

Adaptation Problems of Foreign Students Studying in Secondary Education Institutions

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Abstract

The principle of generality and equality, one of the fundamental principles of national education, states that educational institutions are open to all, regardless of religion, language, race or gender.

In recent years, there has been an intense wave of migration from other countries to settle in Turkey. Especially in tourism cities, many people from different nationalities and cultures come and settle. As a result of the integration of these people from different cultures with each other and with local people, cities with a multicultural social structure are formed. With this project study, it is aimed to draw attention to the differences in the activities in the field of education and training in multicultural cities. For this purpose, Abdurrahman Alaattinoğlu Anatolian High School in Alanya district was selected as the study area. Foreign students at Abdurrahman Alaattinoğlu Anatolian High School were identified and a questionnaire was applied to students and parents. Oral and written interviews were conducted with the teachers and school administrators of these students. The data obtained were analyzed and interpreted, and the current situation was described.

As a result of this study, it is hoped that a new perspective on multicultural education will be

formed in administrators, teachers, parents of foreign students and Turkish families in the field of education. Because living conditions in the globalizing world make multicultural education compulsory.

Keywords: Foreign students, Multicultural education, Globalization

1. Introduction

In today's world, people's freedom standards have reached advanced levels. "Since its foundation, modern Turkey has been the scene of international migration and asylum movements that have taken different forms in different periods. The characteristics and positions of these migrations and migrants have been the subject of quite detailed studies" (İçduygu, Erder, & Gençkaya, 2014). Alanya district of Antalya, which is the subject of our project, has become a favorite of foreign migration movements with its climate, natural beauties and sea. In Alanya, there is an interaction in daily life due to the intertwined life of foreign nationals and local citizens. This project aims to draw attention to the impact of interaction on education. Because foreign people living as residents also have the right to education and they face many positive or negative practices in this field. In public and private schools, foreign students and local Turkish students study in the same classes and affect each other positively or negatively.

There is no doubt that the foreign population, which has reached 10% today and continues to increase day by day, will undoubtedly build Alanya's social structure and the Alanya of the future in the near future. In this sense, it is important for foreign students to receive education in the same environment with local students, to be in harmony and socialize. The quality of the education we will provide to all our students, without discriminating between local and foreign, will be directly proportional to the living standards of the Alanya of the future. Efforts should be made to see these students from different cultures as a richness, to direct them to the same goal as local students and to make them useful individuals to the society. Studies should be carried out on how two students who do not speak each other's languages and who sit next to each other in the same row will receive education, how they will learn and especially how they will socialize. Guidance and Psychological Counseling and especially integration services are of great importance for foreign students.

2. Theoretical Framework and Related Research

2.1 Education and Its Types

According to Smith (1967), education could not be defined but could be interpreted (cited in Çallı, 2009). According to Ertürk (1975), education is the process of intentionally bringing about a desired change in an individual's behavior, and according to John Dewey (1996), it is to give the individual things that nature does not readily give. In other words, it is to adapt the natural abilities and powers of the individual to social values and to accustom the individual to the rules of society (cited in Uysal, 2016). According to Plato, education is the best way of maturing human beings (Özmen & Ekiz, 2013).

Although it is not possible to separate the education process with precise boundaries, it is

possible to examine it under two headings, formal education and informal education, when classified by taking into account the controllable and uncontrollable aspects.

Informal Education: It is education that occurs spontaneously in daily life without a purposeful planned program. It takes place as a result of random mutual interactions of individuals in life. The most effective process in informal education is observation and imitation. These observations and imitations take place in the flow of daily life at home, on the street, in the shopping mall, in the theater, in the cinema, everywhere. Depending on the level of development of societies, the rate of informal education increases or decreases. While informal education is low and formal education is high in developed societies, the opposite is true in underdeveloped societies.

Formal Education: It is a form of education that is carried out in a purposeful, planned and programmed manner, where the activities defined by the state or the relevant official institution are carried out, and a diploma or certificate is given at the end. Formal education is divided into two sub-branches: formal education and non-formal education.

2.2 Right to Education in Turkey

The “1921 Constitution”, the first constitution of the Republican era in our country, was incomplete and inadequate as it was a product of extraordinary conditions; a provision on the right to education was not included in this constitution. The right to education was first granted to us with the “1924 Constitution”. Article 87 of the Constitution is devoted to the right to education; “All Turks, men and women, are obliged to receive primary education. Primary education is free of charge in public schools. The provision was included.

