OPINIONS OF SCHOOL ADMINISTRATORS AND TEACHERS ON INTERCULTURAL EDUCATION

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Abstract

With its causes and consequences, migration is one of the important problem areas with its social, economic, political, and educational dimensions. The phenomenon of immigration in today's world and the social integration and adaptation of 3.5 million refugees in Turkey puts a great responsibility on education and educational organizations. It is necessary to determine the reflections of the immigration phenomenon in the field of education and management and to suggest solutions and practices. In this direction, the main purpose of the study is to reveal and discuss the current situation based on the opinions of teachers and administrators on intercultural education. This descriptive research has been designed with descriptive research model within the framework of the qualitative research approach. The participants of the study are administrators and teachers who worked in different branches in Çanakkale in the 2019-2020 academic year and have refugee students in their school. A semi-structured interview form was used as data collection tool. Descriptive analysis technique was used in the analysis of the obtained data. According to the findings of the research, it is observed that school administrators and teachers define intercultural education competence as having cultural knowledge, respect for differences, universality, education planning, competency, and social adaptation. School administrators and teachers think that the classroom teachers of refugee students should have the qualities of recognizing cultures, respecting universal values, caring about human rights, empathy and communicating; It is determined that they used the concepts of communication and social adaptation in their professional experiences.

Keywords: Intercultural education, multiculturalism, intercultural education competence.

INTRODUCTION

It is observed that culture has been defined many times and dozens of different concepts are used in these definitions. Religion, language, ethnicity, gender, sexual orientation, age, knowledge, belief, morality, art, norms, laws, customs, habits, eating habits, dressing, thinking, aesthetics are the concepts which appear in these definitions and make human beings human. Social change and dynamism which are being experienced today draw attention to culture and interculturalism. Wars, economic difficulties and climate change lie at the root of social change and mobility. In this case, it is the source of inter-country migration.

Today, supranational political and economic organizations, international intense immigration, the accumulation of different languages, religions and ethnic groups in cities as a consequence of the dissolution of the rural economy have made multiculturalism inevitable which implies the populations

of countries include different cultural affiliations (Ergil, Akıncı, Yılmaz, Yalçın, & İnal, 2005, p. 74). According to the United Nations Migration Report of 2017, 258 million international migrants live in other countries than their own. This number increased from 173 million to 220 million between 2000 and 2010 (Uzunboylu & Altay, 2021).

According to Güvenç (1994), although different definitions of culture have been made, the best one is the following definition which was made by Tylor in 1871: Culture or civilization is a complex whole which includes knowledge, art, tradition, customs and similar abilities, skills and habits learnt by human-being as a member of a society. Multiculturalism is used both as a descriptive and a normative expression according to Heywood (2011, p. 77). In this sense, the concept of multiculturalism, when considered as a descriptive term, is the diversity formed by at least two groups with different beliefs and practices. As a normative term, it implies that beliefs, values and lifestyles are important on the basis of the rights of cultures to be recognized and respected.

The governance of cultural diversity is the subject of considerable controversy in public policy circles and academic research. The need for this debate stems mainly from the fact that good governance leads to harmonious and safe societies. Many countries in the world, especially settler countries such as Australia, New Zealand, USA and Canada, experience increasing ethnic, religious, linguistic and cultural diversity (Salahshour, 2020).

Before considering the cultural diversity approach in educational contexts, it is necessary to clarify such concepts as "multiculturalism", "interculturalism", and "intercultural education". Multiculturalism is a phenomenon, an observable reality which educators deal with in their daily professional life and question themselves about the related best course of action. The term "intercultural" refers to a line of action which privileges interaction during cultural encounters for the emergence of learning processes to create opportunities for mutual (re) cognition and enhance co-existence without denying conflict. Intercultural education is a theoretical concept and a practice which aim to create the necessary conditions for achieving the mentioned goals. It tries to make all citizens participate and advocates that diversity is an asset, not a problem. In this context, intercultural education is meaningful in every educational context because everyone is different and differs within themselves (Caetano, Freire, & Machado, 2020).

As in all areas of life, cultural and social change is one of the important social factors in revealing new ideas and thoughts in the field of education. Intercultural education, as a result of these changes, has been one of the prominent subjects in the field of education. In addition to historical and political issues, migration in different regions of the world is among the main factors which highlights intercultural education (Aslantaş, 2019). Within the historical development of multiculturalism, the need for multicultural education has emerged following the freedom and equality movements in social life (Uzunboylu & Altay, 2021).

