence. (Aslı)

Ban ben sana bir hikaye anlatayım mesela. Geçen sene bir sınava girdim. O zamanlar ilk defa Türkiye okulu görüyordum, hiçbir şey anlamıyordum. Dersi anlıyordum ama sınava girince hiçbir şey anlamıyordum. Hoca anlatınca anlıyorum ama yazma okuma yok. Sınavda hocaya sordum; "Burada ne yazıyor?" dedim, bana cevap vermedi. Ben söyleyemem bunu, sınavdayız; "Sen kendin bil" dedi. O sınavdan 24 aldım. Hoca sınavı bir daha yapacağını söyledi tek başıma olarak. Türklerden ayrı girdim yani sınava. Hoca söyledi tek başıma olduğum için anlamadığım şeyleri söylüyordu. 74 aldım o sefer. Yani mesela ben hocaya bu ne demek diyordum, o da söylüyordu benim için. Bu yüzden bence bizim Türklerle aynı sınavı olmamız adil değil. (Musaf)

Bazen yapamıyorum sınavları anlamadığım kelimeler oluyor. O zaman arkadaşıma soruyorum kelimelerin anlamını yada ondan bakıyorum. Sınavda yanındakine yada başka öğrencilerin kağıdına bakmak yasak ama bilmediğim kelimeler olduğu için mecburen bakıyorum. (Adem)

Sınavlar zor oluyor Türkçe kelimeler olduğu için. Ben o yüzden Suriyeli okulu istiyorum işte. Orada dili biliyorum, yapabiliyorum. Ama Türkçe çok zor geliyor. (Ekrem)

Matematin en kolay ders. Yazma falan yok. Sadece sayılar var, formüller var. O yüzden Türkçe olması beni zorlamıyor. Türkçe'den 36 aldım. Ama matematikten 94 aldım. Çünkü matematik sadece sayılar. Orada anlamadığım kelime çok olmuyor. (Haydar)

Matematik ödevleri kolay, ben onları yapabiliyorum ama diğer derslerin ödevleri zor. Bir sürü Türkçe kelimeler oluyor. Ben nerden bilicem ki onlar ne. (Ekrem)

Matematik ve Fizik kolay geliyor, yazı yok. Hep sayılar var. Formüller var. Formülleri ezberliyorum. Az çok yapabiliyorum. (Musaf)

Arapça'yı nasıl okuyordum onu unuttum. Çünkü bu okulda her şey Türkçe. Kitaplar Türkçe. Hoca tahtaya Türkçe yazıyor ama ben Arapça konuşuyorum aslında. Bütün dersler Türkçe olunca, Arapça'yı unuttum. Arapça derslerde daha başarılıyım. Arapça'yı unutmak istemiyorum. Arapça konuşmayı seviyorum. (Ekrem)

Biz Türk okuluna geçince bütün dersler Türkçe olucakmış. O zaman hep Türkçe ders çalışçağımız için Arapçayı unutabiliriz. E o zaman Kuran dersinden ve din dersinden düşük alırız. Ama ben Arapçayı unutmak istemiyorum. Benim aile Arapça konuşuyor, ben Arapça konuşuyorum. Bu benim dilim yani. İnsallah devlet okulunda okumaya başladığımda Arapçayı unutmam. (Damre)

Sadece Türkçe dersinin sınavı Türkçe. Normal derslerin sınavı Arapça. Arapça olan sınavlarda zorlanmıyorum, Türkçe sınavlarda zorlanıyorum. Sınavda soruların içinde bilemediğim kelimeler oluyor. (Maysa)

Bizim okul Suriyeli okulu. Dersler Arapça olduğu için zorlanmıyorum. Türkçe dersleri de anlıyorum ama Arapça derslere göre daha az anlıyorum. (Zehra)

Bizim okuldaki hocalar Türkçeyi çok güzel öğretiyorlar. Hocalar Türkçe'de hep beni biliyorlardı, derste konuşuyordum hep. Olumlu bir şey, güzel bir şey bu yani. (Nur)

Türkçe dersinde mutlu oluyorum çünkü öğretmenimi çok seviyorum. Çünkü o bize çok geliyor. Bize çok iyi davranıyor. Dersi çok iyi anlatıyor. Ben çok iyi anlıyorum onu. Çünkü yavaş ve anlaşılır konuşuyor bizimle. (Maysa)

Türkçeyi öğrenmek çok güzel. Bir sürü kural var. Bizim hepsini öğrenmemiz lazım. Öğretmenimiz bize çok güzel anlatıyor Türkçe kuralların hepsini. Bizim hepsini öğrenmemiz gerekiyor. Okulda Türkçe dersleri güzel geçiyor. Bu harika bir şey. (Zehra)

Yeni kelimeler öğrenmemiz lazım. Türkçe'de çok fazla kelime var. Yeni kelimeleri öğreten bir kurs lazım. (Leyla)

Okul dışında da kurslara gidiyorum tabi. Mülteciler derneğine geliyorum mesela. Faydalı oluyor derslerime. Ama bunun dışında sadece Türkçe okuma üzerine bir kurs olsa ve bizim Türkçe okumamız gelişmesi için iyi olurdu (Maysa)

Okuma. Okuma desteği önemli. Yani derslerde, dernekte daha çok okuma yapılsa daha iyi öğrenebilirdik Türkçe'yi ama hep kurallar bu kurallar şu diye anlatıyorlar. Bizim okuma yapmamız lazım. Okuma üzerine dersler olmalı ki okumamız gelişebilsin. (Musaf)

Yeni kelimelerle ilgili bir destek iyi gelirdi. Çok kelime var. Biz bilemiyoruz hepsinin ne anlama geldiğini. O yüzden kelime öğrenmek lazım. (Aslı)

Bir fikrim vardı, sana söyleyeyim. Bence Suriyeliler Türklerden ayrı bir sınıfta olsun. Mesela bir sınıf Suriyeli sınıfı olsun ama Türk öğretmen olsun. Türkçe ders alıyoruz ama Suriyelilerle beraber sınıfta. Türk sınıfı ayrı olsun, Suriyeli sınıfı ayrı olsun. Evet böyle çünkü Türk hoca hızlı konuşurken bütün Türk öğrenciler anlıyor ve konuşuyorlar ama biz anlamıyoruz. Öğretmenin bize daha yavaş konuşması lazım. O yüzden bize ayrı sınıf lazım içinde sadece Suriyelilerin olduğu. Öbür türlü anlayamayız dersleri. (Aslı)

Anlayamıyorum bazı dersler ne anlatıyor. Sizin tarihteki şeyler bizim tarihteki şeylerle farklı. Bizim Suriye'de öğrendiğimiz tarihle sizin burada öğrendiğiniz çok farklı. Anlayamıyorum yani mesela Sosyal bilgiler dersini. Yani sizin tarihler olaylar bizim tarihler gibi değil. Anlayamıyorum. Algılayamıyorum. (Rıfat)

Bazı dersleri anlamıyorum. Suriyedeki okul daha farklıydı. Türkiye'deki okul veTürk kitapları Suriye'dekilerden daha farklı. Nasıl anlatsam bilemedim. (Haydar)

Sosyal bilgiler sınavlarında zorlanıyorum. Konular zor geliyor. Yani aslında zor değil de farklı yani konular. Bizim Suriye'de o ders daha farklı olurdu. Alışmak zor oldu yani buradaki konulara. O yüzden okulun verdiği sosyal bilgiler kursuna gidiyorum. (Leyla)

