

T.C.
ANTALYA BILIM UNIVERSITY
INSTITUTE OF POSTGRADUATE EDUCATION

GLOBAL POLITICS AND INTERNATIONAL RELATIONS MASTER'S
PROGRAM

MASTER'S THESIS

MULTICULTURAL RESPONSES TO DIVERSITY IN INTERNATIONAL
SCHOOLS: A CASE STUDY IN ANTALYA

Soukaina AIT MANSOUR

JUNE 2024
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This thesis was accepted by the jury (with unanimous vote / majority vote) on
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DECLARATION

Msc Thesis of this study MULTICULTURAL RESPONSES TO DIVERSITY IN INTERNATIONAL SCHOOLS: A CASE STUDY IN ANTALYA, which I presented, I declare that scientific moral principles were followed in the preparation of this study, in case of benefiting from the works of others, reference is made in accordance with scientific norms, no falsification has been made in the data used, and that any part of this study is not presented as another academic study.

26/06/2024

Soukaina AIT MANSOUR



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ABSTRACT

MULTICULTURAL RESPONSES TO DIVERSITY IN INTERNATIONAL SCHOOLS: A CASE STUDY IN ANTALYA

Soukaina AIT MANSOUR

MSc Thesis in Global Politics and International Relations

Supervisor: Assoc. Prof. Dr. Nermin AYDEMİR

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This study examines how educational staff responds to growing diversity in an international school environment in Antalya. The thesis provides insights into relevant understandings and practices through in-depth participant observations and semi-structured interviews. Berry et al.'s (1989) four-fold model of acculturation strategies provided a conceptual scheme for organising the research in the beginning. The thesis depicts multiculturalism as the main strategy in the case studied within the scope of this research and provides additional insights on how such multiculturalism is practised in this particular setting.

This thesis adds to the literature by bringing a sophisticated depiction on the usage of different sorts of multiculturalism under the main category of co-existence of differences. In addition to more classical understandings and practices of multiculturalism, there are examples of controlled, selective and failed multiculturalism. (Classical) multiculturalism is characterised by a varied student population, the ability to navigate and comprehend multiple cultures, and the implementation of educational programmes that promote diversity. Controlled multiculturalism emphasises the restrictions imposed by more national policies and practices. Selective multiculturalism is the case when there are tendencies to favour some cultures. The study provides theoretic and empirical insights on the prospects and problems in an increasingly diverse educational setting.

KEYWORDS: Diversity, International school, Interviewing, Multiculturalism, Participant observation

COMMITTEE: Assoc. Prof. Dr. Nermin AYDEMİR

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ÖZET

ULUSLARARASI OKULLARDA ÇEŞİTLİLİĞE ÇOK KÜLTÜRLÜ TEPKİLER: ANTALYA'DA BİR VAKA ÇALIŞMASI

Soukaina AIT MANSOUR

Yüksek Lisans Tezi, Küresel Siyaset ve Uluslararası İlişkiler Anabilim Dalı

Danışman: Doç. Dr. Nermin AYDEMİR

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Bu tez, Antalya'da bir uluslararası okul örneğinden hareketle eğitim çalışanlarının artan (kültürel) çeşitliliğe yönelik nasıl bir yaklaşım içinde olduklarını incelemektedir. Nitel bir yaklaşıma dayalı katılımcı gözlemler ve mülakatlar aracılığı ile bu yaklaşımlara ilişkin derinlemesine analizler sunulmaktadır. Berry ve diğerlerinin (1989) dörtlü akültürasyon modelinden yola çıkılmış ancak daha sonrasında incelenen vakaya özgü stratejilerle bu modele revizyonlar yapılmıştır. Alan çalışması, çok-kültürlülük modelinin temel bir strateji olarak kullanıldığını ortaya koymaktadır.

Tezin mevcut bilgi birikimine temel katkısı, farklılıkların bir arada yaşamasına dair uygulamalara getirdiği ayrıntılı saptamalardır. Çok-kültürlüğe dair klasik uygulamaların yanı sıra kontrollü, tercihli ve başarısız çok-kültürlülük uygulamaları da bulunmaktadır. Birçok farklı kökenden öğrencinin bir arada, birbirlerini anlamalarına ve çeşitliliği teşvik etmeye dayalı programların olduğu durumlar klasik anlamda çok-kültürlülük kategorisi altında toplanmıştır. Kontrollü çok kültürlülük, ulusal politikaların ve uygulamaların belirlediği ölçüler dâhilinde izlenen çok-kültürlülük anlayışına tekabül etmektedir. Seçici çok kültürlükte daha ziyade belli kültürlerin bir arada yaşadığı örnekler bulunmaktadır. Başarısız çok kültürlülük ise temel bir stratejiden ziyade çok-kültürlülük stratejilerinin uygulanmasındaki sorunlara işaret etmektedir. Çalışma, giderek çeşitlenen bir eğitim ortamındaki beklentiler ve sorunlar hakkında teorik ve ampirik bilgiler sunmaktadır.

ANAHTAR KELİMELER: Çeşitlilik, Uluslararası Okul, Çokkültürlülük, Katılımcı Gözlem, Mülakat

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ABBREVIATIONS

IBDP	:International Baccalaureate Diploma Program
IGCSE	:International General Secondary Education Program
MoNE	:Ministry of National Education
NAMS	:Newly Arrived Migrant Students
NGOs	:Non-Governmental Organizations
SES	:Socioeconomic Status
TURKSTAT	:Turkish Statistical Institute
UNHCR	:United Nations High Commissioner for Refugees
UK	: United Kingdom
USA	:United States

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PREFACE

Taking the initiative to leave one's home country and experience an entirely different culture, language and customs has profoundly inspired me to delve into this research area. My journey started as both a student and a teacher in a foreign country, a dual position that allowed me to see the complexities of the acculturation process from multiple perspectives. By fully immersing myself in a new setting, I encountered numerous challenges and achievements that intensified my enthusiasm for comprehending migration and its complex effects. This study is particularly significant as it aims to provide insight into the human elements of migration and the complex mechanisms of cultural adjustment.

My personal experience as an instructor allowed me to observe the resilience and adversities of students from a variety of backgrounds. Their accounts of adaptation and perseverance resonated with me, emphasising the critical role that educators play in facilitating the transition for newcomers. This experience served to strengthen my desire to pursue a career as a lecturer, with a focus on the investigation and resolution of questions concerning acculturation and migration.

The guidance and support provided by my supervisor, Assoc. Prof. Dr. Nermin Aydemir, have been among the most rewarding aspects of this journey. This research has been significantly influenced by her insightful feedback and unwavering encouragement. Prof. Aydemir's academic rigour, dedication, and empathy have significantly impacted my comprehension and approach to this discipline. I am profoundly appreciative of her mentorship and the chance to benefit from her extensive knowledge. I also want to express my heartfelt gratitude to the exquisite educational staff members of the Department of Political Science and International Relations at Antalya Bilim University. I will never forget the enthusiastic experiences I had during their lectures.

The significance of this field cannot be overstated. It is crucial to comprehend the intricacies of migration and the process of acculturation in an ever more globalised society in order to promote inclusive and supportive communities. The objective of this research is to broaden our understanding in order to provide valuable insights that can inform the development of policies and practices in educational and social contexts.

Embarking on this study was not without of challenges. The presence of economic constraints, social adjustments, and the emotional strain of being distant from one's hometown posed considerable obstacles. However, the continuous support of certain individuals, such as Mrs. 'M', the general director of 'X' school, my beloved Liudmila, Salif, and Reda, along with the support of my family members, served as the foundation that enabled me to persist. Their unwavering faith in my work served as a consistent wellspring of motivation, for which I am profoundly thankful.

During my research, I came across multiple events and encounters that I think would captivate the readers. Each chapter provides insights into the diverse techniques adopted by educators, ranging from the touching accounts of mainstream and migrant educational staff to the unique approaches used. These narratives collectively showcase the diverse and vibrant fabric of multiculturalism strategies. Describing these

experiences with empathy, I aim to convey the human emotions and resilience that define the migration journey.

To conclude, I intend to express my deepest appreciation to my family. I am extremely thankful for my parents, Rkia Ait Bougrame and Ali Ait Mansour, whose affection and support served as the foundation of my resilience. I am grateful for my siblings, Mohamed, Fatima, Halima, Hasnae, Zakaria, Said, as well as my sisters in law, my uncle, my nephews and nieces, the list is long. Without their warmth care and love, I would have never been able to be the person I am today.

I aspire for this work to serve as an inspiration to future researchers to further investigate and advance this critical field as it is disseminated to the academic community. I am eagerly anticipating the contributions and advancements that will result from this collective endeavour, as the process of understanding migration and acculturation is ongoing.



1. INTRODUCTION

1.1. Background and the Research Problem

The rapid and substantial internationalization of the population underscores the need for an approach to educating students. The fluctuating numbers of students in Antalya are subject to change due to factors such as enrolment fluctuations and immigration regulations. Despite no published information on the exact count of international students in Antalya from local educational institutions or government bodies that collect such data, a report by a major national newspaper suggests that approximately 21,000 foreign students from 92 countries are currently receiving primary and secondary education in Antalya (Hürriyet Daily News, 2023).

It is crucial for policymakers and communities to offer assistance to populations as they integrate into society particularly when such migration involves generations. This support is especially vital in the context of Turkey's transformation into one of the prominent immigrant-receiving societies since the 2010s. Antalya holds importance in this regard, as one of Turkey's popular destinations. Although there is a lack of data regarding the number of foreign immigrants residing in Antalya a report, by Muratli (2023) indicates that the city is home to more than 178,000 foreign residents. Among them approximately 20,872 insured employees hailing from 130 countries with Russians comprising the largest group at over 50,000 individuals. Following behind are residents from Kazakhstan numbering around 30,000 with significant groups including Iranians, Germans and Kyrgyz who have chosen to make this city their home. The experiences of students in Antalya mirror a trend, underscoring the importance of creating educational environments that are inclusive, diverse and supportive to help these young learners thrive.

Multiculturalism-related issues can be more complicated in new destinations such as Turkey with the novelty of embracing diversity and adopting relevant policies and practices. Turkey's educational framework largely relies on centralized methods, where students adhere to a curriculum (Demirdağ & Ünlü Kaynakçı 2018 p. 3). Despite some efforts towards adopting modern approaches, traditional teaching methods still dominate the educational sphere (Polat, 2009). In schools, a standardized curriculum means that all students receive the learning content regardless of their background in terms of religion, language, ethnicity or culture. Scholars have emphasized the importance of implementing a curriculum that respects each students' identity to promote meaningful learning experiences for everyone. This is especially crucial for students who undergo stages of adaptation. Immigrant students often face challenges during their adjustment process in education. To facilitate a transition into the system it is essential to provide support, for both the students and the educational institutions (Nayir & Sarıdaş 2021). Effective strategies can be developed by supporting students, in their journey and social integration.

The current study delves into a perspective on migration studies at a high school in the city of Antalya. Specifically, the research aims to gain an understanding of how staff, such as school administrators and teachers, address the increasing diversity within the student body due to a rise in immigrant students in Antalya. High school plays a role in students' lives serving as a phase where adolescents encounter not only academic

challenges but also shape their identities and social relationships. The complexity of this stage underscores the importance of exploring how immigrant students adapt during this period. By focusing on high school settings, I can thoroughly investigate how these individuals navigate both the social dimensions of a cultural environment. High schools often showcase diversity compared to educational stages reflecting the increasing heterogeneity resulting from migration (refer to La Belle et al., 1994). The presence of individuals provides an opportunity to analyse interactions, among immigrant students their peers, educators and the broader school community (La Belle et al., Ibid).

In addition to providing empirical discussions on a rather understudied topic, the research aims to inform the development of policies related to immigration and education, assessing the effectiveness of existing measures and making evidence-based decisions in a new, yet significant destination. That is to say, most of the literature focuses on classical countries of migration – Western for instance. However, there is a need to look at new destinations of migration. An in-depth understanding will unveil patterns and dynamics peculiar to these new receivers of migration with their own historical, cultural, social, economic and political backgrounds. Finally, understanding how school staff responds to such diversity can help identify factors contributing to a more positive attitude in creating a more inclusive society. This can have broader cultural and societal implications. Moreover, this research offers valuable insights into the experiences of immigrant students, shedding light on their challenges and strategies for acculturation and adaptation.

This thesis centres on a school in Antalya known for its diverse student body and staff composition. The research studies how educational staff at this institution respond to increasing diversity. The study takes Berry et al.'s (1989) fourfold conceptualization of acculturation strategies as its main framework. While the original framework covers multiculturalism, melting pot, segregation and exclusion as its main strategies. This research focuses specifically on multiculturalism due to a lack of evidence supporting the other approaches among school personnel. However, analysis of the data revealed that practices leaning towards segregation and exclusion arose as byproducts of attempts at multiculturalism rather than intentional strategies. The study adopts a qualitative approach and utilizes in-depth observations and semi-structured interviews to provide a comprehensive grasp of the responses of school administrators and teachers. I occupied the position of a preschool teacher in the understudied school community. Being an insider observer provided me with an advantage to gain insights and highlight the dynamics and challenges within the school setting. Conversations with twenty staff members shed light on both endeavours and obstacles faced in promoting inclusivity.

The results suggested different approaches, for implementing multicultural education in schools, including successful multiculturalism, failed multiculturalism, controlled multiculturalism and selective multiculturalism. Successful instances of education were identified through a mix of student backgrounds, bicultural competence and various educational programs despite challenges posed by external constraints and discriminatory behaviours according to Banks (2009) Berry (2001) Banting & Kymlicka (2013). However, the research also found instances where attempts to foster multiculturalism faltered due, to language barriers, biases and social isolation. This resulted in the segregation and exclusion of students. These obstacles highlight how

both structural and societal factors can impede the creation of an environment. Additionally, the study distinguished between controlled multiculturalism, where cultural diversity is managed methodically by institutions using criteria and structures and selective multiculturalism, which prioritizes cultures over others. This selective approach may undermine integration by placing higher value on some cultural identities than others.



2. LITERATURE REVIEW

This chapter begins with an in-depth examination of the complex phenomenon of acculturation. Initially, the concept of acculturation is defined and explored to understand its detailed dynamics. Next, the idea of multiculturalism is analysed to investigate its influence on and interaction with acculturation processes. Following that, indicators of a successful acculturation process are identified, highlighting the elements that contribute to effective adaptation to a new cultural environment.

Thereafter, this discussion will be led specifically to the vibrant and diverse landscape of Turkey, that is to examine the unique acculturation experiences within this nation at the crossroads of Europe and Asia. Turkey's historical, cultural, and social context has a significant bearing on the acculturation processes of its immigrant populations. Finally, the focus will be honed onto the crucial role that educational institutions and teachers play in shaping the acculturation experiences of students. That is mainly to explore the specific characteristics of schools and teachers that have a notable impact on the acculturation of students, emphasizing their relevance to this research-selected case and the distinct characteristics within the ongoing research quota. This comprehensive exploration will provide valuable insights into the intricate interplay between acculturation, multiculturalism, and education, unveiling how these factors converge and influence the experiences of immigrant students in Turkey.

Many relevant debates focus on immigrants and minorities in Western countries. Still, new migratory trends brought a refugee population – mostly settled in new destinations of migration – including Turkey. The latter is exposed to several mass migration movements due to its location. That is, it is not considered only a “transit country” anymore for migrants but a “target country” (GIGM, 2017). In fact, Turkey has historically been an emigrant country, with residents migrating to other countries, notably Europe, in quest of better prospects. However, Turkey has gained significance regarding migration and has become an immigrant-receiving country since the 1980s (Antonova-Ünlü et al., 2015).

Turkey is now the leading host country for the largest number of refugees worldwide, accommodating a total of four million refugees from various countries such as Syria, Iraq, Afghanistan, Iran, Somalia, and others, as reported by the United Nations High Commissioner for Refugees (UNHCR, 2023). Out of the total population, 99,025 individuals, which accounts for 35%, are below the age of 18. Among them, 74,977 are children of school age (Acar-Ciftci, 2019; Manap-Krmzgul, 2017). For instance, as of December 20, 2018, Turkey hosted around 3,618,624 Syrian refugees, out of which 1,723,473 were children. Among these children, 1,138,192 were of school age (Acar-Ciftci, 2019).

Since 2016, Turkey has implemented many measures to incorporate these young migrants into the Turkish educational system (MoNE, 2016). Despite their execution of thorough relocation plans, these young children have faced several challenges throughout their adjustment processes. Research indicates that these difficulties, regarding issues such as linguistic obstacles and discrimination arising from differences in language and culture (Erdem, Kaya, & Yılmaz, 2017; Levent & Cayak, 2017;

Mercan-Uzun & Butun, 2016; Saglam & Ilksen-Kanbr, 2017; Acar-Ciftci, 2019). International students, similar to refugees, have unique obstacles while adjusting to unfamiliar educational settings, such as linguistic barriers, cultural disparities, as well as potential prejudice. Immigrant students have adjustment issues as they go through the acculturation process, as described by Berry (1992; 2005; Berry et al., 1989). The current body of social science research has extensively analysed the subjects of refugees' resettlement and integration (see to Phillimore, 2015). Nevertheless, there has been little attention given to the impact of educational personnel or policy decisions in either facilitating or impeding the process of foreign students' acculturation.

Research has concentrated on how host cultures might aid in this transition, and a growing body of research suggests that educational aspects can either support or hinder the process of acculturation (Sheikh & Anderson, 2018, p. 1). The following section will mostly discuss the concept of acculturation before exploring its connection to education.

2.1. Acculturation

Acculturation refers to a process in which two distinct cultures merge together, resulting in cultural, social, or psychological transformations (Worthy et al., 2020). Immigrants, asylum seekers, and refugees are often referred to as the groups that undergo the process of acculturation. However, individuals who proceed to an unknown culture and must adapt to new customs, principles, and organisations may encounter this. Acculturation may have a significant influence on both the original culture and the host culture (Worthy et al., Ibid).

The impact of this may be quantified at many levels. Acculturation often leads to modifications in many social structures at the group level. For example, a transformation might take place in a group's culture, customs, religious beliefs, dietary habits, or healthcare practices. Furthermore, attire, food, and language are regarded as the most influential cultural standards at a collective level. At the individual level, acculturation is the process by which individuals get socialised into a host culture, adopting its values, customs, norms, attitudes, and behaviours. This process has been linked to changes in everyday lifestyle as well as other modifications in psychological and physical well-being (Worthy et al., Ibid).

Regarding the process of acculturation, there are two primary techniques that may be identified. Berry (1997) and Berry et al. (1989) provide a social psychology paradigm that sees migrant incorporation as a series of phases leading to long-term settlement in the host society (Phillimore, 2011). The major focus of study in this approach has been the impact of European migrants' integration into US society (Ibid). Alternatively, the diaspora studies and cultural identity approach, as formulated by Bhatia and Ram (2001) and Hall (1990, 1997), focuses on the examination of post-colonial migrants in the UK and US. This approach views immigrant identity as a product of historical circumstances, intertwined with political stances, and shaped through processes of negotiation, displacement, and conflict (Phillimore, 2011; Bhatia & Ram, 2009, p. 143).

Although it is acknowledged that both perspectives provide validity, in this paper the focus is on Berry et al. (1989) work on acculturation. That is, it provides an analytical framework to examine the several aspects that affect the experiences of acculturation, how these factors impact immigrants' incorporation as well as interventions to facilitate such process (Berry, 1992).

Students, on the other hand, also acculturate in a new environment due to several different factors. These factors can be related to school support, school achievement, education level, or parental education. However, the leading factors in shaping such acculturation make it hard to define. The various forms of such acculturation in education are not much addressed. By doing so, the current study addresses educational staff responses on diversity, mainly their strategies towards the international students' acculturation processes. Thus, the next section will shed light on Berry's model of acculturation and its linkage to education.

2.1.1. Berry's Model of Acculturation

Acculturation experiences vary significantly across different groups and individuals, with notable differences in their approaches to the process (see Berry, 2005). The many approaches of adapting to a new culture have been referred to as acculturation strategies (Berry, 1980). Despite the hundreds of developed definitions of acculturation from different disciplines, Berry (1997) and Berry et al. (1989) acculturation model has been significantly influencing contemporary research (Worthy et al., 2020). That is, it has targeted acculturation and its different strategies, its influence on individuals as well as its interventions in the processing facility (Berry, 1992).

To get a more thorough understanding of the concept of acculturation, Berry's (1997; 2001) and Berry et al. (1989, 2005) model classifies various acculturation strategies under two dimensions. The first dimension refers to the degree of interaction and involvement of immigrants and their descendants in the activities and interactions of the host nation. Berry et al. (1989) discusses the second component, which pertains to the significance of cultural identity and characteristics for immigrant populations (Van Prag et al., 2015, p. 2). By doing so, Berry classified four ideal forms that characterize the potential intercultural processes by combining these two characteristics (see Figure 1).

2.1.1.1. Acculturation Strategies of Ethnocultural Groups

John Berry (e.g., 1997) developed a conceptual model of acculturation that focuses on the two-dimensional adaptation strategies of individuals. The first dimension examines the degree to which one embraces or rejects one's own culture. In other words, it refers to the degree to which an individual identifies with the dominant culture and the level of engagement they have with it. The second component pertains to the level of assimilation or resistance towards the host culture. This refers to the extent to which a person can preserve and uphold his/her culture. He suggested a quadrant model to classify newly arrived individuals into four acculturation strategies based on their level of identification with their host and home cultures. These strategies are also known as acculturation attitudes (Berry (1997, 2005, 2008; Sheikh & Anderson, 2018, p. 23)

provide further information on this topic. Berry (2005) classified this category as strategies pertaining to the dimension of ethnocultural groups. The four acculturation quadrants consist of integration, assimilation, separation, and marginalisation.

2.1.1.1.1. Integration

Since it relates to the least degree of social difficulty, integration has been seen as the most favourable outcome for acculturating individuals (Sheikh & Anderson, 2018). Integration occurs when individuals are able to embrace the cultural norms of the dominant or host culture while retaining their own culture of origin. For instance, an immigrant student can learn the language of the host country, adapt to their customs and participate in national celebrations while maintaining the beliefs and the country-of-origin identity as well. Integration leads to and is frequently associated with, biculturalism as well (Benet Martinez and Haritatos, 2005; LaFromboise, Coleman, and Gerton 1993). For instance, Phinney, Horenczyk, Liebkind, and Vedder (2001) discovered that immigrant adolescents who integrated into the host society by acquiring the language and engaging in cultural activities, while also preserving their native cultural practices, demonstrated enhanced psychological well-being and academic achievement. Furthermore, Schwartz et al. (2010) emphasised individuals who are bicultural frequently have improved social and cognitive abilities, which helps them effectively adjust and merge into various settings.

