ARTICLE

Why Curriculum and Culturally Responsive Teaching is Important in the Education of Refugee Children: Some Suggestions from the Field

Nermin Karabacak[1], Nurtaç Üstündağ Kocakuşak[2], Ruken Akar Vural[2] and Şenel Poyrazli[3]

[1]Recep Tayyip Erdoğan University, Rize, Türkiye, [2]Aydın Adnan Menderes University, Aydin, Türkiye and [3]School of Behavioral Sciences and Education, Pennsylvania State University – Harrisburg, University Park, PA, USA
Corresponding author: Şenel Poyrazli; Email: poyrazli@psu.edu

This study attempted to determine whether or not the educational curriculum is adjusted in state primary schools to meet the educational needs of Syrian refugee children, whether in-service training related to refugee children's education was provided, and what the educational needs of refugee students were. The sample was composed of 294 primary school teachers and 372 Syrian refugee students in Türkiye. The data were analysed with Statistical Package for Social Sciences (SPSS) 24 and converted to percentage and frequency tables. The results indicated that the central curriculum and the teacher competencies were inadequate to meet the educational needs of the refugee children. It was also concluded that refugee students typically came from low socio-economic and educational backgrounds, however these students maintained a positive perspective toward education and were dedicated to fulfilling their student responsibilities such as attending school regularly and completing their homework. Some recommendations for future research and practices are presented.

Keywords: Culturally responsive teaching; curriculum requirements; refugee students; Syrian refugees; teaching practice

Introduction

The problems that refugee children experience are multidimensional and complicated. The issue of refugees has actively been in the spotlight in Türkiye since 2011. Refugees displaced due to the civil war in Syria have an important place among the immigrant population in Türkiye. Currently, the population of Syrians under temporary protection in Türkiye is 3,214,780 (Presidency of Migration Management, 2024). While the most significant surge in international protection requests and irregular migration occurred between 2017 and 2018, by 2023, there were 13,068 Afghan, 2,776 Iraqi, and 1,416 Iranian international protection applicants. Additionally, there were 68,687 Afghan, 58,621 Syrian, and 18,113 Palestinian undocumented migrants reported (Presidency of Migration Management, 2024). Refugees and immigrants are faced with a range of difficulties, such as language barriers, culture and belief differences, and perceived ethnic discrimination, that increase the risk of victimisation (Jugert and Titzmann, 2017). Undoubtedly, schools are one of the important institutions where these and similar problems are experienced. A school system that implements a central curriculum and where the level of teacher competencies is inadequate may not be able to meet the educational needs of refugee and immigrant children.

The literature indicates that the academic success levels of refugee students remain below their classmates' academic success levels in many countries (Dimitrova *et al.*, 2016). Additionally, several studies performed in Türkiye stated that refugee children faced difficulties related to language (Emin, 2016; Erdem, 2017; Gencer, 2017; Güven and İşleyen, 2018; İçduygu and Şimşek, 2016; Kardeş and Akman, 2018; Sarmini *et al.*, 2020; Hallaçlı and Gül, 2021; Atalay *et al.*, 2022), adaptation to school (Emin, 2016; Türk, 2016; Gencer, 2017; Levent and Çayak, 2017; Kardeş and Akman, 2018; Hallaçlı and Gül, 2021), registration and grade-level equivalence paperwork (Levent and Çayak, 2017), discipline, violence, attendance, hygiene and nutritional deficiencies (Güven and İşleyen, 2018; Hallaçlı and Gül, 2021), access to education and participation, teacher inadequacy or negative attitudes, attention deficit, the inadequacy of educational programmes and teaching materials, physical infrastructure, poverty, child labour, and social acceptance (Emin, 2016; Gencer, 2017).

Schools are a cultural context where this context is expected to make it easier to adjust to a multicultural society and globalising world (Schachner, 2019). For this reason, education not only has transformational potential if it is organised by considering students' cultural differences, but it can also resolve educational inequality and problems for students with different cultural characteristics (Gay, 2015). In Türkiye, refugees are integrated into the existing education programme without a separate curriculum. Teachers receive support training, but there is a lack of multilingual and multicultural education support (UNICEF, 2019). A comparative study, for example, on refugee education in Germany, Austria, Sweden, and Türkiye revealed that while refugee students receive intensive language support to learn the language of the host country, only Sweden offers native language education. In order to help the refugee children, various adaptation and compensation measures are implemented, such as welcome classes in Germany, transition classes in Austria, preparatory classes in Sweden, and accelerated education programmes in Türkiye (Toprakçı and Yazıcı, 2021). In another setting, the Lebanese government aimed to enroll the majority of Syrian refugee children in afternoon classes reserved only for the Syrians, but this method led to minimising interaction these Syrian students had with the Lebanese students (Akar and Van Ommering, 2018). Lebanon also offers an accelerated learning programme and informal education for Syrian refugees (Crul *et al.*, 2019). In recent years, despite the growth in the interest and number of studies about culturally diversified curriculum and teaching approaches, the topics related to how culturally responsive education may or may not exist within country-level policies and school-level practices still require attention so that standardised approaches can be developed (Schachner, 2019). Considering that Syrian refugees constitute the largest refugee group in Türkiye, examining their current situation in the education system will provide valuable insight for the development of culturally responsive education policies that may also be used with the other refugee communities within the country.

This study attempted to determine whether the educational curriculum is adjusted in state primary schools to meet the educational needs of Syrian refugee children, whether in-service training related to the education/teaching of refugee children exists in schools, and what educational needs Syrian refugee students may have. Answers to the following research questions were sought:

- What types of policies, if any, are present in primary schools to adjust curriculum and school organisation, considering the needs of refugee students?
- What policies, if any, are implemented to meet the needs of refugee students during the learning-teaching process?
- What policies, if any, are implemented to meet the language needs of the refugee students?
- In the context of education and curriculum needs, and in terms of the culturally responsive education of refugee children, what are the needs of refugee children?
- What is some information related to the living situation and family composition of these Syrian refugee students that might shed light on their educational experiences?

Conceptual framework

Culturally responsive education

Education responsive to cultural values is a critical pedagogic understanding that ensures students understand themselves and others, participate in social interaction, and gain increased knowledge levels (Ladson-Billings, 1990). The concept is called education responsive to cultural values because it includes comprehensive qualities based on democracy and equality principles for all students (Taylor and Sobel, 2011), culturally relevant pedagogy (Ladson-Billings, 1995), or culturally responsive teaching (Gay, 2002a). It first emerged in the United States of America with the intention to cultivate students who were academically successful, displayed cultural competency, and understood and could criticise the current social pattern. Later research under a broad range, culturally responsive education was defined as effective education in meeting the academic and social needs of students with different cultural values (Ladson-Billings, 1995; Gay, 2002a, 2018). At the same time, the movement was expressed to be an effort to make learning activities more interesting and effective for students by paying attention to the cultural knowledge, past experiences, and learning styles of students (Gay, 2002a, 2015). The content of education responsive to cultural values offers students a way to respond to their previous experiences and natural learning paths by using teaching techniques sensitive to different cultures that are included in the educational environment. For this reason, culturally responsive education is accepted as the reflection of the multicultural concept in practice in the class environment (Rychly and Graves, 2012; Kotluk and Kocakaya, 2018). Culturally responsive education aims to preserve the cultural integrity of students with differences, to develop their individual competencies and academic successes, and to ensure that students simultaneously gain free, democratic, and critical awareness (Gay, 2018).

