

DOKUZ EYLÜL UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
DEPARTMENT OF BUSINESS ADMINISTRATION
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**EXAMINING THE EFFECTS OF INTERGROUP
CONTACT STORIES ON THE PERCEPTIONS OF
TURKISH AND SYRIAN PRIMARY SCHOOL
STUDENTS ABOUT INTERGROUP FRIENDSHIP**

Mustafa TERCAN

Supervisor
Prof. Dr. Abbas TÜRNUKLÜ

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APPROVAL PAGE



DECLARATION

I hereby declare that this master's thesis/non-thesis master's term project titled as "Examining the Effects of Intergroup Contact Stories on the Perceptions of Turkish and Syrian Primary School Students About Intergroup Friendship" has been written by myself in accordance with the academic rules and ethical conduct. I also declare that all materials benefited in this thesis consist of the mentioned resources in the reference list. I verify all these with my honor.

Date

.../.../.....

Mustafa TERCAN

ABSTRACT

Master's Thesis

Examining the effects of Intergroup Contact Stories on the Perceptions of Turkish and Syrian Primary School Students About Intergroup Friendship

Mustafa TERCAN

Dokuz Eylul University

Graduate School of Social Sciences

Department of Business Administration

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The purpose of this research is to examine the effects of an educational study applied to Turkish and Syrian elementary students with different social and cultural identities who are studying together in the same class. The study was carried out using a quasi-experimental design. There are two experimental groups and two control groups in the study. Six stories focused on cross-group friendships were developed for use in the study. The stories developed were applied in two different classes belonging to the experimental group for a total of 6 hours, one hour for six weeks. There are a total of sixty-two students in the two classes. Qualitative data were collected by conducting focus group discussions in both classes where stories were processed and in two classes taken as control groups. In addition, qualitative data were collected from the worksheets that students filled out while the story study was being conducted. In the study, qualitative data obtained through focus group interviews and qualitative data obtained from the documents collected from students belonging to the experimental group were analyzed using thematic analysis techniques. As a result of the study, significant differences were found between the experimental and control groups.

Keywords: Intergroup Contact, Crossgroup Friendship, Indirect Contact.

ÖZET

Yüksek Lisans Tezi

Derslerde Kullanılan Gruplar Arası Temas Konulu Öykülerin; Türk Ve Suriyeli İlkokul Öğrencilerinin, Gruplar Arası Arkadaşlık İlişkilerine Yönelik Algılarına Etkisinin İncelenmesi
Mustafa TERCAN

Dokuz Eylül Üniversitesi

Sosyal Bilimleri Enstitüsü

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Bu araştırmanın amacı, aynı sınıflarda birlikte eğitim gören farklı sosyal ve kültürel kimliklere sahip Türkiyeli ve Suriyeli ilkököl öğrencilerine sınıf ortamında uygulanacak eğitsel bir çalışmanın etkilerini incelemektir.

Çalışma yarı deneysel desen kullanılarak gerçekleştirilmiştir. Çalışmada iki deney grubu ve iki kontrol grubu bulunmaktadır. Çalışmada kullanılmak üzere gruplar arası arkadaşlıklara odaklanmış altı hikaye geliştirilmiştir. Geliştirilen hikayeler deney grubuna ait iki farklı sınıfta altı hafta boyunca 1'er saat olmak üzere toplamda 6 saat uygulanmıştır. İki sınıfta toplam 62 öğrenci bulunmaktadır. Daha sonra hem hikayelerin işlendiği iki sınıfta hem de kontrol grubu olarak alınan iki sınıfta odak grup görüşmesi yapılarak nitel veriler toplanmıştır. İlaveten öyküler işlenirken öğrencilerin doldurdukları çalışma yapraklarından da nitel veriler toplanmıştır. Çalışmada odak grup görüşmeleri ile deney grubuna ait öğrencilerden toplanan dokümanlardan elde edilen nitel veriler tematik analiz tekniği kullanılarak analiz edilmiştir. Çalışmanın sonucunda deney ve kontrol grubu arasında anlamlı farklılıklar saptanmıştır.

Anahtar Kelimeler: Gruplararası Temas, Gruplararası Arkadaşlık, Dolaylı Temas.

**EXAMINING THE EFFECTS OF INTERGROUP CONTACT STORIES ON
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INTRODUCTION

Today, when change and transformation take place at a dizzying pace, people change their living area from time to time. While this change happens, sometimes based on preference, sometimes for economic reasons, it can sometimes be due to war and intergroup violence. As a result of the change created by this migration, there are also changes in the demographic structures of countries and countries are forced to implement new regulations in accordance with this change. School environments, which are a part of social life and where formal education and training activities take place, also take their share from this change. As a result of the migration of large masses due to internal or external migration, the school-age children of these people attend school, and they benefit from the education and training process together in the same classes and schools. Therefore, in order to cope with these new situations that emerge as a result of migration, efforts are being made to implement new approaches to adapt to these changes in educational environments where children of immigrant people and settled people are educated together.

International migration organization defines migration as population movements in which refugees, internally displaced persons, displaced persons, and economic migrants are involved, regardless of their duration, nature, and cause (International Organization for Migration, 2011). The change in the population structure due to migration has made it compulsory for students who differ in terms of language, religion, race, ethnicity, and culture to receive education in the same environment. Developing new approaches towards existing students is a significant problem since the education of the teachers working in schools is not suitable for this changing structure.

Turkey's geographical structure, in the area of migration, can be expressed as one of the reasons why there has been intense migration. Turkey is like a bridge between some Middle Eastern and Asian countries where both conflicts and instabilities are widespread in the east and south, and European countries with high levels of welfare and human rights in the west. Besides, the eastern borders are mountainous and difficult to control. Also, the geographical structure of the Aegean and Mediterranean coasts are suitable for illegal crossings. Turkey, as a result of these

three reasons, has become a centre of attraction for regular and irregular migration movements (http://www.goc.gov.tr/icerik6/Goc-tarihi_363_363_380_icerik). Turkey, both in the pre-Republican era, as well as the republican period, was exposed to massive migration movements. These migration movements are given in Table 1.

Table 1: Between the Years 1922-2018, Mass Migration Movements That Turkey Hosted.

Date	Country of Origin	Number of Migrants
1922-1938	Greece	384.000
1923-1945	Balkans	800.000
1933-1945	Germany	800
1988	Iraq	51.542
1989	Bulgaria	345.000
1991	from Iraq	467.489
1992-1998	Bosnia	20.000
1999	Kosovo	17.746
2001	Macedonia	10.500
April 2011- October 2017	Syria	3.000.000 (approximately)

Source: http://www.goc.gov.tr/icerik6/Goc-tarihi_363_363_380_icerik. (Last Accessed:14.03.2019)

When we examine the table, between the years 1922-2017 it is understood that over 5 million people emigrated to Turkey due to different reasons,. According to the data provided by the Republic of Turkey General Directorate of Migration Management of the Ministry of Interior, this number does not include foreigners who come for work and education purposes.

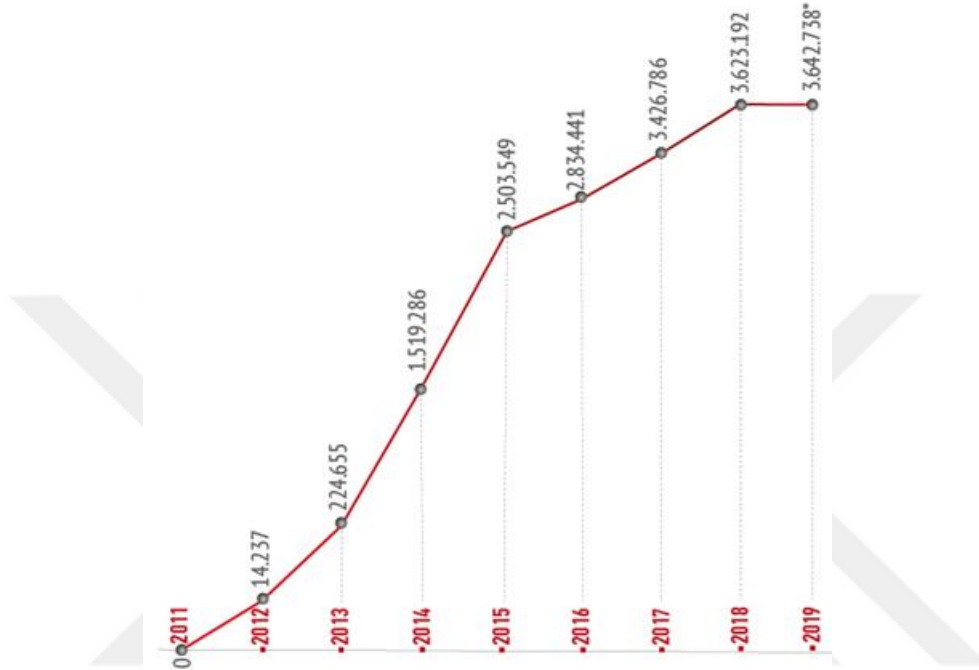
The civil war in Syria in 2011 forced the people of the region to migrate, and Turkey is one of the countries affected by this migration. Turkey implements the "open door" policy to Syrian citizens and provides temporary protection for these people. (http://www.goc.gov.tr/icerik3/Gecici-korumamizaltindakiSuriyeliler_409_558_560) (Access:14.03.2019).

The International Organization for Migration (IOM) defines temporary protection as follows:

Temporary protection is an arrangement developed by States to offer protection of a temporary nature to persons arriving en masse from situations of conflict or generalized violence, without prior individual status determination.

The number of Syrians who are under temporary protection in Turkey by years are given in Figure 1.

Figure 1: Syrians Under Temporary Protection by Years (as of 07.03.2019).



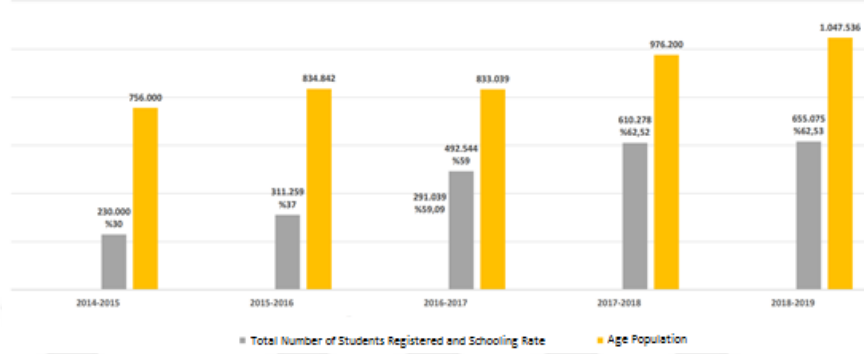
Source: http://www.goc.gov.tr/icerik3/Gecici-koruma_363_378_4713.(Last Accessed:14.03.2019)

Turkey's population is 82,003,882 as of December 31, 2018 (<http://www.tuik.gov.tr/HbGetirHTML.do?id=30709>).(Access: 16.03.2019), and the Syrian population under temporary protection is 3,642,738, which constitutes about 4.44% of Turkey's total population.

A significant portion of people who came to Turkey because of the civil war in Syria is the school-age children. In the 2018-2019 Academic Year, the Syrian population at the educational age is 1,047,536. However, the total number of registered Syrian students is 655,075 and the schooling rate is 62.53%. Table 3 shows the Syrian population and schooling rates at educational age since 2014-

2015. (https://hbogm.meb.gov.tr/meb_iys_dosyalar/2018_12/03175027_03-12-2018__Yinternet_BYlteni.pdf)(Access 15.03.2019)

Figure 2: Syrian Population and Schooling Rates in Education and Training Age Under Temporary Protection by Years. (as of 07.03.2019).



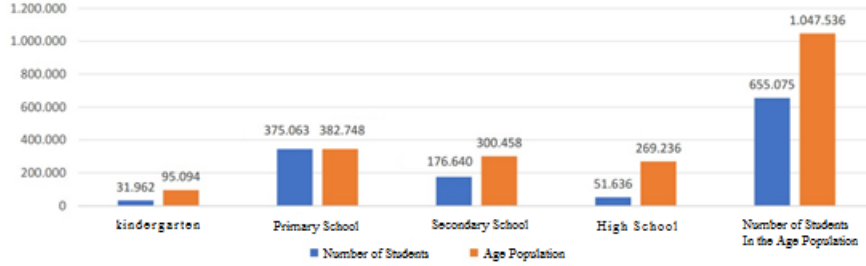
Although a significant increase has been observed in the schooling rates of the Syrian population since the 2014-2015 Academic Year, it can be said that raising this rate is a prerequisite for social integration and integration of the Syrian people.

According to the Ministry of Education data, 475.152 Syrian students (Excluding Temporary Education Centers) who are under temporary protection because of mass migration to Turkey attend state schools and are educated within the Turkish curriculum. In the 215 temporary training centers in 19 cities in Turkey, 108.604 students, which are all Syrians, receive Turkish curriculum based education. (https://hbogm.meb.gov.tr/meb_iys_dosyalar/2018_12/03175027_03122018_Yinternet_BYlteni.pdf)(Access 15.03.2019).

According to the educational level of the students who are educated in formal schools and temporary education centers and under the scope of temporary protection; It is stated that schooling rate is 33.61% in kindergarten, 97.99% in primary school, 58.79% in secondary school and 19.18% in high school. According to this, while the level of education with the highest schooling rate is in primary school, the lowest level of rate appears as high school. Table 4 shows the schooling rates of the Syrian population in the education age by education levels.

(https://hbogm.meb.gov.tr/meb_iys_dosyalar/2018_12/03175027_03122018__Ynترنت_BYlteni.pdf)(Access 15.03.2019).

Figure 3: Schooling Rates Of The Syrian Population In The Educational Age By Educational Level.



Source: http://www.goc.gov.tr/icerik3/Gecici-koruma_363_378_4713.(Access:14.03.2019)

The process of closure of Temporary Education Centers (TEC) in Turkey, in which Syrian students are educated, continues. As of December 2018, 215 TECs are in operation. The cities with the highest concentration of temporary education centers are as follows; Hatay (63), Gaziantep (49), Sanliurfa (28) Adana, and Kilis (21). These cities are also the most densely populated by Syrian citizens and Syrian students.

Temporary education centers are educational environments where Syrian students continue their education and training activities with Syrian teachers. In this sense, it has a relatively isolated and separated structure. However, it is planned that all temporary training centers will be closed in 2019. If the temporary learning centers are closed all of the Syrian refugee children will be trained in the same school with the children of citizens of the Republic of Turkey. One of the major problems that will arise here is that the number of Syrian refugee children in some schools is more than Turkish children. When the ratio of Syrian refugee students is high, these students are again in contact with their own in-group, Turkish is used only in classes, and there is relatively little contact with Turkish and Turkish people outside the classroom. This is again the most important problem that can prevent social integration. In this respect, they also have a segregated life practice. However, in most schools, the ratio of children under temporary protection is around 1 to 6 in classrooms. Thus, the Turkish children often contact with children who are under temporary protection, can participate in joint events and activities inside or outside of the classroom. This

process, as an implicit program, is thought to contribute to the development of cross-group friendship (Davies et al, 2011), the development of positive cross-group attitudes (Hewstone and Brown, 2005) and the reduction of prejudices (Pettigrew, 2006, 2007; Pettigrew and Troop, 2006) between the children who are under temporary protection and the Turkish children. Thus, the decision made by the Ministry of Education of the Republic of Turkey will be ?? and by this way there will be a contribution for the integration of Syrians under temporary protection to the Republic of Turkey

The main purpose of this study is to examine the impact of an intervention training, which will contribute to the development of friendship between Syrian children who are under temporary protection and Turkish children. The school environment often focuses on students' academic and cognitive skills as well as their academic development. This study, unlike other studies, have focused on the relationship and friendship between the Syrian children who are under temporary protection and the Turkish children. In this context, the study aims to examine the effects of an intervention in classrooms on children's perceptions and emotions. The study was conducted using a quasi-experimental design to examine the effects of training. One lesson hour training was conducted with the experimental group for six weeks. In order to demonstrate the effectiveness of education, perceptions of students in experimental and control groups were examined.

In this context, it is aimed to answer the following research questions.

1. What are the perceptions of Turkish students in the experimental and control groups about what the Syrian students think about the behaviors of Turkish students towards the Syrian students?
2. What are the perceptions of the Turkish students in the experimental and control groups about how the Syrian students feel about the behaviors of Turkish students towards the Syrian students?
3. What are the perceptions of the Turkish students who are in the experimental and control groups about how it affects Turkish students if the Syrian and Turkish children are friends and spend time together?

4. What are the perceptions of the Turkish students who are in the experimental and control groups about how it affects Syrian students if the Syrian and Turkish children are friends and spend time together?
5. What are the perceptions of the Turkish students who are in the experimental and control groups about how it affects Syrian and Turkish children's close friends if the Syrian and Turkish children are friends and spend time together?
6. What are the perceptions of the Turkish students who are in the experimental and control groups about how it affects Syrian and Turkish children's families if the Syrian and Turkish children are friends and spend time together?
7. What are the perceptions of the Turkish students who are in the experimental and control groups about the results of the positive relations between the Turkish and Syrian students in the classroom?
8. What are the perceptions of the Turkish students who are in the experimental and control groups about the results of the negative relations between the Turkish and Syrian students in the classroom?

CHAPTER ONE

LITERATURE REVIEW

1.1. INTERGROUP CONTACT THEORY

Because of the global war, drought, and similar reasons, people migrate from their regions collectively. Along with the phenomenon of migration, scientists are in search of new approaches that will allow immigrant groups to live in harmony with the local people in the region they migrate to. The intense conflict and accompanying social unrest, war, and terrorist acts experienced among different national, religious, denominational and ethnic groups cause people to leave their lands and to settle as refugees in different countries from time to time. For example, disputes faced by groups with diverse social identities in Syria, resulted in 3,587,266 people seeking refuge in Turkey (<https://www.goc.gov.tr/Gecici-koruma5638>). As a natural result of intense migration, the importance of inter-group relations emerges in societies where immigrants are located. Therefore, the necessity of their studies to develop positive relationships between groups has emerged (Turner and Cameron, 2016). When members of groups with different social and cultural identities begin to diverge and separate from each other, intergroup prejudice and discrimination start to spread like a disease (Brameld, 1946, as cited in Pettigrew and Tropp, 2006). Allport (1954) stated that one way to reduce this prejudice and threat of discrimination between groups is that members of groups contact each other. According to the assumptions of the social contact hypothesis, the lack of information about people from the outside group causes prejudices in people, knowing people from the outside group and having information about them also reduces prejudice (Küçükkömürler and Sakallı-Uğurlu, 2017). It has been suggested that four basic conditions must be met in order for intergroup contact to produce positive results (Allport, 1954). Pettigrew (1998) reviewed various studies and stated these four conditions as follows: Equal status, common goal, inter-group cooperation, authority, law, or traditional support. Each condition is briefly described below.

Allport (1954) emphasized equal status among groups as the first condition. Although “equal status” is difficult to define and is used in different ways, most research supports this claim. It is important that both groups expect and perceive equal status in relations between groups. Contact with low-status outgroup members was found to have negative effects (Pettigrew, 1998).

Pettigrew (1998) emphasized the importance of the existence of common goals in the development of intergroup relations, in contact between members of groups with different social identities. It is stated that the effort towards the goal together through common goals contributes to the reduction of intergroup prejudice. For example, sports teams formed from members of groups with different social identities need each other to achieve their common goals. At the same time, reaching the common goals of the group formed by people with different social identities also improves intergroup relations.

Pettigrew (1998), emphasizes the importance of developing intergroup relations, where people with different social identities can work interconnectedly without competing with each other to achieve common goals. For example, the cooperation between students with different social identities studying and teaching in the same classes in schools is an important proof of this situation. Pettigrew (1998) states that the fourth condition is related to the protection of the person. In contexts that have been approved and constructed by legal regulations, the effects of intergroup contact are more easily confirmed and more desirable. With the support of official authority, intergroup acceptance norms are more easily determined.

Intergroup discrimination problems in schools can also be evaluated within the framework of the basic assumptions of the intergroup contact hypothesis. The characteristics of the organizational structure of the school directly affect the relational preferences of the students. When students with different social and cultural identities find the opportunity to work together for common purposes in the contexts in which they have equal status, significant intergroup integration results occur (Moody, 2001). In other words, intergroup contact enables students with different social identities, especially in schools, to collaborate with their peers and establish friendship relationships between groups (Turner and Cameron, 2016).

Pettigrew (1998) proposed the Intergroup Contact Theory with the solutions proposed by Allport (1954) in order to solve the current problems of the contact hypothesis, and contributed to the literature by clarifying the intermediary variables that affect the relationship between contact and prejudice (Küçükkömürler and Sakallı-Uğurlu, 2017). Pettigrew (1998) stated that four interrelated processes played a mediating role in attitude change through contact: learning about the outgroup, changing behavior, generating affective ties, and ingroup reappraisal.

Learning about the outgroup: The previous theory of contact also considered the process of obtaining information about the outgroup as the process that had the greatest contribution to contact between groups. With the new information about the outgroup, negative feelings, and thoughts about the group can be turned into positive, and a bias reduction may be possible.

Changing behavior: New contexts bring also behaving in line with new expectations. If these new expectations are also accepted by the members of the outgroup, it is possible to mention that the emerging behavior may also cause a change in attitude. Encouraging these new behaviors increases the positive effects.

Generating affective ties: Emotion has a significant role in intergroup contact. Although anxiety that occurs in the first stages of contact causes undesirable effects, continuing contact may reduce anxiety. Positive emotions such as empathy, caused by optimal contact, play a mediating role in the effects of intergroup contact. On the other hand, it should be taken into consideration that negative experiences can increase anxiety. In sum, similar to bias, contact involves both cognitive and emotional processes.

Ingroup reappraisal: Optimal inter-group contact can play a role in developing a new perspective not only of the outgroups but also of the ingroups. Group norms and traditions related to ingroup are not the only way to perceive the world. The new perspective on the outgroup will also enable the ingroup to be evaluated from a different perspective.

One of the contributions of intergroup contact theory to the field is the generalization of the positive effects resulting from the interaction of different groups with each other. Pettigrew addresses this generalization in three categories (Pettigrew,1998).

Generalization across situations: The positive contact experiences of people in different contexts have the potential to produce useful results as they are repeated.

Generalization from the outgroup individual to the outgroup. It is possible to generalize the contact with individuals who are members of the outgroup and have high group visibility to the outgroup. Since the contact is considered to be more interpersonal in case of low group visibility, it is not possible to generalize the effects of this contact to the entire outgroup.

Generalization from the immediate outgroup to other outgroups: It can be said that the friendship relationship established with an individual belonging to any outgroup can help develop positive attitudes towards other outgroups.

1.2. CROSS GROUP FRIENDSHIPS

According to Pettigrew, if friendships between group members with different social identities evolved into long-term and repetitive relationships rather than short initial greetings, these relationships would address the four conditions of contact theory (equal status between groups, groups having common goals, cooperation and the support of public authorities) will affect the cognitive and affective process present in relationships. Therefore, according to the theory of intergroup contact, it can be said that positive interaction and friendship between members of groups with different social identities can generally improve intergroup relations (Turner and Cameron, 2016). According to Pettigrew (1997), developing intergroup relationships can also enable individuals to have more desired and positive intergroup attitudes over time.

According to Davies, Tropp, Aron, Pettigrew, and Wright (2011), the cross-group friendship and the contact of members of groups with different social identities are not the same. Friendship includes factors such as emotional encounters, regular encounters of differences, learning about the outgroup member, positive emotions and closeness to the outgroup, opening up to the outgroup member. However, according to Pettigrew's (1997) approach, frequent and qualified contact causes a decrease in bias between groups and opens the way to a potential friendship. In addition, the cross-group friendships of young people also have a helpful and soothing resource function against stressful intergroup experiences (Page-Gould, 2012).

Schools are at the forefront of the places where contact between groups is most frequent and easy in the natural environment. Schools are the most likely places for children to come into contact with their peers with different social identities and children with other cross-group backgrounds (Turner and Cameron, 2016). When evaluated from this point of view, it can be said that the multicultural structure of school environments may create new opportunities for students with different social identities to establish communication and friendships with each other (Moody, 2001).

Friendship reveals most of the conditions necessary for individuals with different social identities to be able to contact positively. Friendship often allows collaboration, achieving common goals, as well as repeated long-term contact in different settings and equal status. This process also facilitates self-disclosure, and self-disclosure is an important mediator of the positive effects of intergroup contact (Pettigrew, Tropp, Wagner, Christ, 2011). The positive contact between group members with different social identities in school settings has numerous benefits, such as working together among peers, being friends, and maintaining friendship.