Benim aslında şuan 6. Sınıfta olmam lazım ama 5. Sınıftayım çünkü burada özel bir system varmış. Çocuklar ilk geldiğinde kendi sınıflarından başka sınıflara konuluyormuş. Mesela bir çocuğun 7. sınıfa gitmesi gerekiyormuş ama onu direk 7. Sınıfa koyamazlar. Önce 5. Sınıfı okuma ve bitirme şartı var. 5. Sınıfı okuduktan sonra devam edebilir. Yani gerçek sınıfları önemli değil Suriyeli çocukların hepsi bir sene 5. Sınıfı okumalı. Ben de mecburen erken sınıftan başladım. 5. Sınıfı okudum. Ama ben o dersleri biliyordum zaten. Böyle olmaması gerekirdi. Boşa bir sene kaybetmiş oldum. (Talha)

Aslında burada dersler zor değil. Bu dersler Arapça olsa çok kolay. Mesela burada 9. sınıfta gördüğümüz biyoloji konularını biz Suriye'de alıyoruz. E bu yüzden ben bazen buradaki biyoloji derslerinde sıkılıyorum. Farklı yani gördüğümüz konular Suriye'de. Başka konuları başka başka sınıflarda alıyoruz (Aslı)

Bizim okulun haftasonu sabahları kursu var. Biz Türkler gibi olalım diye açmışlar o kursu. Onlarla aynı bilelim, onlar gibi olalım diye. Orada Matematik, Fen, Türkçe veriyorlar. (Rıfat)

Devlet açmış bu kursu bizim için. Türkçe dersleri, Fen ve Matematik dersleri var. Haftasonları okulda oluyor. Ona gidiyorum ben de her haftasonu. Bütün Suriyeli arkadaşlarım da geliyor. Bu kurs Suriyelilerin kendilerini ve konuşmalarını daha iyi geliştirmesi için. Türkler gibi olalım, dersleri Türkler gibi iyi bilelim diye var. (Talha)

Okulda dersler bittikten sonra akşamları kurs başlıyor. İsteyen her çocuk bu kurslara katılabiliyor. Her dersten kurslar var. Okulda anlamadığımız konuları öğreniyoruz. Biz de Türkler gibi olalım diye bu kurs bize yardıme diyor. (Leyla)

Okul zamanı çok uzun. Mesela 9'dan 4'e kadar çok uzun oluyor. Öğrenciler yorgun oluyor. Çok uzun saatler, çok dersler var. Çok zaman alıyor. Çok ders var yani programda. Keşke daha kısa olsa okul. Daa erken bitse ama 9'dan 4'e kadar çok uzun. Çok sıkıcı oluyor. Çok fazla yani saat olarak. (Aslı)

Bizim Suriye'de okul bir günde 4 saatti. Burda 7-8 saat. Tenefüsler 5-10 dakika olsaydı okul saat 12' de yada 1' de bitebilirdi ama kırk dakika yirmi dakika aralar var. Derslerin süresi 40 dakika. Tenefüsleri de kısa yapsaladı hemen bitirirdik ama çok uzun yapıyorlar. Değişmeli saatler bence. (Rıfat)

Okul çok uzun. Akşama kadar sürüyor yani çok fazla. Çok yorulmuş oluyorum. Bizim Suriye'de böyle değildi. Buraya gelince şaşırdım yani bu kadar uzun olmasına. Daha kısa olmalı okul ki öğrenciler yorulmadan dersleri dinleyebilsin. (Leyla)

Zor değil ödevler, normal yani yapabiliyoruz. Genelde kolayca yapıyoruz. Bizim evde bilgisayar var. Ben internetten yapıyorum ödevlerin çoğunu. (Adem)

Mesela öğretmen ödev veriyor diyor ki internetten araştır. Kaynak araştırıyorum yazıyorum. Kolay ödevler. Hiçbiri zor değil. Performans ödevi biraz vakit alıyor. Onu da işte dedim ya kardeşime yaptırıyorum bazen. (Musaf)

Dersler zor olsaydı ödevler de zor olurdu. Ama dersler elhamdürüllah kolay, zor değil. Bilgisayardan baka baka yapıyorum ödevlerimi çoğu zaman. (Damre)

Bu aralar çok verdiler. Ezberleme var. Mesela Kuran suriyesinin ilk dört ayetini falan ezberletiyorlar, mealini. (Rıfat)

Valla yemin ederim Kuranı Kerim çok ödev veriyor. Öğretmen biz size çok vermiyoruz, haftasonu var haftasonunda yazın zaman var diyor. Ama verdiği ödev çok uzun. Tüm zamanım Kuranı Kerim ödevini yapmaya gidiyor. Her hafta böyle. (Nur)

Türkçe olduğu için öğretmenin yavaş ve anlaşılır konuşması gerekiyor. Zaten sınıf kalabalık. 37 kişi var snıfta. Çocuklar kendi aralarında konuşuyorlar. Duyamıyoruz öğretmeni sınıftakiler konuşunca. Hiçbir şey anlaşılmıyor. (Adem)

Bir de sınıf çok kalabalık. Mesela tahtaya yazılan bir şeyi anlamadıysam öğretmene ne yazdığını sormak istiyorum ama bana sıra gelene kadar o konu geçmiş oluyor. (Zeynep)

Çok kişiydik eskiden çok kalabalıktık. 45-50 kişi bir sınıftaydık. Şimdi ayırdılar üç sınıfa. Daha iyi oldu. Eskiden çok kalabalıktı tenefüslerde sınıfa girip çıkarken zorluklar oluyordu, kapıda yığılma oluyordu, bazı çocuklar düşüyordu. (Damre)

15 kişiyiz sınıfta. Ama yeni oldu bu. Bundan önce 50 kişi falandık. Temiz hava kalmıyordu o zaman sınıfta. (Zehra)

Yok ben rehber öğretmenle görüşmüyorum. Odasına gidenler var ama ben gitmiyorum. Nasıl desem, utanıyorum yani yanına gitmeye. (Haydar)

Ben konuşmak istemiyorum. Konuşmak isteyenler gidiyor galiba odasına. Ben hiç gitmedim. Zaten bir kere gördüm o öğretmeni dönem başlarken. Bir daha da görmedim. (Leyla)

Vardı galiba ama bir kere gördük sadece bir daha da görmedik. İşte sizin adınız ne nereden geldiniz falan gibi şeyler dedi o kadar. Bir daha görmedik hiç. (Ekrem)

Rehber öğretmen Türkiye'ye ne zaman geldiniz, neler oldu geldiğinizden beri, kaçıncı sınıfa gidiyorsunuz, neler yapıyosunuz, kaç kardeşsiniz gibi sorular sordu senenin başında. Sonra bir daha görmedim hiç. Ne yapıyor bilmem. (Talha)

Bir kez gittik yanına. Etkinlik falan yapıcaz dedi ama yapmadık. Resim çizdik orada. En sevdiğiniz yemekler, en sevdiğiniz şarkıcı, en sevdiğiniz şarkı. Hiç sevmediğiniz şeyleri, hayvanları, köpek falan onları sordu kağıt üzerine çizdik. Bununla ilgili etkinlik yapıcam dedi ama yapmadı. Geçen dönem yapıcaktık. Biz de sorduk hani etkinlik yapıcaktınız dedik. Yapmıcam, okul bitti falan dedi. Yapmadık. (Rıfat)

Mesela bazı çocuklar kavga etmiş, problem olmuş diyelim, o zaman onlar rehberlik hocasının odasına gidiyorlar, hocayla görüşüyorlar. (Damre)