Culturally responsive curriculum and teacher characteristics responsive to cultural values

Some studies have indicated that culturally responsive curriculum and classroom environments promote the well-rounded development of students with different cultural characteristics (Castagno and Brayboy, 2008; Gay, 2018). In educational environments where such programmes are implemented, students can learn about their own and others' cultural heritage, how the lives of different ethnic groups are interconnected, the moral and ethical dimensions of living and learning, and the skills necessary for participation in social transformation, in addition to academic competence (Gay, 2002b). A culturally responsive curriculum contributes to the development of citizenship and social justice and fosters the adoption of ideas related to social change and equality (Bassey, 2016). Cooperation and collaboration are prioritised, and a multicultural classroom environment, free of ethnic prejudices, is provided (Gay, 2002b). Various studies have shown that culturally responsive educational environments are associated with several outcomes such as longer attention span, active participation, increased time allocated to reading and writing, higher level of comprehension, high-level and analytical thinking, higher satisfaction with school, and boosted academic competence and self-efficacy (e.g., Castagno and Brayboy, 2008; Gay, 2018).

Creating a curriculum responsive to cultural values involves important elements such as knowing cultural differences, the inclusion of cultural differences in plans and programmes, sensitivity to cultural differences, creation of cooperative and democratic learning communities, and the use of teaching methods and techniques that pay attention to intercultural communication and differences (Gay, 2018). At this point, being able to implement a curriculum responsive to cultural values effectively and productively is linked to adaptation and support firstly by teachers but also by all teacher educators (Karataş, 2020). To be able to create a culturally responsive educational environment, teachers must be able to make connections with students and their cultural pasts and life experiences, minimise the impact of cultural incompatibility in

class, and create a positive class environment through effective communication with students (Howard, 2003). Szente *et al.* (2006) indicated that teachers should be able to effectively communicate with refugee students by assisting children in coping with trauma and academic adjustment and forming positive relationships with the parents. Teachers should be able to assist students in identifying, understanding, and criticising existing social inequalities, while also encouraging academic success and cultural competency (Kotluk, 2018).

Teachers who are responsive to cultural values are expected to have features such as being aware of the cultural histories of themselves and their students (Risko and Walker–Dalhouse, 2007), knowing that every student is different, respecting and managing these differences (Ladson-Billings, 1999; Gay, 2018; Sarıdaş and Nayır, 2021), being able to understand the effect of cultural differences on the learning process, and considering these different cultural values in the teaching process (Risko and Walker–Dalhouse, 2007; Kotluk, 2018). Additionally, being empathic, having knowledge about different cultures, reflecting both their own culture and other cultures (Rychly and Graves, 2012), encouraging active class participation, creating a critical thinking environment, ensuring the adoption of universal values, guiding students in reflecting democratic principles in the educational environment, and reinforcing cooperative learning (Ladson-Billings, 1990; 1999; Gay, 2002a; 2018) are also included among culturally responsive teacher characteristics. Culturally responsive teachers work to include parents with different cultural values in the educational process and fight against prejudice and othering by opposing possible negative attitudes toward differences from other teachers and students (Ladson-Billings, 1995; Gay, 2018).

Culturally responsive teacher training

The role of the teacher in shaping culturally diverse contexts in schools is gaining increasing importance. In one study, it was found that having teachers who value diversity and cultural multiplicity was associated with less perceived discrimination among minority students (Brown and Chu, 2012). However, a lack of intercultural knowledge and experience reduces the probability of teachers including multicultural topics in their teaching (Gobel and Helmke, 2010). Kotluk (2018), on the other hand, identified that not only do culturally different student groups experience low expectations, low motivation, academic failure, lack of self-confidence, and feelings of deprivation, but also that teachers do not know what strategies to apply to approach these types of difficulties. Research by Erdem (2017) concluded that teachers were inadequate in organising content, teaching materials, and objective assessment processes according to the needs of refugee students. Results of research in six European countries showed that the majority of teachers had not received any education or only inadequate education about being able to manage cultural diversity in class (Fine-Davis and Faas, 2014). A majority of teachers in Lebanon have reported challenges in class management, discipline, and punctuality when dealing with Syrian refugee students (Crul *et al.,* 2019). Similarly, Roxas (2010) emphasised that the majority of teachers did not have adequate knowledge and experience to meet the needs of refugee students from different cultures.

For teachers to be able to engage in culturally responsive teaching, they must be competent in topics such as cultural history and awareness, democracy and human rights, current and effective teaching methods and techniques, class management, learning-teaching approaches, social psychology, cooperative learning, and life-long learning (Vavrus, 2008). At the same time, they should have the content knowledge and professional competency to ensure a multidimensional assessment of student performance (Ladson-Billings, 1990; 1995; Gay, 2018). For this reason, it is recommended to provide preservice teachers with training on how to gain knowledge and skills about cultural awareness, cultural interaction, analysis of cultural differences, and how to use cultural resources during the teacher training process (Howard, 2003; Vavrus, 2008). It is recommended that preservice teachers learn about pedagogical principles, methods, and materials belonging to different groups, and helped to use this knowledge in their teaching practice (Gay, 2002b). Hayes and Juarez (2012) indicate that teacher training programmes should be designed

according to cultural diversity considering the probability that preservice teachers will teach classes with cultural diversity in the future. A study by Ritosa (2017) mentioned the efficacy of teacher training programmes responsive to cultural values developed for teachers or preservice teachers. Therefore, all curricula should be structured to ensure teachers and students can manage difficulties. In Türkiye, where the level of cultural diversity is increasing, it is important to identify the perceptions of refugee children and their teachers around educational programming, curriculum, and teaching/learning experiences so that different ways to help the teachers provide culturally responsive education and handle students' problems related to culture can be determined.

Method

The descriptive survey model was employed in this research study. The descriptive survey model is used to define the structure of objects, societies, and institutions, and the process of events (Cohen *et al.*, 2011). In this study, the aim was to define the current structure and operation of the educational curriculum in meeting the needs of refugee students and to determine refugee students' experiences related to their school life.

Study group

The sample in this study comprised 294 primary school teachers who teach refugee children and who are employed in state schools located in six cities from different geographical zones of Türkiye (i.e., Aydın, Ağrı, İstanbul, Rize, Siirt, and Izmir). The sample also included 372 Syrian refugee students attending these primary schools. In the process of forming the study sample, first the schools with refugee students across various regions of Türkiye were identified using data obtained from the Turkish Ministry of National Education. Then, a group of cities and schools within these cities were selected randomly. Next, all teachers working in these schools and every attending Syrian refugee student were asked to participate in the study.

The teachers' gender, current city, grade level taught, education level, and whether they received in-service training related to Syrian refugee students are presented in Table 1.