For example, an individual's positive contact with friends with different social identities can help reduce the potential bullying threat from these friends' groups (Graham, Munniksmä and Juvonen, 2014). However, there is also evidence that individuals often prefer to spend time with peers from the same group, even in diverse environments where individuals cannot always make friends from outgroups. Similarly, it is accepted that "ready-to-contact" young people who can establish cross-group friendships will have more confidence in contact and, as a result, will develop more cross-group friendships in the future, due to the inter-group experiences where they later had positive experiences with outgroup members and gained new skills (Turner and Cameron, 2016).

The developmental psychology literature emphasizes that inter-group friendship in childhood has positive outcomes on the theme of members of different groups (Kawabata and Crick, 2008, 2011, Lease and Blake, 2005) and increases social affinity and skills in friendship, providing adaptation and satisfaction to the school environment. Therefore, cross-group friendships acquired in childhood help establish better friendships with outgroup members (Turner, Hewstone and Voci, 2007). In the studies of Mendoza-Denton, Page-Gould, and Pietrzak (2006) and Bağcı et al. (2014),

while the quality of inter-group friendship was positively related to the psychological well-being; it was found that perceived ethnic discrimination was negatively related to psychological well-being. Having intergroup friendships helps maintain psychological well-being against possible consequences of perceived ethnic discrimination. Besides, the relationship of friendship with individuals belonging to different social identities has been associated with decreased anxiety between groups, increased emotional empathy, positive outgroup attitudes, more perceived outgroup variability, and reduced negative action tendencies (Swart, Hewstone, Christ and Voci, 2010).

As societies are becoming more and more multicultural, more investment needs to be made into understanding and facilitating friendships between groups, as well as creating an atmosphere that promotes cross-group friendships. To achieve this, the contexts in which individuals with different social identities can contact should be created. The creation of this context can encourage individuals in this direction by creating a perception that contact among individuals with diverse social identities is supported. Such efforts can help individuals to develop intercultural relationships that they will maintain throughout their lifetime (Titzmann and Brenick, 2015).

1.3. EXTENDED CONTACT THEORY

In situations where it is imperative that members of the immigrant groups and members of the residents are in the same settings, there may be tensions from time to time between individuals and groups. One of the best ways to alleviate these possible tensions is to improve the relations between groups. In other words, to increase the contact between groups. In other words, people in different social groups interact and interact with each other in a positive way, to reduce hostility, and bring them together to develop more positive intergroup attitudes (Allport, 1954). From this perspective, it can be said that the increased geographical mobility also means that there are more opportunities and opportunities for inter-group contact in many places than ever before (Turner and Cameron, 2016).

The extended contact hypothesis put forward by Wright, Aron, McLaughlin-Volpe and Ropp (1997) suggests that the knowledge that an ingroup member has a close relationship with an outgroup member may lead to more positive intergroup

attitudes. If an outgroup member is observed to be friendly and positive towards ingroup members, expectations regarding intra-group interactions may be more positive, while an ingroup member tolerant to the outgroup may have a positive effect on the attitudes of other group members. Extended contact can be particularly useful in situations where there is less opportunity for contact, as it means that an individual does not have to personally recognize an outgroup member to take advantage of the positive effects of cross-group friendship (Turner, Crisp and Lambert, 2007). The important point in this theory is that the person has knowledge or observation about the social contact of an inner group member and an outer group member, direct observation is not always necessary. In other words, although the intergroup contact theory states that real contact with an individual from the outside group is a prerequisite to reduce intergroup prejudice, the expansionist contact theory does not see it as a requirement (Küçükkömürler and Sakallı-Uğurlu, 2017).

There are different studies in the literature on extended contact. One of these studies is the research of Cameron and Rutland (2006). The results of the research show that long-term contact leads to increased positivity against outgroup members, and this occurs mostly in the case of extended contact between groups. These findings suggest that extended contact can provide children with a bias reduction intervention tool that can be used in contexts where the opportunity for direct contact is low. A study by Cameron, Rutland, Brown and Douch (2006), which examined the attitudes of British children between the ages of 5 and 11, towards refugees, has shown that extended contact is effective as an intervention to reduce children's negative outgroup attitudes towards refugees. Research reveals that spreading contact can be an effective bias reduction tool, even in children under the age of 5. In another study (Cameron, Rutland, Hossain, and and Petley, 2011), the findings show that extended contact is also very effective if children have less quality direct contact, but it also shows some evidence that extended contact interventions are more effective in young children. In another study (Wright, Aron, McLaughlin-Volpe and Ropp, 1997), it was stated that even having the knowledge that there is contact between the ingroup and the outgroup can be effective in regulating attitudes between the groups. According to the findings of the study, even if there is no direct contact between groups, getting to know an ingroup member who is in contact with an individual from the outgroup strengthens

the impression that it can be friendly with the outgroup members while having a positive effect on reducing intergroup prejudice. As a result of their research, Eller, Abrams and Gomez (2012) argued that in cases where direct contact is high, extended contact does not affect inter-group relations, but when direct contact is low, extended contact predicts more cross-sectional and longitudinal positive inter-group relations. Research reveals that spreading contact can be an effective bias reduction tool, even in children under the age of five. In another study (Cameron, Rutland, Hossain and Petley, 2011), the findings show that extended contact is also very effective if children have less quality direct contact, but it also shows some evidence that extended contact interventions are more effective in young children. In another study (Wright, Aron, McLaughlin-Volpe and Ropp, 1997), it was stated that even knowing that there is contact between the ingroup and the outgroup can be effective in regulating attitudes between the groups. According to the findings of the study, even if there is no direct contact between groups, getting to know an ingroup member who is in contact with an individual from the outgroup strengthens the impression that it can be friendly with the outgroup members while having a positive effect on reducing intergroup prejudice. As a result of their research, Eller, Abrams and Gomez (2012) argued that in cases where direct contact is high, extended contact does not affect inter-group relations, but when direct contact is low, extended contact predicts more cross-sectional and longitudinal positive inter-group relations.

1.4. IMAGINED INTERGROUP CONTACT THEORY

Social psychology research generally focuses on the effects of social context on attitude and behavior. In addition, recent research has shown that imagining a particular social context can have the same effect as experiencing this context. One of these studies is the study by Turner, Crisp and Lambert (2007), which put forward the “Imagined Intergroup Contact Theory”. Imagined contact between groups is a new indirect contact strategy introduced to promote tolerance and positive relationships between members of groups with different social identities (Crisp and Turner, 2012). Imagined contact is based on the idea that imagining a positive contact experience with an outgroup member may be sufficient to improve negative attitudes between groups

(Vezzali, Capozza, Giovannini and Stathi, 2011). The important point in this theory is that the person has knowledge about the social contact of an ingroup member and an outgroup member, it is not necessary to observe directly (Küçükkömürler and Sakallı-Uğurlu, 2017). Imagining contact between groups helps individuals feel more comfortable and less anxious about the possibility of future contact with groups that they normally do not have information about (Turner, Crisp and Lambert, 2007). In addition, imagined contact supports the perception that collaboration is possible with increased trust and strengthens the idea that outgroup members should be seen as human by ingroup members (Vezzali, Capozza, Stathi and Giovannini, 2011). Another remarkable aspect of the imagined contact issue is that the effect of imagined contact on children is stronger than the effect on adults. From this point of view, it can be said that imagined contact is also a potential key component for education and training strategies aimed at achieving positive social change (Miles and Crisp, 2013).

Miles and Crisp (2013) analyzed 6,490 articles, theses, and unpublished works in their meta-analysis study and found that imaginary contact would provide significant reductions in intergroup bias. This in general shows that the effects of imagined contact are parallel to the effects of direct contact. Similarly, Pettigrew and Tropp (2006) revealed that direct contact effects reduced bias in their meta-analysis study by examining 515 studies. In their compilation, Crisp, Husnu, Meleady, Stathi and Turner (2010) have suggested that imaginary contact can function as a preparatory stage prior to real contact, as well as reduce anxiety between groups, improve attitudes among groups, and positively affect individuals' interests and intentions about real contact in the future. They also stated that in situations where there are opportunities for intergroup contact, but no contact occurs, imagined contact may be the starting point for processes that will allow for more harmonious intergroup relations over time. Harwood, Paolini, Joyce, Rubin and Arroyo (2011) investigated whether positive effects of imagined contact on inter-group attitudes can be transferred to other groups by secondary transfer. The results of his studies suggest that imagined contact may be a useful technique to develop attitudes towards other groups outside the target group. As a result of the experimental study conducted by Vezzali et al. (2012) to investigate whether imagined contact is an effective strategy to improve the open and implicit attitudes of primary school children towards immigrants, the participants who

participated in the mental simulation of positive contact experiences with immigrant peers were more positive in relation to the outgroup than those in the control group.

In another study (Stathi, Cameron, Hartley and Bradford, 2014), the researchers designed an intervention that investigated the effects of mentally positive interpersonal contact on children's desire to interact with the outgroup. The intervention has been successful in increasing inter-group similarity, improving attitudes, and promoting intentional contact intentions. Research results show that imagined contact can provide an effective, flexible and cost-effective tool for schools and educators. It can be said that imagined contact applications can be used more easily in the educational environment because the real contact interventions are costly, difficult to implement (Vezzali, Capozza, Giovannini and Stathi, 2011) and are risky.

1.5. RESULTS OF INTERGROUP CONTACT

It can be said that individuals experience anxiety before interacting with people from different cultures. Intergroup anxiety is widely observed in cultures between members of different racial and ethnic groups and among members of both non-stigmatized and stigmatized groups such as the disabled (Stephan and Stephan, 1985). It is possible to see that intergroup anxiety affects different variables as a mediator in studies related to contact between individuals belonging to different groups. Also, a high level of anxiety can lead the person to perceive outgroup members differently from him and think that interactions between groups are extremely difficult (Davies, Wright, Aron and Comeau, 2013).

On the other hand, when individuals interact successfully with an outgroup member, their anxiety levels are likely to decrease as they realize that there is nothing to fear about the outgroup (Turner, Crisp and Lambert, 2007). Considering the studies of individuals on the contact of individuals with people other than their ingroups, anxiety, which plays an intermediary variable role, affects the variables of positive contact (Stephan and Stephan, 1985), negative contact (Voci and Hewstone, 2003), direct contact (Turner, West and Christie, 2013), indirect contact (Vezzali and Giovannini, 2012), and imagined contact (Vezzali and Giovannini, 2012). In the study of Paolini et al. (2004) with both student and adult samples, having a close friend from

the outgroup or having a group friend who has a friend from outgroup will reduce both the intergroup prejudice and perceived outgroup variability. Florack et al. (2014) argued that for those who migrate to a new country, it is often difficult and challenging to contact the members of the host country and that there may be a sense of mutual anxiety and self-confidence in the communication process experienced between members of the settled population and members of the immigrant community, and therefore, they found that it may be difficult for immigrants to contact members of the inhabitants. It is stated that cross-group friendships are ideal for reducing anxiety between groups and creating self-confidence in communication and that cross-group friendships can thus lead to positive attitudes towards contact between groups, as a result of which more frequent contacts will take place between members of the resident population and members of the immigrant society.

On the other hand, Pettigrew (2008) states that intergroup prejudice and intergroup anxiety will lead to less friendship between groups, but intergroup friendships will reduce prejudices. In addition, it is seen in the literature that “intergroup anxiety” is predicted by whether the contact is positive, the quality of the contact and the types of contact (Turner, Hewstone, Voci and Vonofakou, 2008; Stephan, et al., 2002).

Taking this observation into consideration, it may be possible to say that positive contact improves the empathy of the outgroup and enables it to adopt the outgroup's point of view. In this way, individuals who are in intergroup contact begin to understand how outgroup members feel and see the world. his increase in emotional empathy and the ability to look from the other's perspective reduce intergroup prejudices. Inter-group contact may also increase other mediators that reduce prejudices such as positive intergroup feelings (Pettigrew, Tropp, Wagner and Christ, 2011).

Hewstone (2009) states that empathy is closely related to looking from the other person's point of view, and therefore, for the people who come from different social identities looking at each other's viewpoints, will contribute to their mutual understanding of their prejudices towards each other and as a result, the empathy experiences of people from different social identities will reduce prejudices mutually. Similarly, by summarizing the results of many pieces of research, Jugert, Noack, and

Rutland (2013) stated that individuals who can empathize are more prone to positive social skills and helping behaviors, and people who show positive social behavior (prosocial) are also more likely to be friends with members of groups with different social identities and to maintain friendships between groups after these relationships are established. Beelmann and Heinemann (2014), on the other hand, found that in the meta-analysis studies in which they investigated 81 studies, empathy and perspective-taking training has a high potential to encourage intergroup attitudes through social-cognitive skills. Turner and Cameron (2016) also argued in their research that interventions that focus on developing the ability of young people to look from the perspective of others, to empathize with others, to recognize and accept differences would help them build friendships between groups and they stated that interventions addressing these abilities could help young people overcome barriers between groups. In light of all the above information, it is possible to say that developing the empathy skills of individuals with different social identities will affect their positive contact skills in the desired way. To achieve this, it may also be functional to take advantage of educational services, which are the process of developing and changing behaviors in the desired direction. For example, psychoeducational interventions to develop cognitive and emotional empathy skills of students with different social identities who study together in the same classes lead children to establish cognitive and emotional empathy with each other. Therefore, children are encouraged to see outgroup members similar to themselves. If this process involves knowing about the contact experiences of others and imagining the contact, collaborative learning experiences are also encouraged. If this process involves knowing about the contact experiences of others and imagining the contact, collaborative learning experiences are also encouraged (Turner and Cameron, 2016).

CHAPTER TWO

METHODOLOGY OF THE STUDY

2.1. MODEL OF THE STUDY

This study was carried out using a quasi-experimental design. The reason why the quasi-experimental design was chosen in the study is that it is not legally possible for primary schools to re-assign the classes and place the students in a different class randomly. Therefore, the students who were present in the classes were selected. Students were not assigned to groups. Two classes were included in the study as experimental and control groups. Therefore, all students in the classroom were included in the study.

2.2. STUDY GROUP

The study group consisted of students from a school with large number of Syrian students under temporary protection in the lower socio-economic part of the Buca region of İzmir. The study was conducted with 122 students who were at the fourth-grade level in four classrooms. The experimental group consisted of 62 students in two classrooms, and 60 students from two classrooms were in the control group. Sixty-three of these students were in the experimental group, and 60 of them were in the control group. While determining the experimental and control groups, attention was paid to ensure that the number of students in the classes and the number of Syrian students studying in the classes were as close as possible to each other. Classes were selected from among the classes whose classroom teachers who allowed the study to be carried out in their classes.

2.2.1. The Dependent Variable

Although this study was carried out using a quasi-experimental design, the data were not collected quantitatively. In contrast, the data were collected from the experimental and control groups by a focus group interview and using the responses of the students to the documents given to the students during the experimental process. Therefore, the data of the study are verbal; in other words, qualitative data. In this context, the concept of a dependent variable, which is mentioned in quantitative studies, is not mentioned here in terms of measurement. However, the main variables focused on the study are:

1. Perceptions of Turkish students about the possible effects,
 - on the thoughts of Syrian students about Turkish students' behavior they showed against Syrian students.
 - on the feelings of Syrian students about Turkish students' behavior they showed against Syrian students.
2. Perceptions of Turkish students about the effects of Turkish and Syrian students being friends and spending time together on their friendships.
3. Perceptions of Turkish students about how it would affect Turkish students if the Syrian and Turkish children were friends and spent time together.
4. Perceptions of Turkish students about how it would affect Syrian students if the Syrian and Turkish children were friends and spent time together.
5. Perceptions of the Turkish students about how it would affect Syrian and Turkish children's close friends if the Syrian and Turkish children were friends and spent time together.
6. Perceptions of the Turkish students about how it would affect Syrian and Turkish children's families if the Syrian and Turkish children were friends and spent time together.
7. Perceptions of Turkish students about the consequences of positive relations between Turkish and Syrian students in the classroom.
8. Perceptions of Turkish students about the consequences of negative relations between Turkish and Syrian students in the classroom.

9. Perceptions of Turkish students about what can be done in their classrooms for Syrian students in other schools forced to leave their countries due to the war.
10. Reactions of Turkish students regarding direct contact, indirect contact, and inter-group friendships in the short stories about the friendship of Turkish and Syrian students.

In this study, two different methods were used to collect data on the variables mentioned above. One of them is focus group interviews, and the other one is open-ended questions at the end of the short stories.

2.2.2. Questions Included in the Focus Group Interview

1. What do you think the Syrian students in our classrooms think about how we treat them?
2. What do you think the Syrian students in our classrooms feel about how we treat them?
3. How would a friendship between a Syrian student and a Turkish student, and their spending time together affect Turkish students in general?
4. How would a friendship between a Syrian student and a Turkish student, and their spending time together affect Syrian students in general?
5. How would a friendship between a Syrian student and a Turkish student, and their spending time together affect their close friends?
6. How would a friendship between a Syrian student and a Turkish student, and their spending time together affect their families?
7. What are the results of positive relationships between Turkish and Syrian students in classrooms?
8. What are the results of negative relationships between Turkish and Syrian students in classrooms?
9. What are the results of negative relationships between Turkish and Syrian students in classrooms?

2.2.3. Questions in Short Stories

2.2.3.1. First Story (Amir)

1. Can you explain the reasons why Amir was unhappy when he first came to Turkey?
2. During the first years he came to Turkey, what did Amir think Turkish students spend most of their time doing?
3. After he became friends with Ahmet, what changes took place in Amir's life?
4. What changed in Amir's life when the teacher appointed him as the class librarian after he became friends with Ahmet?

2.2.3.2. Second Story (Oğuz)

1. When the Syrian students first started school in Turkey, why were they not able to make friends with the Turkish students in the beginning?
2. While his friends were playing, why do you think Emre took away his ball and went to the other side of the yard?
3. Why did Omar and Riyat feel sad when Emre grabbed his ball and went to the other side of the schoolyard?
4. During the field trip, why did Oğuz envy Riyat?
5. At the Syrian restaurant, how did Oğuz feel after the meal they had as a class?

2.2.3.3. Third Story (Rahat)

1. How do you think Rahat felt when his Turkish friends went to each other's house to play, and he was not invited?
2. What happened when Rahat went to Mustafa's house with his father for air conditioner repairs?
3. What did Rahat think and feel when Mustafa invited him to his house with his other friends?

4. How did getting invited to Mustafa's house change Rahat's opinion of Turkish students?

2.2.3.4. Fourth Story (Elif)

1. Why do you think the Syrian students had problems the first year they came to school?
2. What changes took place in Syrian students' lives in the second year?
3. In Maths class, how did Elif feel when the teacher paired her with Aya?
4. How did Aya feel during and after studying with Aya, given she was a bit anxious when she first started working with her?

2.2.3.5. Fifth Story (Ayla)

1. What problems did Ayla's classmates have with the Syrian students who joined their class?
2. What were the reasons for the problems that Ayla's classmates have with the Syrian students who joined their class?
3. How do you think Ayla felt when she found out that it was not the Syrian students who damaged the experiment set?

2.2.3.6. Sixth Story (Sama)

1. How did Sama feel when her classmates made fun of her lunch, "Humus"?
2. How did the Turkish students in the class feel when they tasted and enjoyed the Humus Sama's mother prepared for them the night before?
3. How did the Turkish students' opinions of Syrians change when they tasted and enjoyed the Humus Sama's mother prepared for them the night before?

2.2.3.6. Independent variable

The independent variables of this study are the stories related to intergroup friendships. Six stories were written and used in the research. The stories are as follows.

2.2.3.7. First Story (Amir)

Amir was born in Syria but now lives in Izmir. He has many friends he plays football with on the street.

When we came to Turkey from Syria, we changed a few cities. So, after going to three different primary schools, my father and my mother recently decided to live in İzmir. Now I'm going to fourth grade in this school.

When I started elementary school, I had to change a few schools and my family had to move all the time. In the beginning, I had a hard time making new Turkish friends in the places we settled in and I was alone. I was very upset and worried about that. Nobody wanted to talk to me. I constantly felt excluded. My Turkish was very bad, too. I couldn't understand my Turkish friends, and they couldn't understand me, either. I was always alone during breaks. Turkish classmates were constantly pointing at me with their fingers and laughing. This made me very uncomfortable and I kept running away from school and going home. It was very difficult for me when my Turkish friends weren't aware of and didn't understand the hardships I was having. I was always crying when I was alone. I was very unhappy at this school. Having no friends and being lonely is very hard.

Coming to İzmir, a new city, and starting a new school felt promising. Maybe I would have new friends who understood me. In this new primary school in İzmir, I realized that most of my friends spent most of their time playing video games. Turkish friends came to classes without doing their homework and didn't study as much as they needed to. Moreover, they didn't read books. It seemed to me like all primary school children in Turkey were video game addicts who did not like reading books. This bothered our teacher a lot. All of a sudden, I felt myself really different. Because I did not have a computer and I did not have time to waste.

My friend Ahmet, who played soccer on the street in my neighbourhood and who went to another elementary school, always talked to me about the books he read. One day, we went to Ahmet's and he showed me his books. His mother who saw me lovingly touch and browse Ahmet's books curiously asked him why he did not share his books with me. From that day on, Ahmet began to share his books with me. After reading those books, we would talk about the subject of books and imagine the story. Sometimes we journeyed under the sea and sometimes we circled around the world on a balloon. Sometimes we visited planets. Getting to know my Turkish friend Ahmet was the best thing in the world for me. I felt very lucky.

One day, our Turkish teacher, Ms. Ayşe noticed my love of reading books. First, she congratulated me for learning Turkish in such a short time and using the right words. Then, she asked me how I learned to speak such good Turkish so quickly. I told her I spent all my spare time with my friend Ahmet. I told her that we read the same books together and talked about them and imagined the stories. My classmates were listening to me carefully. From that day on, my teacher put me in charge of the class library. Now everybody started asking me what books to borrow. Meanwhile, Hatice, who also enjoyed reading books, started to talk to me and was always asking about books. I was pleased with this situation and I boasted about all the books I read. I was now liked and respected in this school. I am not alone during breaks anymore, sometimes talking about books with Hatice and her friends, and sometimes playing in school yard.

2.2.3.8. Second Story (Oğuz)

I am a fourth-grader in this school. My favourite subjects are social studies and Turkish. The only reason for this is my parents. They are both History teachers. While studying at Antakya University in Hatay province near our border with Syria, they fell in love with each other and got married. Our home is like a library of history books.

Our teacher, Ms. Alev had been teaching about Syria, Iraq, Iran, Greece, and Bulgaria for a month in social studies class. She had told us about the Ottoman Empire and its borders. Meanwhile, something unexpected happened. Due to the social events that took place in Syria, which was once part of the Ottoman Empire, there were a lot

of Syrian immigrants in Turkey and there were 5 Syrian students in our class. They looked very much like us. They were Muslims too. But they could not speak Turkish. It was very difficult for them to get used to our school. We had a hard time communicating with them. Generally, Syrian students were talking and playing among themselves during breaks. They did not understand us, and we did not understand them. However, after 6 months, they gradually started to speak Turkish and began to understand us a little. Sometimes we played games together in the yard.

Emre, from our class, usually brings the ball to play. One day while he was trying to finish his homework in the classroom, I took the ball and went down to the yard. Two of our Syrian friends in our classroom, Omar and Riyat, started playing with us. After a while, Emre, who had finished his homework, came to the yard. However, when he saw that Omar, whom he had previously fought with, also played with his ball, he got angry and took his ball away and went to the other side of the yard. Some Turkish students from our class also joined Emre. Everyone was very surprised and sorry about this situation. Omar and Riyat were very sad, and they came to me and said, "Sorry, you can not play ball on our account." Omar and Riyat felt themselves excluded. When I put myself in their place, I felt very sad. Because they think that we do not understand them at all.

I get very excited when we have field trips. Our class teacher, Ms. Alev, is very curious about history and museums just like me. We visit museums twice a year. These trips make us mingle with each other as a class. Everyone brings food from home and we share it, it's so much fun. This year we also had a tour of historical places in Izmir from the Ottoman Empire period. The whole class, we all went together.

We went to visit Agora and Basmane in İzmir. We would first see the historical buildings and streets in the vicinity of Basmane and then visit Agora after lunch.

As we walked around the Basmane region, we saw many shops with Arabic signs. Everybody was asking each other about what they meant. Omar said to Ms. Alev that he could translate these signs. Omar translated the signs to us as we passed them during the trip. He helped our teacher. I realized how special it felt to know two languages, and I admired Omar. How fortunate he was that he spoke both Turkish and Arabic. Thanks to Omar, I have had the chance to learn what those signs meant, which I could not understand for years.