It can be claimed that multicultural education has an important role in the coexistence of cultures. According to Parekh (2002, 289), a qualified education encourages students to notice different cultures and see their world, and tries to make the same students view themselves and their own culture through the eyes of other cultures through empathy. Multicultural education is based on the fact that all students have equal opportunities at school, regardless of their language, religion, race, gender, social status and thnic or cultural characteristics (Banks, 2014). Intercultural education, according to Nohl (2009, p. 45), means regarding the cultures of minorities and immigrants as different, completely different, but in principle equally valuable, rather than assuming them inferior.

Teachers and administrators have a great responsibility to ensure students to have a multicultural perspective both at school and in social life. In this context, Villegas and Lucas (2002) have listed the characteristics which teachers should exhibit if they are sensitive to culture (Cited in Başbay & Bektaş, 2009). These are expressed as:

✓ To be conscious of socio-cultural aspects, being aware of the fact that social environments affect the facts and act with this awareness,

✓ To be able to see the learning resources in all students, to understand that differences are important in educational environments and that they are not a problem,

✓ To accept that it is his/her own duty to provide diversity and enrichment in school environment for students,

✓ To know and support how knowledge is structured by students in the learning-teaching process,

✓ To be aware of the environment in which students live and the lifestyle they have in the family,

✓ To rearrange the learning-teaching environment in line with the information he/she acquires about their environment and families.

In Turkey, hosting many differences thanks to its location, it has been observed that the number of children at the school age of the communities which have emigrated from many different countries, especially Syria, in recent years, is too high to ignore. It is of great importance to solve the integration problem of so many different cultures with intercultural education arrangements which should enable different cultures to live together and in harmony.

The perspectives and competencies of teachers and administrators, which are among the basic elements of education, are determinant. It is very important that they are knowledgeable about intercultural education and know how to keep the cultural richness alive in school and classroom environment. In this sense, it is important for teachers to teach, knowing that students may have different background in terms of religion, language, race, gender, geographic region, experience, sexual orientation, expectation, and political views (Çoban, Karaman, & Doğan, 2010).

The main purpose of the study is to reveal and discuss the current situation based on the opinions of administrators and teachers on intercultural education. For this purpose, the themes of intercultural education competence, teacher qualifications, educational competence experiences, classroom practices and personal competence areas have been determined. In line with this purpose and the determined themes, answers to the following questions are sought:

1. What are the opinions of school administrators and teachers about intercultural education competence?
2. Based on the opinions of school administrators and teachers, what qualifications should the classroom teachers who teach refugee students have in terms of intercultural education?
3. What are the experiences of school administrators and teachers on intercultural education competency areas?
4. What are the opinions of school administrators and teachers about how the practices of teaching, behavior management and social interaction in the classroom should be included in the intercultural education process?
5. What are the opinions of school administrators and teachers regarding in which field they consider themselves competent in the education process of refugee students?

METHOD

Model of the Research

Descriptive qualitative research approach is used in this study, which is conducted to determine the opinions of school administrators and teachers on intercultural education. Qualitative research is defined as a research in which qualitative data collection techniques such as observation, interview and document analysis are used, and a qualitative process is followed to reveal perceptions and events in a realistic and holistic manner in the natural environment (Yıldırım & Şimşek, 2005). The data of this study have been collected using the semi-structured interview technique and analyzed by the

descriptive analysis technique. More than one reason underlies the use of the qualitative descriptive research approach in the study. They include:

1. To examine opinions of school administrators and teachers on intercultural education in detail and holistically.

2. To analyze the interview questions on the basis of research data.

3. To reveal the similarities and differences among the explanations of the teachers regarding each interview question.

Participants have been determined through criterion sampling, one of the purposeful sampling methods included in the qualitative research approach (Yıldırım & Şimşek, 2005). For this purpose, three basic criteria were taken into account in determining the participants: voluntary participation in the study, working in different branches, and the presence of refugee students at the schools of administrators and in the classes of teachers. Research participants are 4 school administrators and 10 teachers working at different schools in Çanakkale in the 2019-2020 academic year. The personal characteristics of the participants are given in Table 1.