2.1.1.1.2. Assimilation

Assimilation is characterized by a loss of identity with the home culture and an active replacement with the host culture (Ward, 2008). Accordingly, it is an acculturation method that is historically demanded of persons moving cultures throughout periods such as colonialism and the slave trade era (Montiel, 1977; Rowley, 1970). Empirical research conducted in contemporary settings provides varied results on assimilation. In their study, Berry, Phinney, Sam, and Vedder (2006) suggested that individuals who choose to assimilate may initially be socially accepted, but they also have identity conflict and stress as a result of disconnecting from their cultural history. In addition, Schwartz, Unger, Zamboanga, and Szapocznik (2010) suggested that the process of assimilation might result in negative mental health consequences for immigrants who find it difficult to balance their cultural identity loss with the expectations of the host culture.

2.1.1.1.3. Separation

Separation concerns the rejection of the host culture for the sake of preserving the culture of origin, as less favourable strategies and links with greater society are not developed, but cultural traditions are maintained. Empirical research emphasise the difficulties linked to separation. Portes and Rumbaut (2001) observed that immigrant adolescents who choose a strategy of maintaining separation typically have challenges in both academic and social integration, which may restrict their access to opportunities and support networks. Furthermore, Berry (1997) observed that separation might lead to restricted availability of resources and opportunities, impeding overall adjustment and achievement in the hosting country.

2.1.1.1.4. Marginalization

Marginalization is seen as the least preferred strategy since it increases the probability of other issues emerging (Ward & Kennedy, 1994). Where individuals reject and do not identify both the culture of origin and the hosting culture. As stated earlier, several factors can influence individuals' level of cultural identification, and consequently their acculturation approach and outcomes. Research findings constantly demonstrate that the process of marginalization results in adverse consequences. For instance, Hovey (2000) discovered that marginalized individuals encounter higher levels of stress, sadness, and identity uncertainty in comparison to those who choose other acculturation tactics. Furthermore, Berry, Kim, Minde, and Mok (1987) have shown that marginalization is linked to worse mental well-being and diminished life contentment since people experience a lack of affiliation with any cultural group.

2.1.1.2. Acculturation Strategies of Larger Society

In their article '*Acculturation Attitudes in Plural Societies*', Berry et al. (1989) define four primary acculturation strategies that larger societies employ to manage cultural diversity. Each of these strategies has its own implications for cultural preservation and social cohesion, reflecting distinct societal approaches to harmonising diversity and unity. Additionally, this dimension pertains to the desirability of inter-ethnic interaction, which determines whether it is desirable to pursue positive relationships with the larger society. These four dimensions are identified as multiculturalism, melting pot, segregation, and exclusion (see Berry, 2005).

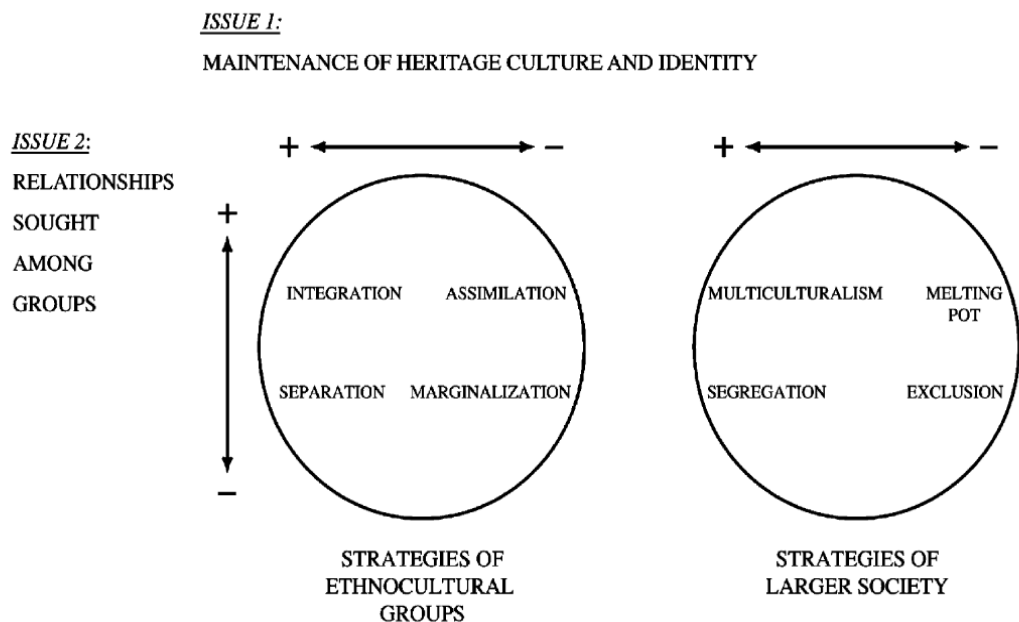


Figure 2.1 Four acculturation strategies based upon two issues, ethnocultural groups, and the larger society

Source: (Berry, 2005, p. 705)

2.1.1.2.1. Melting Pot

When sought by the dominant acculturating group, the "melting pot" approach involves the assimilation of different groups into one homogenous culture (Berry, 2005). This method is designed to foster a shared identity by urging minority groups to abandon their cultural traditions and adopt those of the dominant culture. According to research conducted by Alba and Nee (2003), the melting pot ideology has been historically prevalent, in the United States, where immigrants were expected to assimilate into the American culture. However, studies show that this approach can result in minority groups losing their identity and cultural heritage. For example, Portes and Rumbaut's study (2001) revealed that second-generation immigrants often face challenges with identity and stress as they navigate between conforming to the culture while preserving ties, to their roots.

2.1.1.2.2. Segregation

When separation is forced by the dominant group it is called "segregation" (Berry, 2005). Segregation includes keeping minority groups separate from the culture, both socially and physically. This approach aims to maintain boundaries and restrict interactions between different groups. Studies have indicated that segregation can have effects on minority communities. Massey and Denton (1993) pointed out that in urban areas segregation can lead to unequal access to resources like quality education and job opportunities which can perpetuate cycles of poverty and disadvantage. Similarly, research conducted by Darden and Kamel (2000) discovered that segregated neighbourhoods often face increased isolation and limited social mobility hindering opportunities, for exchange and integration.

2.1.1.2.3. Exclusion

Marginalization, when imposed by the dominant group, is called "exclusion" (Berry, 2005). Exclusion is a strategy where the dominant community actively restricts minority groups from engaging in the economic and political aspects of society. This strategy often results in isolation and disempowerment. Research studies have shown the impacts of exclusion. For instance, Castles and Miller (2009) discovered that exclusionary measures targeting migrants, in Europe have led to conflicts, heightened discrimination and decreased opportunities for integration. Additionally, Berry, Phinney, Sam and Vedder (2006) highlighted that exclusion can result in mental health effects on immigrants by causing increased stress levels and a feeling of alienation, from the wider community.

2.1.1.2.4. Multiculturalism

Multiculturalism supports the coexistence of different communities within a society promoting mutual respect and appreciation for cultural diversity. This approach aims to establish a setting where all cultural backgrounds are respected and preserved. Research findings back the advantages of multiculturalism. For example, Banting and Kymlicka (2013) discovered that multicultural policies in Canada have resulted in increased unity and improved integration for immigrants. Verkuyten (2005) also emphasized that multiculturalism nurtures a feeling of belonging and inclusion among

minority groups enhancing their well-being and involvement in society. Likewise, Berry (2001) pointed out that diverse societies are better prepared to handle differences by offering platforms, for cultural communication and cooperation.

Acculturation strategies have been used widely in social science research to discuss immigrant students' experiences. Research has mostly concentrated on the shifts and continuities in immigrants' cultural orientations upon migration. However, due to increased international migration during the last decades, possibilities and concerns of immigration are of particular interest, particularly on immigrants and the ramifications for the receiving society (Arends-toth & Van De Vijver, 2003). In fact, research on the attitudes of the majority of people toward migrant groups constitutes much of the current debates.

In other words, much of the present discussion revolves around research on the opinions of the general public about migrant groups. In other words, in an era defined by multiculturalism and the intricate processes of acculturation, the examination of how host communities interpret and adjust to the cultural variety provided by newcomers has arisen as a fundamental and intriguing subject of research. Understanding these processes not only sheds light on the problems and possibilities offered by multicultural societies, but also provides vital insights into the larger debate on social cohesion and integration. By so doing, multiculturalism is thoroughly discussed in the following section as a significant policy response to diversity.

2.1.2. Discussions on Multiculturalism

Berry (2001) sees multicultural ideologies of the dominant group of society to characterise a prominent element in intergroup relations. That is, the ideologies will serve as the foundation for policy alternatives for managing cultural diversity within a society and will determine the restrictions of the acculturation process for migrants.

In other words, multicultural ideology refers to a general assessment of the dominant group that considers how positive attitudes are perceived towards immigrants and cultural diversity (Arends-toth & Van De Vijver, 2003, p. 252). A favourable and positive evaluation implies both support for the preservation of ethnic group culture and an appreciation of the need to embrace diversity fairly. This idea, which strives to strike a balance between a society's heterogeneity and cohesion, is essential to multiculturalism (Citrin, Sears, Muste, & Wong, 2001). Hence, the notion of multiculturalism prompted the creation of new social, political, cultural, and educational definitions.

During the 1960s and '70s, the concept of multiculturalism gained importance in policymaking and discussion. First introduced in Canada in 1971, multiculturalism has been taken as a policy goal in response to the idea of cultural assimilation, in which immigrants were expected to adjust to the host country while giving up their culture of origin (Arends-toth & Van De Vijver, 2003). However, multiculturalism came first as a civil movement in the 1960s in the USA which it has turned later into a political movement (Yılmaz, 2016; Kahn, 2008; Ramsey, 2008; Thomas, 1994). All issues of ethnicity, race, gender, sexuality, and nationality were responsible for the creation of

new social movements in Western societies (Johansson, 2022). These social movements were considered new agenda settlements in the face of 'class politics' (Johansson, *Ibid*).

Multiculturalism is an approach toward a culturally plural society; more precisely, it is an attitude in which groups embrace and encourage reciprocal cultural diversity as well as equal chances and opportunities. This indicates that cultural diversity is not only acknowledged as a demographic trait of the society, but also considered essential by its citizens for the overall functioning of the community (Arends-toth & Van De Vijver, *ibid*; Berry, 1984; Berry & Kalin, 1995).

By rejecting racial, discrimination and assimilation issues, multiculturalism is defined in another way as the process of establishing equitable educational and learning opportunities in order to promote cultural plurality within the context of democratic ideals (Hsu & Thomson, 2010; Kaya & Aydn, 2014). Multicultural education, according to these criteria, incorporates the viewpoints of people from many cultures. It offers cultural, linguistic, and ethnic possibilities, acknowledges other cultures, combats prejudice, and advances equality (Crk, 2008) in society.

In fact, multiculturalism is inherently hard to define. That is, multiculturalism as a concept has different histories and origins in different countries (Race, 2019). In the Canadian political perspective (CIC, 2009), multiculturalism has been considered a defence of cultural variety and pluralism, preserving the traits and distinctive contributions of many ethnic and minority groups (Johansson, 2022). While in the USA (Banks, 2009), multiculturalism has historically targeted the notion of assimilation as well as the monocultural nation-state. Accordingly, multiculturalism has emphasized the acknowledgement of cultural diversity and the rights of minorities. In this regard, it is understood that multiculturalism is highly associated with identity politics (*Ibid*, p. 2). Hence, issues of diverse human rights and social justice predominated the theoretical discussion of multiculturalism in the 1990s. At that time, social cohesion issues and concerns about common public and symbolic spaces were not given priority (Sohrabi, 2019).

According to Parekh, multiculturalism in England offers a viewpoint on human life and offers key insights into how lives are created socially (Race, 2019, p. 4):

First, human beings are culturally embedded in the sense that they grow up and live within a culturally structured world, organize their lives and social relations in terms of its system of meaning and significance, and place considerable value on their cultural identity [...] Second, different cultures represent different systems of meaning and visions of the good life. Since each realizes a limited range of human capacities and emotions and grasps only a part of the totality of human existence, it needs others to understand itself better [and] expand its intellectual and moral horizon [...] Third, all but the most primitive cultures are [...] plural and represent a continuing conversation between their different traditions and strands of thought. This does not mean that they are devoid of internal coherence and identity but that their identity is plural and fluid (Parekh, 2000, pp. 336–37).

What Parekh (2000) calls a multicultural perspective is, composed of the creative interplay of these three complementary insights, namely the cultural embeddedness of human beings, the inescapability and desirability of cultural diversity and intercultural dialogue, and the internal plurality of each culture [...] From a multicultural perspective, no political doctrine or ideology can represent the full truth of human life (Parekh, 2000, p. 338)

Briefly, the value of cultural variety and the internal multiplicity of cultures are emphasized together with the awareness of gender, ethnicity, and race from a multicultural perspective.

2.1.2.1. Criticisms of Multiculturalism

As mentioned earlier multiculturalism is a movement that focuses on the rights of minority groups. Kymlicka (2007) has supported the case of immigrant groups by highlighting three trends of liberal multiculturalism. He argues that immigrants have always been encouraged to integrate into the existing society, including its laws and customs. However, there have been criticisms, towards the concept of multiculturalism regarding minority rights.

Baber (2008, p. 9) presents an argument against multiculturalism by stating that "the majority of people do not desire to live in a plural monoculturalism 'salad bowl'". This analogy visualises the groups in contemporary America as ingredients forming a salad but fails to emphasize their individual cultures effectively. Nonetheless, multiculturalism can be seen as an acknowledgement of diversity within a heterogeneous society (Race, 2019 p. 5).

In America, individuals enjoy freedom, in economic and political aspects. However, the pursuit of spreading liberty and democracy globally has led to a contradiction (Demirdag et al., 2019). Consequently, American imperialism has transformed into an immigration policy. The American dream holds meanings for Americans encompassing values such, as individuality, consumerism, and certain political freedoms (Wheeler, 2005). However, it is worth noting that while the United States is generally welcoming to immigrants there is an assimilation of populations due to American politics (Ibid, p. 3).

In the case of Europe, the exact origins of identity are uncertain because the continent consists of people from various backgrounds (Demirdag et al., 2019). As a result, Europe has sought a connection with Mediterranean civilization as it has developed in reaction to clashes between civilizations and cultures. The challenge lies in Europe using its elements to create a synthesis that excludes others and relies on logic. In pursuit of universality and adopting a logic, Europe has essentially shaped its reality influenced by factors like capitalism (Ibid. 2019 p. 2). The economic and social benefits in Europe attracts immigrants from nations where justice and economic progress are lacking. These immigrants come in search of peace and hold hope for living in better conditions (Kymlicka, 2010).

The number of incoming people residing in Europe has been steadily increasing. According to Kymlicka (2010) and Schuster & Solomos (2001) immigrants who escape

conflicts and unfair treatment in their home countries see benefits such as peace, justice, equality, economic well-being and education as paths to redemption (Demirdag et al., 2019 p.2). Yet, Europe faces also many challenges related to democracy, human rights and education that are considered among the few arisen issues (Nye, 2007; Race, 2011). Besides developed countries' situations, the challenges related with multiculturalism in developing nations may be more severe in countries such as Turkey, where the ethnic majority struggles to give cultural indulgence and a successful multicultural education system that includes all individuals (Demirdag et al., 2019).

In Turkey, it is seen that the education system is primarily based on centralized systems. For example, students who follow this approach receive education based on a predetermined curriculum. Although recent years have seen some implementation of strategies in the educational system (Polat, 2009), it still largely revolves around traditional teaching methods. A standardized curriculum is implemented across all schools regardless of religion, language, ethnic background, or culture. Scholars have emphasized the importance of a curriculum that embraces multiculturalism and respects the backgrounds of all students. This approach aims to promote learning experiences for everyone (Demirdag et al., 2019 p. 3). For more detailed debates on Turkey's example, discussions on multiculturalism and multicultural education are being presented in the coming discussions.

The abovementioned discussions on multiculturalism suggest that the conceptual debates do not only facilitate the exploration of ideas and theories about society, but also allow to address issues across various subject areas, including education (Race, 2019 p. 1). According to Race (2019) educational structures and agents such as states, schools, colleges, universities, teachers, students, and parents need to recognize how culture is evolving. However, achieving rights requires changes in educational systems themselves—like incorporating greater cultural diversity into the curriculum (DES, 1985; DfES, 2007)—and a shift in perspectives among those involved. It is crucial to acknowledge that multiculturalism can be complex when considering factors, alongside the nature of cultural diversity (Banks, 2009 p.5). Having introduced the key general debates concerning multiculturalism, the following section focuses more on specific debates concerning multicultural education, highlighting the essential role that education plays in fostering intercultural understanding and promoting the values of diversity within multicultural societies.

2.1.3. Multicultural Education

Multicultural education in immigrant societies is widely praised for equally incorporating all students regardless of their differences. This movement dated back to the end of the 1960s and the beginning of the 1970s during the Civil Rights Movement. Education theorists and academics promote multicultural education approaches that suggest that everyone should have equal educational chances in education without being subjected to racial, ethnic, social class, or gender discrimination (Banks, 2001a, 2001b; Mwonga, 2005).

Multicultural education is a 'reformist approach' and addresses the preservation of social transformation continuity by helping to shape, implement, and maintain social justice and equality in society (Gorski, 2010). Rules and policies to be applied in

schools for individuals from all segments of society must be based on structural equality (Apple & Beane, 2011; Paksoy & Çelik, 2019). Moreover, Multicultural education improves schools by eradicating biases, fostering harmony, interaction, and tolerance, and removing barriers (Aydn, 2013). The purpose of such an education is to give equitable chances in education, resolve difficulties caused by cultural conflicts, encourage students to help one another, learn about each other's cultures, and boost their academic achievement (Banks, 2013). As a result, this educational initiative may educate students on how to view variety as a source of richness, foster empathy development, and foster solid life relationships (Paksoy & Çelik, 2019, p.276).

In response to the demands, needs, and aspirations of the many groups, educational institutions developed a variety of courses, programs, and practices that eventually gave rise to multicultural education as well as plays a crucial factor for a successful acculturation process. Grant and Sleeter (2007) note that multicultural education is not one specific course or educational program in actual practice. Instead, actual educators use the phrase "multicultural education" to refer to a wide range of initiatives and strategies including educational equity, women, minorities of colour, people of low means, and disabled people (Ibid). For instance, Multicultural education may refer to a curriculum that includes the experiences of ethnic groups of colour in one school district, while it may refer to a program that includes the experiences of both women and ethnic groups in another. This may also refer to a comprehensive school reform initiative in a third school district that aims to improve educational equity for a variety of cultural, racial, and socioeconomic groups (Banks, 2010, p. 7).

Individuals are expected to uphold his/her own culture while engaging with the dominant culture for multicultural and diversified frameworks to be adhered to (Nayir & Sarıdaş, 2021). Students throughout the educational process, as well, ought to have a similar experience. Accordingly, every nation has its unique tools for overseeing the integration of newly arrived migrant students, especially to overcome the socio-economic or cultural barriers to adapt with the native students. Thus, the following section will present concisely the support and adaptation models reported by the European Commission (2013) to be provided to newly arrived students.

2.1.3.1. The European Commission Support Models

According to the European Commission (2013), the study on the educational support models of the newly arrived migrant students is mainly made to enhance students' integration within the new educational system and society. Integrating migrant students in schools entails developing a welcoming learning environment for students from all backgrounds and with varying needs and ensuring a safe space where all students feel protected, appreciated, and able to study. The report has emphasized four main support models that can enhance the newly arrived migrant students' (NAMS) integration. These are as follows:

2.1.3.1.1. Linguistic Support

This model considers the provision of systematic language support. That is, before integrating any educational system, students should be provided with enhanced linguistic support from the host country to avoid any weak educational performance.

Furthermore, educators' training for teaching the host language as a second language is important as well as the evaluation of the mother tongue.

2.1.3.1.2. Academic Support

This model concerns the combination of linguistic support and academic support. First, the educational system should be providing a well-developed reception for migrant students and conduct an initial evaluation of migrants' educational backgrounds. Second, a monitoring system to ensure proper tracking and diagnosis of student performance and potential. Third, ensure the qualification of teachers who are culturally diverse. Finally, support transition techniques between reception and mainstream classrooms, as well as between educational levels.

2.1.3.1.3. Parental and Community Involvement

This model is among the significant supports that can be provided to immigrant students. That is by encouraging parents' collaboration and engagement within the school processes. For instance, this cooperation can be done by home school tutors or partnerships. By so doing, students and families will be motivated to remain at school and integrate with the host country's language.

2.1.3.1.4. Intercultural Education

This model addresses the cultural harmony between the the newly arrived migrant students (NAMS) and the host country's educational environment. Furthermore, the interaction between immigrant students and students of the majority culture might benefit immigrant students' learning. For example, peer learning can be more effective than teachers' teaching (Nayir & Sarıdaş, 2021). Additionally, training instructors on cultural diversity, offering information on various cultures in the school curriculum, allowing children to wear their own ethnic attire, and flexibility during holiday periods would all help to foster intercultural learning.

The previous discussions provided insight into multicultural education's positive connotations, its major implementational goals as well as reformist measures to be taken regarding the school system and its interrelated structures. Yet, negative connotations accused and denied multicultural education policies to be of success. Such claims depart from various theories such as the critique towards the essentialist understandings of language, cultures and parallel societies, feminist critiques and vulnerable groups as well as the Marxist criticisms and class exploitation. Thus, the next section will address the negative connotations of multicultural education.

2.1.3.2. Negative Connotations of Multicultural Education

Multicultural education has various challenges facing hegemonic perspectives. Racism, class privilege, and sexism are among the concerns that remain unspoken in the classroom. For instance, the underlying message to students of colour appears to be that the instructor and the institution do not recognize the existence of oppressive experiences (Banks, 2010). If the curriculum only includes standard language, standard American history, and the voices and lives of White men, the implicit message (by what

is left in and what is left out of the knowledge presented as legitimate by the school) appears to be that the real United States and real school are only about the cultural mainstream and its establishment ideology (Ibid, p. 46). Furthermore, despite the fact these students were marginalized through their life experiences in an oppressive community, this hegemonic approach unfairly marginalizes students of colour too. Marginalization is alienating, and one reaction to alienation is resistance, which makes teaching and learning more difficult for both students and teachers (Ibid). Such a hegemonic approach, for example, marginalizes female students (Sadker & Sadker, 1994).