It was lunchtime. There were many Syrian restaurants around. Our teacher asked Omar if there were any kind of food that our classmates could eat in Syrian restaurants. Omar took us to a restaurant and spoke Arabic with the owner of the restaurant. Then he translated what they were talking about. When our teacher accepted, we all sat down and ate lunch at this restaurant.

The dishes looked very much like the food we cooked at home. Then I realized that Hatay and Syria were so close that our food was very similar and almost identical. At the end of our lunch, the owner of the restaurant talked to Omar and offered us "Hetaliye", a special Syrian dessert. We're all very happy. After the meal, our teacher thanked both the restaurant owner and Omar, and we gave a round of applause. Thanks to Omar I ate a very nice meal and a dessert. After lunch, we went to visit Agora.

2.2.3.9. Third Story (Rahat)

When he was eight years old, his family migrated from Syria and came to Turkey. First, they migrated to Hatay and then to İzmir. Now he is in 4th grade and is ten years old. When his family came to İzmir, his father found a job in an air conditioning service centre. As he did in Syria, he was again working in air conditioning installation and repair work here.

Most people knew my father because he did air conditioning repairs in many houses in our neighbourhood. Because my mother did not work and we did not have much money, we were staying in a two-bedroom house on the ground floor of one of the buildings in a housing complex consisting of 4 buildings with 40 apartments in each. Because our complex had a large playground, many children were able to play together. Our complex had a basketball field and a football field.

On rainy days, Turkish children were going to each other's house because we could not play in the garden. But they never invited me. This made me very sad. Sometimes I felt like I was left out. I was usually alone and unhappy. I had to stay alone at home, especially during winter and spring, when my friends were playing and having fun at each other's home. All my Turkish friends were the same; they never understood me.

My mother, who realized I felt sad about this, told me this was normal. My mother couldn't learn Turkish, either. She was worried about that. If something had happened to me, she would not know what to do. So, she was worried and did not let me go to my friends' house because of this anxiety.

When my dad realized I was saddened by this, he offered to take me to his workplace and I accepted it. The child of the owner of the air conditioning service who was the same age as I was and who lived in the same neighbourhood had also come to the service that day. We played together for a whole day. We sometimes made our own toys by combining air conditioning parts. That day was a lot of fun.

My father started to take me to the service on Saturdays during the winter because it made me happy. Sometimes we were going to service calls together. That one weekend we went to one of our neighbours', Mustafa's house to service their air conditioner. Meanwhile, I realized that Mustafa and my neighbourhood friends had gathered in the other room and were playing together. Mustafa saw me and invited me into his room. While my father repaired the air conditioner I played with Mustafa and 3 other friends for two hours. That was so fun. We ate some of his mother's cake and had some fruit juice.

After this, Mustafa started inviting me when he had other friends over. I am very happy now. I now think that all Turkish children are not the same and that some people understand us better.

2.2.3.10. Fourth Story (Elif)

I am going to fourth grade in this school. I'm doing fine academically and I'm also doing taekwondo in my spare time. I'm going to the gym in our neighbourhood. Last year, I came in second place in the primary schools' competition in Izmir. Because I do Taekwondo, my friends tease me every now and then, but they respect me.

There are Syrian students in our school for two years now. It was quite difficult at first. They couldn't speak any Turkish nor did we speak any Arabic. This caused occasional clashes. I had a few fights with some Syrian students. My teacher said that I was not kind enough to the Syrians. This year, our Syrian friends have improved their Turkish. We can now talk and play together. However, most of the time the Syrian

friends hang out among themselves, play and eat together. They are a lot like each other.

Last week, our teacher paired each of us with a friend and gave group assignments in mathematics lesson. Mathematics has always been a challenging subject for me. For this reason, even though I wanted to be paired with Ayşe, who was very successful in mathematics, our teacher paired me with my Syrian friend Aya. This made me very uncomfortable. Last year, we clashed with Syrian friends in our class quite a few times. Sometimes we even had fights.

I wasn't very happy with this situation. I was really worried about not being successful and getting low grades. Aya was not a student I often communicated with. I didn't know how we were supposed to work together. Aya had problems with Turkish and we weren't friends. I didn't think someone whose Turkish was not good could be good at mathematics. I was going to be in a lot of trouble.

Despite all these concerns, we got together during lunch and we made a plan. She split the assignment into two and everyone was going to work on their own part. Then, when we came to school the next day, we would combine our work during the long break and submit it as a group work.

I worked hard and finished my homework over the weekend. I finished my part and came to the school. During lunch break we sat together with Aya and compared and reviewed each other's sections. We first reviewed Aya's part. She did a great job and solved all the problems correctly. I was very happy. I was so lucky. I never thought I would be. Turns out Aya was very good in mathematics back in Syria. We hadn't noticed it because she could not speak Turkish well. Later, when we were reviewing my part, Aya found out that I had made a lot of mistakes. And without embarrassing me, she quickly corrected them all. We combined both parts and we were ready to submit it to the teacher. When the grades were announced the following week, we had the highest grade in the class. I was very worried when I had to study with Aya. But now we study mathematics lessons and do homework together. Thanks to her, my math grades have improved.

2.2.3.11. Fifth Story (Ayla)

I am going to fourth grade in this school. My favourite subject is science. My mom and dad go hiking every Sunday. Most of the time I go with them, too. Sometimes we hike 20 kms a day. The leader of our hiking group, Uncle Nurettin, introduces us the flowers, the animals, and the trees in the nature. He talks about how perfect the nature is. He always advises us to protect the nature. We collect some herbs together and dry them. In the winter, we will make tea with these herbs and drink. It will be good for our health. This whole experience motivates me towards science lessons. I look forward to science lessons every week. Our teacher, Ms. Ebru, knows this and always puts me in charge of the experiments. She also always assigns me the duty of maintaining and storing the equipment.

Last year, Syrian students came to our school. We've had problems with them all the time. Because they did not know Turkish, we could not communicate. Since they weren't able to follow the lessons, they busied themselves with other things, making noise and causing trouble. For that reason, we were having a lot of problems especially in science classes. During breaks, they constantly played war games among themselves, and they were violent to each other very often. Once they bumped into me during the row and I fell down the stairs.

That week, our teacher Ms. Ebru, brought a new experiment set to the class. She assigned me the duty of protecting the set. We did an experiment in class. It was a very interesting experiment, but we could not complete it in one period. We decided to continue the next lesson. The class went to recess. I did not go because I was responsible for protecting the experiment set, but I had to use the bathroom. I left the class for two minutes and went to the bathroom. When I returned to the classroom, the battery case of the experiment set had fallen down and part of it had been broken. I didn't know what to do. Then, I saw two of my Syrian pushing each other. I went up to them and I yelled at them. They were surprised.

Just then, the bell rang, and everyone returned to the classroom. I did not know what to say to my teacher. I was very sorry. When she came to the class, I told her what happened with tears, I blamed my Syrian friends. My two Syrian friends felt very embarrassed. One of them, Rua, said her father could repair the battery compartment.

Our teacher said okay. The following day, Rua brought the battery compartment repaired, better than the original. Rua's father worked as electronics engineer in Syria. We inserted the batteries and completed the experiment.

Meanwhile, Furkan and Alper raised their hands and wanted to say something. They said that it was them who dropped and broke the battery holder, not the Syrian friends. When the battery pack fell down and broke, they were afraid and left the classroom quickly. When I returned to class and I saw my Syrian friends pushing each other, I thought they had done it. However, the Syrian friends were worried and did not say anything because they were afraid.

This made me very surprised and embarrassed. I did not know what to say. Our teacher, Ms. Ebru, said we had a lot to learn from this and we all had a long conversation about the importance of interpersonal relations. After that day, our teacher put both Rua and me in charge of the experiment sets. This has been a valuable lesson for me.

2.2.3.12. Sixth Story (Sama)

Sama migrated from Syria to Turkey a year ago with his family. After staying in Gaziantep for a while, they came to Izmir in February. Now they are living in Buca in Izmir. Sama is in fourth grade.

Since I came to Izmir in February, I enrolled in the school in the second semester. When I entered class, I realized I was the only Syrian. I was a bit worried. It was disheartening to be the only stranger in a class. While the teacher was introducing me to class, everyone was watching me with curious eyes because they were seeing a Syrian student for the first time. The teacher sat me next to Merve near the teacher's table.

The school's second break was an extended break to allow students to eat their snacks. All the students were eating snacks they brought from home. Since I did not know about this I did not bring any food. So, when everyone took out their food I watched others with curiosity. Meanwhile, Furkan, sitting next to us, turned to me and asked jokingly if we had food in our home. A few students who heard this started laughing. Realizing that he was making fun of me, I felt very bad. I was very sad

because of the humiliation. My friend, Merve, who realized I was sad offered to share the food she brought from home. I was so offended because many of my friends made fun of me. For that reason, I refused this offer, thinking that Merve pitied me. Everyone in the class was rude and the Syrians were looked down upon. I became even more sad.

The next day, my mother put some of the humus she made the day before in my lunch bag. I began to eat it during the long recess. When the other students who saw humus, a Syrian dish, for the first time and started to make fun of it resembling it to mud, I began to cry. I felt bad about myself again thinking that I and my culture were being humiliated. I thought that I was never going to be understood and that no one would empathize with my situation. I actually did not like some of the dishes that the Turkish students brought with them. But I had never thought that this was a subject to be mocked.

However, this mocking made me so upset and offended. When Merve, who realized this, looked at me and asked if she could get a piece of the humus making sure everyone would hear it, I was surprised at first, then I put half of my food on Merve's plate. The other students, who saw Merve eat the humus with delight, were curious about the taste of humus. However, Merve ate her humus up quickly and finished it, and there was no humus left for other students to taste. When, Ayşe, a curious student asked how humus was made I began to describe with excitement and pleasure how to prepare the dish.

I said, "humus is made with chickpeas, butter, tahini, garlic and spices" and it is a popular and common dish of the Syrians. Noticing that most of the students listened attentively, I thought about bringing a pot of humus to class the following day. I wanted my classmates to taste a traditional Syrian food and asked them to bring a meal of their own culture.

When I went home in the evening and told my mother what had happened, my mother prepared a large saucepan of humus for me and my classmates all night and with the permission of the teacher brought it to class. The whole class was very surprised with this surprise. That day they put aside the food they brought from home and only ate humus. The students who enjoyed the humus understood that each culture had its own delicious dishes.

2.2.3.13. Procedure

In this study, firstly, the school was selected which is located in the lower socio-economic area and had large number of immigrant Syrian children. Then, the classes were determined as experimental and control groups. It was paid attention that the classes had similar characteristics. Then, in the experimental group, six lessons were given for one hour per week using six stories prepared previously. The course was conducted in this way. First of all, the one-page short stories were handed out to the students. Then, students were given 20 minutes to read the story individually. After reading the stories, the students individually answered the questions on the back page of each story. Then, volunteer students were allowed to share their responses with the class. This process was carried out separately for each question. At least five students were allowed to answer each question. In the remaining time, the students were asked to share their views on how this short story could continue. At the end of the course, worksheets were collected, including stories and questions. In this way, qualitative data of the study were collected. After the course was completed with stories in the experimental group, focus group interviews were held in both experimental and control groups. Four hours of focus group interviews were held in four different classes, one for each hour. Conversations in the classroom were recorded via a voice recorder. The qualitative data of the research were obtained by analyzing the recordings and transcribing them.

2.2.4. Qualitative data analysis procedure

In this study, the thematic analysis approach was used in the analysis of the qualitative data collected. The reason for the use of thematic analysis is that it is an approach that allows the working group to make sense of personal experiences and to convey the subjective realities (Braun and Clarke, 2006). Therefore, thematic analysis was adopted as a qualitative data analysis approach.

First of all, all recorded interviews recorded during the focus group interview process were transferred to the computer as a written text. In addition, the answers given by the students to the questions at the end of the short stories were transferred

to the computer as text, as well. The analysis process for the questions about the focus group interview and short stories was structured separately.

At the end of the short stories, the answers of the experimental and control groups to each question were listed one after the other. Significant, remarkable, pattern-forming meaning partnerships, phrases, and repetitive similar content sets were identified in the text. These expressions and partnerships that are related to the research question, which are repeated, prominent, and have contextual similarities, have been determined depending on the expressions of the students. These meanings, superscripts, meaning groups, and phrases were re-categorized according to their similarities again and were made into codes that will be used in the data reduction process. In this process, the texts of each question were reduced and coded within the framework of these thematic codes, which were identified beforehand. Then, to make the qualitative data presented to the reader comparatively, the statements of the students which were repetitive and similar were reduced, and these statements were directly included in the text in a different, original, and at least encompassing manner.

In the analysis of the qualitative data obtained from the focus group interviews, the responses of the experimental and control groups to each interview question were listed one by one. Then, the written text of each question was repeatedly read, meaning sets that were significant, remarkable, pattern-forming, meaning partnerships, phrases, and repetitive, similar content sets were determined. These phrases and partnerships that are related to the research question, repetitive, prominent, and similar in content are determined depending on the students' statements. Then, repetitive phrases were discarded, and the thematic discourse in the experimental and control groups were presented to the reader in a comparative matrix.

While the statements of the students were included in the tables, abbreviations such as “S-23/ G: F” were used. In these abbreviations, “S-23 refers to the participant and the number of the person,” G ”refers to the gender (F: Female, M: Male).

CHAPTER THREE

FINDINGS

In this study, the data were collected in two different ways. The first is the study of six different stories in the classroom with the experimental group. In this study, the students were presented a story each week for six weeks. At the end of each story, data were collected using 3-5 students' answers to the questions asked about the story. The second data source is focus group interviews with the experimental and control groups. The findings of the study were formed by analyzing both data. Below are the results of both studies.

3.1. FINDINGS OF FOCUS GROUP WORK

The statements made by Turkish students regarding what they think the Syrian students think about the way Turkish students treat them are presented in Table 2.

Table 2: What Do You Think the Syrian Students in Our Classrooms Think about How We Treat Them?

Experiment Group	Control Group
• They might be feeling excluded and probably think the Turkish students do not want them • If we treat them bad, they would feel bad, if we treat them well, they would feel well. • They sometimes probably think that we are friends with them, good friends, or that we see them as enemies. • ...If we do not treat them well, they might feel excluded. but if we treat them well, we may become good friends, we can play together, and stuff like that. We can go to each other's homes. • They might have a positive opinion about our behavior because we have a positive opinion of them. • If we swear or do them wrong, they would do the same, they would feel bad.	• good and bad • they probably think we care for them • they probably think we are bad • they probably think we treat them well • they probably think we treat them bad • they might be thinking terrible about us because we had a fight. • they may think ill of us because we have different

• As long as we treat them well, they would understand we are good people and not hostile. • Like, for instance, if we harm an animal, like hitting, they would do us harm too. If we model bad behavior, they would do the same.	- religions, they cannot understand our intentions. • they cannot understand what we think of them.
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When the statements of the students in the experimental group were analyzed, the theme of reciprocity was found to be emphasized. It was stated that Turkish students' positive behavior would be perceived positively and vice versa. Turkish students mentioned, however, that the Syrian students might feel excluded, unwanted, and as bad or like the enemy. On the other hand, they also believed that, if treated well with a positive attitude, Syrian students might think that Turkish students are, in fact, good people and could make for good friends and company. The students in the control group, on the other hand, generally expressed that Syrian students would feel bad. However, it was also underlined that they would think favourably and positively when they are treated well.

When the statements by the experimental and control group students were considered together, it can be concluded that, as a result of the positive effect of the case studies used in the classrooms, the experimental group students provided quite rich and detailed information and their statements differed from the control group. In particular, the repeated emphasis on the theme of reciprocity shows that the Turkish students' level of self-awareness of the effects of their behavior on Syrian students is quite high.

The statements made by Turkish students regarding what they think the Syrian students feel about the way Turkish students treat them are presented in Table 3.

Table 3: What Do You Think the Syrian Students in Our Classrooms Feel How We Treat Them?

Experiment Group	Control Group
• Shy • They might be feeling humiliated and unhappy • Let's say we arranged a game with our friends and we did not let them play. If I put myself in their shoes and I would feel sad, too. If somebody had not let me play, I would feel left out, I would feel bad and would not make friends with them. • ...I had a Syrian friend on my school bus, they used to beat him. [Teacher: What do you think he felt like in that situation?] Humiliated. I mean everybody laughed at him, beat him. He must have felt embarrassed. • When they see we get along well with them, they would understand us, feel good about us. • They would feel happy. Because when you treat them well, they feel happy. • They must be feeling happy. Because they will think we are good people. When we help them and when they help us, they would feel happy. • If there are people in our school who think ill of them or treat them bad, our Syrian friends would feel bad. But if good behavior were modelled in some classes, they would feel good. • When they see we treat them well they would think all Turkish students in the school were the same and they would like us more. • they would think we are good and would like to play with us.	• Happy/ • Shy • Anxious • they probably do not feel good • They might feel embarrassed because if we treat them bad, they might treat us bad because when we treat them bad, they might think we do not want them • They may feel shy, they may feel bad

Turkish students' statements regarding the Syrian students' feelings caused by their behavior against Syrian students revolve around two basic themes. These are positive and negative emotions.

When the statements by the students in the control group about the emotions of the Syrian students were examined, negative emotions seem to be highlighted. Emotions such as shyness, bashfulness, anxiety, and feeling bad were mentioned. The only positive emotion mentioned was feeling happy. On the other hand, when the statements by the students in the experimental group were analyzed, shyness,

humiliation, exclusion, feeling bad, and sadness were commonly expressed emotions. Conversely, feeling good, feeling happy, realizing they are similar and liking them and wanting to play together were named as positive emotions. In positive statements, reciprocity in relationships is noteworthy. For example, they emphasized the reciprocity and awareness in relationships through statements such as "when they see that we are getting along well with them, they will understand us and feel good", "they felt happy when we helped them and when they helped us.

When the statements by the students in the experimental and control groups were analyzed comparatively, the statements of the experimental group differed from that of the control group as evident by the increased expression of positive emotions and emphasizing the reciprocity in relations. The increased awareness of the students in the experiment group regarding the emotions of Syrian students is quite noteworthy. It can be concluded that the students in the experimental group benefited from the intervention program in terms of content, quality, and expressiveness.

The statements made by Turkish students regarding how a friendship between a Syrian student and a Turkish student, and their spending time together would affect Turkish students in general are presented in Table 4.

Table 4: How Would a Friendship between a Syrian Student and a Turkish Student, and Their Spending Time Together Affect Turkish Students in General?

Experiment Group	Control Group
• For instance, say a Turkish and a Syrian student are in the yard, and the Syrian student is teaching his Turkish friend a game they play and if the other Turkish students are not friends with that Syrian student and if they are curious about the game, they can ask about it and become friends. • For example, a Syrian friend and me. I tell the other students “he is a good friend of mine”, is they exclude him I ask them “why do you isolate him?” Then, if they become friends, too the Syrian friends would be happy, as well. We play games together. • Turkish students can teach Syrian students how to read. They can teach their language. • They can earn the friendship of the Syrian students. • They make new friends. • If the Syrian students teach them new games and new dishes, they can share, and they can learn them. • Syrian students can teach Syrian to Turkish students. • For instance, when we go on a field trip, if there is a sign in Arabic, Syrian students can translate it for us. • Turkish students will have understood Syrian culture. • makes us feel good, happy, and benevolent • They would understand that Turkish and Syrian students are similar and that we could be friends. • they would feel good and try to become friends with the Syrian students. • Syrian students can become friends with the Turkish students, Turkish students can make friends with the other Syrian students, they can play and become good friends. • When our Turkish friends see that a friend of theirs spends time together with a Syrian friend, becoming friends, other students will also think Syrian students are good and they can become friends, as well. • That every child is equal and that we can be friends with the Syrian students.	• would have positive effects because he is from one nation and the other is from another nation. They become friends. • would have negative effects because we do not speak their language. • How are we going to communicate? • Shyness • would have positive effects because we both make new friends and they learn our language and we learn theirs. • would have positive and negative effects. For instance, they may get in a fight or something bad might happen because they do not understand each other’s language. • might feel anxiety because he does not know him. • Turkish students may learn to empathize because the Syrians come from a war zone and there is no war in our country.

The statements made by Turkish students in both the experimental and control group regarding how a friendship between a Syrian student and a Turkish student, and their spending time together would affect Turkish students vary in terms of depth and diversity. The statements of the students in the control group indicate both positive and negative effects. "Would have negative effects, shyness, tension, and inability to communicate due to insufficient Turkish language skills" were named as negative and "would have positive effects", "they become friends", and "empathy" were mentioned as positive effects. On the other hand, the statements of the experimental group varies in terms of content, diversity and depth. The students highlighted friendship between the groups and indirect contact. Regarding friendship between groups, they utter sentences, such as, *"If they are curious about the Syrian games, they can ask and become friends"*, *"...is a good friend of mine, I would ask them why they exclude him/her?"*, *"we would play together"*, *"they would earn Syrian students' friendship"* *"they would make new friends"*, *"they would feel good about themselves and try to make friends with Syrian students"*.

In the case of indirect contact, student statements were such as the following: *"when they see Turkish and Syrian students together, they can understand that Syrian students are indeed good people and they can be friends with them. They can understand that every child is equal and we can all be friends"*, *"I would tell the other students, s/he is a good friend of mine"*, *"if they are not accepting that friend, I would ask them why they are excluding her/him?"* Furthermore, similarities between groups were also emphasized. For instance, *"They would understand that Turkish and Syrian students are the same and we can be friends with them"* statement was noteworthy. Learning about the outgroup is another important theme. Primary level students made the following statements on this subject: *"If Syrian students teach their games and their meals, they can all share and play them and Turkish students would learn about them, too"*, *"The Syrian students can teach them Syrian"*, *"A Syrian student shows their games to a Turkish friend at the schoolyard"*. The themes "friendship", "indirect contact", "similarity between groups" and "learning about the outgroup" emphasized by the students in the experimental group are quite remarkable. When the statements of the students in both the control and the experimental group were analyzed comparatively, it can be claimed that the intervention program given to the

experimental group helped them develop their knowledge and skills related to the relationships between the groups.

Statements by the Turkish students regarding how a friendship between a Syrian student and a Turkish student, and their spending time together would affect Syrian students in general are presented in Table 5.

Table 5: How Would a Friendship between a Syrian Student and a Turkish Student, and Their Spending Time Together Affect Syrian Students in General?

Experiment Group	Control Group
• They would understand not all Turkish students are the same; some might be good and some bad • For instance, a Syrian student becomes friends with a Turkish student, others may become friends with him too. That would make the Syrian student very happy. Those who refused him earlier or threw rocks at him, fought with him, would become friends with him now. They would apologize and make peace. • Turkish students may introduce their Syrian friends to their Turkish friends, they let them know they are good. They play games together. • They would learn each other's language, culture, food, and games. • ...When the Syrian students start seeing Turkish students as good, they also become friends with them and when they find out there is no incompatibility between them, they can become friends and play together. • The Syrian students would feel good, become friends with Turkish students. • They would understand that Turkish students make good friends • The Syrian students may understand this: Turkish students are kind-hearted, they are good people, every student has equal rights and they can become friends with them.	• they would become good friends • would have a very positive effect. Because Syrian students cannot find their friends. They come to Turkey and make other friends. • would make them happy. They would make new friends. • would make them feel positive. Because they would make friends with a Turkish student, get to know him and learn our language and religion. • would feel embarrassed • Since they are becoming new friends, for instance, if the Syrian student spoke Turkish, they would get close and they can then become good friends. They would feel good.

Statements by the Turkish students both in the experimental and control group regarding friendship relations between Turkish and Syrian students and their spending time together differ in terms of depth and variety.

The statements of the students in the control group revolve around three main themes. Students emphasized that friendship between the Turkish and Syrian students would make other Syrian students "happy", make them feel "good and positive" and affect them in a good way. Furthermore, they also stated that other Syrian students would become good friends and make "other, new friends". Similarly, it was stated that friendship between Syrian and Turkish students would enable them to get to know each other and to learn Turkish. On the other hand, only one student used the term "ashamed".

Statements by the students in the experimental group were found to revolve around four different themes of cross-group friendship, vicarious contact, knowledge about the outgroup and positive emotions. The students in the experimental group particularly mentioned the cross-group friendship and vicarious contact together. For example; *"Let's say a Syrian student becomes friends with a Turkish student, others will become friends with her/him as well", "those who refused to be friends with her/him previously become friends now", "They can introduce the Syrian students they met to the other Turkish students", "They may speak favourably and they can play games, "They can all be friends and play together" and "Syrian students can become friends with Turkish students"*.