Table.1 Personal characteristics of the participants

Participant	Gender	Branch	Professional Seniority
T1	Male	Primary School Teacher	16 years
T2	Male	Mathematics Teacher	21 years
T3	Male	Turkish Teacher	15 years
T4	Female	Construction Teacher	10 years
T5	Male	Electric-Electronic Teacher	10 years
T6	Male	Visual Art Teacher	18 years
T7	Female	Music Teacher	18 years
T8	Male	Administrator	22 years
T9	Female	Administrator	30 years
T10	Male	English Teacher	11 years
A1	Female	Primary School Teacher	10 years
A2	Male	Administrator	24 years
A3	Male	Administrator	15 years
A4	Male	Administrator	22 years

Based on Table 1, Considering the branches of teachers, it is observed that there are 3 classes, 1 mathematics, 1 Turkish, 1 construction, 1 electrical-electronics, 1 visual arts, 1 music, 1 English teacher and 4 school administrators. 10 of the participants are men and 4 of them are women. The professional seniority of teachers ranges from 10 to 30 years.

The semi-structured interview form which was prepared to collect data has been applied to school administrators and teachers who work in Çanakkale and have refugee students at their schools. During the data collection process, 10 teachers and 4 administrators who wanted to participate in the study voluntarily were interviewed.

The data were analyzed based on the predetermined themes. In the final phase, the data were prepared to be presented. The findings of the study were supported by the opinions of the teachers and administrators, and the opinions of the teachers were shared as (T1, T2… ..T10), and the opinions of the administrators with the code names (Y1… .Y4).

RESULTS

In order to determine the views of school administrators and teachers on intercultural education, the themes of intercultural education competence, teacher qualifications, educational competence

experiences, classroom practices and personal competence areas have been determined and interview questions have been created accordingly.

Theme 1. Intercultural Education Competence

The question regarding the theme of "Intercultural Education Competence" is "What are the opinions of school administrators and teachers about intercultural education competence". The related data which have been obtained are presented in Table 2.

Table 2. Opinions on intercultural education competence

Code	Participants
Cultural knowledge	T4 T8 A3 A4
Respect for differences	T5 T10 A1 A2
Universality	T2 T3 T5
Education planning	T6 T7 T8
Competence	T3 T9
Social adaptation	T1 A4

It is observed that the participants mostly define intercultural education competence within the framework of respect for cultural knowledge and differences, and they prefer the concepts of universal values, education planning, competence and social cohesion respectively.

For the definition of intercultural education competence:

T4 states that "*In environments with different cultures, the more people know about those cultures, the faster they adapt to that particular environment and this provides a more harmonious working environment.*"

While **T8** argues that "*Intercultural pedagogical competence is defined as being aware of the differences of individuals from different cultures and cultural and traditional infrastructure of the teacher or educational institutions.*"

It is observed that administrators perceive intercultural education competence as cultural knowledge and cultural recognition considering that **A3** suggests that *'People come across and meet with different cultures for various reasons. Competence is to know and respect these cultures."* and

A4 maintains that *"having knowledge about different cultures and to ensure harmony.*"

It is understood from the responses of the participants that one of the most discussed concepts in the theme is respect for differences. For example;

T10 asserts that "*It is the pedagogical competence to respect individuals from many different cultures such as language, religion and traditions and try to understand them and to give them the opportunity to be themselves in their environment.*"

T5 expresses that "*Teacher should be able to respect differences and use this as a basis for activities in education."*

It can be suggested that participants perceive intercultural education competence within the framework of respect for differences considering that **A1** states "*It is to be able to say that our differences are our wealth and to create wealth together on the basis of equality and to establish life together. In my opinion, without thinking only about people, we need to respect the common culture, life, and living space of human, nature and all living things; it means not exploiting, plundering or ignoring people and nature on behalf of their own class, group, nationality and tribe.*", and

A2 suggests that *"In my opinion, respecting a different culture and trying to understand it without falling into the arrogant and humiliating trap of the concept of tolerance should be the basic approach of intercultural pedagogy".*

It can be claimed that they emphasize the universality of education and explain the competence of intercultural education with the concept of universality considering **T2** stating "*I can define it as having the necessary knowledge and skills for education to be given to individuals in different cultures who have to live together in line with common values and universal principles.*", and

T5 saying "*First of all, one should have the expected competencies in sensory, mental and social education of a child".*

Another concept used by the participants while defining this competence is the education planning. For example;

T6 asserts that "*We can summarize the approaches of educational science as adaptation to structures that are made up of different cultures and education planning taking into account the language and sociological structure of that culture. Especially in countries receiving immigration, such educational planning and educational competence are absolutely needed.*"

T7 states that "*It is the ability of an educator to adapt educational sciences to different cultures. It is the effective use of pedagogy science.*"

T8 suggests that "*Intercultural pedagogical competence is the state of being aware of the differences of individuals from different cultures and cultural and traditional infrastructure of the teacher or educational institutions and being able to create and act appropriate programs for this situation.*"

It can be stated that the two teachers who have participated in the study define this main theme as the social emotional and academic proficiency and competence which teachers should have.