2.1.3.2.1. Feminist Criticisms

The main focus of feminist criticisms of multicultural education is how it may support gender and other types of inequity rather than challenge them (Friedman, 1995). Several research are written on critiques of multicultural education from a feminist perspective (Okin, 1998; Guy-Sheftall, 1995; Banks, 1991; Yosso, 2005; Sleeter, 1992). Among the major feminist critics on multicultural education are those concerns regarded as the invisibility of women's issues. Guy-Sheftall (1996) & (Okin) 1998 argued that feminists contend that gender-based violence, reproductive rights, and unequal access to education and work are only a few of the issues that multicultural education frequently fails to address and that directly impact women. The experiences of women may be ignored or eliminated as a result, which would strengthen patriarchal power systems. Furthermore, in order to promote diversity, education frequently uses basic, unaltered ideas of identity that might reinforce prejudices and essentialize categories like race, ethnicity, and gender. As a result, people may come to be perceived as stereotypes of their ethnic or cultural group rather than as individuals with distinct histories and viewpoints (Banks, 1991). Lack of Intersectionality is also another topic to be added. Feminists contend that multicultural education frequently misses the connections and interactions between many types of oppression. Women of colour, for instance, may encounter sexism, racism, and other types of discrimination at the same time. By focusing too narrowly on just one part of their identity, one risks having an inaccurate knowledge of their experiences (Yosso, 2005; Sleeter, 1992).

Overall, feminists believe that a more thorough and intersectional approach to multicultural education is required, one that acknowledges the ways in which many oppressions cross and interact and that directly confronts issues of gender and other types of injustice.

2.1.3.2.2. Essentialist Understandings of Language, Cultures and Parallel Societies

An approach to multicultural education known as essentialism places an emphasis on the unchangeable and inalienable distinctions between groups and cultures. It makes the supposition that people of various cultural groups have distinctive and intrinsic traits and that cultural identities are fundamental, stable, and unchanging across time. Essentialism perpetuates the concept that some cultural groups are innately inferior or superior to others, which can result in stereotyping and marginalization of those cultural groups.

Several papers came on the discussion of language, culture, and parallel societies as understood by essentialists in the context of multicultural education (Block, 2008; McLaren, 1992; Sleeter, 2001; Banks, 1993; Parekh, 2006; Kymlicka, 1995). An essentialist interpretation of language would see language as a crucial component of cultural identity. This could give rise to the idea that some languages are fundamentally superior or more valued than others, which might lead to prejudice towards people or groups that speak fewer dominant languages (Block, 2008).

The essentialist view of culture contends that each group has distinctive and stable cultural characteristics. This method may result in a propensity to classify people according to their cultural identification rather than taking into account the diversity and complexity that exist within cultural groupings. Additionally, Banks (1993) claimed that essentialism strengthens the notion of cultural hierarchies, wherein some groups are viewed as more valuable or authentic than others. Certain cultural groups may become marginalized and excluded as a result, which could further systemic oppression and inequality.

Parallel societies and multicultural education critics claim that rather than integrating cultural groups into a common community, multiculturalism can result in the creation of parallel societies, which are divided from each other and alienated from one another. It is also believed that this can damage national identity and social cohesiveness and lead to social and political problems (Parekh, 2006). Moreover, detractors declare that multicultural education fails to address underlying systemic inequalities and power disparities and can reinforce essentialist and stereotypical representations of various cultural groups (McLaren, 1992).

They also maintain that while it is important to appreciate cultural diversity, doing so should not come at the price of social and political harmony and that educational initiatives should emphasize advancing social justice and equality for all more of an emphasis on advancing social justice and equality for all individuals than just praising diversity. Some detractors contend also that multicultural education can place an emphasis on the individual over the collective and national identities, which may divide society and weaken democratic institutions (Kymlicka, 1995).

In conclusion, the criticism of multicultural education raises significant issues and concerns about how to effectively advance equality, diversity, and social cohesiveness in an evolved rapidly changing society. Therefore, it is essential to acknowledge and respond to these criticisms in order to create educational and social policies that are both more effective and equitable. Yet, how such reform can serve a neglected, oppressed, and exploited class? By doing so, the following section will address Marxist perspectives on multicultural education.

2.1.3.2.3. Marxist Criticisms

Marxist theorists believe that multicultural education has the potential to serve as a tool of intellectual control, concealing and legitimizing class oppression and economic inequalities. From a Marxist viewpoint, one of the main criticisms of multicultural education is that it frequently places more emphasis on cultural diversity than on economic injustice. Marxist theory holds that unequal resource distribution and worker

exploitation, rather than cultural or identity-based factors, are the primary causes of social inequality. Multicultural education may divert attention away from the underlying economic systems that support inequality by highlighting cultural differences. There is a limited number of empirical studies that particularly address Marxist criticisms of multicultural education. However, there is research that touches on related topics (Giroux, 1983; Churchill & Smith, 2019; Byun and Fairbanks, 2011).

On the first hand, Giroux (1983) suggested that multicultural education has been co-opted by neoliberalism, which exploits it to promote diversity without addressing the underlying economic mechanisms that cause inequality. Another thing to add, he claimed that the study of diversity should not be the only focus of multicultural education. Instead, it needs to critically examine social structures and how they affect disadvantaged groups. He contends that this strategy will lead to a better comprehension of power dynamics and how they influence social reality.

On the other hand, Churchill and Smith (2019) examined the link between cultural diversity and economic success in 145 countries. The authors discovered that, while cultural variety can have a favourable impact on economic growth, the amount of economic disparity in a particular country moderates these impacts. They discovered that in nations with lower levels of economic inequality, cultural variety had a bigger beneficial influence on economic development. This shows that when analyzing the influence of cultural diversity on educational and economic success, it is vital to evaluate the underlying economic systems of a community.

Moreover, in a sample of 41 nations, Byun and Fairbanks (2011) explored the association between intercultural education and student accomplishment. While multicultural education was found to be positively associated with student achievement overall, the authors discovered that the effect was much stronger in countries with lower levels of economic inequality. This implies that resolving economic inequality may be a prerequisite for realizing the advantages of multicultural education. Overall, although these studies do not directly address Marxist criticisms of multicultural education, they do raise the possibility that economic inequality should be considered when analysing the correlation between cultural diversity, educational attainment, and economic outcomes.

2.1.4. Education and Acculturation

There has been plenty of qualitative and correlational research that has empirically linked acculturation and education (e.g., Gupta, Kumar, & Stewart, 2010; Lopez & Yamashita, 2017; Sheikh, Anderson, & Koc, 2018), although it should be noted that this has not been proven to be a causal relationship. Research by Anderson & Sheikh, (2018) indicates that 'the relationship between education and acculturation is bi-directional, and potentially cyclical. That is to say, "acculturation may facilitate education, but education may also facilitate acculturation"' (Anderson & Sheikh, 2018, p. 23). The study provided a body of evidence for the existing co-relationship between education specifically "formal education" and "acculturation". In other words, this co-relationship exists in the fact that several factors contributed into a successful acculturation process.

The given evidence suggested that the majority of existing research links psychological acculturation success (increasing identification with the host culture independent of identification with the home culture) to educational level, school adaption, school attachment, academic achievement, and social/school support (Sheikh & Anderson, 2018). Also, findings state that the increase in the acculturation strategy of integration is linked to improved educational attainment, where few studies suggest that the increasing level of formal education is linked to assimilation. Additionally, in accordance with the study findings, some studies built a direct correlation between education and acculturation, while others studied education levels as a moderator and/or mediator between acculturation and other acculturation-relevant characteristics (e.g., host culture language acquisition). In a nutshell, the study findings demonstrate that raising educational levels across a range of educational areas is associated with growing identification with the host culture. These areas stressed educational level, social/school support, educational gap, school attachment, school adaptation, and academic achievement.

2.1.4.1. Educational Level

The first educational area concerned the study is the educational level. The systematic literature review focuses on formal education as the highest education level to be reached at both the home and the host country. Sheikh & Anderson (2018) emphasised the educational level as the most reported outcome in the literature.

Six studies by (Cheung, 1995; Le, 2004; Pham & Harris, 2001; Phillimore & Goodson, 2008; Ross, 2012) are of evidence associating higher educational levels with the increases in immigrant students' integration, while insufficient educational intellectuality and capacity are directly linked to immigrants' marginalization and separation. Additionally, Cheung (1995) provides evidence on the bi-directional relationship between acculturation and education. In the study, less acculturated were those with lower socioeconomic positions, less education, and shorter stays in New Zealand. Especially, Cambodian women in his sample (particularly those under the age of 31) were more likely to acculturate through involvement in education, whereas integrated women were more likely to have more educational opportunities.

Murray (2009) concluded in his study that prior to coming to Australia, higher levels of education were associated with higher subjective well-being, which resulted in higher Australian acculturation ratings. 54% indicated integration as their technique of acculturation, with higher education being more common. Individuals who accept separation as their way of acculturation indicated lower levels of education. Moreover, studies by (Le, 2004; Ross, 2012) stated that refugees' previous provision of education while arriving in the United States are more patient with their acculturation and goal achievement processes than those who had not gotten post-secondary education. One study found that although the emphasis given to the age of education varies, education is considered as a key aspect in aiding integration (Phillimore and Goodson, 2008).

Five studies discovered a non-direct association between acculturation and educational level, prompting them to investigate the involvement of additional factors as mediators or moderators of the acculturation-education relationship. Other factors were socioeconomic status (SES; Celano & Tyler, 1991), stable employment (Clipper,

2008; Kodithuwakku, 2010), and higher self-esteem (Murray, 2009). Tyler and Celano's and Clipper's findings highlighted participant assimilation rather than integration (these results pertained to SES and occupational stability, respectively). Lower levels of education were associated with difficulties in obtaining a job, and hence the difficulty in finding employment constituted a barrier to integration (Sheikh & Anderson, 2018, p. 25). Participants with higher levels of education previous to coming in Australia reported higher levels of self-esteem, which resulted in higher Australian acculturation ratings demonstrating integration (Kodithuwakku, 2010). The connection between self-esteem and acculturation was mitigated by the highest level of education. Lastly, male Somali refugees were more likely to describe an integration plan, probably due to home-culture expectations of Somali males to participate in school that did not apply to Somali women (Vasquez, 2012).

2.1.4.2. Social/School Support

The quality of interactions that students have with their classmates, instructors, school personnel, and the education system in which they are engaged is referred to as social and school support. The study literature has categorized five studies to be of evidence on the relationship between school peers' interaction at school and refugee students' acculturation process.

On the first hand, evidence of the direct association between peers' support and students' integration was presented by Kovacev and Shute (2004). That is, a bidirectional link is formed between the two variables, and a positive correlation is established. Yet, the study stressed that the integrated individual is more likely to receive help from peers. Students who received less support from their fellow mates, on the other hand, are reported as marginalized. There was also evidence in this study of a moderately negative association between classmate support and assimilation. Oliva (2015) confirmed that despite students' integration preference. There was proof that assimilation and support from the school were related. According to these findings, assimilating rather than integrating is confirmed by at least some school support. Yau (1995) findings suggested that integrated South East Asian refugee young people showed stronger self-efficacy in school interactions than those who associated with the assimilation, separation, or marginalization strategies.

Finally, Morozov, (2010) & Valtonen, (1994) exploration of the meaning of acculturation between Russian and Vietnamese refugees and school peers stressed significant findings. For them, refugee education engagement in the host culture system provided a chance to socially interact with others outside of one's cultural group. Students share their desire to fully engage in the system. Yet, it is concluded that the opportunities for the engagement of these formers in the system are limited.

2.1.4.3. Educational Gaps

Since forced migration resulted in family's displacement from one place to another. The children's educational process is obviously a victim of this displacement, thus, resulting in an education gap. In other terms, the educational gap is the period whereby students are disengaged from formal educational settings. Sheikh & Anderson (2018) reported two studies in their review exploring the ways in which educational

gaps impacted refugee students' acculturation. According to Bang (2017)'s research on Iraqi students in the United States, rises in educational disparities were associated with increases in marginalization and declines in integration. Moreover, education gaps attributable to a lack of cultural and language awareness were identified as a barrier to acculturation among Russian refugees (Morozov, 2010). Hence, the findings demonstrate the difficulties that immigrants, particularly refugees, have in integrating into their new community.

2.1.4.4. School Attachment

From either the host or home country, the intensity of a student's attachment to the school environment and their school-based classmates is defined as school attachment. In this review, one study considered integration to be positively associated with students' school attachment (Dinh, Weinstein, Tein, & Roosa, 2013).

The study looked at the impact of social and interpersonal mediators on the linkages between acculturation and enculturation, as well as internalizing and externalizing problem behaviour in Cambodian American students. Integration was characterized as a combination of 'acculturation' (socialization to the new culture) and 'enculturation' (existing socialization from the heritage culture). So, school attachment is demonstrated to have a correlation with integration.

2.1.4.5. School Adaptation & Academic Achievement

When students change their educational setting and face a new environment to adjust to it is what is known as school adaption. School adaptation is reported to be positively associated with students' integration and assimilation. A study by Bang (2017) on a group of Chaldean Iraqi refugees in the United States suggested that among the factors that enabled students' integration and assimilation are self-esteem and perseverance. That is, these characteristics played a protective role that supported students' adaptation to school. Moreover, the study stressed that educational gaps were directly leading to students' difficulty to adapt into the new environment, especially since longer educational gaps lead to students' marginalization, whereas integration can be positively achieved when the former is absent. Thus, Bang (2017) study implies that school adaptation is linked to the acculturation process (Sheikh & Anderson, 2018).

When the students attain their higher level of formal education successfully, this can be described as the students' academic achievement. Yau (1995) study examined the relationship between levels of acculturation, self-esteem, and self-efficacy of South East Asian refugee youth in the United States. The author explained that students' self-efficacy for academic achievement is linked to acculturation. The study revealed integration as the best linkage of academic achievement. For instance, students who were integrated more into the educational system showed a great sense of confidence towards their academic success, whereas others who were assimilated, separated or marginalized showed a less degree of academic success. Thus, acculturation and self-efficacy ratings had a substantial multivariate influence in predicting academic success.

2.1.5. Indicators of a Healthy Acculturation

Multicultural education efforts are required to be achieved through successful acculturation processes. Indicators of a healthy acculturation within multicultural education are essential for assessing how effectively students and communities are adjusting to a varied educational environment while preserving their cultural identity and well-being. These metrics aid in evaluating the success of intercultural education initiatives.

Banks (2004), provides several dimensions of multicultural education to be implemented by educators as a reformist guide in dealing with a diverse notion of newcomers. These dimensions can be seen as factors to access a healthy acculturation process such as, (1) Content Integration, (2) The Knowledge Construction Process, (3) Prejudice Reduction, (4) An Equity Pedagogy, and (5) An Empowering School Culture and Social Structure. Each dimension is defined and illustrated next.

2.1.5.1. Content Integration

Content integration refers to the extent to which educators employ diverse examples and content from different cultures and groups to explain essential concepts, principles, generalizations, and theories in their subject area, field or school system. There are numerous and regular opportunities for teachers to employ ethnic and cultural content to demonstrate topics, themes, and principles in social studies, language arts, and music.

Content integration can be also in form of a foreign language provision to integrate newcomers into the educational system and give them access to equal learning rights. Turkish language courses, for instance, provision to children of guest workers. In the post-World War II era, Turkey experienced a new type of migration. Due to the economic growth, concerns of Western countries necessitated for working hand and labour power. The guest-worker children were generally provided with alternative classroom situations (Rist, 1979). The objective is to offer a transitional phase during which the student can decide whether to remain in mother tongue education or transfer to a German-language classroom (Ibid).

Yet, multicultural education exceeded language provision as a way of integrating a universal culture. That is, the knowledge construction process is needed to help migrant students understand different subject matters.

2.1.5.2. The Knowledge Construction Process

As stated earlier, the knowledge construction process cannot be achieved without teachers' students' engagement in understanding, investigating and determining the way cultural presumptions, frames of reference, viewpoints, and prejudices affect how knowledge is compiled in a particular field (Banks, 1997).

For example, immigrant students' examination of the knowledge construction process in social studies can be a challenging situation for educators. That is, through the analysis of topics and units in Humanities textbooks, for instance, teachers must

help the students to analyse the information based on objective, unbiased and verifiable facts. Furthermore, when dealing with lessons, units and study materials about different racial and ethnic groups, educators should support students to build up positive attitudes towards them. This is what is known, thus, by prejudice reduction.

2.1.5.3. Prejudice Reduction

This dimension deals with lessons and exercises use in helping children form positive views of various racial, ethnic, and cultural groups. Research suggests that if specific circumstances are met during instruction, courses, modules, and teaching resources featuring information on other racial and ethnic groups can aid students in developing more favourable intergroup views (Banks, 2009; Aboud, 2009; Stephan & Vogt, 2004). These prerequisites include the utilization of multi-ethnic materials in a systematic manner and the positive portrayal of ethnic groups in the resources (Banks, Ibid).

‘Allport's (1954) contact hypothesis provides guidelines for helping students develop more positive interracial attitudes and actions in contact situations. It states that contact should be characterized by equal status, cooperation rather than competition, sanction by authorities, and interpersonal interactions in which students become acquainted as individuals’ (Banks, 2009, p.22).

2.1.5.4. An Equity Pedagogy

This dimension is considered relevant when responding to diversity. That is, when teachers adjust their teaching to support the academic success of students from varied ethnic, cultural, gender, and social class groups, they are utilizing an equitable pedagogy. This entails being tough yet highly individualized when working with groups, utilizing a variety of teaching techniques and approaches that are compatible with the great diversity of learning patterns among distinct cultural and ethnic groups.

Immigrant students’ integration into an entirely different educational system can be highly achieved through equitable pedagogy. For instance, by combining multicultural education and teacher training approaches, Acar-Ciftci, (2019) addresses a significant starting point on multicultural education by shedding the light on Turkey’s educational system. Turkey has started developing several policies regarding immigrant students’ education. Several regulations involving the education of these children have been devised in Turkey ever since the migratory patterns first began. The inclusion of migrant students in the Turkish educational system began in 2016 (Acar-Ciftci, 2019; MoNE, 2016). Despite the shortcomings faced by the Turkish educational system in adjusting immigrant students to the system, the findings suggested a significant type of multicultural education. That is, through an examination of prejudiced attitudes and actions, teachers should be given the knowledge and abilities to be tolerant of diversity and accepting of differences (Gorski, 2009). Additionally, instructors must have the training and tools they need to apply multicultural curricula and pedagogical practices and fulfil the varied learning requirements of children. This is what is known by the school culture and social structure empowerment.

2.1.5.5. An Empowering School Culture and Social Structure

This dimension is directly connected to the interrelation that gathers both school members and the school system with the social culture and structure. In other terms, the dimension aims to foster a school culture that empowers students from varied racial, ethnic, and gender groups. Also, it examines grouping and labelling procedures, sports participation, achievement disparities, and the interaction of the staff and students across ethnic and racial lines (Banks, 2009). Thus, the creation of a school culture that empowers students from diverse racial and ethnic groups and from both gender groups is achieved (Ibid, p. 22).

In fact, to properly integrate multicultural education, the school as a social system should be considered. That is, all its key factors are interconnected. Thus, thinking of the school as a social system implies that a change plan must be developed that modifies the entire school environment in order to achieve multicultural education.

2.1.5.6. School as a Social System

Banks (1982) discussed in one of his significant works the importance of the school system's major variables as being part of the social system. He highly emphasized how these factors can lead to the success of multicultural education, such as school culture, school policy and politics, and the formalized curriculum and course of study. For him, the implementation of one single variable can be successful but mostly insufficient. For instance, educators who have prejudice against various racial, ethnic, and cultural groups, multicultural and sensitive teaching resources are ineffective. These teachers are likely to employ multicultural resources. When implementing multicultural lessons, it is crucial to assist teachers and other members of the school staff in learning about various groups and democratic attitudes and values (Banks, 2010).

According to Romaine (2009), implementing multicultural education requires a number of reforming measures. That is, it is essential to restructure and recreate the institutional norms, social structures, cause-belief statements, values, and objectives of the school. Furthermore, he contends that changes should be made to the power relationships in the educational setting, teacher-student interaction, culture, extracurricular activities, attitudes toward minority languages, assessment procedures, and grouping techniques.

Another thing to add, Banks (2009) emphasized the significance of the hidden curriculum and its embedded structures and norms' effect on the school system. For him, the manifest curriculum refers to the components like lesson plans, textbooks, bulletin boards, and guides. To build a school culture that encourages favourable attitudes toward various cultural groups while supporting students from these groups in achieving academic achievement, certain characteristics of the school environment must be adjusted (Ibid).

The latent curriculum, however, is considered more important than the overt curriculum. That is, it is seen as the inductive way of learning without being exposed to teachers' deductive teaching. Jackson (1992) describes the hidden curriculum as the

“untaught lessons”. In other words, the hidden curriculum is a crucial component of school culture that conveys to students the school's attitudes toward a variety of issues and problems, including how the school views them as individuals, as males and females, as exceptional students, as members of different religious, cultural, racial, and ethnic groups, as well as students from these groups (Banks, 2010).

In a nutshell, “When formulating plans for multicultural education, educators should conceptualize the school as a microculture that has norms, values, statuses, and goals like other social systems. The school has a dominant culture and a variety of microcultures. Almost all classrooms in the United States are multicultural because White students as well as Black and Brown students are socialized within diverse cultures. Teachers also come from many different groups. As Erickson (1987) points out, all individuals—including students and teachers—are also multicultural because components of more than one culture or group influence their behaviour. Many teachers were socialized in cultures other than the Anglo mainstream, although these may be forgotten and repressed. Teachers can get in touch with their own cultures and use the perspectives and insights they acquired as vehicles for helping them relate to and understand the cultures of their students” (Banks, 2010, p. 25).