Alternatively, students also expressed that outgroup members were not homogeneous and that they varied (outgroup variability) and pointed out: *"Just as all Turkish students are not the same, some may be good, some may be bad"*. Similarly, students also referred to emotions through statements such as "they would be very happy" and "they would feel good".

When the experimental and control groups were considered as a whole and comparatively, there were significant differences. For example, students in the experimental group highlighted cross-group friendship, vicarious contact, knowledge about the outgroup and positive emotions, whereas, statements by the students in the control group stressed that the friendship between Turkish and Syrian students would have a positive impact on other Syrian students on cognitive, affective and behavioural

levels. Thus, it can be claimed that the students in the experiment group provided more sensible statements as a result of the intervention program.

Student statements regarding how a friendship between a Syrian student and a Turkish student, and their spending time together would affect their close friends are presented in Table 6.

Table 6: How would a Friendship between Syrian Student and a Turkish Student, and Their Spending Time Together Affect Their Close Friends?

Experiment Group	Control Group
- For instance, if a Turkish student and a Syrian student are friends and if the Turkish student has another friend they would say “This Syrian is a good person, a nice person, does not cheat in games. Then, the Syrian student tells his close friends “These Turkish students are also nice, they do not treat us bad or exclude us”. The close friends of the Turkish student also become friends with the Syrian friend and the Syrian students become friends with the Turkish students. - For instance, the Turkish student may introduce his Syrian friend to his close friend and the Syrian student may introduce his close friend to his Turkish friends. ...Turkish student’s friend can meet his Syrian friend and teach their games, their culture. Another Syrian student can teach their games. - For example, let’s say the Turkish student and the Syrian student are friends. They play games together. The Syrian student’s other Syrian friend joins them, and Turkish student’s other Turkish friend joins them, too. They are now 4 people. They can get to know each other and start a new game altogether. - For example, let’s say Ahmet and I are friends. Ahmet has a Syrian friend and I have a Turkish friend. My Turkish friend may become friends with Ahmet’s Syrian friend if they wanted. Other Syrians and Turkish students can also become friends if they wanted. We can provide opportunities for them to get to know each other better. - My close friends would be affected like this: they would ask that friend “how are the Syrian students?” When that friend	- would have a negative effect because other friends might think he would no longer play with us. They would say “he sold us”. - would have a negative effect because he would say “if I were to become friends with them others would think ill of me”. - Some would become friends. But some would introduce the Syrian student and they could become friends with him. - Others might be surprised maybe. - He could meet the Syrian students’ friends and become friends with them. - If both of them spend time together every day, others might feel bad. - For instance, the Turkish student’s friend and the Syrian student’s friend, all four of them may get closer and talk.

finds out the Syrian students are also nice, he can tell the others they are nice and have good intentions and then, they, too, could become friends with other Syrian students.	• If we tell our friends how well we get along with the Syrian student, they may want to meet other Syrian students.
• That friend could tell them the Turkish and the Syrian students are the same and that they could be friends.	
• We can become friends with each other's close friends	

Statements by the students in the experimental and control groups differ in terms of the depth and variety.

The statements by the students in the control group revolve around two main themes. One of them is that the friendship would be affected negatively and the other is that the friendship would be affected positively. The highlighted statements on the negative effect are: *"It would be affected badly. Because their friends would think that s/he won't play with them anymore and that s/he is a sellout". "If I become friends with them, others would speak ill of me, s/he would say" and "If the two of them spend time together every day, others may feel bad."* As for the positive effects, the following statements were made: *"some may introduce the Syrian student to them and they may become friends with her/him", "s/he may meet the friends of the Syrian students. They can be friends."* *"The Turkish student's friend and the friend of the Syrian student, all four of them can get along well", "If we tell our friends that we get along well with the Syrian student, they may want to meet other Syrian students."*

Among the statements by the students in the experimental group four basic themes seem to emerge: vicarious contact, cross-group friendship, generalization of contact and information about the outgroup. Common statements related to these effects include: *"a close friend of the Turkish student becomes friends with the Syrians. Then the Syrian students also become friends with Turkish students."*, *"for example, the Turkish student could introduce the Syrian friend to her/his closest friends. Then the Syrian student could introduce the Turkish friend to her/his closest friends."*, *"... Turkish student's friend could also meet the Syrian student and s/he could teach their culture and games. Other Syrian students could also teach theirs."*, *"When that other friend sees that the Syrian students are good, they tell their friends that Syrians are good and that they have no bad intentions, they can be friends with that Syrian and all Syrian students"*, and *"her/his close friends and mine, we can all be friends."*

When the statements by the students in the experimental and control groups were considered together, it was observed that negative expressions were common in the control group while no negative opinions were expressed in the experimental group. In addition, in the experimental group examples of direct and vicarious contact experiences between groups were provided. Similarly, there were also statements related to the generalization of contact and information about the outgroup. When all these are considered together, it can be claimed that primary students would, indeed, benefit from intervention programs on cross-group friendship and that it would have a positive effect on intergroup relationships.

Statements by the Turkish students regarding how a friendship between a Syrian student and a Turkish student, and their spending time together would affect their families are presented in Table 7.

Table 7: How Would a Friendship between a Syrian Student and a Turkish Student, and Their Spending Time Together Affect Their Families?

Experiment Group	Control Group
• Their families could also meet. Syrian student's mother can teach the Turkish students how to make Syrian dishes, how to speak Arabic. Turkish students can teach her how to make Turkish dishes. • They can teach each other about their cultures. • Turkish parents would realize how kind-hearted and well-behaved their child is. Syrian parents could feel the same. • If the Syrian student had just moved and if they are having financial problems, and if I'm friends with that student, my father might offer his father a job if it is possible. • They can share memories with each other. • If they are friends, they can introduce their parents and they would meet and go on a picnic and visit each other's homes. • If the Syrian student's mother cannot speak Turkish, Turkish student's mother could teach her. • For example, they can teach Arabic to the Turkish student's mother.	• Would have a negative effect • would affect the families because the Syrian students meeting other students would make families happy. • uhm, they would feel worried because they do not have any Turkish friends and so, they do not know Turkish people. • Would have a negative effect because families would not like their children to become friends with foreigners. • Would have a positive effect because if the child is not playing with his Syrian

• For instance, let's say a Syrian came to class and cannot speak Turkish. Turkish student's mother can teach her Turkish if she knows Arabic. • They would see that the families could also become friends. They could invite them over for dinner or go someplace else together. • ...For example, one parent could cook and invite the other. They could eat together. They could become friends. • Other families who see that the Syrian parents are nice people they would want to spend time with them, too. • ...They become like family. They spend more quality time and friendship between the Turkish and the Syrian students would have a positive effect on the other students and parents. They become like family. • They could go out, go on trips, have coffee at a coffee shop. • They could visit the Turkish student's relatives with his family. They could visit the Syrian student's relatives with his family. They could be offered to taste traditional foods.	- friends, they would want him to become friends. • Syrian mothers might be a little suspicious. Since they newly arrived, they might still feel a little threatened. Same is true with the Turkish mothers. They might feel a little worried. They might think "to be on the safe side" • They might be a little concerned. • For instance, uhm let's say the Syrian friend brought his mother along, as a guest. I think they would welcome her; they would get to know each other and stop worrying.
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Statements by the Turkish students in the experimental and the control group regarding how a friendship between a Syrian student and a Turkish student, and their spending time together would affect their families differ in terms of depth and variety.

Two main themes found in the statements by the students in the control group were "good" and "bad effects". Students' statements were generally about the bad effects. Examples include: *"It would have bad effects; erm, they might be worried; Syrian mothers may be somewhat suspicious; they may be anxious"*. On the other hand, a limited number of statements were around the theme of good effects. An example of this would be: *"It would have good effects because if their child does not play with other Syrian children, they would want their child to have Turkish friends."*

Statements by the students in the experimental group revolved around acquiring information about the outgroup, direct and vicarious contact between groups that result in friendship, help and learning each other's language. Examples for direct contact include: *"Their families could also meet; ...They would be like family. They*

could have a better time, they could go out, they could visit, they could go out for coffee" Examples for indirect contact include: *"Turkish families who see that Syrian families are good would want to spend more time with them. Syrian families could visit the relatives of the Turkish family with them."* Statements regarding acquiring information about the outgroup include: *"Syrian student's mother can teach their dishes, teach their language; They can teach each other about their culture".* Statements such as *"... If the Syrian student's mother does not know much Turkish, Turkish student's mother could teach her Turkish better; ... She could teach the Arabic language to Turkish student's mother"* illustrate both groups' mutual eagerness to learn each other's language. On the other hand, statements such as *"... if it is possible, Turkish student's father, can employ the father of Syrian student in his business"* could be an example for the theme of help.

When the statements by the students in the experimental and control groups were analyzed comparatively, it was found that the statements in the experimental group differed significantly as a result of the intervention program they received and the students in the experimental group provided noteworthy statements about the effects of direct and indirect contact between the groups.

Statements by the students in the experimental and control groups regarding the results of positive relationships between Turkish and Syrian students in classrooms are presented in Table 8.

Table 8: What Are the Results of Positive Relationships between Turkish and Syrian Students in Classrooms?

Experiment Group	Control Group
• They can form good relationships, they can teach Turkish, Arabic, they can learn each other's traditional foods, they can learn each other's culture, they can tell their families, arrange family visits. Two students can, for instance, they can spend the night in each other's homes. • Let's say the teacher gave the students some homework. If the Syrian student cannot read, the Turkish student can help him, they would spend quality time together and they become friendlier. • For example, the other students would notice the friendship between the Turkish and the Syrian student and they would start to bond if they were not friends before. • they would become good friends and spend time together. • They would get along well and the Turkish students would develop favourable opinions of the other Syrian students. The Syrian students would clearly explain it to their Syrian friends and tell them that the Turkish and the Syrian students are not at all different and they would play altogether, have a good time and be happy. • they would become good friends... more than friends they could be like brothers. • They would understand we are not malevolent, that we are equal and that we can be friends. • They would hang out together, play games, go to the amusement park, meet each other's families... when they grow up, they would still be friends and keep doing those things. • ...they would have memories of their friendship and the time they spent together. • ...Sometimes we would like to learn Syrian songs, our Syrian friends could teach us. Things would be better like that, we could play together, set an example for our other friends. • We could learn Syrian students' games and play together.	• Would lead to good friendships, mutual trust • they would become friends, uhm, if they are mean to Turkish students, they start treating them nice. • They could do their homework, help the Syrian students. • We had a Syrian girl in our class. Our teacher asked us to help her understand the questions on the exams, so we would help her during the exams. That made her so happy. • uhm, we had a Syrian friend, Rakik. She went to a different school for Syrians. We were sad to see her go. I can say we were very good friends

Statements by the Turkish students in the experimental and the control group regarding the results of building positive relationships between the Turkish and Syrian students differ in terms of depth and variety.

Statements by the students in the control group related to building positive relationships between Turkish and Syrian students were found to be limited but noteworthy. The themes that stood out were: *“good friendship, trusting each other, making friends, helping Syrian students, and happiness”*. On the other hand, the experimental group students who received the intervention program provided statements on themes that were quite significant, such as: *“friendship between groups, acquiring information about the outgroup, including families, intergroup help, the similarity between groups and equal status between groups”*.

- **Cross-group friendship:** *“their establishing good relations; Syrian students' making friends with Turkish students; friendship ties get stronger; They become good friends, they spend time together; They make good friends. ; They may be more than friends, like brothers; they hang out together, play games, go to the amusement park, meet each other's families; they can spend the night in each other's homes, they become more friendly; When they grow up they never forget their childhood friends”*
- **Acquiring information about the outgroup:** *“Their teaching Turkish, Arabic and their own culture”*
- **Family:** *“telling their families about them, visiting with their families”*
- **Help:** *“If the Syrian student can't read, Turkish student can teach her/him, and they have a good time”*
- **Similarities between groups:** *“that we are not at all different”*
- **Equal status between groups:** *“They would understand we are equal, and we can be friends”*

Although the themes given above are not explicitly presented to the students, it can be concluded that the students' reiterating these themes in the focus group interviews conducted at the end of the intervention program indicate that such programs may prove to be beneficial at the primary school level.

Statements by the students in the experimental and control groups regarding the results of negative relationships between Turkish and Syrian students in classrooms were presented in Table 9.

Table 9: What Are the Results of Negative Relationships Between Turkish and Syrian Students in Classrooms?

Experiment Group	Control Group
• ...They would fight. This time the Turkish students would say “He is throwing rocks at me, he is starting a fight” Then the Syrian student tells his parents, and both families get in a fight. • ...For instance, while the Turkish and the Syrian students are trying to make friends, if the Turkish student points at them and laughs, they would feel bad and left out. • The Syrian students would tell the other Syrian students “the Turkish students are mean, they reject the Syrian students, they beat them”. Turkish students would say” The Syrian students are not nice, don’t be friends with them or you would always fight”. Then, the Turkish and the Syrian students in the class would get in a fight and the teacher would have to call their parents. • They could not have a good time, learn each other’s cultures, games, and foods. • It would be bad because they could not get along well or become friends. • They could not get along well or become friends, they may think less of each other. • They might fight and avoid each other. • They could not learn new things. • For instance, they could not taste new foods, learn new songs. Turkish and Syrian students could not learn each other’s dishes and songs. • When they hurt each other, they would all feel sorry. • Close friends of both students would also be affected. They may think less of Turkish people. Turkish students might also think less of the Syrians. This would go on like this and they could never get to know each other. They could not learn each other’s cultures, etc. • ...Families would also develop a negative opinion against others and then it would be bad for the other Turkish or Syrian friends as well.	• There would be fights • would lead to bad behavior • distrust and dislike • there would be arguments, err, they might hurt each other. • there would be conflicts • The Syrian student would feel sad and they would have conflicts. • fights and arguments • they would yell at each other.

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- If the Turkish and the Syrian students cannot become friends, other Syrian students would think less of us, they would think we are not nice, and they would not be friends with us.
-

Statements by the Turkish students in the experimental and the control group regarding the results of negative relationships between Turkish and Syrian students in classrooms show some similarities in terms of depth and variety. Students in the control group highlighted "physical fight, disputes, negative emotions, and disagreements". Examples include: *There would be a fight, they could harm each other*", *"They would argue, yell at each other"*, *"It would result in bad behavior"*, *"there would be distrust and bad feelings, the Syrian student would be sad"*, *"there would be conflicts, they would fall into disagreements"*. On the other hand, the students in the experimental group highlighted themes such as: "physical violence, emotional violence, cross-group prejudice and stereotyping, learning about the outgroup, cross-group friendship and family". Statements highlighting these themes are presented below:

- **Physical Violence:** *They would get in a fight, they might fight;*
- **Emotional Violence:** *Both parties might feel sorry*
- **Cross-group Prejudice and Stereotypes:** *If the Turkish students point at them and ridicule them, Syrian student might feel unwelcome and sad; "They exclude Syrian students and beat them", "They say the Syrians are bad, don't be friends with them"; "they wouldn't want to see each other."*
- **Acquiring information on the outgroup:** *"they can't learn each other's cultures, dishes, and games"; "they can't learn new things; new dishes, new songs"; they can't get to know each other. They can't learn about our culture and other things"*.
- **Cross-group friendship:** *"they can't have a good time, they can't get along, they can't be friends; they can't get along well, they may think ill of each other; close friends of both students might be affected by this. They may think ill of Turkish people, likewise, Turkish students might think ill of Syrians; if a Turkish and a Syrian student can't be friends, other Syrian students might view us as bad, they may think ill of us and wouldn't make friends with us."*
- **Family:** *Families would also have negative opinions.*

As can be seen in the above excerpts, students reflect the positive cognitive transformation they acquired through the intervention program in their statements.

3.2. FINDINGS FROM SHORT STORIES

Six different stories were used in this study. After each story was given to the students, they were asked to read the story and answer the questions at the end of the story. The responses of the 60 students in the experimental group to the questions of each story were analyzed and presented here. Below are the stories, questions and analysis results of the questions.

3.3. FIRST STORY: AMIR

Amir was born in Syria but now lives in Izmir. He has many friends he plays football with on the street.

When we came to Turkey from Syria, we changed a few cities. So, after going to three different primary schools, my father and my mother recently decided to live in İzmir. Now I'm going to fourth grade in this school.

When I started elementary school, I had to change a few schools and my family had to move all the time. In the beginning, I had a hard time making new Turkish friends in the places we settled in and I was alone. I was very upset and worried about that. Nobody wanted to talk to me. I constantly felt excluded. My Turkish was very bad, too. I couldn't understand my Turkish friends, and they couldn't understand me, either. I was always alone during breaks. Turkish classmates were constantly pointing at me with their fingers and laughing. This made me very uncomfortable and I kept running away from school and going home. It was very difficult for me when my Turkish friends weren't aware of and didn't understand the hardships I was having. I was always crying when I was alone. I was very unhappy in this school. Having no friends and being lonely is very hard.

Coming to İzmir, a new city and starting a new school felt promising. Maybe I would have new friends who understood me. In this new primary school in İzmir, I realized that most of my friends spent most of their time playing video games. Turkish friends came to classes without doing their homework and didn't study as much as

they needed to. Moreover, they didn't read books. It seemed to me like all primary school children in Turkey were video game addicts who did not like reading books. This bothered our teacher a lot. All of a sudden, I felt myself really different. Because I did not have a computer and I did not have time to waste.

My friend Ahmet, who played soccer on the street in my neighbourhood and who went to another elementary school, always talked to me about the books he read. One day, we went to Ahmet's and he showed me his books. His mother who saw me lovingly touch and browse Ahmet's books curiously asked him why he did not share his books with me. From that day on, Ahmet began to share his books with me. After reading those books, we would talk about the subject of the books and imagine the story. Sometimes we journeyed under the sea and sometimes we circled around the world on a balloon. Sometimes we visited planets. Getting to know my Turkish friend Ahmet was the best thing in the world for me. I felt very lucky.

One day, our Turkish teacher, Ms. Ayşe noticed my love of reading books. First, she congratulated me for learning Turkish in such a short time and using the right words. Then, she asked me how I learned to speak such good Turkish so quickly. I told her I spent all my spare time with my friend Ahmet. I told her that we read the same books together and talked about them and imagined the stories. My classmates were listening to me carefully. From that day on, my teacher put me in charge of the class library. Now everybody started asking me what books to borrow. Meanwhile, Hatice, who also enjoyed reading books, started to talk to me and was always asking about books. I was pleased with this situation and I boasted about all the books I read. I was now liked and respected in this school. I am not alone during breaks anymore, sometimes talking about books with Hatice and her friends, and sometimes playing in school yard.

Questions:

- 1) Can you explain the reasons why Amir was unhappy when he first came to Turkey?
- 2) During the first years he came to Turkey what did Amir think Turkish students spend most of their time doing?

- 3) After he became friends with Ahmet, what changes took place in Amir's life?
- 4) What changed in Amir's life when the teacher appointed him as the class librarian after he became friends with Ahmet?

Below are the analysis of the above 4 questions.

Table 10 contains student statements about the reasons for Amir's unhappiness in his first year he came to Turkey. As can be seen in the table, the statements of the students were gathered around three main themes. These are language and communication, intergroup friendship, and intergroup exclusion.

Table 10: Can you Explain the Reasons why Amir was Unhappy when he First Came to Turkey?

Categories	Student statements
Language and communication	Because he cannot speak Turkish ... (S-36/ G: M)/ ... Because his Turkish is poor. (S-37/ G: M)/ He didn't know Turkish, so he couldn't tell anyone that he could play with anybody. (S-41/ G: M)/ Amir was sad, anxious, nobody wanted to talk to Amir. Because Amir's Turkish was bad. (S-44/ G: M)/ Because he could not communicate with Turkish students (S-53/ G: F)/ Because he could not communicate with Turkish students (S-61/ G: F)/ He could not speak Turkish and could not speak to anyone, so he was very happy to meet Ahmet and he was very happy. (S-21/ G: F)/ Because he didn't know how to speak Turkish and he had no friends. That's why he felt miserable. (S-6/ G: F)/ He had difficulties because he did not know Turkish. He had many difficulties in each lesson. (S-8/ G: M)/ He had a lot of trouble. His friends did not understand him, and he did not understand his friends. (S-9/ G: M)/ He did not know how to speak Turkish so he could not play games with his friends and could not communicate with his friends. (S-10/ G: M)/ Because she couldn't speak Turkish and didn't understand Turkish and was left alone. (S-12/ G: F)

Intergroup
friendship

...he has no friends.(S-36/ G: M)/ Because he didn't have friends, and he was all alone. (S-3/F:M)/ Nobody played with Amir, they didn't like him, they didn't get along well with him, they weren't playing games with him, because they didn't talk to him because they weren't friends with him, so they didn't talk to him. (S-40/ G: M)/ He had difficulty in making Turkish friends and was staying alone. He was very upset and anxious during this period... (S-43/ G: M)/ He has had difficulty in making Turkish friends. (S-46/ G: M)/ Because he can't talk to people he doesn't know. (S-50/ G: F)/ As he had no friends and he was alone (S-51/ G: F)/ ... He has come to Turkey. Then he enrolled in school. He had no friends. (S-59/ G: F)/ He was late for making Turkish friends and was sad and worried about being alone and unhappy in school (S-13/ G: F)

Intergroup
exclusion

Because nobody wants to talk to him, and he feels excluded... (S-37/ G: M)/ He was very upset and worried because no one wanted to talk to him and play with him. (S-42/ G: M)/ ...Nobody wanted to talk to him. He was always felt excluded... (S-43/ G: M)/ He was left alone, they pointed at him in the canteen and they laughed at him. (S-47/ G: M)/ His buddies pointed and laughed at him, Amir did not know Turkish (S-52/ G: M)/ He didn't get along with his Turkish friends as he always felt excluded... (S-55/ G: M)/ He felt excluded and upset. (S-58/ G: F)/ He felt upset as the children didn't play with him. (S-16/ G: F)/ Nobody talks to him. (S-17/ G: M)/ He didn't talk to his friends (S-2/ G: M)/ When Amir arrived in Turkey, some of Amir's friends told something to him with hand gestures and made fun of Amir. (S-20/ G: F)/ Because Turkish students were constantly laughed at him by pointing at him and because he couldn't speak Turkish (S-23/ G: F)/ He feels sad and excluded (S-22/ G: M)/ As he always felt excluded (S-5/ G: F)/ Amir was very unhappy because he had been very lonely since he came to school. (S-11/ G: F)

As shown in Table 10, students highlighted the negative consequences of the inability to use Turkish effectively as a common language in the theme of language and communication. These are because of the Amir's inadequate Turkish skills, being alone, not being able to play with Turkish friends, not speaking to Turkish friends, having no friends and having difficulty in the lessons. Asymmetrically, in terms of intergroup friendship, the expressions of loneliness, lack of friendship, difficulty in making friends, inability to play, being sad, anxious and unhappy are noteworthy. On the other hand, in the intergroup exclusion theme, feelings of sadness, anxiety, loneliness and unhappiness caused by exclusion were emphasized. In addition, the negative feelings that Mustafa felt because of being ridiculed and laughed at were highlighted. When all three themes are evaluated together, it can be said that Turkish students have intense awareness about the emotion, thought and behavior of a foreign student who comes to their classes.

Table 11 shows students' expressions of Amir's thoughts on what activities Turkish children spent most of their time in the first years of his arrival in Izmir. In the table, it is seen that students' expressions are clustered around four main themes: "Computer game", "Intergroup friendship", "Playing games", "Language", and "communication".

Table 11: During the First Years he Came to Turkey what did Amir Think Turkish Students Spend Most of Their Time Doing?