T3 says *"It is the capability of applying the pedagogical education that teachers receive not only for the students in their own country and in the culture they belong to; but for all children in the world."*

T9 asserts that "*Intercultural pedagogical competence is the social, emotional and academic competence that professional groups who are in contact with children with different cultural values who should continue their lives and education in different countries due to various reasons.*"

It is seen that a teacher and an administrator among the participants define this theme as social adaptation.

T1 points out "*to be able to interact in harmony with people belonging to different cultures and to interact and share something.*"

A4 states "*To have information about different cultures and to ensure harmony.*"

Theme 2. Teacher Qualifications

The question regarding the theme of "teacher qualifications" is "what qualifications primary school teachers who educate refugee students should have in terms of intercultural education according to the opinions of school administrators and teachers". The data which have been obtained accordingly are presented in Table 3.

Table 3. Opinions on teacher qualifications in intercultural education

Code	Participants
Recognition and Respect for Culture	T4 T10 A1 A2 A3 A4
Universal Values and Human Rights	T6 T7 T8
Empathy	T1 T3 T5
Communication	T2 T9

It is observed that the participants use the concepts of recognition and respect for culture, universal values and human rights, empathy and communication as qualities which primary school teachers should have.

It can be said that most of the participants have perceptions in the sense that primary school teachers try to recognize different cultures and acquire knowledge and respect these cultural differences. For example;

T10 says that "it is *a requirement of intercultural pedagogy to be open to different cultures, to know how to respect and teach this to other students, to value individuals with their culture and ensure equality of opportunity in the classroom.*"

A1 states that "*It is important for every educator to get to know different cultures and to establish intercultural relations in a healthy way due to the differences within societies and different cultural situations."*

A2 suggests that "*Teacher should understand, respect and value differences. He/she should learn about the culture in which the refugee student grew up. He/she should be able to connect emotionally with her/him.* "

Teachers mention the need for a teacher to have the quality of recognizing different cultures and respecting them considering that A3 proposes *' Our classroom teachers should know about the culture of the students (refugee students) present in their class, if they do not know, they should research a little bit and have knowledge ...* " and

A4 states "*Teachers should do research to have the knowledge of the cultures of these students*."

It is understood that the teacher quality addressing the ability to ensure respect of students for each other is highlighted considering **T4** suggests that '*It is difficult for primary school students to notice cultural differences and to establish relationships with their friends accordingly. If the classroom teacher has this pedagogy, she/he can ensure that the children respect each other's differences and create environments where they can meet on a common ground when necessary*."

It can be claimed that the participants believe classroom teachers should internalize universal principles and respect human rights considering **T6** stating "*First of all, it is necessary to believe in pedagogy science and to apply its rules under all conditions. Because no matter what culture it appeals to, its norms are the same.*" and **T7** suggesting "*He/she must adopt universal values and human rights. Unscientific approaches will marginalize refugee students and the targeted goal will not be achieved.*" and **T8** expressing "*Refugee students may expect their teachers to think that they do not have a problem in the classroom in the first place. In accordance with the universal ethical rules, laws and conscientious dimension, they should have the same rights, interest and compassion as other children.*

Stating that the most important quality which classroom teachers should have is empathy, the participants express themselves as follows:

T1 *"First of all, he/she should have a high sense of empathy and be able to anticipate the difficulties caused by the language problem."*

T3 *'First of all, without prejudice, we should focus on the fact that the person before us is a" child "rather than "a member of a particular nation". Trying to understand the experiences and feelings of those children by approaching with empathy will change our perspective. "*

The two participants, who think that the biggest problem of refugee students is that they speak a different language, state that the teachers should communicate them sufficiently with the following sentences:

T2 '*I think the biggest problem in the education of refugee students or students from different cultures is the language problem. These students should receive an educational process in which they learn the language of the culture they live in as well as keeping his mother tongue alive. Having a teacher who speaks his own language will be a great advantage for refugee children.* "

T1 *"First of all, he/she should have a high sense of empathy and be able to anticipate the difficulties caused by the language problem."*

T9 *'Language competence, cultural competence, knowledge of different cultures, being knowledgeable about different education systems, sensitivity to cultural values, communication skills, having no stereotypes on mind, social-justice skills'*

Theme 3. Educational Competence Experiences

The question regarding the theme of "Educational Competence Experiences" is "how are the experiences of school administrators and teachers about intercultural educational competency areas". The data which have been obtained are presented in Table 4.