Personal and familial information were gathered from the refugee students, to delineate their living conditions and experiences related to school life. Information on the participants' gender, current city, grade level of education, birthplace, and year of birth is presented in Table 2.

In addition to the information presented in Table 2, close to half ($n = 152$, 40.9 per cent) of the refugee students stated knowing a low level of Turkish; 32.5 per cent ($n = 121$) at a moderate level; 19.1 per cent ($n = 71$) at a good level; and 7.5 per cent ($n = 28$) at a very good level. Majority of the students ($n = 283$, 76.9 per cent) stated having learned Turkish at their school; 10.9 per cent ($n = 40$) indicated having learned it with the help of their friends; and 9.5 per cent ($n = 35$) with the help of their family members. The rest of the students stated that they learned Turkish on their own or by watching movies ($n = 10$, 2.7 per cent). Almost one out of every four students reported having lost a close person or a family member due to the war in Syria ($n = 86$, 23.1 per cent).

Data collection tools

The "Inventory to Determine Education and Curriculum Requirements of Refugee Primary School Students," prepared by the researchers, was utilised as a data collection tool in this study. The inventory helped in determining the opinions of primary school teachers of refugee children about the curriculum implemented in schools, their teaching practices, the educational needs of refugee students, and if/how the current curriculum is adjusted to meet the needs of these students. In the context of the related literature, the dimensions of the culturally responsive curriculum were identified and incorporated into the inventory. The inventory comprised twenty-

Table 1. Demographic characteristics of participant teachers

Variable		*n*	%
Gender	Female	192	65.3
	Male	102	34.7
City	Siirt	69	23.5
	Rize	64	21.8
	Ağrı	48	16.3
	İstanbul	45	15.3
	İzmir	40	13.6
	Aydın	28	9.5
Class taught	1st Grade	77	26.2
	2nd Grade	61	20.7
	3rd Grade	63	21.4
	4th Grade	93	31.6
Education status	Undergraduate	254	86.4
	Master's completed/in progress	37	12.6
	PhD completed/in progress	3	1.0
Professional experience	1–10 years	108	36.7
	11–20 years	88	30.0
	21–30 years	74	25.1
	31 years and above	24	8.2
In-service training related to refugees	No	191	65.0
	Yes	103	35.0

one questions and three sections about teachers. The part for students comprised forty-eight questions and two sections.

Data collection and analysis

A permission to collect data was received from the Turkish Ministry of National Education and relevant school administrators. The survey forms were sent to the schools by mail. The families of the students were informed about the study, and parental permission to participate was obtained by utilising an informed consent form. The survey form was administered face-to-face by school administrators to both teachers and refugee students. Next, the completed surveys were returned to the first author by the school administration through postal mail. The data obtained from the teachers and the students were analysed with International Business Machines (IBM) 24 SPSS and transformed into percentage and frequency tables.

Findings

The research findings were analysed in two stages; the first stage included data related to the teachers, and the second the students. Participant teachers' opinions about the current policies

Table 2. Demographic characteristics of participant students

Variable		*n*	%
Gender	Female	182	48.9
	Male	190	51.1
Current city	İstanbul	90	24.2
	Siirt	68	18.3
	Rize	66	17.7
	İzmir	62	16.7
	Ağrı	51	13.7
	Aydın	35	9.4
Class level	1st Grade	101	27.2
	2nd Grade	70	18.8
	3rd Grade	77	20.7
	4th Grade	124	33.3
Birth place	City in Türkiye	157	42.2
	Abroad	97	26.1
	Village in Türkiye	71	19.1
	Town in Türkiye	47	12.6
Year of birth	2008–2010	7	1.9
	2011–2013	122	32.8
	2014–2016	243	65.3

implemented to adapt curriculum and school organisation in primary schools to the needs of refugee students are presented in Table 3.

As seen in Table 3, it appears that the majority of the teachers considered that the primary school curriculum at their institution either partly included or did not include cultural diversity suitable for the needs of Syrian refugee students. Over 40 per cent of the sample also stated that their curriculum did not support intercultural education. The research findings also indicate that school administrators and teachers did not have an adequate level of knowledgebase about refugee students and professional development programmes were not offered; some schools had staff to ensure school-family cooperation and guidance and counseling services for refugee students, while most schools did not implement intercultural curriculum. The perceptions of participant teachers about the school policies implemented to meet the needs of refugee students during the learning-teaching process are presented in Table 4.

Table 4 indicates that the majority of schools did not implement on-site integrated support for refugee students, extra personalised support, extra support through group teaching, mentoring and one-to-one teaching assistance, alternative assessment methods, intercultural programmes through extra support, or extra educational support for children in refugee camps. This finding indicates that teachers believe that adequate policies are not implemented to meet the needs of refugee children during the learning-teaching process. The opinions of participant teachers about policies implemented to meet the language needs of refugee students are presented in Table 5.

As seen in Table 5, the research findings reveal that rarely there are support opportunities such as integrated support with individualised learning materials for refugee students, systematic preparation in the language of instruction, a monolingual preparatory stage where either the

Table 3. Participants' opinions about policies implemented to adapt the curriculum and the school organisation to the needs of refugee students

Variable		1 Yes	2 Partly	3 No
Do the curriculum and teaching materials include cultural diversity?	*n*	54	132	108
	%	18.4	44.9	36.7
Does the curriculum support intercultural education?	*n*	48	122	124
	%	16.3	41.5	42.2
Is there a knowledgebase related to migration for school administrators, teachers, and support staff?	*n*	51	95	148
	%	17.3	32.4	50.3
Do school administrators receive professional development programmes to meet the needs of refugee students?	*n*	32	90	172
	%	10.9	30.6	58.5
Do teachers receive professional development programmes to meet the needs of refugee students?	*n*	34	77	183
	%	11.6	26.2	62.2
In the school, are there staffs to ensure school-family cooperation?	*n*	121	51	122
	%	41.2	17.3	41.5
Are students provided with counseling and guidance support to help them transition to a higher-level education?	*n*	110	107	77
	%	37.4	36.4	26.2
Does the school implement an intercultural curriculum, are experienced teachers assigned to deliver this curriculum?	*n*	35	69	190
	%	11.9	23.5	64.6

Table 4. Teachers' perceptions about the school policies implemented to meet the needs of refugee students in the learning-teaching process

Variable		1 Yes	2 Partly	3 No
Integrated support: Refugee students use individualised lesson materials in class and receive individual support.	*n*	40	86	168
	%	13.6	29.3	57.1
Extra support: Refugee students receive extra personalised support apart from routine lessons in class.	*n*	46	54	194
	%	15.6	18.4	66.0
Extra support through group teaching: Refugee students receive extra lessons in groups apart from routine lessons in class.	*n*	40	51	203
	%	13.6	17.4	69.0
Refugee students are given mentoring and a one-to-one teaching assistant for general support.	*n*	13	28	253
	%	4.4	9.5	86.1
Alternative assessment methods are utilised for the refugee students	*n*	20	55	219
	%	6.8	18.7	74.5
In addition to the routine teaching process, an intercultural programme is implemented through an extra support programme.	*n*	17	58	219
	%	5.8	19.7	74.5
Children living in refugee camps are given extra educational support before or while attending a mainstream state school.	*n*	18	46	230
	%	6.1	15.7	78.2