Categories	Student statements
Computer games	He thinks they're computer addicts. (S-38/ G: F)/ He thinks that they are computer addicts and do not want to read books. (S-42/ G: M)/ He noticed that most of his boyfriends spent their time on the computer. His Turkish friends are not working enough in their lessons and they come to school without doing their homework. Their reading habits were poor. (S-43/ G: M)/ Playing computer games and thinking (S-45/ G: M)/ Playing and playing computer games. (S-47/ G: F)/ He thinks that they're spending too much time on computers. (S-54/ G: M)/ Because of this situation, he thought that elementary school children were computer addicts and did not like to read books. (S-55/ G: M)/ He thought that they played with the computer, they never studied, they did not listen to the lesson and they constantly disturbed the teacher. (S-21/ G:

	F)/ He thought that children were computer addicts and they read books. (S-11/ G: F)/
Intergroup friendship	Ahmet had difficulties to make friends in Turkey and stayed for the first time alone. (S-44/ G: M)/ He thought that he didn't understand them, and they didn't understand him. (S-53/ G: F)/ He spent most of his time with Ahmet, he played with him and had a lot of fun (S-59/ G: F)/ He thought that neither he understand them nor they understand him. (S-61/ G: F)/ They were dreaming about the subject of the book, sometimes they were wandering around and visiting planets. (S-23/ G: F)/ His friends always read the storybook and dream about it (S-9/ G: M)
Playing games	Play, entertainment. (S-46/ G: M)/ Everybody plays ball. (S-48/ G: M)/ He thought that they were engaged in activities such as games. (S-51/ G: F)/ Playing football, playing marbles, playing with friends (S-19/ G: M)/ Football (S-5/ G: F)/ Playing football. (S-12/ G: F)/ Those children had no reading activities and had football activities (S-13/ G: F)
Language and communication	He couldn't get help because he didn't know Turkish. (S-57/ G: F)/ Amir had difficulties learning Turkish, but then he learned Turkish and made the job easier. (S-58/ G: F)/ He did not understand the Syrians' language (S-4/ G: F)

As is seen in Table 11, in the theme of computer games, the students mostly expressed computer addiction, lack of reading habits, lack of study, and not doing their homework on time. Here, an inverse relationship between computer addiction and academic tasks is highlighted. In the inter-group friendship category, the students stated that Amir had difficulty making friends and was alone but had a lot of fun playing games and dreaming together. Again, students emphasized the effect of not having friendship and having friendship and loneliness in the lives of immigrant children. Similarly, in the language and communication category, the students expressed the effects of the inefficient use of the language of the inhabitants very strikingly. They stated that as Amir did not speak Turkish, he had difficulty in friendship and could not get help in lessons.

When the statements of students in Table 10 are evaluated together, the most striking issue is language and communication. It was found that immigrants were socially, emotionally affected and left alone and they had difficulty in academic studies when they did not use the language of the settled people effectively.

Table 12 shows student statements about what changes have happened in Amir's life after being friends with Ahmet. In Table 11, it is seen that students' expressions are concentrated around themes such as language and communication, intergroup friendship, decrease in cross-group exclusion, reading and dreaming together, happiness, change in habits.

Table 12: After He Became Friends with Ahmet, What Changes Took Place in Amir's Life?

Categories	Student statements
Language and communication	He learned Turkish. (S-36/ G: M)/ He learned Turkish, he dreamed, he had friends, they read the same book. (S-47/ G: F)/ Amir did not want to be friends with Syrian children because he did not understand his language. (S-4/ G: F)/ He learned to speak Turkish better and loved to read books. (S-10/ G: M)/ He learned Turkish in a short time and started to make new friends. (S-13/ G: F)/
Intergroup friendship	There has been a change as he is no longer friendless. (S-38/ G: F)/ She had a new friend with whom she could always play with. (S-48/ G: M)/ He's not alone anymore. He's not alone at recess (S-51/ G: F)/ Everyone became friends with Amir, and he told stories to his friends about the books he read. (S-55/ G: M)/ Playing with Turkish children. (S-56/ G: F)/ Friendship and Ahmet liked him very much, and he had many memories with him (S-59/ G: F)/ He became better friends with Syrian children and started playing with them. (S-19/ G: M)/ He loved to read books now, he was reading books every day, he had a lot of friends, he was very happy. (S-21/ G: F)/ He understood that Turks were not who he thought they were, and they became friends. (S-5/ G: F)/ He had a friend and he spoke Turkish well and read books well. (S-6/ G: F)/ Amir did not want to be friends with Syrian children because he did not understand his language. (S-4/ G: F)/ His emotions have changed, and he is very happy to be friends. (S-8/ G: M)/ He was very happy as he got along well with his friends. (S-9/ G: M)/ Ahmet found a good friend for himself. (S-11/ G: F)/ Reading books, making friends, and the teacher's assignment to him. (S-12/ G: F)/ He understood the importance of friendship. (S-15/ G: M)/ Amir was very happy and felt very lucky to have a friend like Ahmet (S-16/ G: F)/ He had friends now and he was happy. (S-17/ G: M)/ He became friends Ahmet and play together, he was not alone. (S-1/ G: M)/ Amir and Ahmet became good friends with others (S-3/ G: M)

The decrease in intergroup exclusion	He was happy; he did not feel excluded and was not excluded. (S-37/ G: M)/ He didn't feel like he was excluded anymore. (S-57/ G: F)/
Reading and dreaming together.	Ahmet began to share the books that he read with Amir. After reading the books, he and Ahmet were dreaming and talking about the subject of the book. Sometimes they wandered under the sea and sometimes flown around the world with a balloon. (S-43/ G: M)/ They read and dreamed. (S-45/ G: M)/ Amir and Ahmet are dreaming, they are wandering under the sea, and they travel to the planets and the world by balloon (S-49/ G: M)/
Happiness	He felt happy and felt good (S-58/ G: F)/ Amir was very happy, and Amir was no longer unhappy, and Ahmet shared some of his books with him. (S-20/ G: F)/ A lot of things have changed, for example, he was very happy and felt very lucky (S-23/ G: F)/ He became happy and hardworking. (S-6/ G: M)
Changes in habits.	Amir was now able to read books and Ayşe teacher noticed this and his teacher made him a library secretary. (S-42/ G: M)/ After being friends, he went to Ahmet's house and touched his books with love. (S-44/ G: M)/ He had the habit of reading books (S-53/ G: F)/ He has the habit of reading books. (S-61/ G: F)/ So he was not like all Turkish children. Ahmet and Amir now loved the books. (S-60/ G: F)/ He began reading books and loved reading books. (S-18/ G: F)/

As can be seen in Table 12, the Intergroup friendship category stands out in the student statements. In this category, students stated that Amir was no longer alone, that everyone was friends with him, and that he was happy to get along with his friend and that he understood the importance of friendship. Similar to the inter-group friendship category, in the Language and Communication category, students expressed that Amir learned Turkish in a short time and made new friendships. Similar to the language and communication category, in the category of Reading and dreaming together, the students stated that Ahmet started to share the books he read with Amir and that they read and dream together. Parallel to the categories of Language and communication and Reading and dreaming together, the students emphasized two main categories. These are categories of Changes in habits and the decrease in intergroup exclusion. In the category of change in habits, students stated that Amir could now read books and because that Ayşe teacher made him library executive, Amir started reading books, and he liked to read books. In the category of the decrease in intergroup exclusion, they emphasized that Amir no longer felt excluded, and he was happy. In the

Happiness category, the students emphasized that Amir felt happy and good and described himself as very lucky. When the table is evaluated as a whole, it can be said that as a result of the immigrant children learning the local language, friendship relations can be established with the indigenous children, and thus, the exclusion between groups will be reduced, and their emotions will be affected positively.

Table 13 shows student statements about what has changed in Amir's life as his teacher gives Amir the responsibility of the library. In Table 12, the statements of the students were gathered around four main themes. These themes are; cross-group friendship, happiness, reading books, language, and communication.

Table 13: What Changed in Amir's Life when the Teacher Appointed him as the Class Librarian after he Became Friends with Ahmet?

Categories	Student statements
Intergroup friendship	He became friends with everyone. (S-36/ G: M)/ His friends took the book, asking him for permission and he was no longer alone at the recess. (S-42/ G: M)/ Everyone was now borrowing books by asking Amir. Meanwhile, Ayşe, who was interested in reading books, started to talk to Amir and to ask questions to him about books He was now very popular and appreciated in this school. He wasn't alone at the recesses. (S-43/ G: M)/ He's had a lot of friends. (S-47/ G: F)/ Students in the class, borrow books from the library now, Amir is walking around and playing with his friends now(S-49/ G: M)/ This made them better friends (S-52/ G: M)/ A lot of things has changed. While he was in charge of the library, Amir read books and his friends asked him a lot about books. (S-55/ G: M)/ He is now playing with Turkish children, having fun and laughing. (S-56/ G: F)/ ... He was no longer alone (S-10/ G: M)/ Amir found very good friends and had a very good time together. (S-11/ G: F)/ All the children were asking questions to Amir about the book and he started to make new friends. (S-13/ G: M)/ He understood how it was nice reading a book and realized the importance of friendship (S-15/ G: M)/ He is now friends with Hatice, he was always playing with her and her friends, Ahmet and Hatice became his closest friends (S-21/ G: F)
Happiness	This made him happy and the students were asking him to borrow a book. (S-37/ G: M)/ Happy and fine (S-38/ G: F)/ This made Amir pleased and happy. (S-44/ G: M)/ He was happy (S-53/ G: F)/ It has given her happiness and joy (S-36/ G: M)/ He loved school and learned respect, he felt very happy. (S-58/

	G: F)/ Amir is now friends with Syrian children and plays games, he was very happy now (S-4/ G: F)/ He has been happy and cheerful (S-5/ G: F)/ Everybody loved him, they were asking him questions about the book, so he was loved by everyone. (S-6/ G: F)/ He thought he was happy and reliable (S-7/ G: M)/ He was very happy that the teacher gave him the task. (S-8/ G: M)/ He was also very happy to take responsibility for the library... (S-10/ G: M)/ Amir felt very happy and very pleased with his work (S-16/ G: F)/ He was very happy and no longer alone at break (S-18/ G: F)/ It made him happy to be responsible (S-22/ G: M)/ He was very happy and they loved and respected him very much at school and he was not alone during breaks. (S-23/ G: F)
Reading books	They read books now (S-36/ G: M)/ He has now improved his ability to read (S-17/ G: M)
Language and communication	He is good at Turkish lessons (S-3/ G: M)/ Amir has developed Turkish. (S-19/ G: M)/

As can be seen in Table 13, language and communication are some of the most striking categories that students highlight. It is stated that giving the responsibility of the library to the Syrian student Amir by the teacher, causes him to have compulsory and constant contact with the Turkish students and to increase his language and communication capabilities and to use Turkish effectively. Parallel to this, it was emphasized that his developing Turkish language skills had a positive effect on his academic success, and his life changed. It was emphasized that by creating a context that would naturally and inevitably lead to an increased frequency of intergroup contact the number of Turkish friends of Amir and the quality of his friendship relations increased, there was an improvement in the relations with mutual aid, and he became more respected and loved.

When the table is evaluated as a whole, It can be said that a special context provided by the teacher fictitiously creates a positive situation in the life of immigrant students, such as improvement in their language and communication capabilities, academic achievement, friendship quality, solidarity, respect and acceptance and love by their peers.

3.4. SECOND STORY: OĞUZ

I am a fourth-grader in this school. My favourite subjects are social studies and Turkish. The only reason for this is my parents. They are both History teachers. While studying at Antakya University in Hatay province near our border with Syria, they fell in love with each other and got married. Our home is like a library of history books. Our teacher, Ms. Alev had been teaching about Syria, Iraq, Iran, Greece, and Bulgaria for a month in social studies class. She had told us about the Ottoman Empire and its borders. Meanwhile, something unexpected happened. Due to the social events that took place in Syria, which was once part of the Ottoman Empire, there were a lot of Syrian immigrants in Turkey and there were 5 Syrian students in our class. They looked very much like us. They were Muslims too. But they could not speak Turkish. It was very difficult for them to get used to our school. We had a hard time communicating with them. Generally, Syrian students were talking and playing among themselves during breaks. They did not understand us, and we did not understand them. However, after six months, they gradually started to speak Turkish and began to understand us a little. Sometimes we played games together in the yard.

Emre, from our class, usually brings the ball to play. One day while he was trying to finish his homework in the classroom, I took the ball and went down to the yard. Two of our Syrian friends in our classroom, Omar and Riyat, started playing with us. After a while, Emre, who had finished his homework, came to the yard. However, when he saw that Omar, whom he had previously fought with, also played with his ball, he got angry and took his ball away and went to the other side of the yard. Some Turkish students from our class also joined Emre. Everyone was very surprised and sorry about this situation. Omar and Riyat were very sad, and they came to me and said, "Sorry, you cannot play ball on our account." Omar and Riyat felt excluded. When I put myself in their place, I felt very sad. Because they think that we do not understand them at all.

I get very excited when we have field trips. Our class teacher, Ms. Alev, is very curious about history and museums just like me. We visit museums twice a year. These trips make us mingle with each other as a class. Everyone brings food from home and we share it, it's so much fun. This year we also had a tour of historical places in Izmir from the Ottoman Empire period. The whole class, we all went together.

We went to visit Agora and Basmane in İzmir. We would first see the historical buildings and streets in the vicinity of Basmane and then visit Agora after lunch. As we walked around the Basmane region, we saw many shops with Arabic signs. Everybody was asking each other about what they meant. Omar said to Ms. Alev that he could translate these signs. Omar translated the signs to us as we passed them during the trip. He helped our teacher. I realized how special it felt to know two languages and I admired Omar. How fortunate he was that he spoke both Turkish and Arabic. Thanks to Omar, I have had the chance to learn what those signs meant, which I could not understand for years.

It was lunchtime. There were many Syrian restaurants around. Our teacher asked Omar if there were any kind of food that our classmates could eat in Syrian restaurants. Omar took us to a restaurant and spoke Arabic with the owner of the restaurant. Then he translated what they were talking about. When our teacher accepted, we all sat down and ate lunch at this restaurant.

The dishes looked very much like the food we cooked at home. Then I realized that Hatay and Syria were so close that our food was very similar and almost identical. At the end of our lunch, the owner of the restaurant talked to Omar and offered us "Hetaliye", a special Syrian dessert. We're all very happy. After the meal, our teacher thanked both the restaurant owner and Omar, and we gave a round of applause. Thanks to Omar I ate a very nice meal and a dessert. After lunch, we went to visit Agora.

Questions

1. When the Syrian students first started school in Turkey, why were they not able to make friends with the Turkish students in the beginning?
2. While his friends were playing, why do you think Emre took away his ball and went to the other side of the yard?
3. Why did Omar and Riyat feel sad when Emre grabbed his ball and went to the other side of the schoolyard?
4. During the field trip, why did Oğuz envy Riyat?
5. At the Syrian restaurant, how did Oğuz feel after the meal they had as a class?

Below are the analysis of the above five questions.

In Table 14, there are student statements about the reasons why Syrian students cannot make friends with Turkish students when they first come to school. In the table, students' expressions are grouped into four themes: Language and communication, Crossgroup friendship, Negative behavior between groups, because they are Syrian.

Table 14: When the Syrian Students First Started School in Turkey, Why Were They Not Able to Make Friends with the Turkish Students in the Beginning?

Categories	Students' statements
Language and communication	They do not know their language(S-41/ G: M)/ Since Syrian students could not speak Turkish, Turkish students could not speak Arabic. (S-51/ G: F) Because they could not speak Turkish. (S-61/ G: F)/ Because he couldn't speak to Turkish students (S-38/ G: F)/ Because Syrian students did not know Turkish and Turkish students did not know Syrian language, they could not make friendships.(S-49/ G: M)/ Since Syrian students could not speak Turkish, Turkish students could not speak Arabic. (S-58/ G: F)/ As Turkish students didn't know Arabic and Syrian students didn't know Turkish, they couldn't get along well with each other. (S-60/ G: F)/ Because they could not speak Turkish and had difficulty getting used to the class. (S-55/ G: M)/ They can't be friends with them because they don't know their language (S-45/ G: M)/ The Syrian students could not communicate because they could not speak Turkish (S-44/ G: M)/ They were Muslim, but they did not know to speak Turkish (S-52/ G: M)/ Because they didn't know their language and couldn't speak. As time went by, they played with them (S-21/ G: F)/ Because they did not speak Turkish yet and were ashamed to come to us (S-6/ G: M)/ Because they couldn't understand what he was saying (S-19/ G: M)/ Because the Syrians did not know to speak Turkish. (S-17/ G: M)/ Because they can be ashamed of not knowing Turkish. (S-13/ G: F)/ Because their languages are different. (S-25/ G: M)/ Because they could not speak Turkish, did not get used to the class and could not establish dialogue with them(S-23/ G: F) Because he could not speak Turkish as he was a Syrian (S-20/ G: F)/ Because they were speaking their own language and they didn't understand it (S-26/ G: F)/ They couldn't establish because they didn't speak Turkish. (S-28/ G: M)/ Because they couldn't communicate.(S-27/ G: M)/ Because they didn't understand (S-29/ G: M)/ Because they don't know how to speak Turkish (S-10/ G: M)/ Because the Syrian students do not know the language we speak(S-8/ G: M)/ Because they don't know us. (S-31/ G: M)/ Because they didn't know Turkish, they were just

	getting used to it(S-32/ G: F)/ Because he could not speak and he was shy of being new one on school. (S-7/ G: M)/
Intergroup friendship	They don't want to be friends because they are afraid of Syrian children. (S-56/ G: M)/ Because they don't know them. (S-47/ G: F)/ That should be because they don't get used to Syrian students yet (S-11/ G: F)
Because they are Syrians	Because they're Syrians (S-30/ G: M)/ Because they didn't know him, and he was a new one on class. (S-1/ G: M) Because he is Syrian(S-48/ G: M)
Intergroup negative behaviors	Because he fought Omar, so he took the ball and went behind the garden (S-2/ G: M)/ Because Turkish students treat Syrian students badly. (S-15/ G: M)

As can be seen in Table 14, the language and communication category is the most remarkable category that the students highlight. Due to the inability to use Turkish effectively, it was emphasized that during the first years of school, Syrians could not make friends with Turkish children in the first years of school, they had difficulty getting used to the class, they were hesitant to go to Turkish friends, they could not establish a dialogue with them and they could not play with them. It was also stated that Turkish students were afraid of Syrian children and could not make friends with them because they did not know them. When the table is evaluated as a whole, it can be said that the inability of the immigrant students to use Turkish effectively, which is the language of the resident population, prevents contact between the groups and consequently adversely affects the development of cross-group friendship relations.

In Table 15. the discourses of the students about why Emre upset Omar and Riyat when the other students were playing the ball and taking the ball to the other side of the garden were given. Table 13 shows the students' expressions of why Omar and Riyat upset that Emre had taken the ball and gone to the other side of the garden while the other students were playing. In the table, the students' expressions are grouped into five main themes: Intergroup empathy, Crossgroup friendship, Exclusion, Personal responsibility, and Negative behavior.

Table 15: Why did Omar and Riyat Feel Sad When Emre Grabbed his Ball and Went to the Other Side of the Schoolyard?

Categories	Students' statements
Intergroup empathy	They thought the Turks did not understand them. (S-61/ G: F)/ They thought the Turks did not understand them. (S-53/ G: F)
Intergroup friendship	They thought the Turks did not understand them. (S-4/ G: F)
Exclusion	Because they feel excluded. (S-51/ G: F)/ He was excluded and upset. (S-58/ G: F) Because they are excluded and not allowed to play. (S-37/ G: M)/ Because they exclude them and don't want them to play games. (S-60/ G: F)/ Omar and Riyat thought they were excluded, and they said that their friends cannot play ball because of them. (S-52/ G: M)/ Because they felt excluded as they could not playball. (S-24/ G: M)/ Omar and Riyat felt very excluded as they fought(S-23/ G: M)/ Because they felt like they were excluded and they thought they could not play ball because of themselves (S-28/ G: M)/ They didn't let him to play the game because he was Syrian (S-30/ G: M)
Personal responsibility	Because they couldn't play because of them (S-42/ G: M)/ Omar and Riyat were very upset and they said that other students could not play ball because of them. (S-55/ G: M)/ Omar and Riyat were sad when they saw that the Turkish students did not play with them. (S-43/ G: M)/. Because Omar and Riyat played, the other friends couldn't play(S-11/ G: F)/ They came and said to us that we couldn't play football because of them.(S-2/ G: M)/ Because they're not on speaking terms with Omar (S-6/ G: F)/ Because they thought that the others couldn't play because of them. (S-5/ G: F)/They were upset because they couldn't play football with their friends. (S-10/ G: M)
Negative behavior	Because Emre threw their ball(S-57/ G: F)/ Because he didn't play ball with him. (S-56/ G: F)/ They were hurt because of Emre's taking the ball. (S-38/ G: F)/ He got angry with them for fighting, he took the ball. (S-49/ G: M)/ Because he took his stuff without permission. (S-36/ G: M)/ Because they wanted to make peace with him, but Emre was mischievous. (S-65/ G: M)/ Because he doesn't want them to play(S-47/ G: F)/ They were upset because they took their ball without permission(S-48/ G: M)/ That their friends didn't come (S-21/ G: F)/ They were upset because they didn't play(S-50/ G: M)/ Because when they were playing football, Hasan spoilt their games. (S-1/ G: M)/ Because he takes the ball and wouldn't let them play with the ball. (S-19/ G: M)/ Because Emre didn't want them to play with Emre's ball (S-17/ G: M)/ Because they behaved badly (S-27/ G: M)/Because he Emre took the ball and went to the backyard. (S-29/ G: M)/

They were worried because they took the ball and passed to the other side.(S-31/ G: M)/ Because Omar and Emre had a fight, Emre saw Omar play with Emre's ball and got angry and went. (S-12/ G: F)

As can be seen in Table 15, in the theme of Intergroup empathy, the students stated that Turkish students do not understand the Syrian students. In the exclusion category, the students stated that the Syrian students felt excluded. Besides, the students emphasized that the Syrian students were broken and angry in the theme of Negative behaviors. It can be said that the Turkish student taking the ball and leaving the playground while playing games together creates a general lack of understanding, exclusion, feeling bad and negative feelings among the Syrian students. In fact, this process offers striking results on the devastating and unfriendly effects of negative contact between groups.

Table 16 contains the discourse of the students about why Emre took the ball to the other side of the garden while other students were playing the ball. In Table 15, the statements of the students are gathered around three main themes. These themes are Anger, Exclusion, and Interpersonal Disagreement.

Table 16: While His Friends Were Playing, Why Do You Think Emre Took Away His Ball and Went to the Other Side of the Yard?

Categories	Student statements
Anger	As he was so angry(S-4/ G: F)/ Because he was angry with him. (S-36/ G: M)/ Because Emre was angry because he got the ball, so he (Emre) went to the backyard and some Turkish students joined him(S-23/ G: F)
Exclusion	Because he couldn't play with Omar (S-2/ G: M)/ Because he didn't want Omar to play. (S-17/ G: M)/ As he (Hasan) didn't let him (Omar) play (S-31/ G: M)
Interpersonal conflict	Because he had a fight with Omar (S-28/ G: M)/ Because Omar and Emre had already fought, Emre saw Omar playing with his ball and got angry, he took the ball and went to the other side of the garden (S-12/ G: F)/ Because Emre had a fight with Omar before, when Omar saw Emre playing with his ball, he took the ball and went to the other side of the garden (S-43/ G: M)/ Because this is his own ball and they had a fight before (S-1/ G: M)/As he had a fight with Amir (S-21/ G: F)/ Because there was a conflict between Omar and Emre (S-11/ G: F)/ Because when he saw Omar playing with the ball, because he had already fought,

he took the ball and went to the other side of the garden (S-18/ G: F)/ They had a fight with Omar a few days ago, Emre got angry and took the ball (S-26/ G: F)/ Emre had a fight with them and saw that he was playing with the ball (S-29/ G: M)/ Because Emre was on the outs with Omar (S-10/ G: M)/ Because Omar and Emre had already fought, Emre took the ball and went away. (S-16/ G: F)/ Because Emre usually brought the ball, in addition when he saw his ball in Omar's hand he took the ball angrily and went to the backyard as they had a fight before (S-32/ G: F)/ Because Emre was on the outs with him and he was angry as he played with his ball (S-57/ G: F)/ Because he had a fight with Omar and because he played with his ball (S-51/ G: F)/ The two of them were very angry at each other as they had a fight before (S-49/ G: M)/ Because he fought with the Syrian Omar (S-37/ G: M)/ Because he had fought with Omar before (S-62/ G: F)/ Because he doesn't want to play with the Syrians, Emre took the ball and went away (S-60/ G: F)/ Because he had a fight with Omar (S-42/ G: M)/ Because he doesn't want to play with the Syrians (S-61/ G: F)/ Because he doesn't want to play with the Syrians (S-53/ G: F)/ Because he was on the outs with Omar (S-65/ G: M)/ Because they had a fight with him before (S-55/ G: M)/ Because they had a fight before (S-44/ G: M)/ Because they had a fight (S-45/ G: M)/ Because he had a fight with Omar, Omar saw him and got angry and took the ball away (S-52/ G: M)/

As can be seen in Table 16, the theme of interpersonal disagreement is prominent in students' statements. In this theme, the expressions that they had fought before, that they had a dispute, that they were offended, and that they did not want to play with the Syrians were emphasized. Anger, which is the inevitable consequence of the conflict, is also remarkable in student statements. Similarly, the category of exclusion as a continuing consequence of interpersonal conflict and anger was emphasized. In the exclusion category, it was stated that Emre did not want to play Syrian children. When the table is evaluated as a whole, it can be said that the negative contact experienced by Turkish students with immigrant children affects their coexistence and communication negatively.