Table 4. Opinions on educational competence experience

Code	Participants
Communication	T2 T3 T4 A1 A2 A3 A4
Social Adaptation	T1 T5 T7 T8 T9 T10

The examples given by the participants are that students with different languages generally have difficulty expressing themselves in Turkish, as well as being excluded and marginalized due to their differences.

Most of the participants have given examples of refugee students having difficulties due to speaking a different mother tongue and inability to express themselves. They expressed their competence areas within the framework of the concepts of communication and social adaptation. For example;

T2 says that "*I asked my refugee student named MEYSA to teach me to say good morning in her mother tongue. I remember that when I said good morning in her native language, she always laughed when she saw me during breaks.*"

T3 reports that "*My 7th grade female student is more diligent than many students in her class. Although her native language is not Turkish, she can grasp the grammar rules very easily. She succeeds by listening and studying well. However, because the culture she grew up in and mother tongue she acquired are different, she has trouble in understanding and interpreting idioms and proverbs.*"

T4 mentions that "*There are students from different parts of the country in the school where I work. These students usually communicate with children from their own culture. Instead of intercultural communication, I observe that everyone continues to experience their own culture.*"

A1 states that "*The student who comes to the classroom and sits in front of us as our student does not speak the language, cannot even tell you about his / her basic needs; In reverse, teacher cannot communicate with the student, and cannot even say how are you. They are the individuals who are strangers to each other in everything. Understanding each other, learning our differences, internalizing it is a process that will take some time, months even years. In addition, the time we can devote to each other in this process is very limited in the classroom environment. Nevertheless, being in the classroom with students from different social background, with different nationalities, beliefs and thoughts, showing that we accept them with their differences, making them feel this acceptance makes me incredibly happy as an educator. A family of Iraqi citizens applied to our school and asked us to enroll their students. They kept repeating the very limited number of words they had learned to express themselves. It made the parents and students incredibly comfortable to meet an administrator who spoke their mother tongue and knew them allowing them to express themselves. In terms of our profession, it is probably the greatest happiness for us that students find us at every opportunity throughout their education life, to tell you about their pain, joy, wishes, and to see their eyes shining and their sincere smile.*"

A2 explains that "*I only had a refugee student in a two-month period. It could be observed that he was feeling lonely. Having difficulty speaking Turkish further strengthened this feeling. I would often try to communicate with him in class and make him feel that he was not alone. I would try to speak Afghan with him using the phone apps. I often tried to chat with him outside of class. It was nice to see him feel comfortable with me.* "

In the examples given by other participants, the situations in which refugee students were excluded, marginalized and felt lonely due to such reasons as speaking a different language, having a different religion, and ethnic origin are presented. Participants trying to achieve social adaptation give the following examples:

T9 reports that "*I had a student of Iranian origin in my class. One of my other students told his classmates, "Let's not play with him, let's not get close to him, he is Iranian" referring to my Iranian student. "By analyzing the reasons of behavior based on behavioral psychology training for student behavior, I noticed peer bullying and utilized peer mediation to solve the problem.",* and

T10 says that **"***I have a student named "Halit" from Syria. He was a quiet and diffident student early in the first grade. I understood that a friend and family who were in the same class had a marginalizing attitude against him because they were Syrian. They did not want their child to match or speak with the Syrian child in games. I became a role model for his friends by including Halit in all the activities in the classroom, reinforcing the areas he was successful in, letting him tell about his own culture, and stating that I liked it or wondered very much. As I showed a respectfull attitude, all my other students who followed me started to adopt the same approach to Halit. I coupled Halit in the same group with my student who said he didn't want to talk. I gave tasks to work together in games and projects and reinforced them by emphasizing the importance of solidarity when they succeed. At parent meetings, I talked about universal morality, sharing, being respectful, and being far from prejudices. Now, my two students are continuing education in my class as two very good friends.* **"**

It can be said that the students are marginalized and made to feel lonely by other students considering these two examples.