Table 5. Participants' opinions about policies implemented to meet the language needs of refugee students

Variable		1 Yes	2 Partly	3 No
Integrated support: Refugee students use specially prepared/ individualised learning material while attending routine classes.	*n*	33	48	213
	%	11.2	16.4	72.4
Refugee students are prepared with systematic support for the language of instruction used in school.	*n*	33	55	206
	%	11.2	18.7	70.1
Refugee students pass through a native language/monolingual preparation stage while learning the language of instruction.	*n*	27	41	226
	%	9.2	13.9	76.9
Refugee students pass through a language of instruction/ monolingual preparation stage while learning the language of instruction.	*n*	55	52	187
	%	18.7	17.7	63.6
They pass step by step in a bilingual (native language and language of instruction) process until only the language of instruction becomes dominant.	*n*	56	47	191
	%	19	16	65
They are given fully bilingual professional education through both their native language and language of instruction.	*n*	15	33	246
	%	5.1	11.2	83.7

native language or language of instruction is dominant while learning the language of instruction, a gradual transition to the language of instruction from a bilingual process, or bilingual professional education. Teachers believed that adequate policies to meet the language needs of refugee students were not implemented.

Student participant profiles were determined based on the education and curriculum needs of students included in the research. Within this scope, their living conditions and experiences related to the school life of the students were investigated. Information related to the family structure of the students is presented in Table 6 to describe their living conditions.

As Table 6 shows, the majority of participants had a crowded family structure and lived together with their mother and father; the mothers were generally younger than forty years and fathers were between thirty and fifty years old. The research findings additionally showed that the majority of the parents were either illiterate or literate but had not graduated from any school level. In addition, the majority of mothers were not employed.

When the findings related to the family structure and place of residence of participants are investigated, in addition to the data in Table 6, it was determined that the majority of the students lived in rental properties ($n = 352$, 96.2 per cent) while a small number ($n = 14$, 3.8 per cent) owned a home. It is also observed that most students lived in apartments ($n = 255$, 70.8 per cent), while some lived in detached houses ($n = 73$, 20.3 per cent) or in slums ($n = 32$, 8.9 per cent). The majority of students did not have their own room ($n = 318$, 85.5 per cent). They generally shared a room with their siblings ($n = 260$, 70.1 per cent) or parents ($n = 111$, 29.9 per cent). Most siblings had a primary education level ($n = 255$, 68.5 per cent), some had secondary education ($n = 52$, 14 per cent), a few had higher education ($n = 12$, 3.3 per cent) and the rest ($n = 53$, 14.2 per cent) had other levels of education. Most participants lived with both parents ($n = 340$, 91.4 per cent), while the rest of the students ($n = 32$, 8.6 per cent) lived with a single parent or with other adults. Most students had a core family structure ($n = 264$, 69.3 per cent). However, 30.7 per cent ($n = 117$) of the students stated that they lived with someone else such as a grandparent, grandfather, aunt, etc., and that they had an extended family structure. When family income was investigated, most families appeared to have an income of 4,000 Turkish Liras a month (around 240 American dollars at the time of data collection) or less ($n = 333$,

Table 6. The family structure of the student participants

Variable		Number of siblings		Birth order	
		n	%	*n*	%
Siblings	1	7	1.9	107	28.8
	2	45	12.1	98	26.3
	3	82	22.0	82	22.0
	4+	238	64.0	85	22.9
		Mother		Father	
		n	%	*n*	%
Whether living with a parent	Yes	358	96.2	353	94.9
	No	14	3.8	19	5.1
Age	20–30	134	36.0	15	4.0
	31–40	189	50.8	230	61.9
	41–50	46	12.4	108	29.0
	51–65	3	0.8	19	5.1
Education status	Illiterate	186	50	143	38.4
	Literate	68	18.3	88	23.7
	Primary School	32	8.6	40	10.7
	Secondary School	40	10.8	24	6.5
	High School	25	6.7	49	13.2
	University	21	5.6	28	7.5
Work status	Doesn't work	323	86.8	60	16.1
	Works	48	12.9	309	83.1
	Unknown	1	0.3	3	0.8

89.5 per cent). Family income was mostly provided by the father ($n = 298$, 65.9 per cent), followed by the mother ($n = 67$, 14.8 per cent), siblings ($n = 50$, 11.1 per cent), relatives ($n = 23$, 5.1 per cent), and social services ($n = 14$, 3.1 per cent). The general information related to the education and school lives of participants is presented in Table 7.

Table 7 shows that most students had a very positive attitude towards school, did their homework on time, did not miss school or rarely missed it, and did not leave school without permission. When the findings related to the school life of participants is investigated, in addition to the data in Table 7, it was found that most participants had not received preschool education ($n = 291$, 78.2 per cent). Most of them also reported not experiencing discipline-related problems in school ($n = 304$, 81.7 per cent). A large number of the students ($n = 273$, 73.4 per cent) stated that there are no activities related to refugees in their schools. The majority of the students were able to share their problems with others in school ($n = 267$, 71.8 per cent). They indicated that they shared these problems generally with the classroom teacher ($n = 319$, 63.7 per cent), other staff members, such as counselors and administrators ($n = 108$, 21.6 per cent), and friends ($n = 74$, 14.7 per cent). Additionally, a big group of students reported being academically successful ($n = 173$, 46.5 per cent), and only around a quarter of them reported being academically unsuccessful ($n = 103$, 27.6 per cent). Only a very small percentage reported skipping school ($n = 16$, 4.3 per cent) or running into disciplinary problems ($n = 10$, 2.7 per cent).

Table 7. The education and school lives of participants

Variable	Very good		Good		Middle		Bad	
	n	%	n	%	n	%	n	%
Attitude towards school	221	59.4	99	26.6	47	12.7	5	1.3
	No		Rarely		Sometimes		Often	
	n	%	n	%	n	%	n	%
Going to school without completing homework	167	44.9	93	25.0	50	13.4	62	16.7
School absence	140	37.6	116	31.2	55	14.8	61	16.4
Ever having left school without permission	332	89.2	24	6.5	14	3.8	2	0.5

When the work status of participants was investigated, it was identified that the majority had not previously worked in a job ($n = 347$, 93.2 per cent) and a large number was not currently working in a job ($n = 363$, 97.5 per cent). They mostly did not have someone as a role model ($n = 195$, 52.4 per cent). The majority of the students had a friend group within their neighborhood ($n = 283$, 76.1 per cent); the rest of the students stated that they did not have one. Students spent their leisure time mainly watching TV/internet ($n = 220$, 30.5 per cent), at home ($n = 159$, 22.1 per cent), with friends ($n = 133$, 18.4 per cent), reading books ($n = 120$, 16.7 per cent) or in sports/game activities ($n = 89$, 12.3 per cent). They reported spending most of their time outside of school in the streets/parks ($n = 262$, 72.2 per cent), at home ($n = 72$, 19.9 per cent), and in gyms/youth cents ($n = 29$, 7.9 per cent). The majority of students stated they receive attention from their father ($n = 273$, 73.4 per cent), 88.4 per cent ($n = 329$) of the students indicated that they receive attention from their mother. They shared their problems mostly with their mothers ($n = 271$, 44.6 per cent) followed by fathers ($n = 136$, 22.4 per cent), teachers ($n = 80$, 13.1 per cent), siblings ($n = 79$, 13 per cent), and friends ($n = 31$, 5.1 per cent). The rest of the students stated they did not share their problems with anyone ($n = 11$, 1.8 per cent). Additionally, the families of most participants wanted them to continue their formal education beyond their current grade ($n = 350$, 94.1 per cent).