In 1961, with the influence of universal developments, it is seen that the principles of social state and social justice were included in the 1961 Constitution. In Article 21 and its justification prepared by the Constitutional Commission; “Everyone has the right to freely learn, teach, explain and disseminate science and art and to conduct all kinds of research in these fields. Teaching and training places cannot be opened contrary to the principles and methods of modern science” (cited in Çallı, 2009).

2.3 Multinational Social Structure in Turkish States

Turks have established many states throughout their known history. Along with Turkish elements, they also took non-Turkish elements under their sovereignty. When the Turkish element that established the state became sovereign over non-Turks, they gave them important positions within the state without any discrimination. In time, minorities became very active in the state administration and cadre by placing those of their own nationality in important positions. In the Great Seljuk State, the Iranians dominated the state over time and made Persian the official language of the state and Arabic the language of science. This situation continued during the Anatolian Seljuks and Ottomans following the Seljuks. The Turkish people, the main element that founded the state, did not know Arabic and Persian, so they distanced themselves from state affairs. In a way, they surrendered the state to foreigners. Although the dynastic family was Turkish, the bureaucracy was completely in the hands of minorities.

The Seljuks were dominated by the Persians and the Ottomans were dominated by devshirs. The Turkish element was excluded, almost relegated to a minority status. This situation was met with reaction by the Turks, the founding element of the state, and from time to time caused rebellions that shook the state to its roots. Such as the Oghuz revolts in the Seljuks and the Jalali revolts in the Ottomans. Before converting to Islam, Turks lived in Turkestan and other parts of Central Asia together with members of many different religions and sects such as Shamanists, Buddhists, Manichaeans, Christians and Jews. The states they established accepted the differences as they were, and rather than assimilating the members of different religions under their rule, they themselves remained under the influence of different religions (Kemaloğlu, 2012). The European Huns established dominance over Christian nations. They accepted Christianity. Ghaznavids, Seljuks established sovereignty over Muslims and accepted Islam.

Turks started to dominate Anatolia in the XI and XIIth centuries. Although the majority of their subjects were Turks, there were also minorities such as Greeks, Armenians, Assyrians and Arabs. They did not intervene in the language, religion and culture of minorities, which made it easier for them to accept Turkish rule. Non-Muslim minorities living in Muslim geography were called dhimmis. The life, property and honor of dhimmis were under the protection of the state just like those of Muslims. Their language was respected and they had the freedom to protect and change their religion.

In matters of private law, they were judged according to their own law (Bozkurt, 1992). “The Ottoman Empire, which modeled the Seljuk state structure, dominated three continents and established sovereignty over many different nations and cultures. Like European states, it did not pursue a policy of assimilation of the nations it dominated, nor did it engage in colonialism. On the contrary, it carried the riches of Anatolia to the geographies it dominated and made them prosperous. Today, while it is possible to see hundreds of Ottoman artifacts in non-Muslim places where the Ottoman Empire ruled, it is almost impossible to find Ottoman artifacts in places where the Turkish population is in the majority, except for the cities that served as capitals (Bursa, Edirne, Istanbul). The Ottoman Empire maintained this tolerance towards minorities until its collapse. This tolerance enabled different nations to live together in peace” (Esenkal, 2007). Minorities belonging to various races, languages and religions, which are today referred to as “minorities” in the literature, and Muslim Turkish people lived in peace.

2.4 Education and Training Activities of Minorities in Turkish States

In the Turkish state tradition, minorities under their sovereignty had no responsibilities other than obeying the state and paying taxes. They could freely practice their religious beliefs, speak in their own language and live their own culture as they wished. Due to this attitude of the Ottoman Empire, minority schools were opened even in the remotest corners of Anatolia. These schools acted independently in their education policy. “The history of schools opened by foreign states in the Ottoman geography is quite old” (Esenkal, 2007). For centuries, these schools continued their educational and sociocultural activities in their own right, away from the influence of the Ottoman Empire.

Until the 1869 Maarif-i Umumiye Nizamnames, there was no law regulating foreign schools in the Ottoman Empire and the number of foreign schools gradually increased with the issuance of edicts and laws granting new freedoms to non-Muslim subjects and foreigners as a result of the pressure exerted by foreign states when the Ottoman Empire entered a period of crisis (Esenkal, 2007).