Table 17 shows the student statements about the reasons why Oğuz envied Riyat during the class visit. In Table 16, the expressions of the students are gathered around Bilingualism and Help themes.

Table 17: During the Field Trip, Why Did Oğuz Envy Riyat?

Categories	Student statements
Bilingualism	Because they know two languages (S-6/ G: F)/ Because Riyat knew both Turkish and Arabic, Oğuz envied it (S-24/ G: M)/ He was envied because he knew two languages (S-1/ G: M)/ Because he speaks both Turkish and Arabic (S-19/ G: M)/ As he was bilingual (S-23/ G: F)/ To have two languages, to speak like him (S-13/ G: F)/ Because he translated the signs from Syrian to Turkish (S-17/ G: M)/ As he knows both Turkish and Arabic (S-4/ G: F)/ Because they could speak two languages (S-26/ G: F)/ Because Omar translated the Arabic signs on the way to his teacher (S-28/ G: M)/ Because he is very lucky as he knows two languages (S-5/ G: F)/ Because he speaks two languages and is jealous (S-7/ G: M)/ Because Riyat spoke both Turkish and Arabic, he envied Riyat. (S-16/ G: F)/ Because the signs were in Arabic, and nobody understood it, since Riyat was a Syrian, and he had read to them, and thanks to him, they understood where they were going, Oğuz had envied him for that (S-32/ G: F)/ He knows two languages and is jealous (S-15/ G: M)/ She realized how special it was to know two languages, and she began to envy. (S-57/ G: F)/ As his friend speaks both Turkish and Arabic (S-61/ G: F)/ Because he knows two languages He can understand both Arabic and Turkish (S-38/ G: F)/ He realized how special it was to know two languages and envied him. (S-49/ G: M)/ Because he understands how special it is to know two languages (S-52/ G: M)/ Omar read the signs, Oğuz envied him (S-43/ G: M)/ Oğuz was envied for translating Omar (S-29/ G: M)/ Because it is very good to know two languages (S-37/ G: M)/ He said how lucky he is, Syrian students knew both Turkish and Arabic (S-44/ G: M)/ Omar told the teacher if he could translate the signs, the teacher said okay, Omar translated the signs on the way to us, and I noticed, I envied Omar. (S-8/ G: M)/ Because he couldn't read the signs (S-65/ G: M)
Helping	He was envied for helping our teacher (S-11/ G: F)

As can be seen in Table 17, bilingualism is the most remarkable category of students. It is often emphasized by students that bilingualism is a very special and enviable situation. In addition, the assistance of the Syrian student to the teacher in the aid category was expressed as enviable by the other students. When the table is evaluated as a whole, it is understood from the discourse that students see using two different languages as privileges rather than a difference that creates negativity.

In table 18, there are student statements about how Oğuz feels after the meal with the class in the Syrian restaurant. The comments of the students were gathered

around six main themes. These themes are Inter-group friendship, Shyness, Happiness, Inter-group similarity, Taste of food, and Others.

Table 18: At the Syrian restaurant, how did Oğuz feel after the meal they had as a class?

Categories	Student statements
Intergroup friendship	They thought they could play with them now (S-41/ G: M)/ Happiness and joy, they thought that Syrians were good (S-37/ G: M)/ He thought he was a good guy (S-63/ G: M)
Shyness	He felt shy (S-56/ G: F)
Happiness	He felt nice and happy (S-51/ G: F)/ Happiness and now he thought that the Syrian students understood the others well (S-38/ G: F)/ He felt good (S-36/ G: M)/ He thanked and Oğuz was happy (S-44/ G: M)/ Happiness (S-47/ G: F)/ He felt love and friendship (S-65/ G: M)/ He felt very good (S-21/ G: F)/He felt very happy (S-6/ G: F)/ She likes it (S-25/ G: M)/ He felt good and happy (S-7/ G: M)/ Happiness (S-31/ G: M)/ He had good feelings (S-13/ G: F)/ He felt happy (S-26/ G: F)/ He felt happy and excited (S-5/ G: F)/ He felt very good thoughts and thanked Riyat very much. He felt that if Riyat wasn't there, maybe they wouldn't have eaten, and they ate and finished, and Oğuz had really good feelings for Riyat.
Intergroup similarity	Because Syria and Hatay are very close to each other (S-61/ G: F)/ Since Syria and Hatay are very close to each other, they understand that the food is very similar. (S-53/ G: F)/ He said the mothers' meal was the same, they thanked him, he was happy. (S-49/ G: M)/ Syrian and Hatay food is similar to each other Syrian food is good (S-60/ G: M)/ Because Hatay and Syria are so close, the food looked very similar (S-55/ G: M)/ After the meal, Oğuz thought that the Syrian food was very good (S-43/ G: M)/ He felt that the Turks and the Syrians were very close. (S-24/ G: M)/ He felt that Hatay and Syria were very close (S-29/ G: M)/ This means that there is no difference between Syrian and Turkish students (S-10/ G: M)/ After eating at the restaurant, he said it looks very much like their meals. (S-8/ G: M)/ He felt that Syrian food was similar to ours. (S-117/ G: M)/ Because Syrian food is similar to Turkish food. (S-12/ G: F)
The taste of food	He felt it was a nice meal (S-57/ G: F)/ He was very happy to go to the restaurant, Alev Hanım and the children liked the food very much (S-58/ G: F)/ Oğuz liked the food and dessert (S-28/ G: M)/ He likes both dessert and food (S-27/ G: M)
Others	He felt that each country had something special (S-42/ G: M)

As can be seen in Table 18, the most important theme that the students highlight is the intergroup similarity. It was emphasized by the students that Turkish students eating together with their immigrant friends in a restaurant belonging to the culture of their immigrant friends allowed them to see similar aspects of both cultures and make them realize that there is no difference between each other. Parallel to the similarity category, it was emphasized by the students that Turkish students eating in the Syrian restaurant made them happy, made them feel good, and excited them. Besides, the students expressed that they can play with Syrians and that Syrians are good people.

When the table is evaluated as a whole, it can be said that the positive contact experiences of the children of indigenous and immigrant people in the contexts of each other's cultures lead to the emergence of feelings such as happiness, joy, excitement, and friendship and make it easier for them to see similar aspects of each other.

3.5. THIRD STORY: RAHAT

When he was eight years old, his family migrated from Syria and came to Turkey. First, they migrated to Hatay and then to İzmir. Now he is in 4th grade and is ten years old. When his family came to İzmir, his father found a job in an air conditioning service centre. As he did in Syria, he was again working in air conditioning installation and repair work here.

Most people knew my father because he did air conditioning repairs in many houses in our neighbourhood. Because my mother did not work and we did not have much money, we were staying in a two-bedroom house on the ground floor of one of the buildings in a housing complex consisting of 4 buildings with 40 apartments in each. Because our complex had a large playground, many children were able to play together. Our complex had a basketball field and a football field.

On rainy days, Turkish children were going to each other's house because we could not play in the garden. But they never invited me. This made me very sad. Sometimes I felt like I was left out. I was usually alone and unhappy. I had to stay alone at home, especially during winter and spring, when my friends were playing and having fun at each other's home. All my Turkish friends were the same, they never understood me.

My mother, who realized I felt sad about this, told me this was normal. My mother couldn't learn Turkish, either. She was worried about that. If something had happened to me, she would not know what to do. So, she was worried and did not let me go to my friends' house because of this anxiety.

When my dad realized I was saddened by this, he offered to take me to his workplace, and I accepted it. The child of the owner of the air conditioning service who was the same age as I was and who lived in the same neighbourhood had also come to the service that day. We played together for a whole day. We sometimes made our toys by combining air conditioning parts. That day was a lot of fun.

My father started to take me to the service on Saturdays during the winter because it made me happy. Sometimes we were going to service calls together. That one weekend, we went to house one of our neighbors', Mustafa's house to service their air conditioner. Meanwhile, I realized that Mustafa and my neighbourhood friends had gathered in the other room and were playing together. Mustafa saw me and invited me

into his room. While my father repaired the air conditioner, I played with Mustafa and three other friends for two hours. That was so fun. We ate some of his mother's cake and had some fruit juice.

After this, Mustafa started inviting me when he had other friends over. I am very happy now. I now think that all Turkish children are not the same and that some people understand us better.

Questions

1. How do you think Rahat felt when his Turkish friends went to each other's house to play, and he was not invited?
2. What happened when Rahat went to Mustafa's house with his father for air conditioner repairs?
3. What did Rahat think and feel when Mustafa invited him to his house with his other friends?
4. How did getting invited to Mustafa's house change Rahat's opinion of Turkish students?

Below are the analysis of the above four questions.

Table 19 shows students' expressions of how Rahat feels when Turkish children go to each other's house to play and don't call Rahat. In the table, the statements of the students are gathered around the themes of Exclusion, Sadness, Anxiety, Humiliation, and Unhappiness.

Table 19: How do you think Rahat felt when his Turkish friends went to each other's house to play and he was not invited?

Categories	Student statements
Exclusion	It made me sad, I thought I was excluded (S-52/ G: M)/ Feeling lonely, he feels excluded...(S-42/ G: M)/ He felt very excluded. (S-41/ G: M)/ He must have felt like they were excluding him. (S-62/ G: M)/ Rahat felt excluded...(S-53/ G: F)/ He felt lonely and bad (S-19/ G: M)/ He thought he was excluded, they didn't love him (S-29/ G: M)/ Rahat felt bad, felt excluded (S-28-/ G: M)/ He felt excluded and left alone at home (S-34/ G: F)/ He feels bad and excluded (S-26/ G: F)
Sadness	He is sad, he is excluded, he is crying (S-44/ G: M)/ He felt sorry (S-50/ G: M)/ He's upset and he feels bad (S-58/ G: F)/ He was very upset, he felt uncomfortable. (S-67/ G: M)/ He was upset and his friends didn't know how upset he was (S-55/ G: M)/ This made Rahat very upset and distressed (S-20/ G: F) / Bad and broken, he felt they didn't think of him (S-5/ G: F)/ He felt sad and excused. He was upset and very upset with his friends (S-15/ G: M)/ He felt very sad (S-18/ G: F)/ He was upset because they weren't calling him when they played together (S-14/ G: F)/ Sadness, anger, regret and exclusion (S-7/ G: M)/ He was upset (S-6/ G: F)/ Rahat was very upset and cried (S-30/ G: M)/ He was very upset, bored because his other friend did not call him (S-10/ G: M)/ She felt very bad and upset (S-32/ G: F)/
Anxiety	He felt anxious, upset, left home alone (S-46/ G: M)/ ... Anxiety (S-47/ G: F)/
Humiliation	He was very sad and unhappy. He thought he was humiliated (S-60/ G: F)
Unhappiness	Unhappy, sad, joyless, without fun, friendless, desperate (S-37/ G: M)/ He feels sad, unhappy, feels excluded (S-43/ G: M)/ He felt very unhappy (S-31/ G: M)/ He felt sad and unhappy (S-24/ G: M)/ ... he felt outcast, he felt unhappy (S-23/ G: F)

As can be seen in Table 19, the students especially emphasized the theme of Sadness in their expressions. Students expressed that, when Turkish children went to play at each other's house to play, Rahat was upset, he cried, felt uncomfortable, offended by his friends, felt remorse, thought that his friends didn't understand that he was upset and they didn't think about him that they did not call him. In the exclusion category, students emphasized that Amir's friends excluded him, that Rahat felt himself excluded, that he was alone at home and that his friends did not like him. They

also stated that Rahat felt unhappy, cheerless, friendless, helpless in the category of Unhappiness.

When the table is evaluated as a whole, it can be said that the non-contact of the local and immigrant children, especially the immigrant children, may cause them to feel excluded and cause negative feelings such as unhappiness, feeling lonely, regret, resentment and anger. It can also be argued that this may lead immigrant children to think that their indigenous children do not love them and that their grief is not understood.

Table 20 presents student statements about what Rahat thinks and how he feels as a result of Mustafa calling the Rahat when he meets other friends at home. In Table 19, the statements of the students were gathered around seven main themes. These themes are Feeling Good, Happiness, Outgroup variability, Exclusion, Crossgroup Empathy, Crossgroup empathy, Crossgroup Integration, and Crossgroup friendship.

Table 20: What did Rahat think and feel when Mustafa invited him to his house with his other friends?

Categories	Student statements
Feeling good	He felt very good and Rahat was no longer upset (S-20/ G: F)/ He felt very good and Mustafa always invited Rahat to his house (S-19/ G: M)/ Previously bad but now feels good (S-59/ G: F)/ He felt good and thought about playing with them (S-58/ G: F)/ Rahat felt very well (S-62/ G: M)/
Happiness	Happy and cheerful (S-31/ G: M)/ He was very happy and not bothered anymore (S-25/ G: M)/ He was very happy and very glad (S-23/ G: F)/ He felt happy (S-34/ G: F)/ He has felt well and has been happy (S-28/ G: M)/ Happiness, enthusiasm, fun (S-7/ G: M)/ He was very happy and after that, he started going to the home of his other friends (S-43/ G: F)/ Excitement, happiness (S-37/ G: M)/ He was very happy, now Turkish treats Rahat well (S-56/ G: F)/ He felt happiness, excitement (S-63/ G: M)/
Outgroup variability	He is very happy. He thinks that all the Turkish children aren't the same, and some of them understand us better. (S-5/ G: M)/ Ahmet had thought that all Turkish children are not the same (S-18/ G: F)/ He is very happy, he thinks that all the Turkish children aren't the same and some of them understand us better (S-14/ G: M)/ He felt very happy and understood that not all Turks were the same (S-6/ G: F)/ ... He felt that not all children were the same and that some people understood him better (S-43/ G: M)/
Exclusion	He was happy, he knew he wasn't excluded (S-29/ G: M)/ Sense of happiness, sense of fun, and feeling happy that she was no longer excluded (S-38/ G: F)/ He felt happy that he was no longer excluded. (S-26/ G: F)/ He was very happy to see that some children did not exclude him (S-42/ G: M)/ They're excluding him (S-54/ G: M)/
Intergroup empathy	He felt that some Turks understood the Syrians (S-24/ G: M)/ Rahat thought that some Turkish children understood the Syrian children. (S-10/ G: M)/ ... some of them thought that we understand them (S-44/ G: M)/ He has felt that Turkish children understood him. (S-51/ G: F)/
Intergroup integration or cohesion	He felt very, very happy and felt like a Turkish child (S-32/ G: M)/ He was happy and thought that all the children were the same (S-33/ G: F)/
Intergroup friendship	He thought about his friends and they became friends (S-4/ G: F)/ He thought they would be friends (S-30/ G: M)/

As seen in Table 20, the Happiness category stands out in student expressions. In this category, the students stated that when Mustafa met with other friends at home, what Rahat felt when he called Rahat was that he felt happy, he was not bored, he was happy, he was enthusiastic, he had fun, he was excited, and he was no longer bored. Similar to the Happiness category, the students stated that in the Feeling Good category, Rahat felt good, no longer upset, although he felt bad before, now he felt good, and now he thought of playing with his Turkish friends. Parallel to the feelings of happiness and well-being, the students emphasized two main categories. These are inter-group friendship and integration categories. In the intergroup integration category, the students noted that Rahat feels like a Turkish child is happy and thinks that all children are the same. In the inter-group friendship theme, they expressed that they are friends together. These four categories generally support each other. Parallel to these categories, students also emphasized the category of outgroup variability. It is significant for Syrian students to discover that not all Turkish students are the same and that they are different from each other.

Similarly, the emphasis on intergroup empathy is meaningful. The reduction of intergroup exclusion as a collective effect of feeling good, happiness, friendship, integration, empathy, and external-group variability was also expressed by the students. The relationship between cause and effect is also emphasized here. In the exclusion category, they stated that Rahat understood that he was not excluded and that he was happy and that some children did not exclude him. When the table is evaluated as a whole, it can be said that as a result of migrant children spending time together with indigenous children, especially immigrant children will help them feel good and happy, understand that they are understood by their members of the out-group and understand that there is no difference between them.

Table 21 shows students' statements on how did getting invited to Mustafa's house change Rahat's opinion of Turkish students? In Table 20, the expressions of the students are grouped around the themes of outgroup variability, intergroup similarity, intergroup empathy, trust, happiness, intergroup integration, and intergroup friendship.

Table 21: How did getting invited to Mustafa's house change Rahat's opinion of Turkish students?

Categories	Student statements
Outgroup variability	He thought that not all Turkish children are the same anymore (S-44/ G: M)/ He changed his mind beautifully and realized that Turkish children were not the same (S-51/ G: F)/ Rahat has understood that all Turkish children are not the same (S-53/ G: F)/ He understood that the Turkish children were not the same. (S-47/ G: F)/ Turkish children are not the same (S-27/ G: M)/ He understood that not all Turks were the same (S-16/ G: F)/ I think that not all Turkish children are the same and some of them treat us better (S-52/ G: M)/ He understood that all the Turks were not bad, they were good. (S-1/ G: M)/ He thought that some students excluded him, not all children were the same, and some understood him better. (S-43/ G: M)/ He understood that Turkish children were not the same and that some of them understood them better. (S-42/ G: M)/ Ahmet understood that Turkish students, some Turkish students, could understand them. (S-23/ G: F)/ They called him every time they met at home. He thinks that not all Turkish children are the same and that some of them understand Rahat (S-13/ G: F)/
Intergroup similarity	He thought that they were not different from each other. (S-5/ G: F)/ He thought that he was not different from Turkish children anymore. (S-14/ G: F)/ So he understood that there were no differences between the Turkish and Syrian children (S-10/ G: M)/ He realized that every child is the same (S-11/ G: M)/
Intergroup empathy	He thought that some Turkish children understood the Syrians (S-67/ G: M)/ ... He also thinks that some people understand him (S-38/ G: F)/ Turkish children understand him (S-33/ G: F)/ He understood that some Turks could better understand Syrian students like Rahat (S-24/ G: M)/ That he is a good boy, that they will call him, that they understand him. (S-37/ G: M)/
Trust	He was no longer worried about them and now he trusted them. (S-32/ G: F)/
Happiness	He felt a sense of happiness. (S-57/ G: F)/ Rahat felt very happy... (S-58/ G: F)/ Being friends with them making his friends happy, he became very relieved, very happy and joyful now, he started to love his friends (S-55/ G: M)/ He felt happy (S-63/ G: M)/ They are now happy, and good friends (S-34/ G: F)/ He thought that his Turkish friends loved him and he was excited because of this, he hugged everybody and was being very touched. (S-8/ G: F)/
Intergroup integration or cohesion	He felt well and didn't feel excluded (S-54/ G: M)/ He realized that they loved Rahat and cared for him. Now Turkish students have started to play. And Rahat is now glad to have friends (S-60/ G: F)/ He understood that the Turkish students were good (S-15/ G: M)/ He understood that the Turks were good (S-18/ G: F)/

Intergroup friendship	He thought that these people were very friendly (S-25/ G: M)/ They became good friends with Rahat (S-3/ G: M)/ He felt better and they became friends (S-11/ G: F)/
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As shown in Table 21, the students' statements about what Rahat's thoughts changed when Rahat, a Syrian immigrant student, was invited by a Turkish student to his house. The students emphasized that Rahat would realize that he was similar to Turkish students and that he would start to think that Turkish children were not different. Similarly, students made remarkable statements in the category of outgroup variability. They emphasized that Rahat would think that not all Turkish children are the same, that not everyone can be bad or good, that some may be better, that some Turkish students can understand immigrant students. All these inter-group similarity and discourse in the out-group variability category are essential in terms of Turkish students' thinking about what the Syrian student will think. The students emphasized the positive discourses in the inter-group empathy, trust, and happiness category in parallel with the positive discourses in the intergroup similarity and out-group variability category. As a natural result of this positive process, expressions in the categories of friendship and integration emphasize the importance of the process. Therefore, a pattern can be mentioned about the cause and effect relationship between the categories that students highlight.

When the table is evaluated as a whole, as a result of migrant children spending time together with indigenous children, especially immigrant children understand that they are no different from indigenous children, not to have anxiety about indigenous children, to trust the indigenous children, not to feel themselves excluded; as a result, they feel happy and good, establish good friendship relations and consequently decrease their prejudices about each other.

3.6. FOURTH STORY: ELİF

I am going to fourth grade in this school. I'm doing fine academically, and I'm also doing taekwondo in my spare time. I'm going to the gym in our neighbourhood. Last year, I came in second place in the primary schools' competition in Izmir. Because I do Taekwondo, my friends tease me every now and then, but they respect me.

There are Syrian students in our school for two years now. It was quite difficult at first. They couldn't speak any Turkish, nor did we speak any Arabic. This caused occasional clashes. I had a few fights with some Syrian students. My teacher said that I was not kind enough to the Syrians. This year, our Syrian friends have improved their Turkish. We can now talk and play together. However, most of the time the Syrian friends hang out among themselves, play and eat together. They are a lot like each other.

Last week, our teacher paired each of us with a friend and gave group assignments in mathematics lesson. Mathematics has always been a challenging subject for me. For this reason, even though I wanted to be paired with Ayşe, who was very successful in mathematics, our teacher paired me with my Syrian friend Aya. This made me very uncomfortable. Last year, we clashed with Syrian friends in our class quite a few times. Sometimes we even had fights.

I wasn't very happy with this situation. I was really worried about not being successful and getting low grades. Aya was not a student I often communicated with. I didn't know how we were supposed to work together. Aya had problems with Turkish and we weren't friends. I didn't think someone whose Turkish was not good could be good at mathematics. I was going to be in a lot of trouble.

Despite all these concerns, we got together during lunch and we made a plan. She split the assignment into two and everyone was going to work on their own part. Then, when we came to school the next day, we would combine our work during the long break and submit it as a group work.

I worked hard and finished my homework over the weekend. I finished my part and came to school. During the lunch break, we sat together with Aya and compared and reviewed each other's sections. We first reviewed Aya's part. She did a great job and solved all the problems correctly. I was very happy. I was so lucky. I never thought I would be. Turns out Aya was very good at mathematics back in Syria. We hadn't noticed it because she could not speak Turkish well. Later, when we were reviewing my part, Aya found out that I had made a lot of mistakes. And without embarrassing me, she quickly corrected them all. We combined both parts and we were ready to submit it to the teacher. When the grades were announced the following week, we had the highest grade in the class. I was very worried when I had to study with Aya. But

now we study mathematics lessons and do homework together. Thanks to her, my math grades have improved.

Questions

1. Why do you think the Syrian students had problems the first year they came to school?
2. What changes took place in Syrian students' lives in the second year?
3. In Maths class, how did Elif feel when the teacher paired her with Aya?
4. How did Aya feel during and after studying with Aya, given she was a bit anxious when she first started working with her?

Below are the analysis of the above four questions shows the student discourse on why Syrian students who have come to school have difficulty in the first year. In Table 22, the statements of the students were gathered around three main themes. These themes are Language and communication, Language and anxiety and Intergroup harmony.

Table 22: Why do you think the Syrian students had problems the first year they came to school?