Theme 4. Classroom Practices

The question regarding the theme of "Classroom practices" is "what are opinions of school administrators and teachers on how the classroom teaching, behavior management and social interaction practices should be in the intercultural education process". The data which have been obtained are presented in Table 5.

Tablo 5. Opinions on classroom practices

Code	Participants
Understanding the Culture	T3 T6 A1 A2 A4
Cooperative Learning	T1 T2 T4 T5
Individualized Teaching	T8 T9 A3
Democratic Classroom Environment	T10 T7

Considering the practices of the participants in their classrooms in terms of teaching, behavior management and social interaction; it is observed that they use methods and techniques of trying to understand different cultures and making students feel valuable, benefiting from the interaction of collaborative learning, developing a democratic classroom environment and individualizing teaching. For example:

A1 says "*I try to remind my students that different culture, language and values are natural and encourage them to help their immigrant friends and to accept them as they are.*"

A2 notes that **"***In the philosophy lesson I taught, I would try to get his opinions especially on philosophical concepts. I could see the positive reflections of our approval and our exchange of ideas.*

This helped him feel more confident and have sense of belonging in his behaviors. Also, he liked me to share with him what I knew about where he came from. Asking him non-judgmental questions that just tried to understand reinforced this feeling."

A4 suggests that **"***Our culture should be introduced to these students and the existence of other cultures should be expressed. We should involve these students in the process, integrate them with Turkish students, form a group and promise their wellbeing. "*

T3 states that *"First of all, we need to make the student feel that they are "valuable", that they are no different from others, and that they are all the same in our eyes. The teacher's approach directly affects the feeling of the class. By the same token, possible peer bullying against other students can be prevented by encouraging students to show empathy."*

It is seen that the participants perform classroom practices in order to familiarize the students' culture. It can be claimed that teachers try to close the emotional gap which refugee students feel and try to help them gain a sense of belonging through the mentioned practices.

It is observed that one of the classroom practices is the collaborative learning technique. Examples of these practices are as follows:

T4 states that *"I often get students to do group work activities in the classroom. While forming the groups, I am attentive to bring together children from different cultures as much as possible."*

T5 says that *"I focused on activities that were carried out together, sometimes I showed an egalitarian and sometimes positive discrimination approach. I gave him opportunities to express himself."*

T1 mentions that *"In some cases, to guide them in words and sentences that they do not understand - they have difficulty in expressing, and to ensure that they are among the groups of friends in the classroom."*

T2 suggests that *"As far as I know the students in the classroom, I divide them into groups according to their learning capacities in my mind. And I try not to load children beyond their capacity. I try to explain to the student with a high capacity that there is no limit in knowledge and that he should try to internalize the knowledge."*

It can be asserted that teachers aim to increase interaction among students, provide peer education, and facilitate adaptation through this technique.

It is observed that individualized education, plain expression and concretization are among the practices which are preferred by teachers. It can be claimed that teachers try to increase the academic level of weak students for various reasons with different methods and techniques by focusing on the problems.

T9 states that "*During the teaching phase, I examine the education system in the country where my student comes from, and the social and academic aspects of the system. I individualize the teaching by identifying the current situation of the student. I use teaching methods and techniques according to the social, cultural and academic background of my student. By making use of collaborative learning, I enable the student to socialize at the same time. I benefit from the behavioral psychology training that I received for behavior management. I use communication methods in terms of social interaction.*

T8 expresses that "*While teaching in the classroom to make the subject concrete, I try to give examples from the cultures of both my refugee students and my local students to ensure them to understand each other and fraternize with each other.*

A3 suggests that **"***This should be in the form of good communication, simpler expression, one-to-one work, and participation in class activities for students with cultural differences.*

It can also be claimed that the two teachers who emphasize the democratic class actually try to be role models by providing a classroom environment in which all children feel that they have equal rights.

T7 states that *"First, I try to find out which cultural or socioeconomically differences students come from, and I use pedagogical methods to create a democratic classroom environment."*

T10 explains that *'First of all, I make the student feel that I respect her/him. I respect her/his opinions. I try to help her/him find and solve her/his difficulties. I create an interactive, democratic and solidarity environment in the classroom. "*

Theme 5. Individual Competency Areas

The question regarding the theme of "individual competency areas" is "what are the opinions of school administrators and teachers regarding the fields they consider themselves competent in the education process of refugee students". The data which have been obtained are presented in Table 6.