1839 Tanzimat and 1856 Reform Edicts, which were announced to give some privileges to foreign subjects, minorities, who gained many rights and privileges, increased their activities in the field of education and training with the support of influential states of the time such as England, France and Russia. Within the Ottoman Empire, they raised generations hostile to the Ottoman Empire. This phenomenon lies at the basis of the internal revolts and nationalist uprisings that the Ottoman Empire faced especially in the last century.

2.5 Globalization

Globalization is a term used to explain the events taking place in the world. With the advancement of technology, people around the world are communicating more with each other and establishing closer relationships. These relations are in many different dimensions from economy to technology, from politics to education. Due to the fact that people establish a wide variety of relations in the international arena, everyone defines and makes sense of globalization in their own way.

According to Türkan (2001), globalization is the disappearance of the bipolar world with the collapse of the USSR in inter-state relations, the decrease in the risk of war between countries, the disappearance of the military power competition and the possibility of world war between blocs, and the widespread understanding of welfare gains instead of power gains at the national level, Globalization is a set of all kinds of institutional and behavioral changes that expand the possibilities of individual and civic task and goal setting, narrow the scope of state action in favor of individuals, firms, regions and supranational institutions, and increase international sensitivity to superior values such as human rights, democracy, free competition, environmental protection and sustainable development. In another view, globalization is defined as “the name given to the cultural system that emerged in a unipolar world as part of the modernization process, especially in the last quarter of the 20th century and after the collapse of the Eastern bloc, and the process of structuring the world as a single whole in a concrete form.” (Cevizci, 2002). Kavrakoglu (2002) states that globalization is not a new phenomenon.

Since historical times, people have been carrying out commercial activities between countries and even between continents. In B.C., trade was carried out with caravans in an area starting from China and extending from the Mediterranean and Anatolia to the interior of Europe. In later years, this trade route was called the Silk Road. In the same way, people had the opportunity to get to know different cultures with the Spice Road, which started from India and went to the interior of Europe by sea and land. With the beginning of geographical discoveries, Europeans discovered unknown parts of the world and established colonial colonies there. With the discovery of America, a great wave of immigration from Europe moved from Europe to America. European states took people from their colonies, especially

from the African continent, to Europe and America as slaves, thus creating a global interaction.

The first examples of Gunpowder, Paper, Printing, which were invented in China, were passed to the Turks and passed to Europe with the Crusades. We can also give the migration of tribes as an example. Starting in 375 with the movement of the Huns westward from Central Asia for various reasons and continuing with the tribes driving each other westward, this mobility, which took about a hundred years and ended in Europe, also gave birth to a global mobility.

However, it was not until after the Second World War that globalization changed its nature and became a broad trend, and the turning point was the Uruguay Round meeting in 1974, which began the process of transforming the GATT agreement into the World Trade Organization. According to Türkan (2001), “Globalization is the expansion, deepening and acceleration of the worldwide interdependence of all parts of contemporary social life, from crime to culture, from materialism to spirituality”. The most concise definition of globalization can be made as a social process in which the restrictions imposed by geography on social and cultural arrangements are decreasing and people are becoming increasingly aware of this decrease (Marshall, 1999, cited in Cemaloğlu & Özdemir, 2019). Thomas Friedman (2002) defines globalization, along with other definitions, as “the integration of everything with everything else. Furthermore, “globalization allows each of us, wherever we live, to access more distant parts of the world more quickly and more cheaply than before. It also allows the world to reach each of us faster, deeper and cheaper than ever before”.

When we look at the definitions above, the fact that there is no common definition of globalization is due to the fact that globalization has a multi-dimensional structure. In addition to those who view globalization positively, there are also those who view it negatively. According to Zengin Gönül, the common feature of the definitions on globalization is that they ‘cannot agree on a common definition’ (Zengingönül, 2004). As a result of the rapid development of technology, the positive aspects of globalization attract people, while the economic, cultural and political damage it causes is ignored. It is ignored that with globalization, the free market economy has come to the fore, state control has decreased, the market is controlled by giant international companies and the capitalist economy has become increasingly ruthless (Iliman-Püsküllüoğlu, Bağ, & Duman, 2016). One of the most important features of globalization is that it contains multiple dimensions within itself and that these dimensions create contradictions within themselves. Therefore, globalization is a process that realizes its transformations through its own contradictions and dilemmas. In this sense, Bülbül (2009) states that globalization is a “set of dichotomies” and exemplifies it as follows: “more freedom, more anarchy; more globalization, more rootlessness (loneliness); more rules, more rulelessness; more sovereignty, more loss of sovereignty; more unification integration, more fragmentation and division; more economic prosperity, more hunger; more “acceleration, more lagging behind; more convenience, more risk”. For better or worse, globalization is taking place at every stage of our daily lives and we live our lives in order not to be isolated from society, whether we want to or not.