Categories	Student statements
Language and communication	They can't speak Turkish, and they don't get along well. (S-13/ G: F)/ They had difficulty because neither Turkish children knew Arabic, nor did Syrians know Turkish (S-16/ G: F)/ Because they just came to the country and they did not speak Turkish. (S-35/ G: M)/ Syrian students were upset that Elif and her friends could not understand because they could not speak Turkish. (S-8/ G: M)/ They do not speak Turkish and do not play at all (S-20/ G: F)/ As they couldn't get along with Turkish students (S-19/ G: M)/ Because he cannot speak and understand Turkish (S-7/ G: M)/ Because they were still speaking Arabic and did not speak Turkish yet (S-26/ G: F)/ Because they could not speak Turkish and their other friends did not understand their language (S-10/ G: M)/ They had difficulty because he could not speak Arabic (S-50/ G: F)/ Since Syrians do not know Turkish very well and Turkish students do not speak Arabic, both sides had difficulty (S-54/ G: M)/ Since they could not speak Turkish, they irritated each other, sometimes they fought each other (S-52/ G: M)/ For not knowing to speak

	Turkish. (S-67/ G: M)/ Because they were illiterate, did not speak Turkish, did not empathize with their friends (S-37/ G: M)/ Because they did not speak Turkish and could not communicate with their friends. (S-61/ G: F)/
Language and anxiety	They did not speak Turkish and they were afraid. (S-28/ G: M)/ They may be worried about because they cannot speak Turkish. (S-25/ G: M)/ He was worried that he did not speak Turkish. (S-2/ G: M)/
Intergroup harmony	They were not accustomed to the class yet and their order was disrupted. (S-33/ G: F)/ Maybe it's because they just came in and they don't know anyone. (S-5/ G: F)/

As can be seen in the table, the category of language and communication comes first among the categories that students highlight. In this category, the reason why the Syrian students in the school have difficulty in the first year is that the Syrian children do not know Turkish, and the Turkish children do not know Arabic; therefore they cannot understand and empathize with each other, they cannot play games, they cannot communicate and fight with each other. Similarly, in the language and anxiety category, students emphasized that they were afraid and worried about their friends because they did not know Turkish. The expressions that can be seen as a result of the expressions in the language and communication, and language and anxiety categories are included in the intergroup harmony category. The students showed that the reason why Syrian students have difficulty in the first year is that they are not accustomed to the class yet, they are disorganized, they are new to the country, and they do not know anyone. When the table is evaluated as a whole, it can be said that immigrant children not knowing the local language will cause them not to understand, empathize with each other and not to communicate with each other. As a result, it can be said that the students of both groups will use violence more frequently as a form of communication, they will be afraid of each other, it will be difficult for them to adapt to society and this situation will help to increase prejudices and stereotypes about each other.

In Table 23, there are student statements about what changes took place in Syrian students' lives in the second year. In Table 22, the statements of students are gathered around the themes of Academic success, Cross-group friendship, Mutual empathy, Personal transformation, and Language and communication.

Table 23: What changes took place in Syrian students' lives in the second year?

Categories:	Student statements
Academic success	They were successful (S-40/ G: M)/ Aya was very successful in mathematics (S-58/ G: F)/ Now they know little to speak Turkish and they were a bit successful, so we trained them and they answered very well (S-60/ G: F)
Crossgroup friendship	They became friends with the Syrian children (S-42/ G: M)/ Now he became friends with the Syrian boy (S-59/ G: F)
Mutual empathy	They were able to understand each other better and empathize with Turkish students (S-54/ G: M)
Personal transformation	His friends stopped making fun of them and stopped being mean (S-65/ G: M)
Language and communication	Their Turkish improved (S-62/ G: M)

In Table 23, students first highlighted the Intergroup-group friendship category about what has changed in the second year of the life of Syrian students. In this category, students stated that other students are now friends with Syrian students. In the category of Mutual empathy, students emphasized that students could better understand each other and empathize with each other. The students stated that the Turkish language of the Syrian students was improved in the language and communication category and that the Syrian students were more successful in the academic achievement category. In the personal transformation category, the students stated that their friends stopped making fun of them and misbehaving. When the table is evaluated as a whole, it can be said that the friendship relationship between the groups that develop among students will contribute to the development of mutual empathy among the students, to facilitate the learning of the local language, to increase their academic success and their personal transformation.

In Table 24, there are students' discourses on how did Elif feels when the teacher paired her with Aya in math class. In Table 24, the statements of the students were gathered around six main themes. These themes are Disturbance, Anxiety, Feeling Bad, Sadness, Unhappiness and Language and communication.

Table 24: In Maths class, how did Elif feel when the teacher paired her with Aya?

Categories	Student statements
Uncomfortableness	This made him very uncomfortable (S-34/ G: F)/ This made him very uncomfortable (S-55/ G: M)
Anxiety	He felt anxious (S-9/ G: M)/ Anxious, uncomfortable (S-1/ G: M)/ Elif was worried because she felt that a student who did not speak Turkish would not be successful in mathematics. (S-28/ G: M)/ Elif felt anxious (S-26/ G: F)/ Elif was worried at first but after he learned that Aya was hardworking, his anxiety disappeared (S-10/ G: M)/ Elif was worried and said that if she does not speak Turkish, her mathematics is not good either (S-52/ G: M)/ First she felt anxious and sad, and then she felt happiness and love (S-65/ G: M)/ She was very worried and thought that she couldn't get good grades from this group homework. (S-60/ G: F)/ She felt anxious (S-51/ G: F)/ At first, he was anxious, but then he was very happy. (S-53/ G: F)/ She is worried (S-62/ G: F)/ She was anxious and felt that his grade would be too low. (S-33/ G: F)/
Feeling bad	It must have made her feel bad. Because she had never made friendship with Aya before (S-50/ G: F)/ Elif didn't feel well. She did not want to be in the same group with a Syrian student. (S-6/ G: F)/ She first feels bad, then good, they behave well and have a good time together, and now they are the most successful in class (S-20/ G: F)/ She felt very bad (S-2/ G: M)/ Bad, regret, resentment (S-7/ G: M)/ She felt bad (S-18/ G: F)/ This did not make Elif feel any better, she did not want to be in the same group with a Syrian student, and she did not feel well at all (S-32/ G: F)/ Bad, sad, unhappy, unexcited, anxious (S-37/ G: M)/ First she felt bad and then she felt good (S-36/ G: M)/ She felt bad things, she thought Aya doesn't know mathematics, they stayed together, they made peace while doing their homework (S-59/ G: F)
Sadness	She must be upset (S-19/ G: M)/
Unhappiness	Unhappiness (S-48/ G: M)/
Language and communication	She thought that someone who did not know Turkish could not achieve mathematics. (S-47/ G: F)/ She felt that he could not do mathematics because she did not know Turkish. (S-54/ G: M)/ This situation made Elif very uncomfortable, she did not like it at all, she was not a student with whom Elif had a dialogue, she did not know Turkish yet, she felt these problems (S-44/ G: M)/ She was anxious that they did not speak Turkish. (S-40/ G: M)/

As can be seen in Table 24, the language and communication category stands out in student statements. In this category, the students stated that Elif was worried about the fact that she paired her teacher Elif with Aya in Math class as Elif thought that a student who does not know Turkish cannot do mathematics. Similar to the language and communication category, the students emphasized that Elif felt anxious and worried in the Anxiety category. In parallel with the categories of language and communication and anxiety, the students emphasized two main categories. These are Disturbance and Sadness categories. The students stated that this situation made Elif very disturbed in the Disturbance category, and Elif was very upset because of this match in the Sadness category. The other two categories that students put forward are Unhappiness and Feeling Bad. In the Unhappiness category, the students reported that Elif was unhappy because the teacher had matched Elif with Aya and in the category of feeling bad, they stressed that Elif felt bad and did not feel good as a result of this teacher's pairing. When the table is evaluated as a whole, it can be said that immigrants' lack of abilities about the local language plays an important role in the perception of other students, contributes to the formation of prejudices and stereotypes related to them, and it may cause Turkish children to feel negative feelings such as unhappiness, anxiety, sadness.

Table 25 contains student statements about how Elif, who was anxious when she starts working with Aya, felt during and after the study. In Table 25, the expressions of the students are gathered around the themes of Anxiety, Happiness, Astonishment, Feeling Good, Disturbance, Language, and communication.

Table 25: How did Elif feel during and after studying with Aya, given she was a bit anxious when she first started working with her?

Categories	Student statements
Anxiety	First, she felt anxious, then she felt happy when her math grades were good. (S-31/ G: M)/ Elif was anxious about failing mathematics. (S-4/ G: F)/ I was very anxious to get started, but now we do my math lessons and homework together. Thanks to her, my scores increased in mathematics (S-56/ G: F)/ Elif was worried that she did not speak Turkish and then she did her homework. Aya, Elif is very happy (S-62/ G: M)/ She was afraid that she would get a low score after the study. But after the study, she was glad to see that Aya was doing it all right. (S-43/ G: M)/ She felt fear at the beginning, happiness at the end (S-11/ G: F)/
Happiness	He made him very happy because his math grades were increased (S-34/ G: F)/ She must have felt happy (S-2/ G: M)/ She felt very happy (S-19/ G: M)/ Well, she's happy and they're friends (S-7/ G: M)/ Elif felt very happy after the study (S-26/ G: F)/ She was very happy, Aya corrected her mistakes and they got the highest grade in the class from the project (S-60/ G: F)/ Happy (S-48/ G: M)/ They were happy, Elif said how lucky she was. (S-44/ G: M)/ Aya is good in mathematics and Elif is good in Turkish, then Elif felt happy (S-49/ G: M)/ She did not want at all, Elif was forced, then he was very happy. (S-45/ G: M)
Astonishment	Although Aya was a Syrian, she was very successful in mathematics, her grades were high, and Elif was very surprised (S-8/ G: F)/
Feeling good	She felt good because he saw Aya succeed in mathematics. (S-28/ G: M)/ She felt very well, she was very good at Math (S-23/ G: F)/ He must have felt so good. (S-6/ G: F)/ She felt very good and now they play together (S-20/ G: F)/ She felt good and happy and thought how lucky she was. (S-33/ G: F)/ She felt good (S-12/ G: F)/ After that, she began to enjoy working with Aya, and Aya corrected all of Elif's wrong answers without any embarrassment, and now Elif's thoughts about Aya had changed, and thanks to Aya, her math grades had increased. (S-32/ G: F)/ She felt bad before and felt good afterward. (S-37/ G: M)/
Disturbance	This made Elif very disturbed and then very happy (S-55/ G: M)/
Language and communication	At first, she thought she would get a bad grade and made a mistake because she didn't speak Turkish. (S-35/ G: M)/ Elif thought that Aya could not be successful in mathematics because she did not speak much Turkish, after the study, Elif realized that Aya was successful in mathematics and thanks to

	her, her success in mathematics increased. (S-50/ G: F)/ Elif has some mistakes in mathematics, but Aya corrects Elif's mistakes and they pass the exam. (S-58/ G: F)/ Elif thought Aya was lazy, but I said I don't know mathematics. (S-59/ G: F)
Intergroup friendship	Elif thought he was not good at mathematics, and when she was good at mathematics, they became friends with Aya. (S-57/ G: F)

As shown in Table 25, the Anxiety category stands out in student statements. In this category, the students stated that Elif felt anxious before the study and then felt happy. In the discomfort category, students emphasized that Elif was happy after the study, although she was uncomfortable at the beginning of the study. In the Astonishment category, Elif, who learned that Ayla was very successful in mathematics although she was a Syrian, was very surprised.

Similar to the Astonishment category in the Intergroup friendship category, the students stated that Elif thought that Aya was not good in mathematics before the study, but Aya was successful during the study. Elif saw that and became friends with Aya. In the Language and communication category, the students emphasized that Elif thought that Aya would not be successful in the mathematics class because she did not speak Turkish, but later realized that Aya was successful in mathematics class. In the category of Feeling good, the students suggested that Elif felt bad before the study and good after the study. In the Happiness category, the students stated that Elif felt very happy after the study. When the table is evaluated as a whole, it can be said that immigrant children 's learning the local language will improve the quality of contact between groups, reduce anxiety among groups and thus affect friendship relations between groups positively.

3.7 FIFTH STORY: AYLA

I am going to fourth grade in this school. My favourite subject is science. My mom and dad go hiking every Sunday. Most of the time I go with them, too. Sometimes we hike 20 km a day. The leader of our hiking group, Uncle Nurettin, introduces us to the flowers, the animals, and the trees in nature. He talks about how perfect nature is. He always advises us to protect nature. We collect some herbs together and dry them.

In the winter, we will make tea with these herbs and drink. It will be good for our health. This whole experience motivates me towards science lessons. I look forward to science lessons every week. Our teacher, Ms. Ebru, knows this and always puts me in charge of the experiments. She also always assigns me the duty of maintaining and storing the equipment.

Last year, Syrian students came to our school. We've had problems with them all the time. Because they did not know Turkish, we could not communicate. Since they weren't able to follow the lessons, they busied themselves with other things, making noise and causing trouble. For that reason, we were having a lot of problems, especially in science classes. During breaks, they constantly played war games among themselves, and they were violent to each other very often. Once they bumped into me during the row and I fell down the stairs.

That week, our teacher Ms. Ebru, brought a new experiment set to the class. She assigned me the duty of protecting the set. We did an experiment in class. It was a very interesting experiment, but we could not complete it in one period. We decided to continue the next lesson. The class went to recess. I did not go because I was responsible for protecting the experiment set, but I had to use the bathroom. I left the class for two minutes and went to the bathroom. When I returned to the classroom, the battery case of the experiment set had fallen down, and part of it had been broken. I didn't know what to do. Then, I saw two of my Syrian pushing each other. I went up to them and I yelled at them. They were surprised.

Just then, the bell rang, and everyone returned to the classroom. I did not know what to say to my teacher. I was very sorry. When she came to the class, I told her what happened with tears, I blamed my Syrian friends. My two Syrian friends felt very embarrassed. One of them, Rua, said her father could repair the battery compartment. Our teacher said okay. The following day, Rua brought the battery compartment repaired, better than the original. Rua's father worked as an electronics engineer in Syria. We inserted the batteries and completed the experiment.

Meanwhile, Furkan and Alper raised their hands and wanted to say something. They said that it was they who dropped and broke the battery holder, not the Syrian friends. When the battery pack fell down and broke, they were afraid and left the classroom quickly. When I returned to class and I saw my Syrian friends pushing each

other, I thought they had done it. However, the Syrian friends were worried and did not say anything because they were afraid.

This made me very surprised and embarrassed. I did not know what to say. Our teacher, Ms. Ebru, said we had a lot to learn from this and we all had a long conversation about the importance of interpersonal relations. After that day, our teacher put both Rua and me in charge of the experiment sets. This has been a valuable lesson for me.

Questions

1. What problems did Ayla's classmates have with the Syrian students who joined their class?
2. What were the reasons for the problems that Ayla's classmates have with the Syrian students who joined their class?
3. How do you think Ayla felt when she found out that it was not the Syrian students who damaged the experiment set?

Below are the analysis of the above three questions.

In Table 26, students' discourses regarding the problems Ayla's students have with the Syrian students coming to the class are given. In Table 26, the statements of the students are gathered around three main themes. These themes are Conflict, Language and communication, and Violence.

Table 26: What Problems did Ayla's Classmates have With the Syrian Students who Joined their class?

Categories	Student statements
Conflict	A Syrian could not agree with her. (S-49/ G: M)/ They didn't get along (S-53/ G: F)/ Because they didn't get along, because they came from another country (S-5/ G: F)/ They had disagreements (S-6/ G: F)/
Language and communication	They could not speak Turkish because they were Syrians (S-50/ G: F)/ A Syrian could not agree with her (S-49/ G: M)/ They want to be friends with Turkish children, but they can not speak as Turkish children (S-56/ G: F)/ They had trouble with them all the time because they could not communicate as they did not speak Turkish. Since they could not follow the lessons, they were busy with other things, making noise and causing problems (S-44/ G: M)/ They don't understand each other. Because they don't know the same language (S-45/ G: M)/ Since they did not know Turkish, they did not follow the lessons and they were busy with other things, making noise and causing problems (S-40/ G: M)/ Since they did not know Turkish, they were engaged in other jobs in the classes (S-35/ G: M)/ There were many problems with Syrian students because the Syrian students did not speak Turkish (S-24/ G: M)/ They didn't listen to the lesson and they were busy with other things and they didn't speak Turkish. (S-34/ G: F)/ They couldn't speak Turkish, they were fighting and they did not get along (S-23/ G: F)/ They have had many problems. Because the two Syrian students who come to the class do not know Turkish (S-32/ G: F)/ The Syrian student had come to Ayla's class and didn't want to be friends with her because she couldn't understand the language. (S-4/ G: F)/ They could not agree with us because they did not speak Turkish (S-19/ G: M)/ Because they had different languages, because they played war games during breaks and engaged in other things in the lessons, they did not listen to the lessons and made noise in the lessons (S-29/ G: M)/ They did not speak Turkish, so they caused problems in the lesson (S-28/ G: M)/ They fought with them because they do not know Turkish. They fought all the time (S-26/ G: F)/ Syrian students could not communicate because they did not speak Turkish. They were making noise and causing problems. During the break, they played war games among themselves, often behave violently to each other (S-43/ G: M)/ They had difficulty. Because Syrian students do not speak Turkish, and Ayla does not speak Arabic (S-37/ G: F)/ They had problems because they didn't speak Turkish, for example, they were constantly making noise because they didn't speak Turkish (S-62-G: M)/

Violence	Ayla shouted to them. (S-42/ G: M)/ Bad problems, for example, shuffling and fighting games (S-7/ G: M)/ They're playing roughly (S-2/ G: M)/ There was a problem because they had a fight. (S-15/ G: F)/ They are constantly violent and play war games (S-25/ G: M)/ Syrian students were constantly fighting (S-48/ G: M)/ Alper and Furkan fought and the Syrians are fighting because they cannot speak Turkish (S-52/ G: M)/
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As can be seen in Table 26, the students especially emphasized the theme of language and communication. The students, as to what problems Ayla's other students had with the Syrian students who came to the class: that the Syrian children wanted to be friends with Turkish children, but could not establish a friendship relationship because they could not speak Turkish; they stated that they caused problems in the lessons, they quarrelled with each other, and they could not agree. Parallel to the language and communication category, the two categories that students highlight are the Conflict and Violence categories. In the disagreement category, the students stated that the Syrian students who are new to the school and do not speak Turkish could not agree with the other students. In the violence category, it was stated that the students in both groups were scrambling with each other, that they were violent, fought, and played war games. When the table is evaluated as a whole, it can be said that the inability of immigrant children to learn the local language may cause disagreement with the indigenous children, and students of both groups may resort to violence more frequently in managing these disputes.

In Table 27, students' statements about the causes of the problems Ayla has with other Syrian students are given. In Table 27, the statements of the students are gathered around the themes of language and communication, Violence, and Not to understand the course content.

Table 27: What were the reasons for the problems that Ayla's classmates have with the Syrian students who joined their class?

Categories	Student statements
Language and communication	They can't talk to each other (S-48/ G: M)/ Syrian students need to know Turkish (S-61/ G: F)/ Syrian students do not speak Turkish and Turkish students do not speak Arabic (S-53/ G: F)/ Because they don't understand each other (S-45/ G: M)/ Because they do not speak Turkish and because they are Syrians (S-7/ G: M)/ Because they did not speak Turkish (S-18/ G: F)/ Because Syrians speak Arabic (S-31/ G: M)/ They had problems because they did not know Turkish (S-17/ G: M)/ Because they don't speak Turkish (S-6/ G: F)/
Violence	Because they're always playing roughly (S-65/ G: M)/ Because they had a fight (S-36/ G: M)/ Because they didn't get along with each other (S-23/ G: F)/
Not to understand the course content	They talked in class, engaged the class, caused problems (S-49/ G: M)/ But they didn't understand anything because he thought he broke the test tube (S-42/ G: M)/ They may be doing it because they don't know the lesson. Lessons are not the same as in their country and they are bored. (S-60/ G: F)/ Since they do not know Turkish and have difficulties, they are dealing with something in the classroom, making noise and disturbing others. (S-8/ G: M)/

As can be seen in Table 27, Language and Communication is the most important theme that the students highlight. In this category, the students identified the reason why Syrian students had problems with their Turkish friends, as both groups could not talk to each other and as Syrian students do not speak Turkish and Turkish students do not speak Arabic. In the Not to understand the course content category, Syrian students stated that they were bored because they were not instructed in the lessons as they did in their own country, so they were dealing with other things, causing problems and making noise and disturbing others. Besides, in the Violence category, students expressed that they were scrambling, fighting, and disagreeing with each other.

When these three categories are considered together, it can be said that as a result of the immigrant children not being able to speak the local language, they may cause problems in the lessons and cause problems for other students, not understand the lessons and prefer violence more frequently as a form of communication.

In table 28, students' statements are given about how Ayla might have felt when she found out that it was not the Syrian students who damaged the experiment set. In Table 28, the statements of the students are grouped into six main categories. These categories are; Shame, Feeling bad, Confusion, Regret, Sadness, Guilt, themes.

Table 28: How do you think Ayla felt when she found out that it was not the Syrian students who damaged the experiment set?

Categories	Student statements
Shame	She may have felt ashamed (S-24/ G: M)/ She was very shy and embarrassed (S-16/ G: F)/ She was very embarrassed and surprised (S-21/ G: F)/ This situation surprised and embarrassed her (S-34/ G: F)/ She was ashamed and felt very bad (S-10/ G: M)/ She very surprised and embarrassed, this event taught a lesson to Ayla (S-23/ G: F)/ Ayla may have regretted it (S-25/ G: M)/ She felt very bad, very sad and very embarrassed (S-32/ G: F)/ She felt shame and didn't know what to say (S-29/ G: M)/ She was very surprised and very embarrassed (S-17/ G: M)/ Ayla was very embarrassed (S-28/ G: M)/ She was embarrassed (S-12/ G: F)/ This event surprised and embarrassed Ayla. When she found out that the Syrian students did not break the battery compartment, she was upset for being angry with them (S-43/ G: M)/ Shame and sadness (S-47/ G: F)/ She is embarrassed and no longer she blames Syrian students (S-66/ G: M)/ Ayla is ashamed of shouting at the Syrian students (S-41/ G: M) She was ashamed and sad (S-6/ G: F)/
Feeling bad	She felt bad. She was not angry as before (S-35/ G: M)/ She felt bad and upset (S-37/ G: M)/ She felt bad and upset (S-54/ G: M)/
Confusion	Ayla both surprised and very embarrassed (S-13/ G: F)/ Ayla is ashamed and surprised (S-11/ G: F)/ She was embarrassed, she felt bad (S-1/ G: M)/ Ayla was very surprised (S-18/ G: F)/ Ayla both surprised and embarrassed (S-49/ G: M)/ She was both embarrassed and surprised, this event taught a lesson to her (S-52/ G: M)/ When she learned that the Syrian students didn't break it, she was very surprised and embarrassed, she didn't know what to say. This taught a lesson to Ayla, she shouldn't blame them (S-44/ G: M)/
Regret	Resentment, hostility and sadness (S-7/ G: M)/ She may have regretted it. (S-25/ G: M)/
Sadness	Sadness (S-31/ G: M)/ She was very upset that she slandered someone else, because Syrian students did not do that (S-58/ G: F)/ She very embarrassed, very sad and worried, thought that they were injustice (S-62/ G: M)/ She felt sad and very angry (S-61/ G: F)/ She may have been upset (S-57/ G: F)/ She felt sorry for them (S-63/ G: M)/

Guilt	She felt guilty (S-19/ G: M)/ She was upset, shouting at two innocent Syrian students, when she understood the truth, he felt guilty (S-60/ G: F)/
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As can be seen in Table 28, especially the category of “Shame” stands out in students' expressions. The students stated that Ayla might have been ashamed and afraid, would not be ashamed, and what to say, in this category regarding what Ayla might have felt when the Syrian students did not break the experiment set. Similarly, they stated that Ayla was surprised and that this event was a lesson to her in the category of “Surprise”. In the “Guilt” category, students stated that Ayla would feel guilty for this misunderstanding. In the “Sadness” category, students emphasized that Ayla may be very upset. In the “feeling bad” category, students stated that Ayla would feel bad. Another category that students emphasize is the “Regret” category. In this category, students stated that Ayla might have experienced regret.

3.8. SIXTH STORY: SAMA

Sama migrated from Syria to Turkey a year ago with his family. After staying in Gaziantep for a while, they came to Izmir in February. Now they are living in Buca in Izmir. Sama is in fourth grade.

Since I came to Izmir in February, I enrolled in the school in the second semester. When I entered class, I realized I was the only Syrian. I was a bit worried. It was disheartening to be the only stranger in a class. While the teacher was introducing me to class, everyone was watching me with curious eyes because they were seeing a Syrian student for the first time. The teacher sat me next to Merve near the teacher's table.

The school's second break was an extended break to allow students to eat their snacks. All the students were eating snacks they brought from home. Since I did not know about this, I did not bring any food. So, when everyone took out their food, I watched others with curiosity. Meanwhile, Furkan, sitting next to us, turned to me and asked jokingly if we had food in our home. A few students who heard this started laughing. Realizing that he was making fun of me, I felt very bad. I was very sad because of the humiliation. My friend, Merve, who realized I was sad, offered to share the food she brought from home. I was so offended because many of my friends made fun of me. For that reason, I refused this offer, thinking that Merve pitied me. Everyone in the class was rude and the Syrians were looked down upon. I became even sadder.

The next day, my mother put some of the humus she made the day before in my lunch bag. I began to eat it during the long recess. When the other students who saw humus, a Syrian dish, for the first time and started to make fun of it resembling it to mud, I began to cry. I felt bad about myself again, thinking that I and my culture were being humiliated. I thought that I was never going to be understood and that no one would empathize with my situation. I actually did not like some of the dishes that the Turkish students brought with them. But I had never thought that this was a subject to be mocked.