Discussion and conclusion

This study determined if the curriculum implemented in state primary schools is adjusted based on the educational needs of the Syrian refugee children and if there is in-service training for the school personnel. In this study, the school systems implementing centralised curriculum, and the level of teacher competency were revealed to be inadequate to meet the educational needs of Syrian refugee children.

The research results revealed that the policies implemented in schools to adjust curriculum and school organisation to the needs of refugee children are mostly insufficient or do not exist:

- Curriculum and teaching materials tend not to include cultural diversity and culturally responsive components.
- Current curriculum mostly does not support intercultural education.
- Most of the school administrators, teachers, and support staff lack a knowledgebase related to migration.
- Only a few school administrators and teachers received professional development programmes to meet the needs of refugee students.
- Schools do not have adequate staff to ensure school-family cooperation.

- Most schools either do not implement or only partially implement an intercultural curriculum, and rarely assign experienced teachers to deliver it.
- Students have partial counseling and guidance support to transition to a higher educational level.

In Türkiye, the education of Syrian students at state schools is free as a state policy (UNHCR, 2016). Despite all the existing rights for refugee students to enroll in state schools, the Ministry of National Education (MoNE) implements a single curriculum in Türkiye. Previous research indicated that the present curriculum is inadequate to meet the needs of refugee students (e.g., Aydın and Kaya, 2019; Erdem, 2017). Since the curriculum, materials, and books are prepared centrally, teachers indicate that they are inadequate in reflecting the lives and cultural differences of students (Kotluk, 2018). Syrian families, on the other hand, not only are concerned but also experience a weakened sense of trust in state schools because of the lack of adjustment, preparation, or orientation classes at state schools in Türkiye and a lack of counseling services for traumatised Syrian children (İçduygu and Şimşek, 2016). Aydın and Kaya (2017) emphasised the lack of interpersonal skills of teachers educating refugees, the use of deficient and inadequate materials, content not regulated according to the needs of Syrian students, and the implementation of a single-culture curriculum distant from multicultural education. In this context, the need to organise a culturally responsive curriculum with the inclusion of the cultural values of students with cultural diversity within the official curriculum and observation of cultural differences in content emerges (Gay, 2018). Similar to Kardeş and Akman (2018) and UNICEF (2015), based on the results of our study, we also recommend that MoNE develop different programmes to meet the needs of refugee students and to ensure the continuity of their education.

The ability to work and give lessons in a multicultural environment and respect for cultural differences are among the qualities that teachers should have (Demir Başaran, 2021). The success of students is known to be connected to the teachers' skills in overcoming cultural boundaries and connecting with young students (Richards *et al.*, 2007). However, teachers generally do not have adequate information and education to be able to meet the needs of refugee students (MacNevin, 2012). Teacher training programmes tend to be insufficient to ensure that preservice teachers can communicate with students coming from different cultures (Kotluk, 2018). Teachers need more support to become better aware of sensitivity to different cultures and for schools to be better able to respond to the needs of refugee students (Magos and Margaroni, 2018). In this sense, it is necessary to train teachers both pre- and in-service to ensure effective teaching in classes containing students from different cultures (Mogli *et al.*, 2020). Teachers must be offered more support and training to handle challenges in the increasingly multicultural classes and to communicate with the families of refugee students (OECD, 2018).

Other results in this research study revealed that the policies implemented to meet the needs of refugee students in the learning-teaching process are inadequate:

- More than half of the students could not access individualised learning materials within their class and did not receive individual support.
- Majority of the students did not receive extra individual or group support, outside of routine lessons in class.
- A large number of the students were not given mentoring or one-to-one teaching assistance for general support.
- Very few students received alternative assessment methods.
- The curriculum was rarely supplemented with intercultural programmes (e.g. Turkish language support, sports and arts activities for refugee children in schools).
- Children staying in refugee camps mostly did not receive extra educational support before or during attending a regular state school.

The lack of a motivational learning environment and resource/material problems are highlighted to be among the most important elements affecting the education of refugee students (Aydeniz and Sarıkaya, 2021; UNICEF, 2015). By using diverse strategies like ensuring fair playing opportunities for the cultural features of students newly joining a class (Trawick-Smith, 2010) and remarking values like social justice and fairness (Boutte, 2008), the learning-teaching process can be made more responsive to culture (Isik-Ercan *et al.*, 2016). The creation of a preparatory class for refugee students is recommended as one of the factors easing this process (Aydeniz and Sarıkaya, 2021). In the learning process, allowing each student to talk about their cultural values in the learning environment and creating learning groups with cooperation between students with different cultural values may ensure that students act in line with a common goal and develop a positive attachment to each other (Ladson-Billings, 1995). When this type of learning environment is provided and teachers integrate their pedagogic content knowledge with the cultural values of students, it may be possible for all students to participate in education-teaching activities and for all students to develop as a whole in social, affective, and academic terms without experiencing discrimination (Ladson-Billings, 1995; Gay, 2002b; Kotluk, 2018).

Another result of this research study was about the insufficiency of the policies to meet the language needs of refugee children:

- The vast majority of the students were not given an individualised learning material when attending routine classes.
- Only about a third of the students were systematically prepared for the language of instruction used in schools.
- Many the students did not go through a native language/monolingual or bilingual preparation stage when learning the language of instruction.
- A fully bilingual education curriculum through native language and the language of instruction was hardly ever implemented.

Linguistic sufficiency is connected to social, communicative, and educational skills (Toppelberg and Collins, 2010). In this context, the importance of using native language in the learning process is underlined (Skutnabb-Kangas *et al.,* 2009), and it was identified that education in one's native language or bilingual education positively affected academic success (Ball, 2011). Uzun and Bütün (2016) emphasised that for lessons to operate functionally in a class environment, it was necessary to solve the language problems of refugee students. The generally lower academic success of refugee students is largely associated with not having an adequate grasp of the language of the host country (Bešter and Medvešek, 2015). Additionally, the lack of language and deficient contextual knowledge in the class environment creates a barrier between students and teachers and deepens the isolation of some refugee students within the educational environment (Aydın *et al.,* 2019). In this context, native language-based bilingual/multilingual education programmes are an effective approach to preserving cultural and linguistic diversity and to fostering the success of all children in the learning process and life (Ball, 2011).