Mesela biz bir sınıfla kavga ettik, problem oldu. Bu hoca geldi. Böyle yapmayın, siz büyük sınıfsınız, bu doğru değil dedi. Siz okula ders için geliyorsunuz, artık büyüdünüz dedi. Öğretmen, doktor olacaksınız dedi. Bu doğrudur bu yanlıştır bunlar hakkında konuşuyor. Bir kavga olduğunda geliyor yani sınıfa. Başka görmüyorum. (Nur)

Rehber öğretmeni aslında İngilizce öğretmeni. Ama bizim ingilizce dersimize başka öğretmen geliyor. Rehberlik dersine o öğretmen gelince biz ingilizce'de bir yeri anlamadıysak ona söylüyoruz, o bize geri anlatıyor. Gerçekte İngilizce öğretmeni olduğu için bize İngilizce ödevlerimiz için yardım ediyor. Yani biz genelde rehberlik dersinde ingilizce dersi hakkında konuşuyoruz. (Haydar)

Bir tane hoca var yazarlık dersine ve müzik dersine giren o bizim rehberlik dersimize de giriyor. Yani bir hoca var; hem yazarlık dersini yapıyor, hem müzik dersini yapıyor. Hem de rehberlik dersine geliyor. Rehber hocası kavga etmeyin bu doğru değil falan diyor. Bu yanlış diyor. Çoğu zaman da Türkçe kitap okuyoruz rehberlik dersinde. Türkçe kitap dağıtıyor aslında hoca bize. Sonra derste onu okuyoruz. (Adem)

Mesela rehber hoca bir şey sordu bir kız erkeklerin önünde söyleyemeyebilir cevabı. Yada erkekler hocanın sorduğu soruya kızların önünde cevap veremez. Bu durumlar için özel bir şey olmalı. Onlara ayrı bir şey olmalı. Kızlar için ayrı erkek için ayrı olmalı. Yani erkek öğretmen erkek öğrencilerle görüşmeli ve konuşmalı. Nasıl desem bilemedim, kızlar ve erkekler için gizlilik olmalı, onlar için olmalı. (Rıfat).

Beden, spor, gezi klüpleri var. Normalde istediğin bir klüp seçebilmen lazım ama buna rağmen ben söylemeden beni direk Arapça klübüne yazdılar. Hoca yazdı yani kafasına göre. Ben aslında Gezi klübüne gitmek istiyordum. Ama yani ben Suriyelim diye kafadan direk Arapça klübüne yazdı herhalde beni. (Musaf)

Evet yaptılar ama bir gün yaptılar sadece. Onda da seçim yaptılar sadece. Seçiliyorlar ama sonra hiç gitmedik. Bir aktivite olmadı yani hiç. Resim klübünü seçmiştim ben ama hiçbir şey olmadı. Sadece dönem başında klüb seçimi oldu. (Aslı)

Ben seçmedim klübümü. Öğretmen söyledi hangi klübe katılacağımı. Öğretmen zorla veriyor. Bazı çocukları zorluyor. İnsan hakları mı öye bir şeydi bize verdiği ama ben kendim seçmedim. Bazen bir arkadaşınla anlaşıp klübünü değiştirebiliyorsun. (Rıfat)

Yani sosyal etkinlikler yok. Ama Kuranı kerim okuma yaptıran bir öğretmen var onu diyebilirim. Normal derslerin dışında boş derslerimiz olursa Kuranı kerim okuyoruz ders dışı bir olay olarak yani. (Nur)

Öyle klüpler yok bizim okulda. Ama hem bizim okulda hem okullar arası Türkçe okuma yarışmaları oluyor. Mesela bir önceki dönemin en sonunda Türkçe yarışması oldu her okulla ortak. Birinci bizim okuldan çıktı. (Damre)

Ayda bir kere Kuran okuma toplantılarımız oluyor. Bir de bizim okulda yukarıda mescit var. Orada Cuma günü çocuklar konuşmasın, ses yapmasın diye güvenlik yapıyoruz. Her Cuma günü namaz var. Öğrenciler mescitte dua ediyor, namaz kılıyor. Başka çocuklar onları rahatsız etmesinler diye mescitin önünde duruyoruz, konuşanları uyarıyoruz. Susturuyoruz çocukları. (Musaf)

Kuranı Kerim okuma var. Kitap veriyor, yarışma var şimdi. Kuranı Kerim okuma yarışması. Birkaç gün sonra yapıcaz. Eğer o kitapı 15 gün içinde bitirip hatim edersen 1. olursun ve 8 bin tl ödül alırsın. (Haydar)

Okulda en çok bahçede mutluyum. Bazen arkadaşlarımla sohbet ediyorum yada bazen de maç oynuyoruz, futbol maçı yapıyoruz bahçede. İki bahçe var. Yukarıdaki çimli ve ağaçlı bir yer, aşağıdaki normal bahçe. Aşağıdakinde futbol oynuyoruz. Yukarıdakinde de sohbet ediyoruz. Bahçede vakit çok güzel geçiyor. (Damre)

Yemin ederim bahçede mutluyum valla en çok. Mis gibi hava var. Arkadaşlar var. Kafamıza göre turluyoruz bahçede. Seviyorum bahçede olmayı, kendimi özgür hissediyorum bahçede. (Musaf)

Çok büyük, güzel bahçe. İki tane saha var. Hem futbol hem basketbol için. Dolaşmak için yerler, oturmak için banklar var. Bazen yemek yeriz banklarda. Eğleniriz yani arkadaşlarımla. (Haydar)

Yemeğimi evden getiriyorum. Okulda kantin var ama çok pahalı. Dışarıdaki fiyatın iki katına eşit geliyor. (Adem)

Okulda yiyeceğim yemeği genelde evden getiriyorum, bazen de para alıyorum ailemden o zaman kantinden alıyorum. Ama bazen kantinde çok pahalı şeyler oluyor. Mesela bazı yemekler bakkalda 1 liraysa, kantinde 1.5 yada 1.75. Yani dışarıdaki market fiyatlarıyla kantin fiyatları çok farklı. Keşke aynı fiyatlar olsa dışarıdaki fiyatla okul kantini. Ama dışarı fiyatıyla okul fiyatı çok farklı. Okuldaki herşeyin fiyatı çok pahalı. (Talha)

Kantin biraz pahalı dışarıya göre. Mesela bakkalda Karam varya çikolata onu 1,5 liraya satıyorlar. Ama okuldaki kantin 1,75'e satıyor. Döner 3 liraydı, şimdi 3,5 lira oldu. Ayran da zamlandı. (Rıfat)

Kantin pahalı ama bazen alıyorum bir şeyler. Dışarıya göre biraz pahalı diyebilirim. O yüzden yemeğimi daha çok evden getiriyorum. (Damre)

Revir bana bakmıyor. Ben astım oluyorum. Nefesim olmuyor, nefes problemlerim oluyor yani. O zaman bazen revire gidiyorum ama revir benle ilgilenmiyor. (Nur)

Okul soğuk oluyor. Diyorum ya, bir petek var sadece. Tenefüslerde herkes o peteğin yanına gidiyor. Sınıfta montları çıkarmıyoruz. Zaten petekler bir tane yanıyor, öbürlerini yanmıyor (Musaf)

Sınıfta iki tane kalorifer var. Üşüdüğüm anda tenefüslerde sınıfta orada duruyorum. Bazen de ısınmak için montumu giyiyorum. Öyle ısınıyoruz. (Rıfat)

Okulla evin arası çok uzak. 45 dakika sürüyor arası. Hep yürüyorum. (Talha)