Table 6. Opinions on individual competency areas

Code	Participants
Branch	T3 T6 T7 T8
Pedagogy	T*1* T2 T9 T*1*0
Incompetent	T5 A*1* A2

Participants have stated that they find themselves competent in different areas of refugee students' education; some in their own academic field, and others in the social-emotional dimension in the pedagogical field. Some participants, on the other hand, suggest that they do not consider themselves competent as it requires expertise.

It can be claimed that it is thanks to both the education they received at the university and their experience in their fields that the majority of the participants states that they are competent in their branches.

T3 *"I feel competent in Turkish because it is my branch."*

T6 *"Art, because I graduated from art education department of education faculty."*

T8 *"I feel competent in foreign language education. Because it is easier compared to other teaching areas for all students to combine on the foreign culture that is to be taught.",* **T7** *"art education."*

Some of the teachers have also stated that they are pedagogically competent.

T1 believes that *I make an effort for them to adapt to the class and not to be excluded. This is because they're kids too.*

T9 explains that *"I feel competent academically, socially and culturally. I can support my student academically thanks to the comprehensive education I have received. In comparative education system education, I had the opportunity to examine the education systems of many different countries and compare them with the Turkish education system. As an individual who is socially sensitive to cultural values, I can manage differences by using communication methods. Using my emotional behavioral psychology education, I observe how the student's emotions are reflected in their behavior and approach them accordingly."*

T10 states that **"***I feel competent to ensure them to be able to trust themselves both academically and socially, to realize their potential and to be in solidarity in the classroom environment."*

Teachers who think that an additional carrier education is necessary to be competent have stated that they do not find themselves competent at this point.

T5 believes that *"In intercultural pedagogy, the situation of refugee students should be considered separately. This is because the education and qualifications of an individual who has a family order and can meet their basic needs, and the individual who is in the same environment as a refugee differ*

greatly. The conditions of the students who have immigrated as refugees are more severe, so it requires special expertise in the competencies that should be possessed by the individual who teaches her/him. Therefore, I do not see myself competent in this area."

A1 maintains that *"We have not received any training or education on this subject. No educator is knowledgeable of different cultures, intercultural communication, multilingualism etc. in our education faculties. On the contrary, one language, one culture, one education paradigm is indoctrinated to teacher candidates in education faculties. Therefore, scientifically and pedagogically, I am not in a position to say that I am competent, experienced and expert in this field."*

A2 expresses that *"I think this is a discipline in itself. Therefore, it is difficult to say that I feel competent professionally because I have not received any training or education in this direction. While communicating with my refugee student, the feeling of doing something wrong always makes me nervous. In my opinion, teachers in Turkey should receive very serious training on this subject."*

DISCUSSION and CONCLUSION

Many studies have been conducted with students, teacher candidates, teachers, and lecturers in the field of intercultural education, which has increased in importance with recent migrations (Başbay & Bektaş, 2009; Polat & Kılıç, 2013; Demirsoy, 2013; Bulut & Başbay, 2014; Açan, 2016; Aslan & Kozikoğlu (2017); Mazı (2018); and Ateş (2018). In this study, it is aimed to present the current situation in a realistic way by determining the participants among the teachers and administrators who have currently refugee students in their classes.

In line with the purpose of the study, it is aimed to determine the opinions of administrators and teachers on intercultural education competence, in the first theme. It is observed that the participants mostly associate the competence of intercultural education with the concepts of cultural knowledge, respect for differences, universality, education planning, competence and social adaptation. It is also seen that the concepts used by the participants in defining intercultural education competence are related to the definitions in the literature. For example; Villegas and Lucas (2002) define being competent in intercultural pedagogy as being socio-culturally conscious, not considering differences as problems to be overcome, being aware of the responsibility of schools to provide educational richness and diversity to all students, understanding how students construct knowledge, and support learners in structuring knowledge, being aware of the lives of the students, redesigning the teaching with the knowledge gained about the lives of the students (cited in Başbay & Bektaş, 2009). In the study which was conducted by Canosa, Jiménez, Romero, and Berlanga (2020), it is stated that teachers should be encouraged to think individually and as a group on the reality of multicultural school. It can be asserted that this determination supports the necessity and importance of the research.