Finally, the results of this research study revealed the following information concerning the educational needs and living situations of the majority of the refugee students:

- They lived in crowded families where parents belonged to low socioeconomic status and presented with low educational levels.
- They lived in a rental apartment where they did not have their own room.
- They had positive attitudes toward school and almost half described themselves as academically successful.
- They were diligent in topics like homework, attendance, and discipline.
- They had not received preschool education.

- They spent their leisure time using TV/internet at home or in the street/park with friends.
- Their families encouraged them to continue their education beyond their current grade.

Considering that academic progress is profoundly influenced by living conditions, education programmes should integrate robust connections with other services and sectors (Akar and Van Ommering, 2018). Refugee families generally live in low socioeconomic conditions, in disadvantaged regions, and with fewer resources (Childs, 2018). In parallel with the research results of this study, when the profiles of immigrant and non-migrant parents are compared, immigrant children are known to generally live in poor households, with low parental education and low maternal employment (Matthews and Ewen, 2006). Until 2016, Syrian refugees in Türkiye were not permitted to work legally, leading to the emergence of a market characterised by underpaid jobs (Shuayb *et al.*, 2016). Due to the low economic income of families, refugee students may have to work and contribute to the family economically, rather than remain in school (Emin, 2016). When low-income refugee children are absent from school, the language obstacle remains, and this continues to be one of the most detrimental factors affecting children's level of social belongingness and academic success in school (Matthews and Ewen, 2006). In our research study, there was a small percentage of students working in a job. It is possible that most families do not need income from a child to survive or that most refugee families in this study believe that a child's main responsibility should be to attend school and get good grades in order to reach better opportunities in life. In fact, it is known that immigrants mostly have more hopeful and optimistic perspectives about the future and this situation is called immigrant optimism (Lee and Zhou 2015; Cebolla-Boado *et al.*, 2021). Refugee parents who know the importance of effective communication, even though they do not have linguistic adequacy, may be able to support and admire their children's academic success (Atwell *et al.*, 2009).

Limitations of the research and recommendations

This study is limited to the education of children from families migrating from Syria and primary schools with refugee students in some cities located in Türkiye. It is recommended that research be performed in schools at different educational stages and in different cities with various refugee communities. Additionally, it might be beneficial to perform studies in different countries due to the international context of educational needs of refugee children. In this study, an inventory was used as a data collection tool with the aim of determining the educational needs of refugee children and policies implemented. Constructing studies using different data collection tools may ensure development of diverse perspectives. Additionally, ethnographic and phenomenological studies performed with refugee students and families will contribute to in-depth investigation of the subject. Within the scope of the research, to be able to meet the educational needs of refugee children, it is recommended to structure primary school education curriculum and school organisation based on a culturally responsive perspective. Another recommendation is that language support should be ensured for integration of refugee children into education, considering that the language problem is one of the greatest obstacles faced by refugee students. Additionally, it is recommended that training programmes are designed and offered to help teachers learn more about cultural diversity and how to adjust their teaching strategies to meet the needs of different groups of students.

References

Akar, B. and Van Ommering, E. (2018) 'An emerging framework for providing education to Syrian refugee children in Lebanon', in M. Pace and S. Sen (eds.), *Syrian Refugee Children in the Middle East and Europe*, NY: Routledge, 59–72.

Atalay, N., Kılıç, Z., Anılan, B., Anılan, H. and Anagün, S. Ş. (2022) 'Suriyeli mülteci çocukların Türk okullarındaki eğitimleri: İlkokul öğretmenlerinin deneyimleri [Syrian refugee children's education in Turkish schools: Primary school teachers' experiences]', *Journal of Qualitative Research in Education*, **29**, 264–282.

Atwell, R., Gifford, S. M. and McDonald-Wilmsen, B. (2009) 'Resettled refugee families and their children's futures: Coherence, hope and support', *Journal of Comparative Family Studies*, **40**, 5, 677–697.

Aydeniz, S. and Sarıkaya, B. (2021) 'Göçmen çocukların eğitiminde yaşanan sorunlar ve çözüm önerilerine ilişkin öğretmen görüşleri [Teachers' views on problems and solution suggestions in the education of migrant children]', *Milli Eğitim Dergisi [Journal of National Education]*, **50**, 1, 385–404.

Aydın, H. and Kaya, Y. (2017) 'Türkiye'deki Suriyeli mülteci öğrencilerin eğitim ihtiyaçları ve karşılaştıkları engeller: Nitel bir vaka çalışması [Educational needs and obstacles faced by Syrian refugee students in Türkiye: A qualitative case study]', *Kültürlerarası Eğitim [Intercultural Education]*, **28**, 5, 456–473.

Aydın, H. and Kaya, Y. (2019) 'Education for Syrian refugees: The new global issue facing teachers and principals in Turkey', *Educational Studies*, **55**, 1, 46–71.

Aydın, H., Gündoğdu, M. and Akgül, A. (2019) 'Integration of Syrian refugees in Turkey: Understanding the educators' perception', *Journal of International Migration and Integration*, **20**, 1029–1040.

Ball, J. (2011) 'Enhancing learning of children from diverse language backgrounds: Mother tongue-based bilingual or multilingual education in the early years', in paper commissioned for UNESCO, http://unesdoc.unesco.org/images/0021/002122/212270e.pdf [accessed 10.11.2022].

Bassey, M. O. (2016) 'Culturally responsive teaching: Implications for educational justice', *Educational Sciences*, **6**, 4, 35. https://doi.org/10.3390/educsci6040035

Bešter, R. and Medvešek, M. (2015) 'Immigrant languages in education: The case of Slovenia', *Ethnicities*, **15**, 1, 112–133.

Boutte, G. (2008) 'Beyond the illusion of diversity: How early childhood teachers can promote social justice', *The Social Studies*, **99**, 4, 165–173.

Brown, C. S. and Chu, H. (2012) 'Discrimination, ethnic identity, and academic outcomes of Mexican immigrant children: The importance of school context', *Child Development*, **83**, 5, 1477–1485. https://doi.org/10.1111/j.1467-8624.2012.01786.x

Castagno, A. E. and Brayboy, B. M. J. (2008) 'Culturally responsive schooling for indigenous youth: A review of the literature', *Review of Educational Research*, **78**, 4, 941–993. https://doi.org/10.3102/0034654308323036

Cebolla-Boado, H., Ferrer, A. G. and Nuhoğlu Soysal, Y. (2021) 'It is all about "Hope": Evidence on the immigrant optimism paradox', *Ethnic and Racial Studies*, **44**, 2, 252–271.

Childs, A. J. (2018) 'Young Australians' education and employment transitions: Comparing young immigrants' well-being to their Australian peers', *Multicultural Education Review*, **10**, 2, 121–138.

Cohen, L., Manion, L. and Morrison, K. (2011) *Research Methods in Education* (7th ed.), London: Routledge.