2.1.6. Group and Individual-Related Factors Influencing Approaches to Newcomers

Students’ groups’ identification and belongingness do majorly decide students’ behaviour (Banks et al., 2010). This behaviour can be measured through variables such as race, class, gender and ethnicity interactions that have an influence on students’ behaviour. Study findings by Perney (1976) suggested that gender, race or ethnicity, social class, religion, and inherent superiority all have an impact on student behaviour, both individually and collectively. Other factors, such as geography and age, have also an influence on student behaviour. These influencing categories are considered social categories (Berger & Luckman, 1967; Mannheim, 1936).

2.1.6.1. Explanations of Variance in Acculturation Strategies in Education

According to Perry (2009), educational policies can face a dilemma in pluralistic and democratic societies. Statistics by the United Nations state that the current world is more heterogenous, societies have lost their homogeneity and become more multicultural (Paksoy & Çelik, 2019). Thus, a requirement for a national unity concept to be implemented within the framework of multiculturalism rather than the homogeneity concept is needed (Ergil, 2010; Ibid). However, the acceptance of diversity and its implementation in the host country’s educational system is not always of a positive output. Variables such as state level and time are valid. However, since the ongoing study focuses on a one-study case, it looks at group and individual-related variables that shapes students’ behaviour. For instance, race, gender, and class explanations differ from one system to another, have an influence on students’ behaviour and, thus, explains the relationship between acculturation strategies and sociodemographic variables.

2.1.6.1.1. Gender

The socially and psychologically acceptable behaviour for males and females that are approved by and anticipated within a culture is what is referred to as gender. Gender-role expectations change throughout time, across microcultures within a civilization, and among cultures. Historically, mainstream Americans, Black Americans, Native Americans, and Hispanic Americans had different normative behaviours toward men and women (Banks, 2010, p.17). Within the same society, there are some variations in gender roles according to social status. In the 1940s and 1950s, working-class women were regularly required to become wage earners, whereas upper-middle-class women frequently faced negative consequences when they worked outside the home (Ibid). Gender bias, stereotypes, and inequities in classroom interactions can all influence students' behaviors. In response to gender discrimination, women may exhibit distinct behaviors, which might influence their acculturation strategies. Gender dynamics can have an impact on students' views of empowerment and self-efficacy. Students' ideas about their gender-related abilities and opportunities may influence their behaviours, such as self-advocacy or participation in extracurricular activities. For example, studies by Cheung (1995) and Vasquez (2012) explain how gender role can explain outcomes related to students' acculturation behaviours. For instance, women can integrate in a new environment since they have access to education, according to Cheung (1995), however Vasquez (2012) shows that males are more likely to achieve greater levels of education due to societal expectations.

2.1.6.1.2. Race

Jacobson (1998) & Roediger (2002) define race as a socially determined behaviour related to physical assets and complex in its nature. With almost similar phenotypes or physical traits, two individuals can be seen as members of two different races in two distinct societies (Banks, 2010; Nash, 1999; Root, 2004). In the United States, an individual with any recognized African heritage is regarded as Black, while one who claims some African heritage but seems entirely White is categorized as Black. For instance, students of various races may have diverse cultural identities and a sense of belonging to their racial or ethnic group. This sense of self can shape their choices, values, and interactions with peers and instructors, influencing their conduct. Students' experiences with racial prejudice or bias can lead to distinct actions. As a strategy to cope with or protest prejudice, those who confront it may engage in behaviors such as withdrawal, self-segregation, or resistance to assimilation (Unutulmaz, 2018). Students' cultural capital can also be influenced by their racial backgrounds. Students from racial minority backgrounds, for example, may add distinct cultural knowledge and viewpoints to group discussions or interactions with teachers.

2.1.6.1.3. Social Class

Social class criteria are hard to be determined. Social scientists find it complicated to be recognized due to society's dynamic historical change. Accordingly, the 1950s era characterized the lower class with cases such as single-parent and female-headed homes, high divorce rates, and substance abuse. Yet, these low-class cases can be identified with the middle class of the current era (Banks, 2010). Income, education, occupation, lifestyle, or values are seen to be among the widely used variables to

evaluate social-class status in the United States (Warner, 1949/1960). However, social scientists vary on which criteria are most essential in defining an individual's or family's social class standing (Banks, Ibid). For example, in many rural African American communities in the South in the 1950s and 1960s, teachers, preachers, and other service workers belonged to the upper class, despite being viewed as middle class by mainstream White culture. Systems of social stratification do not always resemble one another in mainstream society or in different microcultures (Ibid). Additionally, students from various socioeconomic backgrounds may create peer groups with varied norms and beliefs. Peer effects can have an impact on behaviour and acculturation strategies. Students from low-income families, for example, may have friends who emphasize quick employment above higher study. That is to say, students from all socioeconomic classes, cultures, linguistic groups, and ethnicities should be given an equal chance to engage in various academic programs (Banks, 2010). Nevertheless, this cannot be achieved without schools' reformist approach to attaining students' needs. This approach requires excellence and equality as major goals of education in a pluralistic society. Thus, this is what is referred to as multicultural education.

The explanations for acculturation strategies and sociodemographic variables are complicated and multifaceted. Students from various racial, gender, and socioeconomic backgrounds may adjust to the educational environment in a variety of ways. Some students may adopt assimilationist techniques to integrate with the mainstream culture, whereas others may oppose assimilation in order to maintain their own identities. Furthermore, depending on their specific experiences and situations, students may employ a combination of tactics. As mentioned earlier, multicultural education seeks to foster diversity, equality, and inclusivity in educational environments (Banks, 2010). However, implementing multicultural education can be challenging for students, especially those from culturally diverse backgrounds. In this response, discussions regarding immigrant students' integration, educational support as well as adjustment issues in a new background are addressed.

2.2. Immigrant Students' Integration, Educational Support, and Adjustment Issues

Immigrant student integration is the process of acclimating students who have recently arrived from another country and are unfamiliar with their host country's educational system and culture. This process includes acquainting students with the academic, social, and cultural norms of their new setting, as well as giving support to assist them in adjusting to their new circumstances (Fandrem et al., 2021).

Educational support and adjustment issues are among the natural consequences and needs immigrant students may experience. On the first hand, educational support for immigrant students may include language assistance, cultural orientation, academic counselling, and resources to help with adjusting to the educational system. Adjustment issues, on the other hand, may include language barriers, cultural shock, feelings of isolation, discrimination, and difficulties with academic transition (Oppen, 1983; Evans & Liu, 2018; Galloway & Jenkins, 2009; Djabanor, 2016).

In the international context, research by Oppen (1983) targeted Sweden as a case study within the scope of multicultural education. Integration and assimilation were interchangeably compared between Britain and Sweden. The descriptive study

presented the findings by showing the implications provided by both countries to emphasize certain actions. These actions should have been made to encourage immigrant students. Oppen (1983) noted that the Swedish approach to integration and assimilation was different from the British approach. In Sweden, there was a stronger emphasis on integration, which involved providing equal opportunities for immigrants to participate in society while also maintaining their cultural identities. It was also suggested that Sweden and Britain continuously reviewed and developed their educational policies over time. Yet, an obvious difference was presented, which is language. In fact, Sweden, which has a population of 8–9 million, has a national language that is solely intelligible there and, to a lesser extent, in other Nordic regions and some parts of the United States (Oppen, 1983). However, Britain has a long history of international engagement and speaks a global language. As a result of the nation's growing internationalization through commerce and development cooperation, acquiring a second language is essential, especially among Swedes who make up most of the population.

In the same context, Evans & Liu (2018) also targeted the experience of newly arrived migrant children from Eastern Europe to England. The study focus was on language, identity, and social integration. An inductive analysis of the pupils' accounts of their experience in the new environment has been implemented. Also, the study is considered exploratory research towards 'a neglected' context of the experiences of newly arrived migrant school children. The research findings presented how newly arrived students express feelings and emotions of frustration during their first days due to the language gap. Additionally, the research findings also suggest that instructors and the host educational system must be attentive to each student's perception of their place in the new environment and should view all languages whether first, second, or foreign as playing a crucial part in their development (Evans & Liu, 2018).

Also, in their study, Galloway & Jenkins (2009) sought to assess how foreign students and university administrators perceived the difficulties that international students have when adjusting to life in the United States. The investigation was conducted at two American private institutions with religious affiliations.

The study's findings revealed that comparable adjustment issues, such language challenges, academic stress, financial constraints, and social isolation, were noted by both foreign students and administrators. The two groups' perceptions did, however, differ in certain ways. For instance, international students claimed to feel less connected and find it difficult to make friends than administrators had thought. The research also discovered that the two groups had varied perspectives on the degree of support offered by the institutions to overseas students. Administrators thought that appropriate support was being given, while international students felt that there wasn't enough help or resources accessible.

Through his ethnography study in Finland, Djabanor (2016) suggested that to successfully integrate newly arrived immigrant students into Finnish schools, the preparatory period was crucial. Language competency, cultural orientation, socializing, and educational assistance were found to be the four primary topics that were essential to the preparation stage. Yet, the study also revealed that due to language barriers, a lack of social networks, and unfamiliarity with the Finnish educational system, the

preparation period was difficult for immigrant students. Furthermore, it was difficult for teachers to satisfy the unique learning demands of immigrant students given their varied cultural and educational backgrounds.

Despite the fact that the international literature on this subject offers insightful observations, Turkey's distinctive cultural and educational qualities may have an influence on the experiences of foreign students in this situation. As a result, it is essential to look at the particular difficulties and opportunities that foreign students encounter when integrating into the Turkish educational system, including the accessibility and efficacy of educational support programs and any potential adjustment problems brought on by cultural differences. It can also be of importance to grasp the complexity of integration, educational assistance, and adjustment challenges for students by researching these elements, and it may create more specific strategies to enhance the experiences of foreign students in Turkey. Thus, in order to dive into Turkey's context as a case study, it is essential to understand first how Turkey's education migration nexus has shifted throughout history.

2.3. Selecting Turkey/Antalya as a Case Study

The 'one language, one culture, one ideal' slogan was heavily emphasised (Başak, 2012). For Turkey, the concept of citizenship and its influence on education has held great importance over the years. At the start of its journey as a republic, Mustafa Kemal Atatürk spearheaded an ideology focused on constructing a national narrative and forming a unified Turkish identity. At its core one major tenet underpinning this assimilationist understanding was Turkification itself (Aktar, 2004) which stressed upon key elements like language, culture and history being foundational aspects entwined with citizenship. The goal was to promote national unity by fostering a shared identity based on these characteristics. It is believed that this would lead towards greater national unity - ultimately essential for Turkey's development into a strong modern nation-state despite the diverse range of ethnic and religious groupings within it (Ibid).

Central to pushing forward an assimilationist agenda was education. Education played an indispensable role in achieving this objective. Consequently, emphasis was placed on instilling Turkish nationalist values through schooling as well as cultivating a sense of unity among citizens within the society at large. To achieve this end goal teaching both Turkish language and history were given utmost importance within curriculums nationwide - aimed at fostering loyalty towards state ideals and fundamental republican principles (Aktar, 2004). The secular republic's educational policy attempted to develop individuals who identified primarily as Turkish and supported Kemalism's ideas of secularism, nationalism, and modernisation. As a result, minority cultures and languages were frequently suppressed or marginalized within the educational system (Beşikçi, 2003; Bruinessen, 2005). In fact, attempts were made in order to enhance educational opportunities for minority rights. For instance, Kurdish language courses were provided in some schools. This has been considered a move towards addressing and respecting minority rights and linguistic needs (Aktar, 2004). Yet, citizenship education in Turkey continues to face challenges and exclusions, with the majority of Turkish identity and language remaining dominant and other cultures and languages being unrecognized (Beşikçi, 2003).

Additionally, 2000s knew a reformist shift in Turkey's approach to citizenship and education. The country began to recognize its diverse ethnic, cultural, and religious composition, and there was a growing realization of the need to protect and safeguard the rights and identities of minority groups (Başak, 2012). In fact, a number of reforms aimed to allay non-Turkish minority groups' concerns and advance a more inclusive definition of citizenship (Ibid). Better educational opportunities for minority pupils were a goal of these changes, as well as encouraging tolerance and cultural variety in the educational setting (Ibid). Recognizing and respecting many languages, cultures, and religious traditions was a priority. Moreover, courses on diverse cultures, languages, and beliefs have been added to the curriculum, allowing students to learn about many communities and promoting understanding and tolerance. "The initial step has been taken in 2012 to partially meet the demands to exercise non-Turkish languages in education and to have education in the mother tongue in schools. Accordingly, the Ministry of Education introduced a weekly two-hour elective course titled "Living Languages and Dialects". Therefore, numerous communities whose mother tongues are non-Turkish (such as Kurds, Circasians, Lazs) have gained the right to learn their own language as a selective course" (Çelik et al., 2017, p. 108).

2.3.1. Turkey's Open-door Policy and the Syrian Refugee Crisis

Turkey's adoption of the open-door policy in October 2011 marked a significant shift in its approach to the increasing influx of refugees, primarily due to the Syrian civil war. This conflict led to widespread regional instability and a substantial wave of migration from Syria to neighbouring countries. Turkey implemented the "Open-door" policy, also referred to as a 'temporary protection regime,' to provide aid and support to displaced Syrian refugees (Aras et al., 2015). By the end of 2021, more than 3,700,000 Syrian refugees were residing in Turkey, with 1,138,192 of them being school-age children (UNHCR, 2023).

2.3.1.1. Approaches to the Education of Syrian Refugees

The UNHCR (2016) identified several critical problems in the educational policies for Syrian refugees in host countries, which are also relevant in the Turkish context. Key issues include language barriers, bullying, prejudice, and resource inadequacies such as money, physical infrastructure, and human resources. Coordination issues among local, national, and international partners further complicate the situation (UNHCR, 2016; Unutulmaz, 2018).

According to Unutulmaz (2018), Turkey's education policies towards Syrian refugees have evolved through three major stages:

1. Stage one (2011-2014): A laissez-faire approach towards community-based education, based on a vision of temporariness.
2. Stage two (2014–present): A mixed education model under strict government control, with extensive involvement from NGOs, shaped by security concerns and the realization of the long-term presence of Syrians in Turkey.

3. Stage three (2016–2018/2019 onwards): A strategy aiming to fully integrate all Syrians into the Turkish formal education system, acknowledging the likely permanent presence of a significant portion of the Syrian population in Turkey.

Despite these efforts, integrating Syrian refugee students fully into the Turkish educational system remains a challenge. Both access to education and the quality of education for Syrian refugees need significant improvement (Bircan and Sunata, 2015; Emin, 2016). Turkey's response to the Syrian refugee crisis, particularly in the realm of education, highlights numerous challenges and evolving strategies. The country has transitioned from a temporary, community-based education approach to a more structured and integrative model. However, significant obstacles remain, including language barriers, resource shortages, and integration issues within the national education system. While some Syrian students have managed to access education in Turkey, many face barriers that hinder their educational opportunities. This study focuses on a private school setting, highlighting a shortcoming as most Syrian refugees cannot afford such educational opportunities. Further research should explore the broader context and the experiences of less affluent Syrian refugees in the Turkish education system.

2.3.1.2. Studies of Teacher Views on Refugees' Education in Turkey

For Turkey, numerous authors choose to tackle Syrian refugees' education as an issue-based case of their studies. These studies are seen as evidence of the previous approaches highlighted towards Syrian refugees' education. Also, Turkey, especially in today's environment, is an ideal sample for these studies in comprehending refugees. That is, the majority of these research produced comparable results and highlighted common issues experienced by instructors and Syrian refugee students.

According to the investigated literature (Unutulmaz, 2018; Ekin & Yetkin, 2021; Demir & Ozgul, 2019; Aydin & Kaya, 2019; Aydin et al., 2019; Dolapcioglu & Bolat, 2021; Taskin & Edemli, 2018; Akar & Erdoğan, 2018, and more...), Syrian refugees faces several issues during their temporary protection. In this regard, Turkey has started developing several policies regarding their education. Considering these results, language-related problems have been considered among the most significant barrier to Syrian refugees' adaptation faced by the teachers (Aydin & Kaya, 2017; Toker-Gokçe & Acar, 2018; Ekin & Yetkin). Also, despite the high level of communication between teachers and Syrian refugee students (Ekin & Yetkin, 2021), doubts were expressed by teachers regarding students' adaptation problems to the school environment, (Başar et al., 2018; Kardeş & Akman, 2018; Toker-Gökçe & Acar, 2018; Uzun & Bütün, 2016) lack of parental help (Toker-Gokçe & Acar, 2018; Ekin & Yetkin) as well as humiliation and discrimination by peers as well as outside of the classroom context (Demir & Ozgul, 2019). Some other minor problems were also revealed such as disruption (Kiremit et al., 2018), overcrowded classrooms (Tösten, et al., 2017), and lack of equipment (Şahin & Sümer, 2018).

In a way that parallels the broader context of international education, the acculturation experiences of Syrian refugees in Turkish schools provide useful insights for international community schools that host students from varied origins. These schools function as microcosms of global variety, bringing students from many

countries and cultures together to learn and interact. Understanding the acculturation issues and techniques in such contexts is critical for building an inclusive and enriching educational environment that respects and celebrates the distinctive identities and contributions of overseas students. As educational institutions around the world continue to embrace multiculturalism, they may draw on the lessons learnt in Turkey to build environments where all students, regardless of background, can thrive and prosper.

2.3.2. The Turkish Educational System and the Acceptance of Diversity

According to (Nayir & Sarıdaş, 2021) research findings, Turkey is not considered with any support models presented by the European Commission (2013). This is why a new recommendation model is suggested, and Turkey's educational model can fall under it. For instance, it is stated accordingly that the Turkish educational system focuses more on students' and their family's social adaptation. In other words, the supports include language acquisition, social adaption, family engagement in the educational process, and preserving students' access to the right to equal education are all priorities. Thus, the research findings suggest the model to be named as the 'Socialization Model'.

It has been found that this model is practised individually at schools, although there is no consistent policy across the country. This model allows immigrant students to easily adapt to the Turkish school environment and culture. That is, it helps the students retain their culture of origin while living and adapting to a new culture. By so doing, students' integration is emphasised, and the acculturation process is facilitated. Also, it has been stated that students may vary in their academic progress since the type of support schools are given differently. Another thing to add, the socialization model allows parents and students to stay connected with the school, provide linguistic support to facilitate their accommodation in Turkey, preserves students' legal rights and duties, and they can continue their academic careers alongside local students (Nayir & Sarıdaş, 2021). These recommendations open doors to Turkey for a more diversified school system. Yet, in practice the case is still different.

Research findings emphasize the need of providing new immigrant students with proper preparation and assistance to ease their integration into schools (Djabanor, 2016). Additionally, there is a need for more focused and all-encompassing preparation programs for immigrant students, including language assistance, cultural orientation, socialization opportunities, and educational support for both students and teachers (Evans & Liu, 2018; Galloway & Jenkins, 2009; Djabanor, 2016).

The Turkish educational system's approach to diversity acceptance in practice is still debated, even though cultural variety and identities are given equal weight around the world (Paksoy & Çelik, 2019). According to Paksoy and Çelik (2019), diversity is still not sufficiently stressed in the Turkish educational system, and this is one area where the system falls short. It's also unclear what benefits come with living in a community. Because schools are in charge of influencing students' outcomes and successes, educators must address cultural and linguistic diversity in order to improve students' academic performance (Ibid, p. 279).

The reviewed literature yielded different findings on Turkish officials' perspectives towards multicultural education. In fact, most of the reviewed cases provided positive attitudes towards multicultural education acceptance in Turkey mainly in theory. On the one hand, according to Acar Ciftçi (2015), instructors consider themselves capable, but not at a high degree of cultural competency. Kaya (2013) observed that instructors had very favourable attitudes toward multicultural education. Bulut (2014) found that instructors saw themselves as highly competent in terms of multicultural awareness, knowledge, and abilities in a study on teachers' multicultural competencies. Polat (2009) discovered that in-service teachers had enough multicultural personalities. Similarly, Marangoz (2014) found that both school principals and teachers had a favourable attitude toward multicultural education (Paksoy & Çelik, 2018, p. 279).

On the other hand, Research provides arguments that foreigners and students from different religions are lacking consideration in terms of acknowledging differences (Konda, 2006; (Kağnıcı, 2013; Damgacı, 2013). For instance, instead of depending exclusively on objective characteristics inherited from their ancestors, like ethnicity or religion, people's identities in Turkey are created by their own experiences and choices, including their love for their nation.

The results of a study done by Konda (2006) show that while foreigners display higher tolerance and acceptance, over half of the people polled (46%) perceive difficulty in others accepting their identities and religious differences. This emphasizes the value of accepting diversity in the classroom, especially when it comes to international students and pupils who have different religious preferences (Paksoy & Çelik, 2018). Moreover, school administration and instructors should have cultural knowledge and cultural skills to utilize suitable intervention strategies and procedures that are sensitive to students' cultures in order to better comprehend the students' difficulties (Kağnıcı, 2013). For instance, the Turkish Ministry of Education stated that equality of opportunity is hindered by a lack of financial resources. Moreover, democratic education fails to account for cultural diversity (MEB, 1973, 2015).

Thus, the rules and regulations that apply to schools in Turkey, cultural values appropriation, conservation, and development are generally positioned and not enough implemented in schools (Konda, 2006). Accordingly, 'there are gaps in laws and in practice to help individuals develop a common vision at schools, where a common future is shaped' (Konda, 2006, p. 279). Especially in Turkey, it is unclear what measures should be adopted and how to proceed in schools when discussing existing and potential problems connected to diversity in society (MEB, 1973, 2015). In a nutshell, students are unlikely to leave behind the cultural values they have absorbed from their surroundings and families when they step into the school and classroom. Considering that students' cultural backgrounds significantly impact their learning journey, it becomes crucial for teachers to create an educational environment that respects and values their students' cultural values. By harnessing the strengths of students' diverse cultures and languages, schools and teachers can pave the way for academic achievement and success

A review of the literature might lead to the conclusion that the changing social challenges and acculturation processes of foreign students provide insightful evidence

on Turkey's context. However, the effects of increasing cultural diversity and immigration on education in Turkey in recent years remain underexplored and insufficiently justified. Therefore, the current study examines international immigrant students from various perspectives over different intervals. The goal is to monitor the quality of education and its adaptability. This study is specifically conducted at an international school in the city of Antalya. It aims to highlight the perspectives of high school teachers and principals on the diverse student body within the educational system. The study also investigates the practices implemented during the adaptation process of international students. Additionally, it explores the main recommendations from teachers and school administrators concerning acculturation and diversity. The research also identifies the primary challenges faced by international students.