However, this mocking made me so upset and offended. When Merve, who realized this, looked at me and asked if she could get a piece of the humus, making sure everyone would hear it, I was surprised at first, then I put half of my food on

Merve's plate. The other students, who saw Merve eat the humus with delight, were curious about the taste of humus. However, Merve ate her humus up quickly and finished it, and there was no humus left for other students to taste. When Ayşe, a curious student, asked how humus was made, I began to describe with excitement and pleasure how to prepare the dish.

I said, "humus is made with chickpeas, butter, tahini, garlic, and spices," and it is a popular and common dish of the Syrians. Noticing that most of the students listened attentively, I thought about bringing a pot of humus to class the following day. I wanted my classmates to taste traditional Syrian food and asked them to bring a meal of their own culture.

When I went home in the evening and told my mother what had happened, my mother prepared a large saucepan of humus for my classmates and me all night and with the permission of the teacher, brought it to class. The whole class was very surprised by this surprise. That day they put aside the food they brought from home and only ate humus. The students who enjoyed the humus understood that each culture had its own delicious dishes.

Questions

1. How did Sama feel when her classmates made fun of her lunch, "Humus"?
2. How did the Turkish students in the class feel when they tasted and enjoyed the Humus Sama's mother prepared for them the night before
3. How did the Turkish students' opinions of Syrians change when they tasted and enjoyed the Humus Sama's mother prepared for them the night before?

Below are the analysis of the above three questions.

In Table 29, students' statements about how did Sama feels when her classmates made fun of her lunch, "Humus" are given. In Table 29, students' expressions are gathered around the themes of Feeling Bad, Humiliation, Sadness, Anger, Exclusion, and Intergroup empathy.

Table 29: How did Sama feel when her classmates made fun of her lunch, “Humus”?

Categories	Student statements
Feeling bad	She must have felt bad again (S-34/ G: F)/ She feels very bad (S-15/ G: M)/ Sama felt bad (S-28/ G: M)/ She started to cry and felt bad again, thinking that she and her culture were humiliated (S-12/ G: F)/ She felt bad again, thinking that she and her culture were humiliated (S-5/ G: F)/ ... She felt bad that she and her culture were insulted. She thought that she had never been understood in the classroom and had no empathy with her (S-43/ G: M)/ She was crying. She felt bad about her culture being humiliated (S-51/ G: F)
Humiliation	She felt herself and her culture humiliated (S-17/ G: M)/ She thought her own culture was insulted. (S-4/ G: F)/ She felt bad again, thinking that she and her culture were humiliated (S-25/ G: M)/ He thought his own culture was humiliated (S-16/ G: F)/ She cried and felt bad about her culture being humiliated (S-60/ G: F)/
Sadness	She is very upset and embarrassed (S-19/ G: M)/ Bad, sad, tearful (S-1/ G: M)/ She felt very sad (S-6/ G: F)/ She was both upset and hurt (S-7/ G: M)/ She felt sad and bad (S-18/ G: F)/ She felt sorry for being mocked about herself and her own culture. (S-24/ G: M)/ Sadness, bad (S-55/ G: M)/ She was upset and hurt (S-65/ G: M)/ Sama is very hurt (S-49/ G: M)/ Sama was upset that they made fun of her favourite food (S-8/ G: M)/ He began to cry thinking that he and his culture were humiliated, so he felt a sense of sadness (S-38/ G: F)/ Her heart's broken. (S-35/ G: M)/
Anger	Angry (S-21/ G: F)/
Exclusion	He felt excluded and bad (S-57/ G: F)/ Again, mockery and exclusion of culture (S-54/ G: M)/
Intergroup empathy	Sama felt so bad no one empathizes with her (S-67/ G: M)/

As can be seen in Table 29, Humiliation is one of the categories that students put forward about how did Sama feel when her classmates made fun of her lunch, “Humus”. In this category, the students stated that Sama thought that she and her culture were humiliated by other students. In the exclusion category, they expressed that she felt excluded. Another category that students put forward is Intergroup empathy. In this category, the students stated that Sama thought that she was not understood in the classroom and that there was no empathy with her. In the category of Sadness, the students stated that Sama was distraught and broken. In the anger

category, they stated that Sama felt anger. In the category of feeling bad, the students stated that Sama felt terrible. When the table is evaluated as a whole, it can be said that immigrants and indigenous children using negative expressions about each other's cultural values may cause negative emotions.

In Table 30, students' expressions about how did the Turkish students in the class feel when they tasted and enjoyed the Humus Sama's mother prepared for them the night before were given. In Table 30, the statements of the students were gathered around eight main themes. These themes are Happiness, Sadness, Empathy, Awareness about differences, Common ingroup identity, Intergroup friendship, Regret and Generalization.

Table 30: How did the Turkish students in the class feel when they tasted and enjoyed the Humus Sama's mother prepared for them the night before?

Categories	Student statements
Happiness	They felt very good and very happy they never mocked again (S-17/ G: M)/ She felt so good, nothing changed (S-15/ G: M)/ Happy, confused (S-1/ G: M)/ They understood that each culture has its own food and felt happy (S-26/ G: F)/ She has felt excitement and happiness (S-14/ G: M)/ She felt so happy. Everyone's food is different (S-18/ G: F)
Sadness	Turkish students may be upset because they behave in a prejudiced manner (S-28/ G: M)/ Their regret increased a bit because they despised the Syrians (S-9/ G: M)/
Empathy	They felt closer to the Syrians (S-6/ G: F)/
Awareness about differences	They thought that not only their foods were good but also the food of other countries was good (S-35/ G: M)/ They understood that each culture has its own delicious food (S-34/ G: F)/ They thought everyone's food was different (S-4/ G: F)/ They understood that each culture has its own delicious food (S-12/ G: F)/ ...They realize that each culture has its own delicious food (S-10/ G: M)/ They liked the hummus and realized that each culture had its own delicious food, and their thoughts changed in a beautiful way. Syrians and Turks are the same (S-23/ G: F)/ They understood that everyone had their own food and culture, and they thought well about the Syrians (S-29/ G: M)/ They understood that each culture has its flavour. With the help of Merve, her friends' thoughts changed. (S-13/ G: M)/ They understood that each culture has its own delicious food. (S-

	62/ G: M)/ Students who liked humus very well understood that each culture has its own delicious food (S-43/ G: M)/
Common ingroup identity	Syrians are human beings like Turks, there is no difference between them (S-24/ G: M)/
Intergroup friendship	Thanks to Merve and Hummus Sama has become friends with other students (S-5/ G: F)/ They have realized that the Syrian children can be friends with Turkish children (S-67/ G: M)/ She loved it and felt she was a good friend (S-57/ G: F)/
Regret	They regretted having made fun of it (S-25/ G: M)/ They felt good when they ate the food that Sama brought home and the students regretted making fun of it (S-7/ G: M)/
Generalization	The children who liked hummus understood that Sama was a good girl. And they don't think negatively about Sama (S-16/ G: F)/ When she went home that evening, she told everything to her mother. Her mother prepares hummus in the evening. (S-59/ G: F)/

As seen in Table 30, the category of Awareness about differences stands out in student statements. In this category, students state about what the students may feel after eating the Humus prepared by Sama's mother relishing that the food of other countries might also be nice, that each culture had its delicious dishes, and that the Syrians and the Turks understood that they were the same and that the Turks thought positive about the Syrians. Similar to the Awareness about differences category, in the Empathy category, Turkish students felt that they felt closer to Syrians. Parallel to the Awareness of differences and Empathy categories, students emphasized two further categories. These are the categories of Common in-group identity and Sadness. In the Common ingroup identity category, the students stated that Samoa's classmates thought that Syrians were human like the Turks and that there was no difference between them. In the sadness category, the students said that Sama's Turkish classmates might have been upset because they were prejudiced and that their sadness might have increased a bit more because they despised the Syrians. In the Regret category, Turkish students regretted that they were making fun of the Syrians; In the category of happiness, they stated that Samoa's friends were very happy and never mocked, they felt very good. In the last category, Intergroup friendship, the students stated that thanks to Merve and Humus, Sama was friends with other students, and

Syrians understand that they can be friends with the Turkish children. When the table is evaluated as a whole, it can be said that increasing awareness of immigrant children about the cultural characteristics of local children will contribute positively to the development of their empathy skills and decrease prejudice. In this way, inter-group friendship relations will be affected positively.

In Table 31, students' expressions about how did the Turkish students' opinions of Syrians change when they tasted and enjoyed the Humus Sama's mother prepared for them the night before. In Table 31, students' expressions are gathered around the themes of Intergroup similarity, Reduction of prejudice, Intergroup friendship, Awareness about differences, Change in attitude.

Table 31: How did the Turkish students' opinions of Syrians change when they tasted and enjoyed the Humus Sama's mother prepared for them the night before?

Categories	Student statements
Intergroup similarity	I think I thought they were like us (S-34/ G: F)/ I think Syrian friends are not missing from us. They see us as children of another country (S-11/ G: F)/ They are like us, there is no difference between us (S-24/ G: M)/ They understood that the Syrians were very considerate (S-16/ G: F)/
Reduction of prejudice	He thought the Syrian students were bad, but they were good (S-76/ G: M)/
Intergroup friendship	They thought of being nice, being friends (S-25/ G: M)/
Awareness about differences	I think they understood that discrimination between Syrian and Turkish students is a bad thing (S-37/ G: M)/ By tasting the humus brought by Sama, he learned not to make fun of everyone's culture (For example, they realized that they would not be mocked because their food was not the same as ours (S-52/ G: M)/ They understood that each country has its own culture and food (S-43/ G: M)/
Change in attitude	Because they understand that Syrians are good people (S-6/ G: F)/

As can be seen in Table 31, in Awareness about differences category, regarding how the students' opinions about the Syrians changed when they eat the hummus together which is prepared by Sama's mother, the students expressed that students

understand that it was bad to discriminate between Syrian and Turkish students, that everyone has a different culture, that each country has its own different culture and food. In the Intergroup similarity category, the students stated that Sama's classmates were like the Syrians themselves, that they had no shortcomings, and that they could see Turkish students as children of another country. In the reduction of prejudice category, the students stated that although Turkish students thought that the Syrian students were bad in the past, they later realized that they were good. In the Change in attitude category, the students made statements that Turkish students understood that Syrians were good people. In parallel to all these categories, in the Intergroup friendship category, students state that Turkish students thought to be friends with the Syrian students. It can be mentioned that there is a pattern of a cause and effect relationship between the categories highlighted by the students. When the table is evaluated as a whole, it can be said that as the awareness of immigrant children about the cultural characteristics of local children is formed, changes in students' attitudes towards each other will occur, and the prejudice will decrease, and friendship relations between groups will be positively affected.

DISCUSSION AND CONCLUSION

When the 31 tables given in the findings section in this study are evaluated as a whole, eight themes come to the fore at the end of the experimental study. Findings related to each theme will be discussed with the support of the literature. The common themes that stand out in the study are:

1. Language, Communication and Academic Success
2. Outgroup Variability, Intergroup Awareness
3. Intergroup Exclusion
4. Intergroup Friendship and Integration
5. Intergroup Empathy,
6. Intergroup Anxiety
7. Intergroup Integration

The results of the research on all the themes mentioned above will be discussed in the order below.

Language, Communication and Academic Success

When the opinions of the Turkish students, studying together with the Syrian students in the same primary school class, about their attitudes towards each other were analyzed, it was determined that the effective use of Turkish as the common language was the primary theme of the students. It has been frequently stated by the students that Syrian students who do not use Turkish as the official and common language effectively will stay alone and unfriendly, cannot play with their Turkish friends, and have difficulty in classes. It was emphasized that during the first years of school, Syrians were not able to make friends with Turkish children, had trouble getting used to the class, were afraid to communicate with their Turkish friends, could not establish a dialogue with them and could not play games due to the inability to use Turkish effectively. In the expressions of students about the reasons why Syrian students have difficulties during their first year of school, it was shown that Syrian children did not

know Turkish, Turkish children did not understand Arabic and consequently could not understand and empathize with each other. As a result of this situation, it was stated that they could not play and communicate with each other, also fight and scramble with each other. Likewise, they emphasized that Syrian students are afraid and anxious about their friends because they do not speak Turkish.

The students stated that as a result of the Syrian students' being unable to use Turkish effectively, they could not establish a friendship relationship, constantly have problems, do not understand each other, so they had problems in the lessons, quarrelled with each other and could not get along with each other. It was stated that not only Syrian students do not know Turkish, but also Turkish students do not speak Arabic, causing problems among students.

On the other hand, it has been frequently emphasized by the students that learning Turkish, the language of the inhabitants, will have a positive impact on their academic success, and it is an exceptional and desirable situation to use the two languages effectively. As a result of overcoming the language problems, Syrian students could communicate with Turkish students, they could be friends, they feel comfortable and happier, and in consequence, they will strengthen the relations of friendship with Turkish students.

When students' statements are evaluated as a whole, It can be said that the skills of children of immigrant families to use Turkish play an important role in the perception of them by other students, contribute to the formation of prejudices and stereotypes about them, and it can be said that this situation may cause Turkish children to feel negative emotions such as unhappiness, anxiety, sadness. In addition to this, it can be argued that with the increase in the use of language, students can communicate with each other more effectively; thus, their positive contact experiences will increase.

As understood from these results, effective use of the common language is the key factor in terms of intergroup communication, contact, friendship, integration, and harmony. When the common language Turkish cannot be used effectively, adequate communication cannot be established, and in the absence of communication, it is difficult for students with different social and cultural identities to coexist and

harmonize together, to come into contact, to make friends, to collaborate around common goals and objectives and to engage in activities together.

In the studies of Matera et al. (2011), similar findings are encountered with the findings of this study. It is stated that when the children of immigrant families speak the language of the settled people fluently and adapt their dressing and eating habits, the members of the majority of the local people perceive less cultural distance with the immigrants. Similarly, the language used in communication determines how intergroup interaction will develop. Therefore, it determines the development and transformation of intergroup relations. For this reason, the language used, on the one hand, indicates group differences, on the other hand, it reduces inequality in intergroup status, increases interdependence, and supports the authority for intergroup contact (Wright and Tropp, 2005). Immigrant individuals will learn the language of the inhabitants and change their social cognition regarding the language they use to describe themselves. This change will also contribute to the reduction of intergroup prejudices and intergroup discrimination in multicultural societies (Prati, Menegatti and Rubini, 2015). The positive contact between minority and majority groups leads to a greater desire to learn the language of the outgroup in order to facilitate intergroup socialization. High-quality contact among the groups increases the interest in learning the language of the outgroup and in this way, positive attitudes towards the outgroup develop (Joyce, Vincze and Marton, 2016). Effective use of the common language is of great importance in the development of harmony, contact, and friendship between children of immigrant children and residents who are educated in the same classes as well as increase academic achievement.

Outgroup Variability, Intergroup Awareness

When the opinions of the Turkish students, studying together with the Syrian students in the same primary school class, about their attitudes towards each other were analyzed, , the themes of "outgroup variability" and "intergroup awareness" draw attention. In these categories, the students stated that Syrian students said that not all Turkish students are the same and have different aspects. Some student's statements stand out regarding that everyone may not be bad or good, that all students with diverse

social identities may not be good or all bad, and that some students can understand immigrant students better. From this perspective, it is quite meaningful that the students discovered that not all Syrian and Turkish students are the same and that they have different aspects. Similarly, in the category of “intergroup awareness”, students stated that they realized that everyone's culture was different and that they understood that each country had its own culture. In parallel, they stated that they understand that Syrians and Turks have similar characteristics and think positively about Syrians. In a study that shows similar characteristics with the results of this study, direct and indirect intergroup friendship predicts both reduction in intergroup bias and an increase in group diversity for the outgroup (Paolini, Hewstone, Cairns and Voci, 2004). When the findings of the current study and the results of the literature are evaluated together, it can be said that students with different social and cultural identities studying together are not homogeneous, and when they can distinguish the differences between them, their friendships can develop, and their attitudes and feelings towards each other can turn into a positive way.

Intergroup Exclusion

When the opinions of the Turkish students, studying together with the Syrian students in the same primary school class, about their attitudes towards each other were analyzed, the theme of intergroup exclusion draws attention. Regarding this theme, the students stated that the exclusion of the children of the immigrant people by the children of the inhabitants would cause them to experience sadness, anxiety, loneliness, and unhappiness, and also to think that they were not loved. On the other hand, they said that the children of the immigrant people would not feel excluded and would feel happy as a result of having a good time with children of local people. In a similar study in the literature (Motti-stefanidi, Pavlopoulos and Asendorpf, 2018), it was found that the increasing interaction of immigrant students with people from the settled Greek culture predicted a decrease in the perception of exclusion, the acceptance of immigrants by Greek peers, and the decrease in discrimination perceived by immigrants. Besides, it has been reported that there is a decrease in perceived ethnic discrimination scores of immigrants from the settled Greek culture and highly culturalized immigrants (Motti-stefanidi, Pavlopoulos and Asendorpf, 2018). In

addition, it has been reported that there is a decrease in perceived ethnic discrimination scores of immigrants from the settled Greek culture and highly culturalized immigrants (Motti-stefanidi, Pavlopoulos and Asendorpf, 2018). In another study (Kawabata and Crick, 2008), it was revealed that friendship relationships with individuals belonging to different social identities were effective in reducing negative emotions such as intergroup discrimination. When the results of this study are evaluated together with the findings in the literature, as a natural result of children of settled and immigrant people not coming into contact with each other, especially children of immigrant people may feel excluded. This situation may cause the children of the immigrant people to feel negative emotions such as unhappiness, loneliness, regret, resentment, and anger. On the other hand, it can be said that the positive contact experiences between the groups will help the children of the immigrant people to feel good and happy, understand that their friends from the outgroup understand them, and understand that there is no difference between these friends.

Intergroup Friendship and Integration

When the opinions of the Turkish students, studying together with the Syrian students in the same primary school class, about their attitudes towards each other were analyzed, one of the themes that students express is inter-group friendship and inter-group integration. Within the framework of this theme, students stated that they could not play games, feel sad and anxious, they would be alone and have difficulties in making friends as a result of not being able to communicate with their immigrant friends. On the other hand, they stated that as a result of the children of the immigrant people spending time together with the children of the settled people, they would especially help the children of the immigrant people to feel good and happy and to understand that they were recognized by their outgroup members. They also stated that this contact would help them understand that there is no difference with their friends and that students will understand each other better and empathize with them. When these expressions of the students are evaluated together, it can be said that Turkish students are intensely aware of the emotions, thoughts, and behaviors of an immigrant student who comes to their classes. Similar findings with the results of this study are

also found in the literature. In the study of Paolini et al., Direct and indirect intergroup friendship have been found to predict both decreases in intergroup bias and an increase in group diversity towards the other group (Paolini, Hewstone, Cairns and Voci, 2004). However, despite social and developmental benefits, friendships between groups are relatively rare and tend to be of poor quality (Bagci, Kumashiro, Smith, Blumberg and Rutland, 2014). Although it is stated that intergroup friendship and contact are key factors for intergroup harmony, intergroup friendship decreases depending on age. While younger children have more intergroup friendships, as age grows, the likelihood of friendships of the same social identity is much more common. Depending on age, intergroup friendship is more common and stable at young ages but decreases with age (Aboud, Mendelson and Purdy, 2003). When the findings of this study and these results in the literature are evaluated together, the experiences of cross-group friendship between immigrant children studying in the same classes can help them to reduce their anxiety towards each other, to trust each other, and not to feel excluded. It can be said that this situation will contribute to making them feel happy and good, to develop mutual empathy, to facilitate the learning of the local language, to increase their academic success and to transform personally, and ultimately to reduce their prejudices towards each other.

Intergroup Empathy

One of the themes frequently mentioned by Turkish students participating in the study is the theme of intergroup empathy. Regarding this theme, the students stated that spending time with each other allows them to understand each other better, which allows them to empathize with each other, and this will enable them to feel closer to each other. On the other hand, they made statements about the fact that they cannot understand each other and, therefore, cannot empathize with each other with the contribution of not knowing each other's language when they cannot contact each other. In a study (Pettigrew and Tropp, 2008), which has similar characteristics with the results of this study, it is suggested that intergroup contact, and particularly close intergroup friendship, can allow one to understand the perspective of outgroup members and empathize with them. In addition, it is stated that the intergroup empathy

caused by intergroup contact can be essential in developing attitudes and stereotypes outside the group and in developing the willingness to approach the outgroup (Vezzali, Hewstone, Capozza, Trifiletti and Bernardo, 2017). When the findings of the current study and the results of the literature are evaluated together, it can be said that the relationship between the groups developing between students will positively contribute to the development of mutual empathy among students and the reduction of prejudice in this way. It can be stated that with the decrease of intergroup prejudice, inter-group friendship relationships will be positively affected.

Intergroup Anxiety

When the statements of Turkish primary school students studying together with the Syrian students in the same classes about their attitudes towards each other are analyzed, one of the themes that students express is the theme of intergroup anxiety. Regarding this theme, the students stated that the children of the immigrant people would not have anxiety about them as a result of spending time with the children of the settled people. On the other hand, they stated that the inability of the children of the immigrant people to use Turkish, the common language, would cause anxiety in the children of the settled people.

When the literature is examined, it is possible to find similar results. Eller and Abrams (2003) argued that inter-group contact might lead to increased intimacy among individuals, thereby reducing anxiety among individuals. In addition, another study (Mak, Brown and Wadey, 2014) found that the use of the common language, which is one of the factors that determine the quality of intergroup contact, is associated with intergroup anxiety.

When the findings of this study and these results in the literature are evaluated together, it can be said that there may be an increase in inter-group anxiety as a natural consequence of the children of the settled and immigrant people not being able to speak the common language with each other. On the other hand, it can be stated that the children of the immigrant people will not have anxiety about the children of the indigenous people as a result of spending time together with the children of the indigenous people.

Intergroup Integration

One of the themes frequently mentioned by Turkish students participating in the research is the inter-group integration theme. Regarding this theme, the students stated that as a result of the children of the immigrant people spending time with the children of the settled people, they would see themselves as one of the children of the settled people and understand that the children were not different from each other. They stated that this would help children of the immigrant people, especially those who would not consider themselves excluded, and also feel good and happy. Participants exposed to positive parasocial contact in the experimental group of Al Ramiah and Hewstone (2013) believe that, unlike the control group participants, the existing social norms support inter-group integration more, and also they have more confidence in the outside group and are more willing to cooperate with them. When evaluated from this point of view; It can be said that the intergroup friendships experienced by immigrant students in a formal structured environment such as a school will be decisive for their harmony and integration with their established culture and representatives.

Schools, which are formal structures where students with different social identities study and teach together, are areas where these students will experience intergroup contact. From this point of view, it may be functional to take advantage of educational services, which is the process of developing and changing the desired behavior in order to benefit from the positive results of intergroup contact. Effective use of this structure, in which all conditions (Equal Status, Common Goals, Intergroup Cooperation, Support of Authorities, Law, or Custom) foreseen for positive intergroup contact are present, will play a key role in ensuring social integration in the future. However, the absence of both students with different social identities in some schools and their tendency to contact their internal groups, especially when they first come to school, can prevent the adequate utilization of intergroup contact. In addition, it can be said that imaginary contact applications can be used more easily in the educational environment because real contact interventions are costly, difficult to implement (Vezzali, Capozza, Giovannini and Stathi, 2011) and are risky. In this case, intervention studies for students to understand the perspective of a member of the

group can make them ready for the contact they will experience. These fictional studies to be carried out may facilitate students and administrators who are not expected to experience intergroup contact, and teachers and administrators expected to organize this process before and during the contact.

The effects of intergroup contact do not always take place in the desired direction, especially during the first contact. Especially in the early times of contact, students with different social identities, having different perspectives, also cause communication problems. Fictional studies to be carried out based on contact at the classroom level, on the one hand, can facilitate students' understanding of their perspectives by empathizing with students with different social identities on a cognitive and emotional scale, while contributing to the reduction of these possible problems.

In the light of all the information in the study, it is possible to say that intervention studies that will be carried out on the axis of intergroup contact for students with different social identities will affect students' positive contact skills in the desired way. Psychoeducational interventions to develop cognitive and emotional empathy skills of students with different social identities, who study together in the same classes, can lead children to develop cognitive and emotional empathy with each other. Therefore, students are encouraged to see outgroup members similar to themselves. In this process, it may be possible for students to have information about the contact experiences of other students with different social identities and to imagine the contact. These studies can help to make more effective use of intergroup contact in the process of achieving positive social change by promoting tolerance and positive intergroup relationships.

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