Crul, M., Lelie, F., Biner, Ö., Bunar, N., Keskiner, E., Kokkali, I., Schneider, J. and Shuayb, M. (2019) 'How the different policies and school systems affect the inclusion of Syrian refugee children in Sweden, Germany, Greece, Lebanon and Turkey', *Comparative Migration Studies*, **7**, 10, 1–20. https://doi.org/10.1186/s40878-018-0110-6

Demir Başaran, S. (2021) 'Being the teacher of Syrian refugee students: Teachers' school experiences', *Education and Science*, **46**, 206, 331–354.

Dimitrova, R., Chasiotis, A. and van de Vijver, F. (2016) 'Adjustment outcomes of immigrant children and youth in Europe: A meta-analysis', *European Psychologist*, **21**, 2, 150–162. https://doi.org/10.1027/1016-9040/a000246

Emin, M. G (2016) '*Türkiye'deki Suriyeli çocukların eğitimi temel eğitim politikaları [Education of Syrian children in Türkiye basic education policies]*', SETA: Foundation for Political, Economic and Social Research, Ankara, http://file.setav.org/Files/Pdf/20160309195808_turkiyedeki-suriyeli-cocuklarin-egitimi-pdf.pdf [accessed 02.06.2022].

Erdem, C. (2017) 'Sınıfında mülteci öğrenci bulunan sınıf öğretmenlerinin yaşadıkları öğretimsel sorunlar ve çözüme dair önerileri [Instructional problems experienced by primary school teachers who have refugee students in their classes and their solutions for problems]', *Medeniyet Eğitim Araştırmaları Dergisi [Medeniyet Journal of Educational Research]*, **1**, 1, 26–42.

Fine-Davis, M. and Faas, D. (2014) 'Equality and diversity in the classroom: A comparison of students' and teachers' attitudes in six European countries', *Social Indicators Research*, **119**, 3, 1319–1334. https://doi.org/10.1007/s11205-013-0547-9

Gay, G. (2002a) 'Preparing for culturally responsive teaching', *Journal of Teacher Education*, **53**, 106–116. https://doi.org/10.1177/0022487102053002003

Gay, G. (2002b) 'Culturally responsive teaching in special education for ethnically diverse students: Setting the stage', *International Journal of Qualitative Studies in Education*, **15**, 6, 613–629. https://doi.org/10.1080/0951839022000014349

Gay, G. (2015) 'The what, why, and how of culturally responsive teaching: International mandates, challenges, and opportunities', *Multicultural Education Review*, **7**, 3, 123–139. https://doi.org/10.1080/2005615X.2015.1072079

Gay, G. (2018) *Culturally Responsive Teaching: Theory, Research, and Practice* (3rd ed.), New York: Teachers College Press.

Gencer, T. E. (2017) 'Göç ve eğitim ilişkisi üzerine bir değerlendirme: Suriyeli çocukların eğitim gereksinimi ve okullaşma süreçlerinde karşılaştıkları güçlükler [An evaluation of the relationship of immigration and education: Education needs of the Syrian refugee children and challenges of exposed delays in schooling processes]', *The Journal of International Social Research*, **10**, 54, 838–851.

Gobel, K. and Helmke, A. (2010) 'Intercultural learning in English as foreign language instruction: The importance of teachers' intercultural experience and the usefulness of precise instructional directives', *Teaching and Teacher Education*, **26**, 8, 1571–1582.

Güven, S. and İşleyen, H. (2018) 'Sınıf yönetiminde iletişim, iletişim engelleri ve Suriyeli öğrenciler [Communication, communication insurance and Syria students in classroom management]', *Journal of Social and Humanities Sciences Research*, **5**, 23, 1293–1308.

Hallaçlı, F. and Gül, İ. (2021) 'Suriyeli öğrencilerin Türkiye'de eğitim sürecinde karşılaştıkları sorunlar ve çözüm önerileri [Problems and proposed solutions faced by Syrian students in the educational process in Türkiye]', *Journal of Human Sciences*, **18**, 2, 199–214. https://doi.org/10.14687/jhs.v18i2.6146

Hayes, C. and Juarez, B. (2012) 'There is no culturally responsive teaching spoken here: A critical race perspective', *Democracy and Education*, **20**, 1, 1–14.

Howard, T. C. (2003) 'Culturally relevant pedagogy: Ingredients for critical teacher reflection', *Theory into Practice*, **42**, 3, 195–202. https://doi.org/10.1207/s15430421tip4203_5

Isik-Ercan, Z., Demir-Dagdas, T., Cakmakci, H., Cava-Tadik, Y. and Intepe-Tingir, S. (2016) 'Multidisciplinary perspectives towards the education of young low-income immigrant children', *Early Child Development and Care*, **187**, 9, 1413–1432.

İçduygu, A. and Şimşek, D. (2016) 'Syrian refugees in Turkey: Towards integration policies. *Turkish Policy Quarterly*, **15**, 3, 59–69.

Jugert, P. and Titzmann, P. F. (2017) 'Trajectories of victimization in ethnic diaspora immigrant and native adolescents: Separating acculturation from development', *Developmental Psychology*, **53**, 3, 552–566. https://doi.org/10.1037/dev0000254

Karataş, K. (2020) 'The competencies of the culturally responsive teacher: What, why and how?', *i.e.: Inquiry in Education*, **12**, 2, 1–23.

Kardeş, S. and Akman, B. (2018) 'Suriyeli mültecilerin eğitimine yönelik öğretmen görüşleri [Teachers' views on the education of Syrian refugees]', *Elementary Education Online*, **17**, 3, 1224–1237. https://doi.org/10.17051/ilkonline.2018.466333

Kotluk, N. (2018) '*Kültürel Değerlere Duyarlı Eğitim'e ilişkin öğretmenlerin öz-yeterlik algılarının ve görüşlerinin incelenmesi [Examining teachers' self-efficacy perceptions and opinions on education sensitive to cultural values]',* unpublished doctoral dissertation, VanYüzüncü Yıl University Institute of Educational Sciences.

Kotluk, N. and Kocakaya, S. (2018) 'Türkiye için alternatif bir anlayış: Kültürel değerlere duyarlı eğitim [An alternative approach for Türkiye: Education responsive to cultural values]', *Van Yüzüncü Yıl University Journal of Education*, **15**, 1, 749–789.

Ladson-Billings, G. (1990) 'Like lightning in a bottle: Attempting to capture the pedagogical excellence of successful teachers of Black students', *International Journal of Qualitative Studies in Education*, **3**, 4, 335–344. https://doi.org/10.1080/0951839900030403

Ladson-Billings, G. (1995) 'But that's just good teaching! The case for culturally relevant pedagogy', *Theory into Practice*, **34**, 3, 159–165. https://doi.org/10.1080/00405849509543675

Ladson-Billings, G. (1999) 'Preparing teachers for diverse student populations: A critical race theory perspective', *Review of Research in Education*, **24**, 1, 211–247.

Lee, J. and Zhou, M. (2015) *The Asian American Achievement Paradox*, New York: Russell Sage Foundation.

Levent, F. and Çayak, S. (2017) 'Türkiye'deki Suriyeli öğrencilerin eğitimine yönelik okul yöneticilerinin görüşleri [School administrators' views on Syrian students' education in Türkiye]', *HAYEF: Journal of Education*, **14**, 1, 21–46.