2.4. An International School in Antalya as a Case Study

This master's thesis takes a private international community high school in Antalya city as a case study. This selection is due to various factors contributing to the significance of Antalya city in the current study. The history of Antalya, which is regarded as one of Turkey's five major metropolitan cities, as well as its population potential and demographic features, is significant. Moreover, with its tangible and spiritual cultural legacy, Antalya is the Mediterranean Sea's gem. This city, which has been home to ancient civilizations throughout its history, is one of the world's few tourist cities. Yet, it also contributes significantly to the Turkish economy in different sectors. The number of Antalya's population according to the Turkish Statistical Institute (TURKSTAT) data portal (2022) is 2 million 688 thousand 4 people. Additionally, research findings by (Demir, 2022) supported by (TURKSTAT) data suggest that Antalya has experienced a high migratory flow in recent years. This migration mobility and urbanization process are centred on tourism. As a result, people of many ethnicities and cultures travel to Antalya to live, work, and obtain education.

In the literature, there are few studies in which the population of Antalya is evaluated with up-to-date statistics and data. That is also the case of foreign residents' people in Antalya who receive education. Despite the lack of official published statistics regarding the number of residing foreign immigrants in Antalya, an article by Muratli (2023) provides current statistics on foreign residents in Antalya. Accordingly, the number of foreign residents permitted to live in Antalya, where there are 20,872 insured employees from 130 countries, has surpassed 178,000. Russia has one of the largest populations of foreign nationals in Antalya. As resident foreigners, over 50,000 Russians live in Antalya. Kazakhstan is around 20 thousand people below Russia. Following Kazakhstan are Iran, Germany, and Kyrgyzstan.

The number of international students in Antalya varies from year to year and is prone to change due to enrolment, immigration regulations, and other factors. No up-to-date information on the number of international students in Antalya has been published at any local educational institutions, universities, or relevant government offices that gather such data. However, According to Hürriyet Daily News (2023) report, around 21,000 foreign students from 92 countries are receiving education at primary and secondary levels in Antalya. Additionally, the presence of varied immigrant groups in Antalya's educational institutions presents instructors with distinct difficulties and

possibilities as they manage the complexity of accommodating and assisting pupils from diverse cultural backgrounds.

‘X’ is a significant case to study as it is considered among the first schools to gather a large and diverse body of international students and staff members in Antalya. It is a private school enriching the curriculum of the Turkish Ministry of National Education with the Cambridge Assessment International Education system. Also, international programmes and certificates are included such as the International General Secondary Education Certificate (IGCSE) in the 9th and 10th grades and the International Baccalaureate Diploma Program (IBDP) in the 11th and 12th grades. The school has a diverse student and staff body, including a significant population of immigrant students. That is, it gathers international students and teachers from more than 30 countries. In other words, this diverse body of immigrant students can provide a rich and dynamic multicultural environment for the research as well as offer valuable insights into the experiences of immigrant students.

Language acquisition, cultural adaptability, and social integration are all common problems for immigrant students. The environment of the understudied case may provide chances to investigate how these difficulties are addressed within the school community. Furthermore, if efforts to promote inclusivity and support towards immigrant students are suggested, the research findings may contribute to a deeper comprehension of effective strategies for fostering integration and academic success among immigrant populations.

2.5. Research Questions

Taking all these into consideration this research asks the following questions:

What are the strategies and responses of the educational staff on diversification in education?

Which challenges and opportunities do school managers and faculty address in adopting an inclusionary perspective in international school environments?

3. METHODOLOGY

‘‘Only an extended ethnographic involvement enables a researcher to make sense of ‘transnational living’, as an enacted ‘set of cross border relations and practices’ stemming from migrants’ ‘drive to maintain and reproduce their social milieu of origin from afar’’.

(Guarnizo, 2003, pp. 667–70; Vargas-Silva, 2012, p. 304).

This thesis follows a qualitative approach to provide an in-depth understanding in how school administrators and teachers respond to diversity. Participant observation and semi-structured interview methodologies are combined to collect data. Participant observation is important to immerse in an understudied environment. In-depth interviews provide opportunities for further inquiries into the issues that come to the front during the participant observation.

One of the main international schools in Antalya is chosen as a case study in this research. The school serves students at various levels, including preschool, elementary, middle, and high school. There are approximately 600 students, of which about 400 are international from more than 35 countries, and a staff of around 130, of which 75 are international from more than 12 countries.

I had a rather smooth access to school thanks to my teaching position in the pre-school department. Such position opened up opportunities to build trust in other parts of the institution, such as the middle or high school. This unique position provided me with an insider’s viewpoint on data collection, enabling me to engage in the school’s daily activities and personally experience the relationships, dynamics, and challenges faced by both international students and instructors. This experience has also given me a close understanding of the educational environment, curriculum, and approaches in which the institution meets the needs of its varied student body.

The school’s owner and general principal have been supportive of my research, allowing me to have a day off to have access to observe and interact with the diverse school community on a systematic basis. As a preschool English teacher, I was accepted into the school based on my qualifications and interest in international education, and this experience has been highly relevant to my study.

3.1. Participant Observation

My field study started in February 2022. Yet, official classroom observations and interviews started in November 2023. As an observer and participant, I have observed high school teachers in four classroom settings consistently for over four weeks each (about thirty hours for each group), including extracurricular activities. My main reason for this selection is the existence of the diverse body of international students in these classrooms (22 girls and 18 boys – aged between 15 to 18 years), from which I expect to gather the most data regarding teacher-student interactions in the school environment (Nilsson & Axelsson, 2013). Thus, observation is used to foster a better understanding of the school settings, and classroom interactions as well as to establish rapport with teachers and school administrators before conducting semi-structured interviews.

On the first hand, I started my observations by focusing on the school's hall, dining area and outdoor spaces. During this phase, I looked into how teachers and students interacted. I also explored teachers' attitudes, towards the relationships between students and their peers from the community as well as their ties to their own cultural backgrounds. Specifically, I observed interactions in classrooms and throughout the school environment. Throughout this time, I collected data systematically through video recordings, photos and detailed notes taken during school events, outdoor activities and celebrations. This thorough collection of data played a role, in understanding how the educational staff viewed diversity and shedding light on how international students adapt to new cultures.

Being an insider observer contributed to the credibility of the data collected, as I was well-positioned to navigate the nuances of the school culture and understand the intricacies of educational staff with international students (Kayaalp, 2013). Yet, it was significant to maintain reflexivity throughout the research process, acknowledging both my unique position and potential biases that may have arisen from my role as an insider. This reflexivity, which was achieved through journaling and regular peer debriefing, added transparency and depth to the interpretation of findings, enriching the overall quality of the research.

Although classroom interventions and discussions were implemented to address the research subject matter, a more thorough investigation was necessary to fully understand the underlying factors contributing to these phenomena. Creating an inclusive and supportive educational environment was crucial for the comprehensive development and success of all students within an increasingly diverse global context. Therefore, to effectively address educational staff strategies on multiculturalism, in particular, and on the acculturation process of international students, in general, it was essential to delve deeper into the factors influencing these attitudes. This investigation has been enhanced through semi-structured interviews with 20 high school teachers and managers, aiming to garner a deeper understanding of their perspectives on the diverse student body and the integration challenges it faces.

3.2. Semi-structured Interviews

Interviews were semi-structured to establish a compromise between flexibility and guidance, allowing for open-ended examination of participants' perspectives while, still, offering a framework for covering crucial subjects (Silva, 2012). This approach was of significance as it allowed me to delve into the complexities of participants' experiences, attitudes, and responses to diversity-related issues. The interview questions were developed from conceptual and empirical literature (Zapata-Barrero, 2018; Gilhooly & Lee, 2017; Nillson & Axelsson, 2013; Tummala-Narra and Claudius, 2013) to ensure clarity and to gain a comprehensive understanding of the participants' responses to each question. 20 high school staff members participated in the research interviews that lasted between 18 to 25 minutes. These interviews served as a crucial component in addressing the research questions, shedding light on educational staff strategies on the nuanced facets of foreign students' educational journeys. The research questions were the exclusive focus of the data sets' examination, and they avoided generalization of the research findings. They aimed to delve into the school's management strategies, exploring the deliberate efforts undertaken to support international students.

Additionally, the interviews were designed to uncover the challenges faced by both the school and the students during their experience. Finally, teachers and managers provided suggestions for a successful adaptation process for the newly arrived immigrant students (see Nayir & Sarıdaş, 2021).

Eight open-ended questions (**See: Appendix I**) were developed to capture the varied viewpoints and experiences of high school teachers and managers (comprising 16 high school teachers, one director, three school principals, one vice principal, and one psychological counsellor). Given the diverse backgrounds of the research population, this customized approach was employed to ensure that the research adequately recognized the complexity and diversity inherent in the participants' backgrounds. These questions were purposefully designed to elicit detailed and nuanced responses, allowing participants to freely express their thoughts. This openness facilitated a comprehensive understanding of the various indicators explaining international students' acculturation attitudes from the larger group perspective (Berry et al, 1989). The flexibility inherent in this questioning strategy aligned with the research's commitment to capturing a spectrum of perspectives representative of the diverse backgrounds present within the high school community (Kayaalp, 2013).

Interviewees were encouraged to explain their views in detail. During each interview, I also asked follow-up questions based on each participant's responses. The themes of the interviews included multiculturalism strategies, diversity of international students, acculturation strategies, impacts of migration experiences and cultural diversity on the school, challenges faced, problem-solving approaches, and suggestions for a successful adaptation process. The semi-structured nature of the interviews not only facilitated the exploration of predetermined themes but also allowed for the emergence of unanticipated insights (Zapata-Barrero et al., 2018). This open-ended approach enabled participants to share their perspectives on various aspects, potentially leading to the identification of novel themes and considerations that contributed to a more thorough understanding of the complex dynamics at play within the school environment. I conducted interviews with both Turkish and international teachers, utilizing both the Turkish and English languages. The interviews were tape-recorded and transcribed.

The nature of this study did not enable full reliability, but a systematic approach was followed especially in the data analysis to eliminate researcher bias as much as possible (Creswell & Creswell, 2017). In this research, the same protocols, questions, and observation techniques were applied respectively to maintain data consistency. For instance, I took two interviews every two days at a specific time and in a calm atmosphere to avoid participant errors or biases. Moreover, through coordination with the school administration, I did the observations and the interviews following a schedule to reduce overwhelming information (see Kayaalp, 2014). In this regard, efforts were made to avoid any factors which alter the researcher's interpretations.

I gave utmost importance to data management to prevent any biased elimination through detailed records, and systematic note-taking during code creation and categorisation. For the validity of interview questions, before conducting interviews and observations, a pilot test was conducted with a small sample of participants. This helped to identify issues with the data collection process and ensured that participants had no

difficulty in grasping the content of the interview questions (see Moser & Korstjens, 2018). Such feedback helped the researcher to start the data collection, equipped with insights on how the interview questions would be understood on the side of the interviewees. For example, the term "school practices" was defined more precisely to refer to the policies of educational staff regarding the social and academic integration of international pupils. The question of "What are the effects of increasing cultural diversity with increasing immigration in recent years on education?" was condensed to "How does growing cultural diversity from increased immigration affect education?". In addition, there were adjustments to make the phrases more inclusive, such as replacing "foreign students" with "international students," and the inclusion of additional questions to stimulate more profound replies. This feedback facilitated the researcher in starting data collecting by refining the questions to be more precise, relevant, and effective, hence ensuring the collection of accurate and useful data.

The collection of data began in late Fall 2022 and lasted for two academic years until late spring 2024. The length of the data collection process enabled to study of different settings related to the strategies of educational staff in responding to diversity. All the previously mentioned factors participated in making the data collection process exciting, tiring, and significant (see Djabanor, 2016). Finally, the data analysis section took part to discuss emerging themes thoroughly. The research findings suggested different codes of practice. In this analysis, I delved into the identified codes, examining their significance and interconnections, ultimately providing a nuanced portrayal of the intricate experiences and dynamics shaping the acculturation process of international students in the school community.

3.3. Participants & Sampling

This research focused on the responses of school teachers and administrators to diversity. According to data provided by the high school principal (2023), the school hosted foreign teachers from more than 15 nationalities and students from more than 30 nationalities. This selection was highly significant as there were few studies conducted on how educational staff in educational institutions approached newly arrived immigrant students in Turkey. This was especially relevant for the selected case, being a leading international school with a large number of international students and teachers in Antalya. By doing so, the unique contexts of this selected case further emphasized its relevance to the research topic.

For participant observation, no sampling was conducted as the researcher acquired the data through naturalistic observation. While conducting interviews with these actors—high school teachers and administrators—different types of participants brought multiple perspectives to the research. By doing so, quota sampling was utilized to emphasize the significant differences within the interview sample group. The sample size was 20 interviewees (see Nayir & Saridas, 2021). Overall, the participant selection process was carefully customized to maximize the richness of insights and perspectives regarding the educational perspectives on diversity in the chosen high school environment. Information on the participants is presented in Table 1.

Table 3.1. Participant Information

Participants	Seniority (Years)	Position	Level of Education	Type of School
Participant 1	16-20	Vice Principal	Postgraduate	High School
Participant 2	16-20	Principal	Postgraduate	High School
Participant 3	16-20	Principal	Postgraduate	Middle School
Participant 4	20+	Director	Postgraduate	All Schools
Participant 5	10-15	Teacher	Postgraduate	High School
Participant 6	7-10	Psychological Counsellor	Postgraduate	High School
Participant 7	5-6	Teacher	Postgraduate (Cont.)	High School
Participant 8	11-14	Teacher	Graduate	High School
Participant 9	17-20	Teacher	Graduate	High School
Participant 10	3-15	Teacher	Graduate	High School
Participant 11	17-19	Teacher	Graduate	High School
Participant 12	20+	Teacher	Graduate	High School & Middle School
Participant 13	15-20	Teacher	Postgraduate	High School & Middle School
Participant 14	10-15	Teacher	Postgraduate	High School
Participant 15	5-6	Teacher	Postgraduate (Cont.)	High School
Participant 16	3-5	Teacher	Postgraduate (Cont.)	High School
Participant 17	17-20	Teacher	Postgraduate	High School
Participant 18	13-15	Teacher	Postgraduate	High School
Participant 19	10-16	Teacher	Postgraduate	High School
Participant 20	21+	Teacher	Postgraduate	High School

3.4. Data Analysis

To uphold the patterns stated by participants and to demonstrate the structural validity and reliability of the contextual meaning of the various data sets, I utilized a directed coding approach in the qualitative content analysis (see Hsieh and Shannon, 2005) and started first with the codes derived from the literature and thereafter revised these codes or created new ones when the data did not match the available conceptualizations. The preliminary coding procedure started with derivation of existing findings from the literature, which presupposed any references related to international students' acculturation processes, support/adaptation techniques, adjustment challenge, factors for a healthy acculturation process (see Gupta, Kumar, & Stewart, 2010; Lopez & Yamashita, 2017; Sheikh, Anderson, & Koc, 2018). Following that, I read all the data repeatedly to achieve immersion and obtain emerging novel themes (see Hsieh and Shannon, 2005, p. 1279; Tesch, 1990). Field notes, formal and informal interviews audio recordings, and visual materials were all subjected to separate coding using qualitative direct content analysis, based on the transcribed text. Textual components related to each subject were scrutinized, with those relevant to the research objectives acting as the foundation for developing initial codes as subcategories over the entire data set. Subcategories were defined and split based on individual participant units (see **Appendix II**) (see Djabanor, *ibid*; Li et al., 2019; Tseng et al., 2002; Tummala-Narra & Claudius, 2013).

I first departed from the four-fold categorization of Berry et. al (1989) in my aim to understand how educational staff responds to diversity. The initial codes were first as follows: multiculturalism, assimilation, segregation, and exclusion. Assimilation was hardly the case in my observations and interviews. The other available codes of segregation and exclusion, on the other hand, were rather consequences of failed attempts to provide a multicultural school environment than deliberate strategies of acculturation on their own. Patterns specifying distinct types of multicultural understandings and practices, i.e. failed multiculturalism, controlled multiculturalism and selective multiculturalism, were added as some of the multiculturalism-related ideas and practices did not exactly overlap with those. These patterns were for categorized in new codes under the more general multicultural strategies next the classical understandings and practices of multiculturalism. (see Figure 1). Furthermore, I created the sub-codes, such as cultural competences, social connections, cultural maintenance, and educational and institutional engagement/disengagement as factors underlying the different types of multiculturalism. When tracing the reasons behind different responses to diversity, I continued my directed approach. I first used existing categories in the literature, such as social class, gender, ethnicity, and identity, as explanatory factors of acculturation attitudes (see Berry, 1992; Berry, 2001; Berry et al., 1989). I then added new categories when my analysis indicated a different cause (see **Appendix II**).

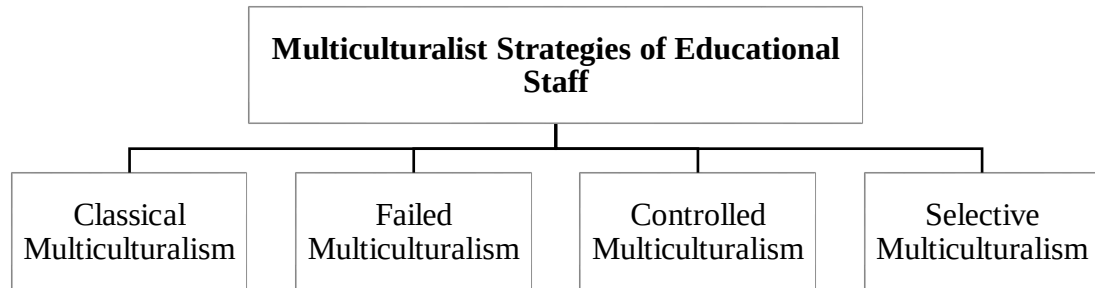


Figure 3.2. Types of Multiculturalism

By systematically coding and cross-checking among different datasets, this study ensured the reliability of its findings. This thorough approach minimized biases and provided a nuanced understanding of the complex cultural dynamics within the school environment. Such systematic analysis strengthened the validity of the study's conclusions, ensuring that they accurately reflected the multifaceted nature of multiculturalism in the educational setting.

3.5. Ethical Considerations

This study acts in line with academic ethics to prevent any harm to participants. Before starting the school observations and interviews with professionals, I fulfilled all legal procedures to make this research an ethical one. First, after submitting the necessary documents, permission from the Turkish Ministry of Education Directorate in Antalya city were taken. Second, permission was taken from the selected case administration after the research proposal presentation. Finally, permission was taken from the university ethical committee after submitting the previous permissions (see **Appendix III**). These approvals are of significance to enable a safe environment for my respondents as well as for the school.

My observations centred on the school staff. The interviews were also only conducted with teachers and administrators. The focus was on how they interacted within the classroom, and how these interactions shaped the classroom and the school environment. No direct contact or interaction with the students was the case in any phase of the research.

Additionally, to avoid harm, all the participants took part in the study voluntarily. They had the right to withdraw from the study at any point and to choose which procedures they were willing to participate in. All names along with identifying details in the data excerpts were changed to ensure participant anonymity. During the

data collection, utmost attention was paid to avoid subjective interpretations. Participants' opinions were recorded after obtaining their consent. However, since these participants were affiliated with the institution, the information they provided might have harmed their position. Therefore, utmost significance was placed on keeping their information anonymous and confidential. The school itself was also kept anonymous to further protect the participants' identities. These ethical considerations highlighted the commitment to conducting a study that responsibly prioritized the well-being and privacy of the research participants.



4. FINDINGS AND DISCUSSIONS

This study revealed different strategies adopted by the educational staff in responding to diversity by fostering a cohesive school culture. On the one side, there were clear efforts to provide a multicultural school environment, opening room to different identities. Throughout the data collection and analysis phases, I observed many different efforts to open space for different cultures through including international celebrations, implementing multicultural educational programs, and providing inclusive support mechanisms to integrate international students into the new educational settings. However, there were also other cases in which the school staff were not able to build or maintain a multicultural environment. There were also those cases in which efforts to provide a multicultural school environment failed, where restricted or selective access were given to different cultures. These patterns are categorized into sub-categories of multiculturalism as follows: classical multiculturalism, failed multiculturalism, controlled multiculturalism, and selective multiculturalism.

Amid diversity, this study explores the various approaches taken by educational personnel to foster a multicultural school environment. Although some endeavours achieved success, such as organising global festivities and establishing inclusive support systems, others encountered barriers, including controlled, selective, and failed forms of multiculturalism. The comprehensive adaptation of a multicultural ethos was impeded by barriers such as language issues, discrimination, and restrictive policies implemented by the bureaucracy. Furthermore, an inclination towards prioritising Western cultural conventions over others resulted in an inequitable artistic portrayal, highlighting the intricate nature of cultivating an authentically diverse academic environment amidst systemic limitations and societal inclinations. The following section will provide a comprehensive analysis, elucidating the various indicators that led to the development of multiculturalism strategies and illuminating the acculturation attitudes of international students as perceived by educational staff.

First, failed strategies of multiculturalism were seen through various limitations. Among these obstacles were language barriers, discrimination, social isolation and others, that resulted in indicating forms of segregation and exclusion towards international students. First, failed multiculturalism became evident through a range of constraints. Language challenges, discrimination, and social isolation were obstacles which contributed to the segregation and exclusion of international students. Language challenges, for instance, impeded the ability of students and staff to communicate effectively, as well as limited meaningful interactions among students, which resulted in misconceptions and a lack of substantial involvement. Also, the presence of discrimination among students fosters an unpleasant atmosphere in which international students experience marginalisation and undervaluation. Social isolation was also raised when immigrant students and mainstream students formed friendships exclusively within their own groups, hindering their adjustment into the broader school community.

Second, controlled multiculturalism provided a different narration that prevented a successful multicultural school culture. Through executing policies made by official regulations, constraints were introduced. Formal interviews with educational staff and observations indicated how the relevant policies, guidelines, and directives significantly

influence the cultural dynamics within the school, shaping its ability to fully embrace multiculturalism. These elements highlighted the official constraints on multiculturalist practices, such as changing the names of celebrations to align more closely with national identity, limiting the number of international students to ensure a majority of local students, and transitioning the school's designation from international to Turkish to reflect national educational standards.