Ben müdür olsam her yere bir okul yapardım. Her evin yakınına bir okul yapardım ki okula gitmek kolay olsun. Çocuklar okula gidebilsin, okula giderken çok yorulmasınlar diye. Özellikle de yağmur yağarken, kar yağarken kışın okula giderken üşümesinler diye. (Damre)

Arkadaşlar çok önemli bence çocukların okulda mutlu olması için. İyi arkadaşlar olmalı. Kavga etmeyen, güzel arkadaşlıklar olursa okul da güzel bir yer olur. (Talha)

Okulda arkadaşlarım yanımda olunca, arkadaşlarımla beraberken kendimi çok mutlu hissediyorum. Onlarla çok iyiyim. Sohbet ediyoruz, konuşuyoruz. Mesela bir sorunumuz olduğunda birbirimize anlatıyoruz ve bir çözüm bulmaya çalışıyoruz beraber. (Zehra)

Arkadaşlarımı çok seviyorum. Oyun oynuyoruz beraber. Okulda en güzel zaman arkadaşlarla geçen zaman yani. (Haydar)

Arkadaşlarımı çok seviyorum. Onlarlayken iyiyim. Okulda en güzel zaman arkadaşlarla geçen zaman yani. Oyun oynuyoruz beraber. Onlar da Suriyeli benim gibi. Maç yapıyoruz, saklanbaç oynuyoruz. Ebelemece falan oynuyoruz. 11-50 oynuyoruz. (Haydar)

Kuzenim var Suriyeli. Biz onunla aynı sınıftayız. En yakın arkadaşım o. Aynı sırada oturuyoruz. İyiyiz. Hep onunla konuşuruz, sohbet ederiz. Bazen şakalar yaparız birbirimize. Dersler boş olunca kağıt oyunları oynarız. (Talha)

Arkadaşlarımla olmayı seviyorum. Bazen arkadaşlarımla bir sürü oyunlar oynarız. Bizim sınıfta Suriyeli arkadaşlar var. Biz genelde onlarla beraber oynarız. Oyun oynamazsak da sohbet ederiz, öyle napıyorsun diye konuşuruz yani. (Mahmut Ali)

5. sınıftan bir arkadaşım var adı Mahar Asta. Bizim sınıfa geliyor tenefüslerde. Ben hep onunla oynuyorum, onunla görüşüyorum. Bu Suriyeli. Bir de bunun ağabeyi var. Onunla da görüşüyoruz. (Ekrem)

Türk de var Suriyeli de var. Ama yakın arkadaşlarım Suriyeli. Onlar Suriyeli ve diğer sınıfta. Bir de okulda aynı sırada oturduğum arkadaşımla yakınız. O da Suriyeli. Hatta şuan dernekte bugün. Derneğe beraber gidip geliyoruz genelde. (Aslı)

Türk çocuklardan iyiler de var kötüler de var. Bazen beraber ders çalışıyoruz, ödev yapıyoruz. Derste bir şeyi anlamadığımız zaman birbirimize anlatıyoruz. Daha iyi anlamak için yani. Öğretmenin anlattıklarını konuşuyoruz. Mesela ben bir soruyu anlamadım, o daha iyi Türkçe bildiği için Türk arkadaşıma soruyorum. O bana soruyu anlatıyor. Bana yardımcı oluyor. (Hüseyin)

Bir tane Türkle kavga ettim. Ayıp konuşuyordu. Arapça ayıp küfürler ediyor o Türk arkadaşım bana. Suriyeli arkadaşları var. Onlardan Arapça küfürler, ayıp kelimeler öğreniyor. Bana söylüyor. Kötü davranıyor yani. Bu yüzden ben de annemi aradım başka okula gitmek istiyorum dedim. Okul değiştirdim şimdiki okuluma geldim. (Ekrem)

Yani gerçekten okulda ben çok mutlu değilim ki. Türkler bizi sevmiyorlar ki o yüzden yani. Kötü davranıyorlar. Duruyoruz mesela bir yerlerde birden gelip sataşıyorlar, siz Suriyelisiniz diyorlar. (Talha)

İşte o Türk çocuk konuşuyor, sataşıyor bize. Bir de bir tane daha çocuk var. O uzun boylu. Uzun boylu diye çocukları dövüyor. Geçen dönem kuzenime sataştı, benim buram biraz çizildi. Müdüre götürdüm, "dayak atmıcam bir daha rahatsız etmicem" falan diyor ama yalan söylüyor. Bize karışıyor. Hocam bizim yerimizi değiştirdi onun yeriyle. O bir arka sıraya geçti. Biz de onun yerine geçtik. Derste diyor ki "ben sizi kaldıracağım, görürsünüz" falan diyor. (Rıfat)

Ben Suriyeli olduğum için böyle kavgalar oluyor. Onlar Türkler ya. Benimle kavga ediyorlar. "Sen Suriyelisin git buradan" falan diyorlar. Ben üzülüyorum ama napıyım ki ben bir şey yapmıyorum zaten onlara. (Adem)

Mesela Suriyeli arkadaşlarım başka bir sınıftan bize geliyorlar. Türk öğrenciler onlara "Çık buradan yabancı giremez, Türkler girer" diyorlar. Eğer Suriyeliysen git falan diyorlar. Suriyelilerin sınıfımıza girmesine izin vermiyorlar. Böyle kötü davranıyorlar yani özellikle de biz ilk gelince. Alışamıyorlar herhalde ilk başta. Ben çözüm olsun diye biraz konuştum onlarla, söyledim böyle olmaz dedim. (Aslı)

Mesela bir şey yaptık, evde yemek yaptık okula yemek getirdik. Yesene diyoruz. Türk arkadaşımız "bunu siz mi yaptınız yoksa hazır mı aldınız" diyor. Hazır aldıysak yiyorlar ama biz yaptıysak, bizim yemeğimizse yemiyorlar. Bilmiyorum nasıl düşünüyorlar. İlk önce siz mi yaptınız yoksa hazır mı aldınız diyorlar merak ediyorlar yani. Suriyeli yemekler istemiyorlar. Yemiyorlar bizim yemeklerimizi. (Aslı)

Mesela okul çıkışı başka sınıftan Türk çocuklar geliyor, bizimle kavga ediyorlar. "Gel lan gebertirim seni" diyor. Suriyelileri sevmiyor, o yüzden dövüyor. Okul çıkışlarında kavga ediyor bizimle. (Ekrem)

Bir oyun var böyle savaşıyoruz kağıtta, teneffüslerde oynuyoruz. Oyunda iki tane grup oluyor. Bir taraf Suriye oluyor bir taraf Türkiye'yi alıyor. Ben Suriye'yi alıyorum. "Sen git buradan sen Türk değilsin, git buradan" diyor Türk çocuklar; "yok diyorlar, sen Türkiyeli ol." (Musaf)

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7'lerden bir Türk çocuk, Suriyeli çocuklara karışıyor hep, rahatsız ediyor. Ben Suriyeli olduğum için bana da sataşıyordu. Geliyor mesela laf ediyor, rahatsız ediyor. "Suriyeli eşeği" diyor. Ben bir şey yapmıyorum. O bana kötü şeyler söylüyor. Ben rahatsız oluyorum. Gittim müdüre söyledim. Müdür de bu olayı o çocukla konuştu. Kızdı yani ona. Yapma dedi. O günden sonra çocuk bize bir daha karışmadı. (Haydar)

Bir tane çocuk var bizim karşı sınıfta, 7-B'de. Çocuklar koridorda ona vuruyor, ama o aslında bir şey yapmıyor. Ben diyorum ki git müdüre falan söyle, öğretmenlere söyle diyorum. Beni döverler, çıkışta beni döverler falan diye söylemiyor. Korktuğu için müdürle konuşmuyor yani çekiniyor. (Ekrem)