MacNevin, J. (2012) 'Learning the way: Teaching and learning with and for youth from refugee backgrounds on Prince Edward Island', *Canadian Journal of Education*, **35**, 3, 48–63.

Magos, K. and Margaroni, M. (2018) 'The importance of educating refugees', *Global Education Review*, **5**, 4, 1–6.

Matthews, H. and Ewen, D. (2006) 'Reaching all children? Understanding early care and education participation among immigrant families', Center for Law and Social Policy, Inc. (CLASP), https://files.eric.ed.gov/fulltext/ED489574.pdf [accessed 10.11.2022].

Mogli, M., Kalbeni, S. and Stergiou, L. (2020) '"The teacher is not a magician": Teacher training in Greek reception facilities for refugee education', *International e-Journal of Educational Studies*, **4**, 7, 42–55.

OECD (2018) 'The resilience of students with an immigrant background: Factors that shape well-being', https://www.oecd-ilibrary.org/docserver/9789264292093-en.pdf?expires = 1670232618&id = id&accname = guest&checksum = 341B8F99B62D47622DCB3AC439E29DDC [accessed 09.11.2022].

Presidency of Migration Management (2024) 'Geçici korumamız altındaki Suriyeliler [Syrians under our temporary protection]', https://www.goc.gov.tr/gecici-korumamiz-altindaki-suriyeliler [accessed 30.01.2024].

Richards, H., Brown, A. F. and Forde, T. B. (2007) 'Addressing diversity in schools: Culturally responsive pedagogy', *Teaching Exceptional Children*, **39**, 3, 64–68. https://doi.org/10.1177/004005990703900310

Risko, V. J. and Walker–Dalhouse, D. (2007) 'Tapping students' cultural funds of knowledge to address the achievement gap', *The Reading Teacher*, **61**, 1, 98–100.

Ritosa, A. (2017) 'Interventions supporting mathematics and science in-service and pre-service teachers' cultural responsiveness: A systematic literature review from 1995–2017', Master thesis. Jönköping University School of Education and Communication.

Roxas, K. (2010) 'Who really wants "the tired, the poor, and the huddled masses" anyway? Teachers' use of cultural scripts with refugee students in public schools', *Multicultural Perspectives.* **12**, 2, 65–73. https://doi.org/10.1080/15210960.2010.481180

Rychly, L. and Graves, E. (2012) 'Teacher characteristics for culturally responsive pedagogy', *Multicultural Perspectives*, **14**, 1, 44–49. https://doi.org/10.1080/15210960.2012.646853

Sarıdaş, G. and Nayir, F. (2021) 'Kültürel değerlere duyarlı öğretmen özelliklerinin sıralama yargılarıyla ölçeklenmesi [Scaling culturally responsive teacher characteristics with ranking judgments]', *Pamukkale University Journal of Education*, **53**, 355–377.

Sarmini, I., Topçu, E. and Scharbrodt, O. (2020) 'Integrating Syrian refugee children in Turkey: The role of Turkish language skills (A case study in Gaziantep)', *International Journal of Educational Research Open*, **1**, 1–8. https://doi.org/10.1016/j.ijedro.2020.100007

Schachner, M. K. (2019) 'From equality and inclusion to cultural pluralism-Evolution and effects of cultural diversity perspectives in schools', *European Journal of Developmental Psychology*, **16**, 1, 1–17. https://doi.org/10.1080/17405629.2017.1326378

Shuayb, M, Al Maghlouth, N, Held, K., Ahmad, N, Badran, T. and Al Qantar, S. (2016) *An Education For The Future: The Schooling Experience of Syrian Refugee Children in Lebanon and Germany*, The Education Commission, https://www.lebanesestudies.com/wp-content/uploads/2017/01/An-Education-for-the-Future.pdf [accessed 30.01.2024].

Skutnabb-Kangas, T., Phillipson, R., Mohanty, A. K. and Panda, M. (eds.) (2009) *Social Justice Through Multilingual Education (Illustrated edition)*, Bristol: Multilingual Matters.

Szente, J., Hoot, J. and Taylor, D. (2006) 'Responding to special needs of refugee children: Practical ideas for teachers', *Early Childhood Education Journal*, **34**, 1, 15–20. https://doi.org/10.1007/s10643-006-0082-2

Taylor, S. V. and Sobel, D. M. (2011) *Culturally Responsive Pedagogy: Teaching Like Our Students' Lives Matter*, Bingley, England: Emerald Group.

Toppelberg, C. O. and Collins, B. A. (2010) 'Language, culture, and adaptation in immigrant children', *Child and Adolescent Psychiatric Clinics of North America*, **19**, 4, 697–717.

Trawick-Smith, J. (2010) 'Can classroom play ease the transition to a new culture? Applying research on young children from Puerto Rico', *Diaspora, Indigenous, and Minority Education*, **4**, 2, 92–102.

Toprakçı, E. and Yazıcı, B. (2021) *Refugee Education in OECD Countries and Turkey,* VII. TURKCESS International Congress of Education and Social Sciences, Full Text Book, 01–03 September 2021, Turkish Republic of Northern Cyprus.

Türk, G. D. (2016) 'Türkiye'de Suriyeli mültecilere yönelik sivil toplum kuruluşlarının faaliyetlerine ilişkin bir değerlendirme [An evaluation of the activities of civil society organizations for Syrian refugees in Türkiye]', *Marmara Journal of Communication*, **25**, 145–157.

UNHCR (2016) 'Global trends, forced displacement in 2016', https://www.unhcr.org/statistics/unhcrstats/5943e8a34/global-trends-forced-displacement-2016.html [accessed 20.06.2022].

UNICEF (2015) 'Curriculum, accreditation and certification for Syrian children in Syria, Turkey, Lebanon, Jordan, Iraq and Egypt, regional study', https://www.unicef.org/mena/media/6751/file/Curriculum,%20Accreditation%20and%20Certification%20for%20Syrian%20Children_EN%20(UNICEF,%202015).pdf%20.pdf [accessed 09.11.2022].

UNICEF (2019) 'Statistical report on education of children under temporary protection in Turkey (2020–2021)', https://www.unicef.org/turkey/raporlar/t%C3%BCrkiyede-ge%C3%A7ici-koruma-alt%C4%B1ndaki-%C3%A7ocuklar%C4%B1n-e%C4%9Fitimine-ili%C5%9Fkin-istatistik-raporu-2020-2021 [accessed 30.01.2024].

Uzun, E. M. and Bütün, E. (2016) 'Okul öncesi eğitim kurumlarındaki Suriyeli sığınmacı çocukların karşılaştıkları sorunlar hakkında öğretmen görüşleri [Teachers' views on the problems faced by Syrian refugee children in preschool education ınstitutions]', *International Journal of Early Childhood Education Studies*, **1**, 1, 72–83.

Vavrus, M. (2008) 'Culturally responsive teaching', in T. L. Good (ed.), *21st Century Education: A Reference Handbook (Vol. 2)*, Thousand Oaks, CA: Sage Publications, 359–375.