Third, selective multiculturalism was evident when Western cultural norms predominated over others, leading to an imbalanced representation of global diversity. This was reflected in the school's focus on Western celebrations such as Christmas and Halloween, while Eastern festivals were minimally acknowledged or ignored. Additionally, the student body predominantly comprised students from European countries. Moreover, the selective type of multiculturalism was also due to a trend shaped by parental preferences favouring Western educational practices. This approach to multiculturalism, favouring certain cultures to align with perceived global standards or majority preferences, often undermined the richness of a truly diverse educational setting.

4.1. Observational Outcome in Relation to International Students' Experiences outside and within the Classroom and the Strategies of Educational Staff

In line with this research analysis, I organised my findings along Berry et al. (1989) acculturation dimensions as they give a way to grasp the differences and similarities between groups and shed light on the acculturation processes at school (see Van Praag et al., 2016).

4.1.1. Celebrations

To begin with, observations centred on the school's main hall, where decorations change to reflect various events throughout the academic year. For example, in an informal conversation with a high school manager (*participant 3*), insights were shared about the school's celebrations of both national and international events.

All these decorations are made by the Art teachers in collaboration with High School and Middle School students. International students are indeed so creative and they are taking part in these projects in a voluntary way and participate in events such as The 29th of October Turkish Republic Day, Atatürk's commemoration, Teacher's Day, Christmas/New Year, Halloween, Children's Rights Day, Women's Rights Day, Environment...](*Participant 3*).

Participant 3 highlighted the collaborative efforts between the Art teachers and students from both High School and Middle School in creating decorations for various events. These events primarily reflect Turkish national celebrations and Western holidays, aligning with the school's dominant cultural influences. Notably, the list lacks significant celebrations from Eastern cultures, which might reflect a gap in the school's recognition and inclusion of these cultural backgrounds. The absence of decorations or events celebrating Middle Eastern cultures suggests a lack of cultural representation for these groups, thus excluding them. This oversight could result from various factors, such as an emphasis on aligning with Turkish national identity and Western influences

or a lack of awareness or understanding of the importance of these celebrations to the international student body (*Participant 4*).

This focus on predominantly Turkish and Western events highlights a selective multiculturalism approach, where there is a priority given to some cultures. During my observations, I noted that the school's decorations and celebrations predominantly featured Turkish national symbols and Western-related events, such as Halloween and Christmas. Nevertheless, cultural events from the Middle East or Asian countries, for instance, were notably absent. Interviews with teachers revealed a similar pattern. For instance, the participant (9) expressed his/her thoughts as mentioned below:

I have faced several incidents when my students expressed their feelings towards the school's cultural events and practices. For example, I still remember when a group of Middle Eastern students complained about the absence of events from their countries, while an Asian student noted that their cultural holidays were "never mentioned or celebrated" unless it is barely mentioned in the form of a stand during the Western culture events (*Participant, 9*).

Furthermore, the interview with the school principal unveiled the inherent paradox inside the educational system at the school. The presence of foreign language courses such as English, Russian, French, German, and Spanish in the school curriculum, but the absence of the Arabic language, has prompted concerns about this particular choice. Moreover, an examination of the school's yearly event schedule revealed a deficiency in the representation of many cultural holidays, with only a limited number of acknowledgements of non-Western cultures. These findings indicate that the school's broad cultural orientation has limitations in embracing the diverse cultural backgrounds of all students. As a result, students from non-western countries experience facts of exclusion or segregation given that their cultures were not represented or celebrated in the school environment.

As mentioned earlier, the school organised different ceremonies gathering all the educational staff, students, and parents (see Table 2). The series of events held at the school collectively illustrate several insights into the multiculturalism strategies of the educational staff to acculturate the newly arrived immigrant students. Observation findings suggested that the events played a role in creating a school environment that embraces cultural diversity and actively involves foreign students. In other words, attitudes of multiculturalism embracement and international students' integration through cultural events and celebrations took place (Berry, 1997; Berry et al., 1989). Nevertheless, attitudes of cultural resistance occurred.

Table 4.1. School Events and Celebrations

Events	Dates
99 th Anniversary of the Turkish Republic Day	29/10/2022
100 th Anniversary of the Turkish Republic Day	29/10/2023
Halloween party 1	31/10/2022

Table 4.2. Continuation

Pyjama Party	08/11/2022
Halloween party 2	31/10/2023
Teacher's Day in Turkey 1	24/11/2022
Teacher's Day in Turkey 2	24/11/2023
Turkey-Syria Earthquake	06/02/2023
Spring Fair 1	13/05/2023
School End of Year Show 1	03/06/2023
Palestine Moment of Silence	08/12/2023
Winter Fair 2	08/01/2024
National Sovereignty and Children's Day 2	23/04/2024
80s/90s Retro Party	26/04/2024
Spring Fair 2	18/05/2024
School End of Year Show 2	05/06/2024

During two academic years, the Turkish Republic Day celebrations remained bilingual; held in both the English and Turkish languages, which facilitated international students' and parents' inclusivity in the ceremony as well as highlighted the school's dual-language educational approach. At the beginning of the event, everyone stood up for the Turkish national anthem. While the mainstream participants chanted in harmony, international participants decided to stand up only and wait. Throughout the event, international students, especially female ones, actively participated in various performances such as dances, choral shows, and dramatic productions, showcasing their integration into the school's cultural life. Multiculturalism attitudes are highlighted as it has been stated during an interview.

Despite the Turkish language barrier, a significant number of international students tend to voluntarily participate in national celebrations, especially female students. (Participant 8)

Further participants (11, 12) noted that there is a tendency for international students to also experience feelings of separation. Hence, educators and school officials have a restricted impact on international students, particularly males. Participants observed that these students frequently refrain from participating, a behaviour they attributed to language obstacles and a lack of representation of their own cultures.

Teachers have raised concerns regarding the non-participation, which they believe indicates a more profound problem of cultural resistance. This resistance stems from language barriers and a scarcity of representation of cultural identities, resulting in feelings of isolation and exclusion. The educational staff finds this issue particularly worrisome when school events primarily focus on celebrating the host country's culture without adequately recognising the diverse student body.

If these events predominantly celebrate the host country's culture without incorporating or recognizing the diverse backgrounds of international students, these individuals may feel that their own cultural identities are undervalued or ignored (*Participants 11 & 12*).

An indication that the school's multiculturalism strategy has been unsuccessful is the phenomenon of selective participation and segregation among international students, particularly among males. Conversely, when participation in events is voluntary, other participants (11, 12) have noted that the school's inaction exacerbates these tendencies. These students' reluctance to participate is frequently attributed to language barriers and a dearth of shortages in the representation of their native cultures; therefore, it is concerning that the influence of teachers and administrators seems to be minimal. The absence of participation in school events and the failure to resolve language barriers that international students perceive as barriers to inclusion constitute cultural resistance. As a result, these students experience feelings of exclusion or isolation.

When school events commemorate the culture of the host country to the exclusion of an appropriately diverse student body, this issue becomes more pronounced. Disregarding and disengagement result from the perception that international students' cultures are not celebrated or acknowledged. Ward (2006) defines cultural resistance as the reaction of marginalized students to a cultural environment that does not respect or accommodate their unique identities. This dearth of inclusive representation is consistent with this concept (see Hsieh and Shannon, 2005). Participant observations and interviews conducted with teachers provide additional emphasis on this matter. For example, one teacher, (Participant 6), pointed out that international students may encounter challenges when adjusting to our educational system. During cultural events, the priority goes often Turkish traditions, emphasis, but we also make an effort to involve foreign students by requesting them to bring food that represents their home nations. However, some migrant parents express dissatisfaction when their cultures are unfairly represented, especially in different contexts, during Christmas party for instance. These observations support the notion that the multiculturalism approach is not successful, as seen by the lack of significant involvement of immigrant students in school festivities and events. The lack of recognition or inclusion of diverse cultural backgrounds in this approach results in the isolation and disengagement of international students.

The Halloween party highlighted the notion of multiculturalism, as both students and instructors wore costumes and took part in themed activities and food sharing. This event, which originated from Western customs, had a clear celebratory nature, promoting the development of creativity and personal expression among the pupils. The school hall had a thematic makeover, showcasing the Western roots of the event through the use of traditional Halloween symbols like pumpkins, ghosts, and witches. The ambience was vibrant and captivating, generating a feeling of camaraderie and

enjoyment among attendees from many backgrounds. This event allowed students to participate in and value a cultural custom, enhancing the school's overall multicultural atmosphere.

However, an informal discussion with high school teachers revealed that education ministry set certain guidelines that the school followed to align with its policies. The school administration sought to balance international celebrations with official requirements, indicating a form of controlled multiculturalism. For instance, to comply with the Ministry's policies, the Halloween party was renamed a "Costume Party," and students were encouraged to avoid overly elaborate disguises. This approach reflected the school's efforts to honour its diverse community while adhering to the regulatory framework.

The Spring Fairs, on the other hand, themed around environmental consciousness and featuring international food stations, was a vibrant display of global cultures and communal effort. International students' stands were known for their unique vibrations (traditional attires, several cuisines from around the world), which high school teachers expressed as the school's rich diverse community. It was not only a fundraiser but also a celebration of the school's multicultural environment, with students and teachers from various countries leading the sale and serving of traditional dishes. This event was particularly illustrative of the school's commitment to environmental issues and cultural exchange, fostering a sense of global citizenship among students.

The Winter Fest, themed around Christmas, showcased a variety of international foods and crafts, emphasizing the creative contributions of international students. However, school managers stressed the importance of adhering to the official regulations, cautioning against an overemphasis on symbols that do not align with the Ministry's legislation. High school teachers corroborated this, noting the potential challenges that could arise should there be an unexpected visit from Ministry officials, potentially placing school managers in a precarious position. The school is committed to fostering a vibrant school culture, yet it faces dilemmas due to regulatory constraints, which pose challenges to the full expression of cultural practices (*Participants 9 & 10*).

Overall, these events collectively reflect a school environment striving towards multicultural embracement and integration of international students. However, the experiences of separation and the constraints faced by educational regulations indicate ongoing challenges that exclude international students from the school community. Thus, a derivation towards selective, controlled and failed types of multiculturalism. The following section, thus, will further discuss these findings, particularly as observed in the classroom environment, highlighting how these different types of multiculturalism manifest in the day-to-day interactions between students and teachers.

4.1.2. Classroom Vibrant Environment

I also made observations within classrooms to provide an in-depth understanding of how teachers interact with their students in class environments. For instance, educational staff strived to embrace the classroom's diverse body and embrace them. In other terms, through different educational activities and pedagogical strategies, teachers actively engage students from diverse backgrounds, fostering an inclusive learning

atmosphere. However, alongside these positive engagements, there were challenges. Instances of exclusion and segregation occurred, reflecting the difficulties some international students face in fully integrating into the school community.

Throughout the course of a roughly four-week data-collecting period, classroom observations were conducted. For instance, I observed teachers' interactions with students at four different levels. The school administration enabled me to conduct my observations in classrooms with higher numbers of newly arrived international students (Grades 9, 10, 11, and 12). Official consent forms were obtained early from the relevant institutions to ethically reinforce the data collection process (see Shimojima, 2015). I investigated the daily experiences and interactions of the high school teachers and the international students (see Burton & Bartlett, 2006). While taking thorough field notes, I conducted several observations with an emphasis on the teacher-student participation in the lessons and the activities carried out by the class instructor. I also focused on the networks that students formed at lunch and during break times in the dining hall or around it, where I periodically engaged in casual conversations with instructors (see Djabanor, 2016, p. 35).

Upon entering the classrooms, I introduced myself and explained the purpose of my attendance. While most teachers were supportive and encouraging, some expressed resistance, citing reasons such as a heavy workload or upcoming student exams. By so doing, the research data collection phase had its progressive periods and shortcomings. Observatory field notes revealed information regarding teachers' and administrators' efforts to enable interethnic contact between students as well as to grasp their perspectives on international students' acculturation attitudes in the classroom environment (Berry, 2001; Berry et al., 1989). The influence of educational strategies on the acculturation process of international students hailed from the United Kingdom, Europe, the Middle East, Asia, and other minority regions, was determined.

4.1.3. Institutional Engagement, Interethnic Interactions & Support Mechanisms

The 10th-grade educators implemented interethnic interactions that were facilitated by the active pairing of students coming from diverse ethnic backgrounds, including Europe, the Middle East, and Asia. Through engaging students in intra-curricular and extracurricular activities, this structure fostered reciprocal comprehension and introduced learners to an array of cultural viewpoints. For example, instructors organize the seating arrangements of the pupils in a manner that encourages collaboration among individuals from diverse cultural contexts.

Furthermore, instructors demonstrated within experiments, projects, and presentations that the classroom environment fosters social connections by encouraging participation in activities involving diverse ethnic groups. Additionally, bicultural competence was emphasized so that students could gain cultural knowledge and understand one another's cultures (Participants 5, 8, 10). These strategies exemplify classroom-based multiculturalism initiatives.

On the other hand, Grade 9, characterised by a significant proportion of European pupils, displayed a reduced level of interethnic interaction, which could indicate a possible tendency towards segregation. Placing greater importance on

individual academic achievement rather than fostering cultural exchange could potentially restrict students' chances to interact with others from different cultures, thereby strengthening cultural cliques and reducing opportunities for cross-cultural learning. Grade 11 exhibited a range of teaching approaches: certain instructors fostered interethnic activities that emphasised dialogues among pupils hailing from Russia, the United Kingdom, Qatar, and South Korea to promote multiculturalism.

Conversely, some educators adhered to conventional approaches that failed to foster cross-cultural interaction. Finally, an increased emphasis on integration was observed in Grade 12 as a result of multicultural education. Teachers facilitated dialogues among pupils hailing from Russia, Ukraine, Germany, and Palestine on worldwide occurrences and indigenous customs. This approach not only promoted interethnic engagements but also recognised and commemorated the cultural heritages of every student, thereby cultivating a feeling of inclusivity and belonging. The different approaches taken by instructors in the different grade levels can be understood better by examining explanatory factors such as gender, cultural background, and social class, as perceived by their teachers.

Participants (8, 10, 13) in the different observed classrooms had different teaching approaches based on the perceived interests and behaviours of male and female students. For example, in Grade 9, instructors perceived male students as less interested in interethnic interactions, leading them to focus more on individual academic achievement rather than promoting cross-cultural exchanges. In contrast, in grades 11 and 12 male students were seen as more socially oriented, encouraging instructors to foster interethnic dialogues in Grade 11 or Grade 12, especially in school subjects such as global perspectives where students were extremely engaged in conversations that concerned global view topics.

Participants (17, 18, 19), on the other hand, explained dynamics between male and female students as a factor influencing classroom interactions. In Grade 10, for instance, instructors observed that female students were more active in fostering dialogues among students from diverse backgrounds, and they supported such interactions more enthusiastically. Conversely, male students appeared more segregated. That is why instructors have focused on conventional teaching approaches.

The socioeconomic backgrounds of students were expressed by participants as impacting their academic motivation and participation in cultural exchanges. Participants (3, 4, 5, 6) perceive students from higher socioeconomic backgrounds as more academically driven and less interested in multiethnic connections, which could explain the emphasis on individual achievement observed in Grade 9 among European students.

Participant (9) expressed his/her view as follows:

Students from different social classes may have varying access to educational resources and extracurricular activities. Some of our students are the children of the biggest elites in the city, while others are the children of parents with decent jobs. I personally see it something special about this school. Sometimes, we teachers make extra efforts to encourage integration and multicultural education when we perceive that students from

varied socioeconomic backgrounds could benefit from more inclusive teaching approaches. For instance, to bridge this gap, we might employ strategies such as collaborative projects or inclusive classroom discussions that cater to the diverse needs of students from various socioeconomic backgrounds.

The cultural backgrounds of students can also influence how teachers approach their teaching. *Participants (7,8)* noted the diversity of students in Grade 11, with pupils from Russia, the UK, Qatar, and South Korea, who have been more inclined to facilitate interethnic dialogues, especially since they believed these students brought varied cultural perspectives into the classroom. Conversely, other instructors in Grade 11 (*Participant 5*) have felt more comfortable adhering to conventional approaches, due to a perception that students preferred familiar teaching methods

Participant (4) commented on this matter as follows:

The school's intentional effort to foster a multicultural atmosphere is evident in the diverse composition of the student body, which provides international and local students with a range of pedagogical and social opportunities. Despite external regulatory constraints, the school's approach fosters multiculturalism and demonstrates an effort to establish an inclusive environment.

Pedagogically, the English language is the medium of instruction for 80% of the taught school subjects, while other subjects are taught in languages such as Turkish, French, German, Russian, and Spanish. Moreover, high school teachers conduct international education curricula programs. For instance, the 9th and 10th grade students follow their courses within the International General Secondary Education program (IGCSE), while the 11th and 12th graders take the International Baccalaureate Diploma Program (IBDP). Additionally, seven high school students; five international and two natives participated voluntarily in 'X' project. This project was founded by the school English teacher and later cooperated with 23 schools from six countries.

During the orientation week observation, the school management invited high schoolers and parents to a meeting where teachers introduced the International Baccalaureate Diploma Program (IBDP) & the International General Secondary Education Program (IGCSE) educational programs mainly for new graduates but "mostly the newly arrived immigrant students", as stated by the high school principal. Through visual presentations, the high school teachers explain the main goals and aims of these international programs. (*Participant 6*) reports:

(IB), (IGCSE) international programs or the 'eTwinning project' aim mainly to foster a universal culture and modern life perspective. They offer students the opportunity to gain admission to prestigious universities in countries such as the USA, England, Germany, the Netherlands, Italy, and Canada. These programs seek to establish a common education system worldwide, acknowledging that people can coexist peacefully despite their differences. Their ultimate goal is to contribute to building a more peaceful world.

This describes the target goal of the school through the provision of programs that give a broad vision to the high schoolers, benefit from the bicultural competence of the school system as well as foster a multicultural educational environment, preparing

them for success in an increasingly diverse global society, thus an effective multiculturalism strategy (*participant 1*).

4.1.4. Failure in the Co-Existence of Cultures

The observed behaviours and attitudes of international students during the Turkish language preparatory classes reflected failed efforts of multiculturalism. In these classes, teachers divided the students into three groups according to their proficiency levels: A, B, and C, aiming to provide an effective learning environment. Despite this structured approach, international students often appeared disinterested, frequently using their mobile phones, engaging in conversations, or focusing on the clock. Students speaking similar dialects relied on each other for translation, indicating a separation attitude (see also Djabanor, 2016).

Interviews with Participants 12 and 13 indicated that international students did not show a high level of interest in the host country's language for various reasons. In middle and high school, students' language proficiency in Turkish and English was assessed before instruction began, allowing them to progress based on their preferences. However, some students, particularly male students, exhibited resistance to learning Turkish, questioning its utility for their future prospects. They claimed accordingly:

In middle and high school, preparatory classes are offered. Accordingly, at the beginning of each academic year, an assessment is administered to gauge the language proficiency levels of the students in both the Turkish and English languages. Subsequently, instruction starts. Thereafter, the progression is contingent upon the student's preferences. Occasionally, students express a desire to rapidly acquire proficiency in Turkish, enabling them to transition to other classes, such as Turkish as a second language in either the first or second group. Conversely, some students may harbour reservations about the utility of learning Turkish for their future prospects, potentially leading to resistance. This phenomenon is particularly observed among male students, primarily in high school settings. Consequently, such resistance may arise due to these factors (*Participants 12 & 13*).

These behaviours were seen as indicators of segregation attitudes among international students, reflecting cultural maintenance due to native language retention, which aligns with Berry et al.'s (1989) framework on acculturation even if the educational staff endeavoured to foster an embracing perspective.

Socially, international students' interactions varied, but communication with native peers was limited. Despite English being the medium of instruction, international students tended to socialize more with others of the same nationality, forming "students' bubble groups" (*Participants 3, 4, 5, 9, 8*). Interview participants highlighted this tendency during our one-to-one interviews as well as during the parents' meetings. Through their spontaneous discussions in the classroom, teachers addressed this issue to their students. However, according to (*participant 7*) insights, most students justified their behaviours:

Sometimes, bullying or other adaptation problems occur due to a lack of peer interactions. When I try to understand the reasons, I see that the personality of certain

students may prevent peer interaction. Sometimes, students group together based on their nationalities (*Participant 7*).

Another teacher (*Participant 9*) agreed with this, mention it as:

Well, looking at the dynamics that I have been seeing. Of course, you can find one or two students, I mean out of 10. Let's say that they would have this kind of isolated experience, even though they are from the same group. But then again, this takes another turn because now maybe we are talking about personality traits. Maybe we're talking about how they were raised. So, from this point of view, I would say it may be an outside effect of their own personalities, not the fact that they are isolated within their groups. It is something that I would not encourage to happen as a teacher in an international environment.

Participant 4 highlights that:

While observing the dining hall, lobby, or other areas, I consistently observe students from various backgrounds, including the Middle East, Russia, Ukraine, the UK, or mainstreamers seated in isolated groups and seldom engaging with each other. This observation prompts discussions with colleagues, who also acknowledge the phenomenon. They suggest implementing strategies practised in the classroom to address this tendency, such as reassigning seating or fostering interethnic interactive activities. They caution, however, that addressing this behaviour outside the classroom may infringe upon students' freedom.

Discrimination and other integration problems sometimes arose due to a lack of peer interaction. *Participant (7)* noted that student personality sometimes prevented peer interaction, while *Participant (9)* highlighted that isolated experiences could be due to personality traits or upbringing. *Participant (4)* observed that students often grouped themselves based on nationality, suggesting that strategies practised in the classroom, such as reassigning seating or fostering interethnic activities, might help address this. However, outside the classroom, addressing this behaviour was seen as an infringement on students' freedom. These observations and discussions highlighted the failed efforts of multiculturalism within the school, where despite strategies of multiculturalism, international students often feel segregated or excluded from other cultural groups.

To address such issues, the school implemented a support system. However, according to participants (1, 3, 4, 8, and 9), there was no systematic policy for supporting international students. Instead, support was provided through spontaneous and improvised practices by teachers and staff members. For example, high school students followed international curricula to enhance multicultural education. Additionally, implementing the English language as the primary medium of instruction to enhance bilingual competence, and providing Turkish preparatory classes and orientation activities were all strategies aimed at supporting international students academically.