Mesela bizim sınıfta bazı Türk çocuklar var. Suriyeli erkeklere kötü davranıyolar. Tenefüste durup durup eşyalarını yere atıyorlar kızdırıyorlar falan. Biz de öğretmene yada müdüre şikayet ediyoruz onları. Ama bir şey olmuyor. Böyle olmamalı. Çocuklar birbirine iyi davranmalı. (Leyla)

Suriyelilere ayrı okul açılması lazım. Burası gibi (mülteciler derneği) olması lazım. Türk çocuklar olmayacak ama Türk öğretmenler olacak. Biz kendimiz Türk öğretmenlerle anlaşabilecek kadar ders çalışalım. Ama dedim ya, Suriyelilere özel olmalı burası, buraya Türk çocukların gelmemesi gerekiyor. (Rıfat)

Keşke Suriyeliler ayrı, başka bir okulda olsa. Türkçe dersler olsun ama sırf Suriyelilerin olduğu okul olsun. Daha rahat hissediyorum öyle kendimi. (Aslı)

Sınıftan arkadaşlarımla aram çok iyi. Çok iyi anlaşıyoruz. Aynı şeyleri seviyoruz. Sohbet ediyoruz, oyun oynuyoruz. Hepimiz arkadaşız. Zaten hepimiz Suriyeliyiz. Ben sınıfımdaki bütün öğrencileri gerçek arkadaş olarak görüyorum. Çünkü herkes beni seviyor, ben de onları seviyorum. Kardeş gibiyiz yani. (Maysa)

Sınıftan arkadaşlarım yanımda olunca, arkadaşlarımla beraberken kendimi çok mutlu hissediyorum. Onlarla çok iyiyim. Güzel konuşuyoruz. Mesela okulla ilgili yada kendimizle ilgili bir sorunumuz olduğunda her şeyi birbirimize anlatıyoruz. (Zehra)

Çok kavga ettik arkadaşımla. Başka arkadaşlara "ben onu sevmiyorum, o benim artık arkadaşım değil" demiş. Çok kavga ettik. O benim eski erkek sevdiğimdi. Şu an o ve o benim eskiden sevdiğim erkek sevgili. O benim çok sevdiğim, çok yakın bir arkadaşımdı. Şimdi onun arkadaşlarıyla da konuşmuyorum. Kimseyle konuşmuyorum yani sınıfta. Tek başıma oturuyorum. Çok üzgünüm. (Nur)

İyi arkadaşlar çok önemli. Ben herkesle iyi anlaşıyorum ama bir kaç tane çok iyi arkadaşım var. Onlar emin bir arkadaşım o yüzden. Mesela ben ona bir sırrımı anlattığım zaman o kimseye söylemez, emin bir arkadaşım yani. Sırrımı saklar yani. Aynen o da bana anlattığında ben kimseye söylemem. (Damre)

Sınıfımda en yakın arkadaşım var. Ben onunla 3 senedir beraberim ve her sırlarımı ona söylüyorum, o da bana söylüyor. Suriyeli o da. Dostum yani. Ben onun her şeyini biliyorum, o da benim her şeyimi biliyor. Kendimiz hakkında, hayat hakkında yani. O çok güvenilir biri. O yüzden onu çok seviyorum. (Maysa)

Mesela sırlarımızı anlatıyoruz birbirimize. Onlar beni çok iyi tanıyor ben de onları çoktan tanıyorum. Eminiz yani birbirimizden. (Zehra)

O öğretmeni en çok seviyorum çünkü o Suriyelileri seviyor ve bize çok yardımcı oluyor. Anlamadığımız yerleri bize anlatıyor. Bir de yavaş ve anlaşılır konuşuyor. Yani güzel anlatıyor dersi. İyi öğrenebilmemiz için çaba veriyor. (Aslı)

Ben öğretmenimi seviyorum çünkü o bize hiç bağırmıyor. Kızmıyor. Bazı ödevlerle ilgili problemleri yapamıyoruz mesela, öğretmene soruyoruz. O da bize tekrar anlatıyor. Biz de o anlatınca anlıyoruz. (Haydar)

Öğretmenlerimi seviyorum çünkü onlar bizi seviyorlar. Yardım ediyorlar. Dersi anlamadıysak anlamadığımız yerleri soruyoruz. Kızmadan tekrar anlatıyorlar. Başka öğretmenler de bizi seviyor ama ben onları diğerlerinden çok seviyorum. (Talha)

Dersi güzel anlatıyor. Mesela yanlış yapınca "tamam gel, ben sana yardım ederim" diyor. Bize yardım ediyor. Başarılı olalım diye çaba veriyor. Bize destek veriyor güzelce. İyi davranıyor. (Damre)

O öğretmeni seviyorum çünkü dersi güzel anlatıyor. O anlatınca konuları biz anlıyoruz. Kurallar var mesela Türkçe'de. Kuralları güzel anlatıyor öğretmen. Anlamamızı sağlıyor. Anlamadığımız yerleri de söylüyoruz. O zaman tekrar anlatıyor, bizi umursuyor yani. Başarılı olmamızı sağlıyor. (Zehra)

Çok iyi öğretmen tahtaya yazdıktan sonra dersi iyice anlatan öğretmendir. Bir de oyun oynayan öğretmendir. Derste öğrencilerle oyun oynayan ve umursayan öğretmendir. (Adem)

Bu benim en sevdiğim hoca bize çok güzel ders anlatıyor. Bizi çok seviyor. Yardım ediyor. Dersi anlamadığımızda tekrar anlatıyor. Bağırmıyor hiç, kızmıyor bize. Arada bir ders bizi aşağıya indiriyor. Eğer 50 kere derse gelirsen, var yazılırsan bir ders aşağıya inebiliyorsun, top oynuyorsun bahçede. Ödül veriyor yani. Çok iyi hoca. (Ekrem)

O iyi bir öğretmen yani. Dersi iyi anlatıyor, güzel öğretiyor. Sıkıcı anlatmıyor. Herkes dersi dikkatlice dinliyor. Bir de derste bilemediğin bir şey olursa hemen cevaplıyor. Sabır var hocada. Yemin ederim, çok iyi hoca valla. (Musaf)

Ben en çok Matematik öğretmenimi seviyorum. Gelir hep muhabbet eder bizle. "Nasılsın Mahmut, ne yaparsın hayatta" der. Öyle konuşuruz yani napıyosun diye. (Adem)

İyi hoca çünkü böyle hal hatır sorar, napıyosun der. Dersler nasıl sınavlar nasıl der bana yolda karşılaştığımızda. Okul olayları hakkında sohbet ederiz yani. Bana şakalar yapar. Severim ben de o hocayı. (Musaf)

Mesela Arapça hocamı severim çünkü benimle konuşuyor hep. Bana yol gösteriyor. Çok muhabbet ediyoruz. Türkçe hocamı da çok seviyorum, en çok seviyorum çünkü

o öğretmen çok güzel, çok iyi. Bizi anlıyor, dersi güzel öğretiyor. Sohbet ediyoruz. Her ders sadece ders anlatarak geçmiyor, muhabbet ediyoruz, şaka yapıyoruz aramızda. Eğlence yapıyoruz beraber. (Nur)

O öğretmen bize iyi davranıyor. Sohbet ediyor, hep konuşuyor bizimle. Mesela nasılsınız diyor. Ders bitince bizimle sohbet ediyor yani hayat nasıl, ne yaptınız diye. Ben onunla konuşmayı seviyorum. Onunlayken kendimi iyi hissediyorum. (Zehra)