It is observed that the participants have mentioned the concepts of recognition and respect for culture, universal values and human rights, empathy and communication in the second theme in which opinions of the classroom teachers of refugee students on the qualifications to have in terms of intercultural education are determined. Studies in the literature show that teachers must have intercultural education competencies in order to achieve the purpose of education in the multicultural education system. According to Spiecker and Steutel (2001), teachers of the 21st century have such competencies as having democratic attitudes, perception of multiculturalism, tolerance to different lifestyles, respect for the rights of other citizens, a strong stance against discrimination, etc. It is of great importance for teachers to teach, knowing that students may have different religion, language, race, gender, geographical region, experience, sexual orientation, expectations, and political views (Çoban, Karaman, & Doğan, 2010). Cırık (2008) states that it is important to belong to a certain social environment and to communicate with other people for high-level cognitive functions.

It is observed that the teachers whose practices we have investigated in terms of teaching, behavior management and social interaction in the classroom give answers including the concepts of

understanding the students' culture, cooperative learning, individualized teaching and democratic classroom environment.

In the last theme, teachers have been asked about the areas which they are competent in the education of refugee students, and it is observed that they interpret their fields of competence as branch, pedagogy and inadequate. Examining the general competencies of the teaching profession, it is stated that teachers should be respectful to individual and cultural differences as well as national and moral values and open to universal values; sensitive to the protection of the natural environment and historical heritage and they should pay regard to children's and human rights; contribute to the education of students; show empathy in human relations (Ministry of National Education, 2017).

As a result of the study, it can be suggested that school administrators and teachers attach importance to multiculturalism and intercultural education and make definitions similar to teacher competencies in the literature. Similarly, Polat (2012), in his study investigating the attitudes of school principals towards multiculturalism, has concluded that school principals have positive attitudes towards multiculturalism. Additionally, Kaya (2013), in his study called "Investigation of Teachers' Opinions on Multiculturalism and Multicultural Education", reveals that participant teachers in Diyarbakır have positive perceptions of multiculturalism.

A study by Agostinetto and Buga (2020) has shown that a gap exists between what teachers tend to say and what they actually do in multicultural education. For example, teachers' conceptualizations of culture tend to be static. References to clothing or kitchen dishes are typical (stereo) and simple. In other cases, teachers tend to trivialize or simply ignore diversity altogether.

School administrators play an important role in organizing educational environments, making multiculturalism a school culture and setting an example for other partners of education. As a result of the study, although it is stated that administrators are aware of multiculturalism and give importance to intercultural education, it is observed that they respond as teachers rather than administrators in terms of practice and experience.

In the arrangement of educational environments, making multiculturalism school culture and the desired goal of multicultural education can be achieved only if teachers have intercultural education competence. Teherefore, it is very important to provide teachers and teacher candidates with the competencies required for the planning and practices of education for students with cultural differences (Ayaz, 2016).

Suggestions

In line with the results obtained from the study, the following suggestions have been made for future researches.

- In-service trainings should be organized in order to develop the competency areas of teachers and school administrators regarding intercultural education.
- It can be suggested that including courses on intercultural education in higher education institutions contribute to the teachers' competency in this area and increase awareness.
- Concepts such as intercultural respect, empathy and universal values, which are included in the education of values from the very beginning of the education process can increase the awareness of individuals on this issue. Including these subjects in the courses given to teacher candidates in higher education may contribute to the candidates to be more competent when they become teachers.
- Establishing activities for students to better know and respect each other's cultures, both in the preparation of the curriculum and in the planning of the lesson by teachers, may help to reduce the problems experienced.
- In higher education institutions, it may be another suggestion for teacher candidates to be given lectures on cultural differences and intercultural competence, as well as the current

participation of teachers in in-service seminars in the fields of teaching, behavior management and social interaction.

- It is recommended to conduct an in-depth qualitative study to determine the needs and objectives in order to provide suggestions for the training programs which can be organized to develop intercultural education.
- Meta synthesis and meta-analysis studies can be performed on intercultural education researches. Thus, findings, results, comments and suggestions regarding more collective, wider and different dimensions can be evaluated.

Limitations of the study

This study has some limitations. First, the sample size could be high to ensure data saturation. In addition, there are students with different refugee backgrounds (e.g., Syrians, Afghans) in the participating administrators' schools and teachers' classrooms. Therefore, the sample of administrators and teachers is not homogeneous.

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