Socially, the school encouraged students to engage in indoor and outdoor activities to maintain positive teacher-student relationships, engage parents systematically, and facilitate socialization among students of diverse nationalities. Additionally, psychological counselling served as a crucial bridge between teachers and the administration in supporting international students. Participants reported various

cases where they sought solutions for students' dilemmas through the psychological counsellor. Lastly, parental meetings and involvement in various activities were also part of the support mechanisms. These initiatives reflected an attempt to address integration issues, although their effectiveness may have been limited by their spontaneous and improvised nature. Such efforts were seen as factors fostering multiculturalism at the school.

Thus, the school support system aimed to cultivate a diverse school culture, integrate students from various backgrounds, promote cultural exchange, and develop attributes for a successful learner profile (*Participant 4*). The strategies employed addressed acculturation challenges among the international student population. While intrinsic factors like personality and upbringing influenced peer interaction, the school's support mechanisms, although improvised, and its efforts to foster multiculturalism contributed to a diverse and inclusive environment. However, the failed multiculturalism observed suggested the need for more systematic and cohesive approaches to support international students effectively and promote successful multiculturalism (*Participant 3*).

Ultimately, although there were evident endeavours to promote diversity through measures targeting the inclusivity and integration of international students, there were also occasions where multiculturalism was unsuccessful. The inclusive strategies were tested by concerns such as segregation and exclusion of overseas students. Furthermore, the presence of controlled multiculturalism was apparent, as the school's capacity to truly embrace diversity was restricted by regulatory limitations. Finally, the research results emphasised the concept of selective multiculturalism, wherein specific cultural viewpoints and practices were given greater consideration than others, resulting in an unequal portrayal of global variety.

4.2. A Sophisticated Understanding of Different Sorts of Multicultural Approaches

The field study reveals clear efforts towards multiculturalism. There are clear efforts aiming to provide an inclusive school environment. Nevertheless, the field study also shows limits of such embracing approach. Taking such variations into account, this research extends existing conceptualisations of multicultural responds to diversity (Berry et. al., 1989). By doing so, this section will discuss the different types of acculturation strategies departing from the dominant society's perspective (multiculturalism, segregation, exclusion). Yet, through building four multiculturalism dimensions, these variations distinguish between more classical understandings of multiculturalism, failed multiculturalism, controlled multiculturalism, and selective multiculturalism, as different implementations exhibited in the school environment.

4.2.1. Examples of Multiculturalism

This study's findings collectively suggest a robust and healthy acculturation process for international students in the school setting. Indicators of a multicultural environment, bicultural competence, multicultural education programs, social connections, and school support mechanisms all contribute to a strong and positive acculturation process in the school setting. Each of these elements plays a crucial role in fostering successful multiculturalism.

A diverse student composition is a fundamental indicator of multiculturalism. It creates a naturally engaging environment where students from various backgrounds interact, leading to increased awareness and understanding of different cultures. The international students come from various backgrounds, with the majority from Russia and Ukraine, followed by students from the UK, America, and minorities from the Middle East and Africa (Participants 1, 2, 3, 4). Also, the presence of students from Libya, Iran, and Iraq expanded perspectives and traditions (Participants 4, 7, 8, 11, 14). Educational staff provides insights into the importance of this school body, where without this population, the school will lose its unique position among the other prestigious schools in the city (*Participant 3*). Additionally, attempts towards the creation of a school culture and a social structure are emphasized (see Banks, 2009). Interviewees highlighted the significance of fostering a school culture that empowers students from varied racial, ethnic, and gender groups as well as enhancing the interaction of the staff and students across ethnic and racial lines (Banks, 2009). Thus, the creation of a school culture that empowers students from diverse racial and ethnic groups and from both gender groups (Banks, *Ibid*).

This was claimed as follows:

When I talk to teachers, we often discuss cultural diversity and its importance in shaping our school culture. At '*X School*', we emphasize certain key values that all students, regardless of their backgrounds, are expected to uphold respect, diligence, and responsibility. We are actively working to foster and enhance the IB Learner Profile attributes. There are ten such attributes, and we want our students to exemplify qualities such as being risk-takers and inquirers, among others. We aim to promote these learner profiles prominently, ensuring that they are visible and understood by students and parents alike. Teachers and administrative staff believe it is crucial to excel in nurturing these attributes, as we also strive to develop young learners who not only pay attention to these important profiles but also apply them in their real lives (*Participant 3*).

This diversity is not only beneficial for fostering social skills but also enhances cognitive development and prepares students for a globalized world. Studies have shown that diverse educational settings promote creativity, critical thinking, and problem-solving skills among students (Banks, 2010; Banks, 2013).

It is also shown that:

Efforts to foster multiculturalism included administrative meetings, English as the primary medium of instruction, Turkish preparatory classes, orientation activities, and Global Perspectives classes. The goal was to integrate students from diverse backgrounds, promote cultural exchange, and develop attributes like the IB Learner Profile (*Participants 2, 3, 4, 11*).

Another factor contributing to fostering a multiculturalism strategy is bicultural competence. This competence cannot be achieved without two components: Language proficiency and cultural knowledge. These two aspects involve the ability to function effectively in two cultural contexts-navigating and integrating values, beliefs, and behaviours from both one's heritage culture and the mainstream culture (Banks, 2009). Interview responses indicated educational staff supports and encourages international students to practice the language of the host country while also maintaining their native

language (Berry, 2001). Moreover, indicators of effective multiculturalism strategies have been seen based on the emphasis on students' learning of the host culture's norms, values, and customs, and the diverse cultures present within the school community (Berry, 2001; Berry et al., 1989).

Students are free to communicate in any language they choose, but the language used depends on the group's composition. For mixed groups, English usually serves as the medium. However, when students gather outside of class, they often choose to speak in their mother tongue, such as Arabic or Russian. We do not insist on any specific language for informal interactions. However, officially, in lessons, we must use English and Turkish, but there is no pressure to adhere to these languages outside of class (*Participant 3*).

This approach aligns with Berry's model of acculturation, which posits that integration (maintaining one's original culture while interacting with other cultures) leads to better sociocultural adaptation (Berry, 1992; Berry, 2001). Moreover, educational staff incorporating multicultural education programs supports this by providing curricula that recognize and celebrate cultural differences as assets rather than barriers. For instance, the school implement international teaching programs falling under multicultural educational approaches; these are the International Baccalaureate Diploma Program (IBDP) & the International General Secondary Education Program (IGCSE) educational programs. This suggests a school culture that enhances factors to access a healthy acculturation process such as content integration, the knowledge construction process, prejudice reduction, and an equity pedagogy. These factors align with the Banks (2004) reformist guide in dealing with a diverse notion of newcomers.

First, equity pedagogy is shown through instructors' adjustments when working with groups, utilizing a variety of teaching techniques and approaches that are compatible with the great diversity of learning patterns among distinct cultural and ethnic groups. For example, instructors in the Turkish language groups adjust their teaching approaches per each class and divide students per level to maintain an equitable pedagogy (participant 9, 10, 11, 12). Second, content integration is achieved through educational staff's employment of diverse programs and content from different cultures and groups to explain essential concepts, principles, generalizations, and theories in their subject area, field, or school system (see Bank, 2004). For instance, during the classroom observations in the *Global Perspectives* sessions, several global theories and concepts were the core of the discussion. Third, educators emphasized the need of knowledge construction to help the students to analyse the information based on objective, unbiased and verifiable facts. Finally, when dealing with lessons, units and study materials about different racial and ethnic groups, educators support students to build up positive attitudes towards them. This is what is known, thus, by prejudice reduction (Bank, Ibid).

Furthermore, social connections facilitated through school celebrations and activities are essential tools for fostering multiculturalism values in educational settings, providing students with practical contexts to explore and embrace cultural diversity. Such events encourage students from various backgrounds to share their cultural traditions and practices, enhancing mutual understanding and respect among the school community. For instance, during events like the 29th of October Turkish Republic Day

or international festivities such as Halloween and Christmas parties, students engage in activities that showcase different cultures, which helps to reduce prejudices and build empathy. These shared experiences are not only educational but also fun, making it easier for students to connect on a personal level and appreciate the diverse world around them.

Additionally, participation in diverse school events helps to integrate international students into the school community more effectively. By involving these students in the planning and execution of various shows and celebrations, schools create opportunities for them to contribute actively, feel valued, and visible within the school. This active involvement promotes a sense of belonging and encourages students to express their identities confidently. Celebrations like Spring and Winter Fairs allow students to exhibit aspects of their cultures through food, music, and art, enhancing the school's cultural milieu and fostering a more inclusive atmosphere. Through these activities, schools not only celebrate diversity but also educate the entire community, reinforcing the importance of multiculturalism in building a cohesive and inclusive educational environment.

These findings contribute to the existing body of knowledge by empirically demonstrating the practical applications of multicultural theories in educational settings. They underscore the importance of comprehensive strategies that include policy, education, and community engagement to foster successful multiculturalism and integration. Additionally, this research provides evidence supporting the positive effects of such approaches on student well-being and educational success, potentially guiding future educational practices and policies.

This synthesis of theory and practice enriches the scholarly discourse on multicultural education, offering a nuanced understanding of how diverse educational environments can effectively support acculturation and foster an inclusive atmosphere conducive to learning and personal development. However, it is crucial to recognise that the effectiveness of these multicultural initiatives can be significantly tempered by external constraints and regulations, which can lead to a controlled type of multiculturalism. By doing so, the following section will discuss controlled multiculturalism and the factors leading to such a phenomenon.

4.2.2. Controlled Multiculturalism

This research findings suggest significant indicators of controlled multiculturalism within the school environment, primarily stemming from external constraints and internal dynamics that hinder true cultural integration. Through examining various codes such as school transformation, foreign student quotas, and celebration restrictions, this discussion highlights how these factors contribute to segregation and exclusion, ultimately undermining the goal of a successful multiculturalism setting (Berry et al., 1989).

Based on the meetings given outcomes with the management office and the feedback from the high school teachers, it has been confirmed that the school has been following an international school system for the past 9 years, which includes students from various countries. However, the acquisition of Turkish citizenship by international

students and the ability of Turkish students to have dual nationalities have posed challenges for the school management in maintaining its status as an International School. That is the obligated transition of the school from a fully international to a fully Turkish institution, under the official directives of showcases controlled multiculturalism. This shift, driven by regulatory constraints, limits the school's ability to maintain its international character.

Similarly, the shift from a full implementation of international educational programs to a national educational system can dilute the international elements crucial for a genuinely multicultural education environment. For instance, in the criticism of multiculturalism, Polat (2009) argued that in recent years, though there have been some updates to the educational strategies used in Turkey, the system predominantly relies on traditional teaching methods (Polat, 2009). Schools uniformly apply a standardized curriculum that does not vary by students' religious, linguistic, ethnic, or cultural differences. Researchers stress the need for a curriculum that accommodates multiculturalism and respects the diverse backgrounds of all students, aiming to enrich learning experiences for everyone (Demirdag et al., 2019, p. 3). This research case similarly faced the dilemma of overcoming a standardized curriculum by merging it with international educational curricula such as the International Baccalaureate Diploma Program (IBDP) & the International General Secondary Education Program (IGCSE) educational programs. Nevertheless, the Ministry's policies necessitated following national educational system as a first reference, where the international education programs remain elective for their students in order to acquire accredited diplomas internationally.

Participant 4 described the challenges of transitioning from an international to a Turkish school. Initially, the school functioned as an international institution, but the shift to a Turkish school framework introduced significant difficulties, especially given the existing international student population. The integration of Turkish students into an established international community created unique challenges, particularly during the first year of this transition.

Researcher:

And what prompted this transition? Was it a sudden decision?

Participant (4):

The transition was driven by new government regulations that no longer permitted schools to enrol students with dual nationalities as an international school. Faced with these new rules, we had to consider our options carefully. Ultimately, we decided to become a Turkish school. Although this officially limited the number of international students, many of our students still held dual nationalities. This shift profoundly impacted how the school operated and integrated its diverse student body."

Participant (3) explained the school's approach to maintaining a diverse student body:

The Ministry of Education sets a quota limiting the student body to 30% foreign nationals. However, our school has a significant number of students who have acquired

Turkish citizenship, which helps us achieve a roughly 50/50 balance between Turkish and international students. This approach allows us to maintain a diverse and inclusive student population while complying with official regulations.

The policy limiting foreign student enrolment to 30%, despite a higher proportion of students holding dual citizenship, reflects a regulatory framework that may not fully capture the school's diverse student body. These regulations could potentially hinder the natural diversity of the school population and limit opportunities for cultural exchanges among students. Additionally, such policies may unintentionally restrict the presence of international students within Turkish schools. The transition from an international to a Turkish school, driven by regulatory rules, may signify a shift in operational focus, potentially altering the school's identity and educational priorities.

These aspects reflect how policies and systemic changes can function as exclusionary mechanisms that impact the composition and experience of international students in the school setting. This affects the students' academic and social experiences and restricts the overall multicultural ethos the school strives to uphold.

Reflective outcomes on international celebrations restrictions and national celebrations imposition were found to be in alignment with a controlled multiculturalism frame. The limitations imposed on international celebrations and the strict adherence to national symbols and practices indicate an environment where multicultural expressions are controlled and restricted. These policies not only limit the celebration of diverse cultures but also enforce a homogenization that contradicts the principles of multiculturalism.

Additionally, official policies place certain limitations on international celebrations, leading to differences between the planned events and their actual execution. For instance, the winter fair had to adhere to specific guidelines, which included avoiding certain symbols like snowmen and Santa Claus (Participants 7, 9, 10, 12, 13). These restrictions are indicative of a controlled multiculturalism approach, where cultural expressions are adjusted to align more closely with national standards and values. As a result, this approach can limit the full representation of the school's diverse student body, striving to balance national identity with cultural inclusivity. Furthermore, in some instances, celebrations were renamed to comply with national guidelines, which can dilute the multicultural essence of these events. For instance, renaming Christmas-related events to more neutral terms reduced the visibility and acknowledgement of the cultural significance of these holidays for students who celebrate them. This renaming serves as a strategy to fit diverse cultural celebrations into a national framework, thereby controlling and limiting the full expression of multiculturalism within the school environment.

Another contributing factor was the school's strict adherence to MEB's guidelines on national celebrations, which required students to participate in activities such as the national anthem on Mondays and Fridays (*Participants 2, 3, 5, 9, 10*). This adherence signifies a form of controlled multiculturalism where national identity and unity are prioritized over cultural diversity. While these practices are important for fostering national pride and unity, they can also marginalize/exclude students from

diverse backgrounds if not balanced with inclusive multicultural policies (Berry et al., 1989; Berry, 2001). Teachers' insights were expressed as follows:

It really varies among students. Some international students show respect during the national anthem, standing up properly and listening. Many of them can't speak Turkish or don't know the national anthem, so they just listen quietly. They're just being respectful. However, there might be a few students, a minority, who act inappropriately. Interestingly, these students also display disruptive behaviours in the classroom or during peer interactions. So, it seems like their behaviour issues aren't just about the national anthem; it's more of a broader pattern related to their personality (*Participant 11*).

Participant (5) expressed his opinion accordingly:

As far as I have noticed, international students do respect these rules. However, the majority are not deeply interested in the anthem because they do not have an emotional attachment to it, unlike Turkish students or individuals from any other country who have strong ties to their national symbols, such as the flag, national anthem, or history. International students typically stand in the main hall and observe the anthem respectfully, without causing any disruption. Some students might appear disinterested or leave immediately after the anthem is finished, but this behaviour is not exclusive to international students; even some Turkish students occasionally exhibit similar behaviour due to the repetitive nature of the routine. For international students, the lack of emotional connection to the anthem explains their lack of enthusiasm.

Additionally,

Well, the main challenge is to adapt to the new rules in the country. I mean, a country like Turkey is a bit different from other countries in the way it operates. It would be unfamiliar to them, so there are things that they need to follow in order to integrate into society. For example, it is necessary and, I would say, compulsory for them to stand for the national anthem. Also, they must take holidays during Turkish events and participate its celebrations, yet voluntarily. Based on my life experience, you would see that some minorities might step over that line, but the majority know that they must abide by these different settings in this country. I would also say that there are limitations to these students feeling completely free. I think that this is something they will have to adapt to in order to integrate in the way the system allows them to (*Participant 13*).

The insights from educational staff highlight the tension between fostering a multicultural environment and adhering to national policies. Teachers and administrators are often caught in a dilemma: they recognize the importance of creating an inclusive environment that respects and celebrates all cultures but are also obligated to follow national regulations that may restrict such efforts. This situation exemplifies controlled multiculturalism, where the policies in place restrict the full implementation of multicultural education, creating a controlled environment that limits genuine cultural integration and expression.

Another thing to add, these indicators may impact multicultural education attempts at several levels. First, it limited cultural expression. By restricting international celebrations and enforcing national practices, the school limits the opportunities for students to express and celebrate their cultural identities fully. This can

lead to cultural alienation among international students, who may feel their cultural heritage is undervalued or unrecognized as indicated by Brown et al., 2011 and Guo, 2015. Second, the emphasis on national symbols and practices over multicultural celebrations leads to a homogenized school culture. This homogenization undermines the principles of multicultural education, which aim to embrace and integrate diverse cultural perspectives. Finally, the controlled multiculturalism approach can hinder students' development of intercultural competencies. It restricts their exposure to and engagement with diverse cultural practices, which are essential for fostering mutual understanding and respect in a multicultural society (Bank, 2010).

In conclusion, the findings from the interviews reflect a controlled multiculturalism framework within the school, where national policies and regulations significantly influence the extent and manner of cultural expressions. This controlled approach presents challenges to achieving a truly inclusive and diverse educational environment, highlighting the need for more balanced and flexible policies that genuinely support multicultural education.

4.2.3. Failed Multiculturalism

The results of this study shed light on the challenges faced by multiculturalism strategies within the school system that have emerged in various forms. For example, language retention, social isolation, intra-group friendships, as well as social status differences, have all contributed to the shortcomings of these strategies. These factors highlight the challenges and complexities involved in effectively implementing multiculturalism in educational settings.

In the discussion of the 'failure of multiculturalism' (2012, p. 53), Cantle highlighted that the notion of '*failure*' stems from the belief that multiculturalism policies have inadequately addressed the growing diversity within societies. This debate has fostered a popular view that the mere presence of people from diverse backgrounds threatens social stability and solidarity. Furthermore, multicultural policies have not yet succeeded in creating fair, stable, and harmonious societies. This conclusion is drawn from both objective realities—such as significant levels of inequality, racism, and community tensions—and subjective realities, including persistent emotional resistance to diversity and a desire to stop or reverse these trends. These perspectives are particularly rooted in the belief that multicultural policies have encouraged the development of separate communities within nation-states.

Within educational settings, the notion of 'failed' multiculturalism can be understood by looking at how policies have fallen short in addressing the diverse student population in schools. The discussion around this issue often suggests that having students from different backgrounds might disrupt social harmony within schools. Although multicultural policies have been implemented to foster equal, stable, and harmonious educational environments, they have not yet achieved this goal. This is seen in both tangible evidence, such as persistent inconsistencies in academic performance, incidents of racial discrimination and societal conflicts, as well as personal perceptions, such as resistance to diversity and reluctance to fully adopt multicultural education (Bank, 2010).

Banks (2010) suggested that the acculturation strategies and sociodemographic variables are complicated and multifaceted. Students from various racial, gender and socioeconomic backgrounds may adapt to the educational environment in different ways. Some students may adopt assimilationist techniques to integrate with the mainstream culture, whereas others may oppose assimilation in order to maintain their own identities. Furthermore, depending on their specific experiences and situations, students may employ a combination of tactics. Though multicultural education seeks to foster diversity, equality, and inclusivity in educational environments, implementing multicultural education can be challenging for students, especially those from culturally diverse backgrounds.

According to educational staff responses in the interviews and classroom observations, international students showed attitudes toward language retention and social isolation. For instance, *participant (11)* claimed that international students showed less interest in the Turkish language due to its limited utility. Moreover, international students' preference to speak their native languages creates communication barriers with students from other backgrounds. This preference prevents them from fully participating in school activities and limits their interactions to a small group of peers who share the same language. (see Alzayed, 2015; Nieto, 2007; Dean, 1989). Furthermore, teachers described a tendency among international students to form "bubble groups", where they predominantly interact with peers from their own countries leading to social segregation and isolation. This behavior indicates a failure of multiculturalism because students are not integrating into the broader school community but are rather retreating into familiar cultural pockets.

In Cantle's (2012) discussion on the failure of multiculturalism, social isolation is a significant indicator that highlights the shortcomings of multicultural policies. One of the primary indicators of failed multiculturalism is the lack of meaningful interaction between different cultural groups. When individuals from diverse backgrounds do not engage with one another, it leads to social isolation. This segregation can result from various factors, including language barriers, socio-economic divides, and cultural differences. Within the setting examined in this research, international students tended to form "bubble groups" with peers who shared their language and cultural heritage, thereby distancing themselves from the broader student community. This lack of interaction hindered the exchange of cultural values and mutual understanding, which were essential for a cohesive society.

Social isolation can also perpetuate stereotypes and prejudices (Cantle, 2012). When cultural groups remain isolated, misconceptions and biases about other cultures can thrive, unchallenged by direct contact or personal relationships. This manifested as international students feeling marginalized in the classroom environment (*Participants 6, 9, 11, 12*), which reinforced their reluctance to participate fully in the school community. The inability to bridge these divides means that students miss out on the benefits of a truly multicultural education, where diversity is seen as an asset rather than a barrier. Thus, multicultural education attempts to reduce prejudice and stereotypes have failed (Banks, 2009; Aboud, 2009; Stephan & Vogt, 2004).

In a different aspect, this study's analysis revealed differences in social status among students, and between students and staff which lead to discrimination and

bullying. These dynamics reinforce existing social hierarchies rather than breaking them down. For instance, students from wealthier backgrounds form exclusive groups, while students from lower socio-economic backgrounds are marginalized. That is, the students of affluent families may have access to resources and extracurricular opportunities that others do not, leading to a divide in academic and social engagement. Some *participants* (5, 6, 9, 11, 12, 14) were aware of the existence of prejudices and stereotypes of social discrimination against immigrants, and of its relation to other forms of social injustice in different parts of the world, as well as of the role of social conditioning. An example illustrates this:

Researcher:

What can be the kind of implemented policies to enable international students to communicate effectively?

Participant:

The general idea of the establishment of this school is that there is no discrimination. We can find that among the existing policies the school have implemented from the beginning is no discrimination, no racism, no bullying policies. All these kinds of policies have been in place to actually support students who would have some sort of disillusionment and separation from the realities that they're living.

Researcher:

I see.