Bazı öğretmenler dersi anlatmıyor, yazı yazıyor ders bitince de gidiyor. Tahtaya bir sürü yazılar yazıyor biz de onu tahtaya baka baka defterimize yazıyoruz. Sonra öğretmen gidiyor. O öğretmenleri sevmiyorum. Dersi kendileri sözlerle anlatmaları lazım. (Rıfat)

Mesela matematik hocası diyelim tahtaya örnekler yazdı. Diyelim ki ben onun tahtaya yazdıklarını defterime yazamadım, "tamam sonra yazarsın" diyor. Bize tekrarlamıyor konuları. Anlamadığım şeyi sorduğumda anlatmıyor, geçiştiriyor. Tekrar anlatmıyor. Hocaların anlamadığımız yeri çokça anlatmaları çok önemli. (Aslı)

Evet bazen derste anlamadığımız yeri sorunca sonra diyor, bağırıyor. Sonra da unutuyor. Ben o öğretmenleri sevmiyorum işte. Öğretmen biz ona soru sorunca kızmamalı, bize kızmadan yardım etmeli. (Talha)

Mesela çocuklar derse geç geliyor sen niye bu kadar geç geldin diye kızıyor bir tane öğretmen. Ben bize kızmayan, böyle yumuşak olan güzel davranan öğretmenlerimi seviyorum. Mesela geç geldiğimizde kızmasınlar yada sınıfta konuştuğumuzda kızmasınlar. (Maysa)

Çok kötü öğretmenlerim var. Güzel değil. Hep bağırıyorlar bana. Bana değil yani sınıfta herkese bağırıyorlar. "Sen niye böyle yaptın, sen niye şöyle yaptın, eğer böyle yapmaya devam edersen karnene sıfır vericem" diyorlar. Yani düşük not veririm ha diyor. Böyle çok oluyor. Sinirlenince anne babayı okula çağırıyorlar. Bu çok kötü. Burda okul başka. (Nur)

Elimde bir sihirli değnek olsaydı, ben güzel öğretmenler getirirdim okula. Dersleri güzel anlatan, güzel öğreten. Kötü değil, sinirli değil. Bağırmak yok. Bizimle konuşan, muhabbet eden öğretmenler getirirdim. Öğrencilerle konuşan, onların dertlerini dinleyen, onlara yol gösteren öğretmenler getirirdim. (Nur)

Bir kere ben ve arkadaşım beraber sınıfa geç girdik. Mescitte namaz kılıyorduk o yüzden geç kaldık derse. Öğretmen o arkadaşımı geç yazmadı, beni geç yazdı. Bence o arkadaşım Türk diye onu var yazdı ama ben Suriyeliyim ya, beni yok yazdı. (Musaf)

Bazı öğretmenler bize dikkat vermiyorlar. Biz kuzenimle aynı yerde oturuyorduk, Arapça konuştuğumuz için yerimizi değiştirdi. Çocukların hepsi konuşuyor. Biz de konuşuyoruz. Ama biz Arapça konuştuğumuz için yerimizi değiştiriyor. Diğer

çocukların yerini değiştirmiyor, biz Arapça konuşmayalım diye bizim yerimizi değiştiriyor. (Talha)

Matematik ödevimiz vardı ve sınıftaki diğer çocuk İngilizce öğretmeninden sorulara yardım istedi. Soru soruyordu ve İngilizce hocası problemleri çözüyordu. Ben de sadece baktım bir tane soruyu yazdım o çocuğun defterinden. Matematik dersinde o çocuk hocaya söyledi. O dedi, İngilizce hocasına yaptırdı dedi. E noldu, hoca o çocuğa kızmadı ama bana kızdı. O çocuk Türk olduğu için hoca ona kızmadı. (Ekrem)

Bazı öğretmenler ilgilenmiyor bizle. Mesela bir öğretmenden birkaç hafta önce yerimizi değiştirmesini istedik çocuklar bize karıştığı için. Öğretmen çok uzun süre cevap vermiyordu, geçen hafta değiştirdi yerimizi. Ama uzun süre öyle oturmak zorunda kaldık, çocuklar bizi rahatsız ediyordu. Öğretmen de çok bakmadı bize. (Rıfat)

Sevmediğim öğretmenler de var. Hiç bize bakmıyorlar. Mesela bir problemimiz var. Bizle ilgilenmiyorlar. Ne oldu demiyorlar. Sınıfta hocam hocam diyoruz ama o zaman da duymuyorlar. O öğretmenleri sevmiyorum işte. (Adem)

Dersi güzel anlatan güzel öğretmenler var ama Suriyeli olduğumla alakalı olabilir, o yüzden dersleri tamını çok anlamıyorum Türkçe olduğundan dolayı. Çünkü mesela hoca okuyor, çok hızlı okuyor. Anlamıyorum. Derste hızlı konuşan Türk hocaları hiç anlayamıyoruz. Yavaş konuşmaları lazım ki biz onun konuştuğunu anlayabilelim. (Aslı)

Yani sevmediğim öğretmen var diyemem. Ama bazı derslerin tamını anlayamıyorum. Belki öğretmen iyi anlatamadığından belki de Türkçe konuştuğundan ben Türkçeyi iyice anlayamadığımdan. Türkçesini anladığım, konuşmasında ne dediğini anladığım öğretmenleri seviyorum ben. (Haydar)

Ailem başarılı görmek istiyor beni. Okuldan takdir almamı istiyor. Ben hiç takdir almadım daha. Ama onlar "hep sen başarılı ol, çok çalış Talha, yüksek not al" diyor. (Talha)

Baya büyük düşünüyor annem. Gelecekteki başarım için bekliyor yani. Mühendis olmamı istiyor. Hep çok çalış diyor. Okula gitmediğim zaman hasta olup olmadığımı soruyor. Hastaysam tamam problem yok evde kalabilirim ama hasta değilsem ve o gün okula gitmemişsem çok kızıyor. Her gün okula gidip gitmediğime çok dikkat veriyor yani. Kocaman çocuk oldum ama hala o götürcek beni okula bıraksan. (Musaf)

Annem ben ne zaman okula gitmesem, neden okula gitmedin der. "Okula git, derslerine odaklan, derslerini iyi öğren" diyor. Eğer hasta değilsem sürekli okula gitmemi istiyor. Git derslerini öğren diyor. Benim annem 4. sınıftan sonra okulu bıraktı, 14 yaşında da evlendi. Benim okula gitmeme ve ders çalışmama çok dikkat veriyor. (Nur)

Babam çok ders çalış diyor. Benim anne Türkçe çok bilmiyor ama babam biliyor o yüzden akşam ödevlerimi kontrol ediyor. Ben seni gelecekte doktor görmek istiyorum diyor. (Haydar)

Okulda toplantılar oluyor. Anneler ve öğretmenlerin görüştüğü. Ama benim anne Türkçe bilmiyor. Babam da gündüzleri çalışıyor. O yüzden o toplantılara gelemiyorlar. (Adem)

Sınıfa gitmeden önce dersin konularını hiç bilmiyorum, sınıfa gidince dersleri öğreniyorum ve öğrendiğim için çok mutlu oluyorum. Öğrenmeyi seviyorum (Adem)

Okuldaki derslerin içinde çok güzel bir şeyler var. O yüzden dersleri çok öğrenmek istiyorum. Öğrettikleri şeyler çok güzel. O dersleri öğrenince çok mutlu oluyorum. (Talha)

Her dönemin sonunda karne alacağım için heyecanlı oluyorum. Geçen dönem karne aldım. Sınıfta 5. çıktım. Buna mutlu oldum. (Nur)

Mesela Türkçe dersinde bir kelimeyi anlamadığım zaman direk öğretmene soruyorum, bu ne demek diyorum. Çünkü eğer sormazsam aklıma takılıyor, hep o kelimenin ne anlama geldiğini düşünmek zorunda kalıyorum. Bu yüzden bilemediğimiz yerleri öğretmene sormak ve sonra öğrenmek iyi bence. (Leyla)

Çok sorular soruyorum derste. Bazen ders bitince öğretmenin yanına gidip soruyorum. Hatta öğretmen sene sonunda karnede benim çok soru yazdığımı yazmış. "Sen derslerle ilgili çok sorular soruyorsun ama bu öğrenmen için iyi bir şey" demiş. (Maysa)

Sınav yapınca karne alınca çok mutlu oluyorum. Karne günü en sevdiğim gün. Karne günü arkadaşlarımızla notlarımızı kıyaslarız. Ben onlardan daha yüksek aldıysam çok mutlu olurum. (Adem)

En çok Türkçe dersini seviyorum en çok da Türkçe hocasını seviyorum. Türkçeyi öğrenmek çok güzel. Bir sürü kural var. Bizim hepsini öğrenmemiz lazım. (Zehra)

Türkçe dersinde mutlu oluyorum. Bazen okuma dersi yapıyoruz, bazen yeni kurallar öğreniyoruz. Yeni şeyler öğrenince çok mutlu oluyorum çünkü Türkçeyi daha iyi konuşuyor oluyorum. Kitaptan kurallar var. Türkçe kurallar ve Dilbigisi kurallar var. Türkçeyi daha iyi konuşabilmek için gereken konular ve yazabilmek için. Türkçe hocasını çok seviyorum. (Damre)

Böyle makinelerle ilgili. Makineler bozulunca onları tamir eden mühendisler gibi olmak istiyorum. (Adem)

Derslerde başarılı olmak benim için çok önemli. Ben çalışkan olursam derslerim iyi olur, büyüdüğüm zamanki hayatım da iyi olur o zaman. Ben şimdi çalışırsam büyüdüğümde de daha iyi ve bir hayatım olur yani. (Leyla)

Eğer okulda derslerde başarılı olursam büyüyünce çok iyi bir işim olur ve zengin olurum. Karım ve çocuklarıma yeni giysiler ve yemek alırım. Onlara bakarım yani. Ama eğer derslerde başarısız olursam büyüyünce fakir oluruz ve paramız olmaz. (Haydar)

Ben büyüdüğüm zaman senin aynın olacağım. Yani çocukların problemleriyle ilgilenicem onlara yardım etmek için çaba vericem. Senin aynın olacağım. Geleceğim böyle çocuklarla sohbet edeceğim, görüşme yapacağım. Senin ne sorunun var diyeceğim, onlarla ilgileneceğim. Öğrencilerin sorunlarını dinleyen, okulla ve kendi hayatlarıyla ilgili dertlerini dinleyen kişi olmak istiyorum. Onların mutluluğu ve iyiliği için çabalayan kişi olacağım. (Nur)

Geçen ders hocaya dedim. Polis olmam için ne yapmam gerekiyor dedim. Sınıfta o çocuk dedi ki sen polis olamazsın dedi. O çocuk dediğim Hamit. Hamit, sen polis olamazsın, çünkü Suriyelisin sen diyor. Ama ben Türk vatandaşlığını alırsam, Türk sayıldığım için polis olma hakkım olur. Türk vatandaşlığını aldığım anda polis olabilirim. Askere de giderim. (Rıfat)

Ben kendim gelecek için para biriktirmek için çalışıyorum. Ailem "istersen çalış, istersen çalışma" diyor. Yani çalışmak zorunda değilim. Ama ben çalışmak istiyorum. Ev alabilmek için çok para lazım. Evlenmek için düğün parası biriktiriyorum. Gelecekte daha mutlu olabilmek için. Aile kurmak lazım. Çok masraf var. Bunlara hep para lazım. O yüzden çalışıyorum ki para biriksin. (Musaf)

Valla yani bilmiyorum ki ben ne yapacağım. Ben okulda diğer çocuklarla kavga etmek istemiyorum ki. Kimse birbirine sataşmasın. Dua ediyorum da inşallah vatanımız eskisi gibi olsun da biz gidelim. Bizim vatanımız Suriye eskiden gibi olsun oraya gidelim yani. Suriyedeki okulda kavga olmaz yani daha az olur. (Talha)

Okuldan sonra hemen eve gidiyorum. Haftasonları da buraya (Mülteciler Derneği) kursa geliyorum. Ya dernekteyim ya kurstayım. Bir de Mavi Hilal'de resim kursu var. Bazen ona gidiyorum. (Aslı)

Ben okulda kursa gidiyorum Cumartesi ve Pazar. Okuldan çıkınca buraya (Mülteciler Derneği) geliyorum. Burada derslere gireriz, arkadaşlarımızla sohbet ederiz. Kek ve meyve suyu verirler bize derslerde. Bazen de dışarıda arkadaşlarımla top oynarız. Bunlardan başka da haftasonları ziyarete gideriz. Mesela babaannelerimizi ziyarete gideriz. (Talha)

Haftasonları buraya (Mülteciler Derneği) geliyorum. Bir de burada Mavi Hilal var. Oraya gidiyorum resim dersine. Hocam Yusuf var orada. Resim hocası. Çok seviyorum. O bize resim çizdiriyor. Akşamları da akrabalarımıza ziyarete gidiyoruz. (Ekrem)

Matematik, edebiyat, resim var, beden var, müzik var burada (Mülteciler Derneği). Bütün derslere giriyorum. Her şey var burada. Buraya haftasonları geliyorum. Aşağıdaki Mülteciler Derneği'ndeki kursa da gidiyorum. Orada da Türkçe kursuna gidiyorum. Haftasonları ya burdayım ya orada yani. Haftaiçi de söyledim ya çalışıyorum okuldan çıkınca. (Musaf)

Evet, derneği çok seviyorum. Okulda eksik kalan dersleri burada tamamlıyorum. İyi oluyor yani benim için. Çünkü okulda kaçırdığım, anlamadığım yerler oluyor benim. Burası (Mülteciler Derneği) yardım ediyor benim derslerime. (Musaf)

Cumartesi ve Pazar olmak üzere haftada iki gün buraya geliyorum. Çok seviyorum burayı. Bir sürü ders öğreniyoruz ve arkadaşlarım da burada. Okuldan hatta Suriyeden bir sürü arkadaşım burada. Yani Suriye'den beri tanıdığımız arkadaşlar var burada. (Fatma)

Burada herkesi biliyorum ben. Herkesle iyi anlaşıyorum. Arkadaşlarımı kolayca anlıyorum. Zaten Arapça konuşuyoruz hepimiz. Bütün tanıdıklar burada. Yani daha rahatım burada. (Ekrem)

Çok yardımcılar bize. Öğretmenler de iyi. Kurslara geliyorum burada, Türkçe de öğreniyorum. Bilgisayar kursu gibi başka aktivitelerden kurslar da var. Yakın arkadaşlarım da burada. Derslere onlarla beraber geliyoruz. (Aslı)

Burada bu dernekte Muhammet Hoca bizi basketbol sporuna götürdü. Orada bize basketbolun nasıl oynanacağını öğretti. Çok güzeldi. Ben basketbolu onun sayesinde öğrendim. (Damre)