Participant:

And so, part of the process is that anyone who would overstep those boundaries will definitely get a warning and then if it persists, it will go with three days of suspension. If it persists for more than one week and then they will be sent out of school.

Researcher:

What are the types of discriminations you have witnessed, for instance. Either regarding gender problems, social class, or ethnicity. Do you think that these kinds of issues do exist? Or have you ever lived such situations in the classroom?

Participant:

Well, I would say that gender discrimination, gender-based discrimination doesn't necessarily exist. I have witnessed one case where the school have already taken procedures to prevent that from happening later. Discrimination issues can occur in terms of class differences, socioeconomics, and hierarchies do exist, but not in everyday life at the school society. However, you can find different individual cases. As a teacher, what I have witnessed is that all of these kinds of issues have increased somehow with this new generation, and we see it quite often.

Some students acknowledged the presence of racism, in schools. It is often seen as a trend and behaviour that can have impacts on immigrant students, especially those of colour. Teachers stated that integration had not been achieved or had not been fully

achieved in their classes. In a couple of cases, teachers were held accountable for this failed integration. Some teachers described situations of self-isolation and discrimination regarding their immigrant students. Also, they expressed that, when compared to immigrant boys, immigrant girls were more frequently victims of discrimination at school. To elaborate more:

I still remember that incident vividly. I entered the classroom and found my student (female), who is of Middle Eastern origins, crying. She told me that she had discovered her backpack and all her belongings thrown in the trash. When I asked if she had informed the administration, she said they only told her to collect her items. I was furious and reported the incident to the general management, who then took severe action against those responsible for this discriminatory behaviour.

As previously discussed under the controlled type of multiculturalism, international students encountered difficulties with the rules imposed by the school management. Building on this argument, the data also suggested a failure of multiculturalism due to the segregation of international students regarding school practices, especially those related to the host country's events. These included national celebrations, school customs, and rules. Classroom observations and participants' interview responses confirmed this resistance during national celebrations, particularly among male students.

Participant (13) emphasized that international students' segregation from national celebrations and school practices posed significant challenges to their acculturation within the school environment.

Well, the main challenge is to adapt to the new rules in the country. [...] For example, it is necessary and, I would say, compulsory for them to stand for the national anthem. Also, they must take holidays during Turkish events and participate its celebrations, yet voluntarily. [...] Based on my life experience, you would see that some minorities might step over that line, but the majority know that they must abide by these different settings in this country. I would also say that there are limitations to these students feeling completely free. I think that this is something they will have to adapt to in order to integrate in the way the system allows them to (*Participant 13*).

Furthermore, the resistance of international students to participate in national celebrations and adhere to school customs and rules suggests that these practices do not fully embrace their cultural backgrounds. This lack of cultural inclusion can make international students feel alienated and undervalued, leading them to resist participation (*Participants 11 & 12*). Also, the requirement for international students to conform to the host country's cultural practices, such as national celebrations, can be perceived as cultural imposition. When students feel that their own cultural identities are being suppressed or ignored, they are likely to resist such impositions. This resistance is particularly evident among male students during national celebrations, as noted in classroom observations and participant interviews. This gender-specific resistance could indicate deeper issues related to how cultural identity and gender intersect, further complicating the integration process and highlighting a nuanced failure in the school's multicultural approach (Bank, 2010).

The study reveals the failure of multiculturalism strategies in schools due to factors like language retention, social isolation, intra-group friendships, and social status differences. The concept of 'failure' in multiculturalism stems from the belief that current policies have not sufficiently addressed diversity. In educational settings, the failure is evident through lack of meaningful interactions, persistence of social hierarchies, and inadequate adaptation of policies. The segregation of international students, resistance to national celebrations, and challenges related to social status and discrimination also contribute to the failure of multiculturalism. Effective multicultural education requires comprehensive, systematic approaches that promote genuine intercultural understanding and integration.

4.2.4. Selective Multiculturalism

Selective multiculturalism refers to the practice of emphasising certain cultural perspectives while neglecting or minimising others within a multicultural framework. This approach can create an imbalanced representation of cultural diversity, leading to several critical issues (see Kennedy, 2015). For instance, according to the data analysis, the understudied case showcases an extensive celebration of widely recognised holidays such as Christmas and Halloween while giving minimal attention to equally significant cultural events such as Diwali, Lunar New Year, or Eid. This selective celebration can make students from less-represented cultures feel excluded or undervalued. By focusing primarily on the cultural traditions of a particular ethnic group, the school failed to provide an inclusive environment where all cultural backgrounds are recognised. This can lead to feelings of alienation among students from minority cultures, who may feel that their identities and traditions are less important.

For instance, in Kennedy's (2015) study, results suggested the elevation of cultural and language rights claims of some ethnic groups over others as factors indicating selective multiculturalism form. This study, similarly, revealed a selective type of multiculturalism in school practices. Participant observations confirmed the phenomenon of selective multiculturalism through the school's celebrations. Over the two academic years, the focus was predominantly on Western cultural celebrations rather than Eastern ones. This bias was evident in the school's main hall decorations, which featured elaborate setups for Christmas and Halloween but had minimal or no decorations for significant Eastern cultural events. This imbalance highlights the selective nature of the school's multiculturalism and underscores the need for a more equitable approach that values all cultural traditions equally.

Moreover, the educational curriculum further reflected this selective multiculturalism. According to participants' insights and inter-curricular observations, while national topics, Western history, literature, and cultural achievements were prominently featured, there was a noticeable lack of representation of significant contributions from African, Asian, or Indigenous cultures. While it is important to emphasize national sovereignty to maintain a cultural identity, the school's broader and more multicultural student body necessitates a more inclusive approach. This selective focus can limit students' understanding and appreciation of the diverse cultural landscape, reinforcing a narrow, Eurocentric worldview. Such an approach deprives students of the opportunity to learn about and value the rich tapestry of global cultures, which is essential for fostering genuine multicultural understanding and respect.

In another aspect, participants' interview findings and statistical reports suggested variations in international students' enrolment. For instance, the majority of international students come from Russia, Ukraine, and the UK, whereas students from other regions, such as Qatar, Palestine, Iraq, Morocco, South Africa, and South Korea, form smaller minority groups. This disparity in enrolment patterns indicates a selective approach to multiculturalism. By predominantly enrolling students from certain regions while having fewer students from other parts of the world, the school reflects a selective multiculturalism that might not fully embrace the diverse cultural spectrum it intends to represent. This selective enrolment can shape the school's cultural environment, influencing which cultural perspectives are more prominently featured and celebrated. A few selected examples of teacher's and managers' insights are represented as follows (*Participants 2, 3,4, 20*):

Researcher:

what do you think the majority of countries international students come from?

Participant (2):

I think mainly now, Russia and Ukraine. So, these are the main countries.

Researcher:

What are the other nationalities international students come from?

Participant (2):

I don't think there is one dominant county. Uhm, we've had a large number of American students, a mixture of European, and other minorities from the Middle East and Africa.

Others claimed:

Like majorities from Russia and Ukraine as well. We also have students coming from Central Asia as well. We have students from the Gulf area and the Middle East. We have students from North Africa as well, and basically central Europe and Britain as well. So, it's around the world, but mostly English-speaking countries (*Participant 3*).

I would say the majority has to be from Russia, Ukraine, and then followed by some countries from the Middle East, Jordan, Palestine, and Syria to some extent as well. I think these are the most dominant countries. Also, there are some Germans as well (*Participant 4*).

I have students from Palestine, from Russia, Ukraine, and then I have students that are mixed. I mean students with dual nationalities. For example, Turkish and Russian or Turkish and German. Yeah. That's mainly, I think what I see (*Participant 20*).

Parental and community influence also played a significant role in shaping the school's selective multiculturalism. Parents from dominant cultural groups often pushed for the inclusion of their cultural practices and resisted the incorporation of others. This pressure influenced the school's policies and practices, leading to an environment that selectively promoted certain cultures while neglecting others. As a result, the school

catered more to the demands of the dominant group, further marginalising minority cultures and creating an inequitable educational setting. Furthermore, selective multiculturalism can also manifest in the representation within school activities and media. School programs, textbooks, and extracurricular activities might predominantly feature cultural references, stories, and role models from dominant groups (see Bank, 2010). Minority students may rarely see their cultures represented positively or at all, which can impact their self-esteem and sense of belonging (*Participant 5*). When students do not see themselves reflected in the school environment, they may feel invisible or unimportant. This lack of representation perpetuates a cycle of exclusion and can discourage minority students from fully engaging in school activities and pursuing their interests (see Berry, 1986).

The practice of selective multiculturalism hinders the objective of establishing an inclusive and fair environment by inadequately incorporating and representing diverse cultural viewpoints in an equitable manner. This strategy may result in minority immigrants experiencing alienation and isolation, which in turn reinforces cultural hierarchies and perpetuates societal divisions. In order for genuine multiculturalism to thrive, educational institutions require a concerted effort to impartially acknowledge and commemorate the diversity of all cultural heritages present in their communities. By implementing this approach, educational institutions may cultivate an atmosphere that promotes the recognition and integration of all students, equipping them with the necessary skills to thrive in an ever more heterogeneous global society.

5. CONCLUSIONS AND SUGGESTIONS

5.1. Summary and Main Conclusions

This study sheds light on how educational staff responds to increasing diversity in a school environment with significant numbers of international students in Antalya. The study departed from Berry's four-fold conceptualization of intercultural strategies of the larger society in responding to diversity (Berry et al, 1989). Although the initial framework lists multiculturalism, segregation, and exclusion as the larger society's main strategies in responding to diversity, this research continued with multiculturalism with the lack of empirical evidence supporting the existence of melting pot preferences on the side of the school staff. However, based on the data analysis findings, segregationist, and exclusionary attitudes have been taken as consequences of unsuccessful efforts to achieve a multicultural school environment rather than being deliberate strategies on their own.

The thesis employs a qualitative approach to provide in-depth understandings on how school administrators and teachers respond to diversity. Participant observation and semi-structured interviews enabled me to provide comprehensive examinations in my aim to answer this research question. Positioned as an insider, my role as a preschool English teacher helped gaining access to insightful data, along with a nuanced understanding of the daily dynamics and challenges within the school. The interviews with twenty staff members reveal the school's efforts to support international students and highlight both successes and challenges in fostering an inclusive environment.

Studies on diversity in education praise Berry's framework for its applicability in the setting of an international school, where pupils from various cultural backgrounds come together. Existing literature mostly revolves around preferences for different acculturation strategies, i.e. assimilation, multiculturalism/integration, segregation and exclusion. This case study, however, draws a different picture of one of the main international schools in Antalya. The fieldwork indicates different typologies in implementing a multicultural education, i.e. multiculturalism, failed multiculturalism, controlled multiculturalism and selective multiculturalism rather than choices towards other strategies indicated in Berry's et al. four-fold conceptualization of acculturation (1989).

Research findings suggested instances in which school staff was rather successful in following a multicultural approach in its response to diversity. Multiculturalism is an approach that acknowledges, values, and encourages the existence of various cultural backgrounds within a society. The objective is to establish a comprehensive setting where individuals from many cultural backgrounds can smoothly coexist, maintaining their distinct identities while actively engaging in the larger community. Successful multiculturalism can be identified through several indicators, such as maintaining a student composition that is diverse in terms of cultural backgrounds, maintaining bicultural competency, implementing multicultural education programmes, and promoting strong social relationships through school celebrations and activities. The school staff utilised a range of approaches to address diversification, such as incorporating international curricula, cultivating bicultural proficiency, and encouraging social interactions through festivities and events. The objective of these

endeavours was to establish a comprehensive atmosphere, albeit they occasionally encountered obstacles from external limitations and discriminatory procedures (Banks, 2009; Berry, 2001; Banting & Kymlicka, 2013).

However, this study also revealed failed attempts of creating and/or maintaining such multiculturalism as a result of several constraints, including linguistic obstacles, prejudice, and social alienation. These factors led to the emergence of segregation and exclusion towards international students. Additional challenges arose from the formation of friendships within certain ethnic groups and disparities in social status, both of which impeded the effectiveness of diversity initiatives by creating barriers to genuine incorporation. These challenges suggested that, regardless of beneficial intentions, certain structural and social elements can hinder the complete achievement of multicultural environments.

Furthermore, external limitations and internal force can also influence the school's approach to promoting diversity. That is, the practical application of regulated and selective diversity sometimes impeded the full attainment of these goals. Identified deficiencies, prompting the creation of novel frameworks such as controlled multiculturalism and selective multiculturalism, which played a crucial role in addressing the research inquiries. From time to time, multiculturalism strategies did not become successful due to the limitations rather than being actual preferences of the school staff or the limitations inherent in the school environment. This can be defined, thus, as controlled multiculturalism.

Controlled multiculturalism is a regulated approach to handling diversity within an institution. It involves establishing criteria and structures to ensure that multicultural initiatives align with the organizations goals and policies. This case study illustrated the application of controlled multiculturalism implemented through organizing and overseeing designated events and programs, by the school administration following guidelines. Examples included renaming celebrations to comply with official regulations setting quotas for enrolling students and the school's history as an institution. While this strategy aims to promote inclusivity, its structured nature may hinder exchange and integration leading to limited genuine participation and impeding the full realization of a truly inclusive environment.

On the other hand, selective multiculturalism entails the institution's prioritisation of specific cultures over others. This method entails that certain cultural practices and traditions are celebrated and integrated into the school environment, while others are either disregarded or only marginally acknowledged. This can result in an uneven representation of the student body's diverse cultural heritage. For instance, the data findings indicated that selective multiculturalism was implemented: Western holidays and traditions were celebrated extensively, while the cultural events of students from Middle Eastern or Asian backgrounds received minimal attention. This selective approach can impede the pursuit of genuine multicultural inclusion by establishing an environment in which only specific cultural identities are considered significant.

5.2. Limitations

This research covers an international school setting in Antalya and only reflects one part of a more general picture. The findings are based on an in-depth examination within a private school in Antalya in a nested setting with higher socio-economic standards when compared with public schools. Future research can contribute to our understanding of responses to diversity in other settings with their own characteristics. Furthermore, this study focuses on the actors on the official side (Berry et al., 1989). Future research might focus on integrating the viewpoints of immigrant students "ethnographical groups", who are in the course of adapting to a new environment as discussed by Berry (1992; 2001). Additionally, future research could focus on quantitative measures to complement the qualitative insights, providing a more holistic understanding of the issues. Further studies could explore the interactions among students from different cultural backgrounds to gain deeper insights into peer dynamics and multicultural integration.

5.3. Policy Recommendations

This research contributes valuable insights into the acculturation processes and suggests pathways for enhancing educational practices in diverse settings. It highlights the importance of using complete and organized methods to promote authentic multicultural awareness and integration. By rectifying the observed deficiencies and following the proposed suggestions, schools can establish more comprehensive settings that promote the well-being and academic success of all students.

This thesis provided in-depth understandings of how educational staff responds to diversity in increasingly diverse school environments in new destinations of migration. The study emphasized additional possibilities, such as the ability of social connections and bicultural competence to promote a more inclusive environment. It also highlighted the necessity for more equitable and adaptable policies that promote genuine multicultural education, addressing both the immediate and systemic challenges encountered by overseas students and educational professionals.

More inclusive regulations to embrace increasing diversity amid growing migration into Turkey. This could involve revisiting quotas on foreign students to allow for a more representative school body and ensuring that all cultural traditions are equally valued and celebrated within the school environment. Additionally, it is essential to address the restrictions imposed by external rules to promote a truly inclusive educational atmosphere.

Policy recommendations include implementing comprehensive multicultural education programs that go beyond token celebrations of diversity. Schools should foster environments where all cultural identities are recognized and respected, creating opportunities for meaningful cultural exchange. Educators should be trained in cultural competence to better understand and support the diverse backgrounds of their students. Furthermore, schools should involve parents and communities in their multicultural initiatives to ensure a more holistic and integrated approach.

In conclusion, addressing the challenges of increasing cultural diversity in education requires a multifaceted approach that includes policy changes, educational

reforms, and community involvement. The findings of this research provide essential knowledge about the process of adapting to a new culture in various educational environments, offering a roadmap for creating more inclusive and supportive schools.



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APPENDICES

APPENDIX I. Semi-Structured Interviews Questions

The following eight questions are asked to the high school teachers and managers:

1. Which countries do international students come from?
2. What are the effects of different migration experiences of international students?
3. What kind of practices are carried out during the adaptation process of international students?
4. What kind of practices are implemented to enable international students to communicate effectively?
5. What are the main challenges faced by international students?
6. What kind of practices does the school administration use to find solutions to the problems faced by international students?
7. What are the effects of increasing cultural diversity with increasing immigration in recent years on education?
8. What are the main suggestions of teachers and school administrators regarding the school adaptation process?

APPENDIX II. Direct Coding Framework

Intersection of Final Coding Framework among Datasets	
Final Coding	Initial Coding
Multiculturalism	International Students come from various backgrounds. There is not one dominant country, but the majority comes first from Russia and Ukraine, then following the UK, America, and

Multicultural Environment – the impact of migration experiences (Participants 1, 2, 3, 4, 7, 8, 11, 14) Celebrations – National/International Celebrations (Participants 3, 4, 7, 10, 13) School support mechanism strategies – communication tactics (bicultural competence), problem-solving/ adaptation recommendations (Participants 2, 3, 4, 11) – psychological counselling / parental meetings (Participants 1, 3, 4, 8, 9)	other minorities from the Middle East and Africa (Participants 1, 2, 3, 4) Migration experiences positively impact the school across various dimensions - social, academic, and cultural, enriching the environment for students. The addition of more nationalities broadens experiences not only for children but also for teachers and staff. the presence of students from Libya, Iran, and Iraq expands outlooks and enriches school cultures and traditions with greater diversity. (Participants 4, 7, 8, 11, 14) Sensitivity exists towards the school celebrations. Attempts are made to engage international students during the Turkish celebrations. For example, translation from Turkish to English is made. International students participate in different shows; 29th October Republic Day, Halloween Party, Christmas Party, Spring and Winter Fairs. (Participants 3, 4, 7, 10, 13) There is no systematic policy for supporting international students; instead, support is provided through spontaneous and improvised practices by teachers and staff. For example, high school students follow international curriculums/programs like Cambridge IGCSE, IB diploma, and eTwinning projects, enhancing their multicultural education. Students are encouraged to engage in indoor and outdoor activities together. Psychological counselling is offered to both students and parents, alongside systematic parental meetings, and involvement in various activities. (Participants 1, 3, 4, 8, 9)
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	Efforts to foster multiculturalism at the school include administrative meetings, English as the primary medium of instruction (70%), Turkish preparatory classes, orientation activities, and Global Perspectives classes. The goal is to cultivate a diverse school culture, integrate students from various backgrounds, promote cultural exchange, and develop attributes like the IB Learner Profile. Additionally, measures are taken to maintain balanced teacher-student relationships, engage parents systematically, and facilitate socialization among students of diverse nationalities. (Participants 2, 3, 4, 11)
Controlled Multiculturalism	
Pressure from official agencies – Former experience with internationality (Participants 1, 2, 3, 4, 5)	The school has a shifted history from a 100% international school to a 100% Turkish school merging national education curriculum with international curriculums due to official limited policies. (Participants 1, 2, 3, 4, 5)
Number of accepted foreign students – students with dual citizenships (Participants 1, 2, 3, 4, 5)	The number of accepted foreign students at the school has been limited to 30%. Yet, in practice, the number of students who hold dual citizenship exceeds 50% of the school population. (Participants 1, 2, 3, 4, 5)
Limitations on international celebrations – changing names of feasts/ holidays (Participants 7, 9, 10, 12, 13)	The school's diversity contrasts with official policies that limit international celebrations. Despite themed decorations, discrepancies exist between reported and actual practices. For instance, events like the winter fair, labelled as Christmas-related, face restrictions, including bans on symbols like snowmen and Santa Claus. (Participants 7, 9, 10, 12, 13) For national celebrations, the school is responsible for following official

National celebrations – school rules (Participants 2, 3, 5, 9, 10)	reports on such celebrations yearly. All students need to follow the rules systematically such as the national anthem (each Monday & Friday). (Participants 2, 3, 5, 9, 10)
Failed Multiculturalism /Selective Multiculturalism Segregation/Exclusion	Language barriers emerge as a significant issue, with students experiencing varying degrees of difficulty in social connections. Cultural and psychological barriers also come to the fore. Many students tend to form social circles with peers from their own country, often referred to as "bubble groups." Additionally, culture shock is identified as another pertinent factor in discussions. (Participants 3, 4, 6, 7, 9) The social status of the students varies from that of the teachers. Parents' collaboration is not always successful. Discriminative, bullying, and disrespectful behaviours can take place. A massive change in the school staff members due to socio-economic factors. (Participants 7, 11, 12) In discussions of identity, cultural similarities and differences between the West and East often emerge. Western culture tends to receive more emphasis and visibility compared to Eastern culture, particularly evident in the prominence of Western-style celebrations such as Halloween, Christmas, pyjama parties, winter fairs, and spring fairs. This discrepancy highlights a broader societal trend where Western norms, values, and practices are frequently privileged or prioritized over those of the East. (Participants 5, 6, 10)
Faced Challenges– Cultural maintenance/language retention. (Participants 3, 4, 6, 7, 9)	
Social Class – socio-economic status/ socio-stat. of the teacher vs socio-econ. status of the student (Participants 7, 11, 12) Identity – cultural similarities & differences/ West vs East (Participants 5, 6, 10)	

APPENDIX III. Ethical Committee Study Approval

T.C.
ANTALYA BİLİM ÜNİVERSİTESİ
Hukuk Müşavirliği



Sayı : E-12402273-640.640.640-2300014342
Konu : Etik Kurulu Kararı

14.11.2023

SOUKAINA AİT MANSOUR

İlgi : 31.10.2023 tarihli başvurunuz

"The Integration Processes of International Students: A Case Study on Antalya International Community College" başlıklı çalışmanıza ilişkin olarak, Antalya Bilim Üniversitesi Sosyal ve Beşeri Bilimler Bilimsel Araştırma ve Yayın Etiği Kuruluna yapmış olduğunuz başvuru 01.11.2023 tarih ve 49 sayılı Etik Kurulu toplantısında incelenmiş olup, alınan karar ekte sunulmuştur.

Bilgilerinize rica ederim.

Prof. Dr. İsmail YÜKSEK
Rektör

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Hukuk Müşavir Yardımcısı