Vakit bulamıyoruz ki boş zaman için. Beraber buraya geliyoruz sadece. Bazen de azcık merkezde geziyoruz. Akşamları okul çıkışı 4'ten sonra hava kararmış oluyor. Ailem izin vermiyor o zaman dışarı çıkmama. (Aslı)

Mesela anneme okuldan sonra arkadaşımla parka gidicem diyorum "yok böyle yapma" diyor. "Sen şimdi dışarı çıkma, hava karanlık, çünkü çok korkuyorum, hırsız var, çıkma" diyor. Dışarı çıkmama izin vermiyor, ben de evde kalmak zorunda kalıyorum. Evde tek başıma odamda oturuyorum ve hiçbir şey yapmıyorum. (Nur)

Dinlenemiyorum ki ben öyle rahatlamak yok. Okuldan sonra evdeki işleri yapıyorum. Evin çok işi var. Evi temizlemek, çamaşırları yıkamak, masayı hazırlamak, sonra geri toplamak vs. (Zeynep)

Okul bittikten sonra eve gittiğimde evde yemek yiyorum, namaz kılıyorum, telefondan film izliyorum. Bir de evi topluyorum, odaları temizliyorum. Annem çalışıyor şimdi. Terzide çalışıyor. O yüzden evde çok iş birikiyor. Bizde kardeş de çok. Yemek oluyor, bulaşık yıkamak oluyor, temizlik yapmak lazım. Ben de genelde o işleri yapıyorum okula gitmediğim zamanlarda. (Maysa)

Bahçede olmayı seviyorum. Bahçede öyle geziyoruz arkadaşlarımla, sohbet ediyoruz. Çok güzel. Bahçede park var. Kaydıraklar var. Parkta oynuyoruz eğer hava sıcaksa. (Zehra)

Elimde sihirli değnek olsaydı çocuklar daha rahat oyun oynayabilsinler diye bahçeler yapardım. Okul bahçesi büyük olursa çocuklar daha rahat oyun oynar. Çocukların tenefüs zamanları daha güzel geçer. Çocuklar mutlu olur. Sonra derslerde de daha çok başarılı olurlar. (Haydar)

Yerli malı haftası yapacaklar mesela okulda ona özel bir gün olacak. Herkes evden bir şey getirecek yiyecek. Bir masa hazırlayacağız ve beraber o yiyecekleri yiyeceğiz. Bu çocuklar için güzel bir şey olur yani. (Rıfat)

Bu sene sadece bir kez okul gezisine gittik. Gitmedik başka geziye hiç. Sadece daha fazla okul gezisine gitmek isterdim. İnşallah yine bizi okul gezisine götürürler. (Ekrem)

Okulda bir değişim yapsaydım öğrencilerin eğlenmesi için tiyatro getirirdim. Öğrenci klüpleri açardım. Bilgisayar klübü olsun mesela. Ben öyle şeyleri çok istiyorum. Derslerden başka yani. Okullar böyle şeyler yapmalı. Çocuklar mutlu olur yani bu şekilde. (Talha)

Okul gezisine gitmek isterdim. Suriye'de okullar geziye götürürdü çocukları ama buradaki okulda yok öyle bir şey. Sınıftan arkadaşlarımla beraber olurduk ve okul gezisinde eğlenirdik. (Zehra)

Okulda spor alanı yok. Ama olması lazım bence yani. Böyle okul çıkışı maçlar falan olsa güzel olur. Sürekli söz veriyorlar, yapılacak diyorlar ama bir türlü yapılmadı. Bakalım bekliyoruz biz de ne zaman yapılacak diye. (Musaf)

Sormuştunuz ya, bizim okulda sosyal etkinlikler yok demiştim. Öyle şeyler olsa eğlenceli olurdu. Çocuklar okulda daha çok eğlenirdi. Mesela dedim ya ben futbolu çok seviyorum diye. Okulda futbol turnuvası yapılabilir mesela. (Leyla)

Normal günlerde okula gidiyorum. Ama benim astım var ve ne zaman astım gelse bana ben nefes alamıyorum. O zaman okula gitmiyorum. Evde kalmak zorunda kalıyorum. O günden sonraki günde okula gitmiyorum hani bir daha gelir de hastaneye gitmemiz gerekir diye. (Nur)

Bazen teneffüste maç yaptıysak kalbim çok hızlı atıyor oluyor. Kalbim çok ağrıdığı vakit eve gitmek istiyorum. O zaman müdür yardımcısına gidiyorum izin kağıdı alıyorum ve eve gidiyorum. (Haydar)

Ben Suriye'deyken düştüm, kafamı yere vurdum. Doktora gittim doktor sende Sara var dedi. Türkiye'ye gelince de doktor Hasan Hüseyin biliyor musun? Benim doktor, bana her zaman ilaç veriyor daha iyi olayım diye. (Ekrem)

Mesela yarın sınav var diyelim. Ben evde o sınava çalışıyorum ama konuları anlamıyorum. Böyle korkuyorum, düşük not alıcam belki de diyorum. Kalbim çok hızlı atıyor o zaman. Böyle kötü hissediyorum. "Arkadaşlarım yüksek alıcak" diyorum. Çalışamıyorum o yüzden. (Adem)

Yarın sınav varsa ondan önceki gece böyle kalbim sıkışıyor uyuyamıyorum. Bazen güneş doğmuş oluyor ve ben hala uyumamış oluyorum. O zaman okula gidince çok uykum oluyor, uykulu oluyorum. Sınavdan sonraki gün okula gitmiyorum. Yatıyorum evde. Hasta gibi oluyorum yani. (Haydar)

Ben hiç kimseyi sevmiyorum. Önceden arkadaşlarım vardı ama şimdi yok. Kimseyi çok sevmiyorum. Eve gidiyorum şarkı koyuyorum oturuyorum tek başıma. Hiçbir şey yapmıyorum. Arkadaşlarımla konuşmuyorum. Kimseyle konuşmuyorum. Sınıfta tek başıma oturuyorum. Kimseyi sevmiyorum. (Nur)

Sinirliyken veya başkaları bana kötü davrandığında çok yemek yiyorum. Ben sinirlenince yanımda kim var farketmez. Annem bile olsa ona bağrıyorum. Üzgün ve sinirli olduğumda çok yemek yiyorum. Sonra da uyuyorum hep. Mesela öğlen 5'te yatıyorum, ertesi sabah 1'de kalkıyorum. Bilmiyorum neden yani. Hayat bana böyle geldi. Bu benim hayat yani. Kader yani. Napıyım? Çok ağlıyorum. Çok üzgünüm genel olarak. (Nur)

Ben okulda mutlu değilim ki. Sınıfta tek başıma oturuyorum, kimseyle konuşmuyorum. Çok üzgünüm. Her gün ağlıyorum okulda. Okulda diğer çocuklardan bir şeyler duyuyorum sonra ağlıyorum. Sınıftaki diğer çocuklar "sen neden konuşmuyorsun, gel beraber bir şeyler yapalım" diyor ama yok, istemiyorum. (Nur)

Ben büyüdüğüm zaman senin aynın olacağım. Yani çocukların problemleriyle ilgilenicem onlara yardım etmek için çaba vericem. Senin aynın olacağım. Geleceğim böyle çocuklarla sohbet edeceğim, görüşme yapacağım. Senin ne sorunun var diyeceğim, onlarla ilgileneceğim. Öğrencilerin sorunlarını dinleyen, okulla ve kendi hayatlarıyla ilgili dertlerini dinleyen kişi olmak istiyorum. Onların mutluluğu ve iyiliği için çabalayan kişi olacağım. (Nur)

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