3. Method

3.1 Problem Statement

Twenty-thirty-one thousand five hundred foreign nationals live in Alanya district of Antalya province, which is one of the important international migration centers of Turkey. These people have come with their families to spend the rest of their lives here. They meet all their daily needs in Alanya.

In this context, the problematic situation of this study is the problems faced by the children of foreign nationals living in Alanya studying in high school in the field of education and training. In this study, answers to the following main question were sought in particular:

What are the problems faced by foreign high school students living in Alanya?

3.2 Sub Problems

Since educational activities are closely linked to the student-teacher-parent triangle, this study sought answers to the following sub-problems:

What are the problems faced by teachers teaching foreign high school students living in Alanya in the field of education and training?

What are the problems faced by parents of foreign high school students living in Alanya in the field of education and training?

3.3 Importance

Alanya district of Antalya province is one of Turkey's favorite tourism centers visited by more than one million tourists from different countries annually. Some of the people who come for tourism purposes see this city as a place to settle down due to its favorable living conditions (climate, natural and historical texture, modernity, ease of transportation, etc.). "According to the Address Based Population Registration System (ADNKS) data, approximately 31,500 of the 312 thousand people living in the city are foreigners who came from 82 different countries and settled in Alanya." The population of foreigners constitutes 10% of the local population living in Alanya. In order to deal with the problems, wishes and desires of foreigners, which corresponds to 1/10 of the general population, a council was established within the Alanya Municipality under the name of Alanya Foreigners' Assembly, whose members consist of resident foreigners. This council is closely interested in the demands and problems of foreign nationals in the city. The problems expressed in the 25-member assembly, which is predominantly Russian, German, Polish and Scandinavian countries, are solved by Alanya Municipality. According to the nationalities of foreigners settling in Alanya, Russians are in the first place. Germans and Iranians are the most settled foreigners after Russians. Since the settlement of foreign nationals living in Alanya has a recent history, no serious research has been conducted on this subject. The studies on foreign residents in Alanya are mostly on economic, tourism and second home acquisitions. For example, Baltacı (2011) studied the effects of foreigners acquiring housing in Alanya within the scope of second home tourism on the social, cultural and economic structure of the city.

In addition, it is seen that there is a limited number of studies on foreign students, including cities other than Alanya. Polat (2012) conducted a study on two schools in Fethiye district of Muğla province on the problems faced by foreign primary school students studying in Turkey and their solution suggestions. Uyanık (2014), on the other hand, conducted a study on a public school and a private school in Antalya about the evaluation of public schools and international private schools in Turkey in terms of multicultural education principles. Studies on this topic were generally conducted on foreign university students. However, when the literature is examined, it is seen that no research has been conducted on high school students studying in a public school. Therefore, the aim of this project is to determine the problems faced by high school (9, 10, 11, 12 grades) students of foreign national families living in Alanya District of Antalya Province in the field of education and training. A public school in Alanya was the subject of our study. Thus, the universe of foreign students consists of a narrow area in many aspects such as socio-economic, cultural, familial, etc. The study will contribute to the research on this subject in the literature; it is aimed to contribute to studies to determine the educational problems of foreign high school students.

3.4 Assumptions

The basic assumptions of this research are as follows:

- (1) The administrators, teachers and students participated in the research voluntarily.
- (2) The administrators, teachers and students who participated in the research answered the questions in the interview form honestly and sincerely, without being under any influence.
- (3) The administrators, teachers and students participating in the study have knowledge and lived experience about the problems experienced at school.

3.5. Limitations

This research covers the 9th, 10th, 11th and 12th grades of Anatolian High Schools in 2020. Again, since it is limited to Abdurrahman Alaattinoğlu Anatolian High School in Alanya district of Antalya province in the 2020-2021 academic year, the results obtained cannot be generalized to the whole country.

4. Findings

5.35% of the parents of high school students studying in Alanya Abdurrahman Alaattinoğlu Anatolian High School stated that the reason for the problem arising from cultural differences was relations with the opposite sex, while the same number and proportion of people stated that the reason for the problem arising from cultural differences was differences in food culture. 16.07% stated that the education system was different from their own countries and this caused cultural differences. 3.57% stated that there were differences in entertainment habits and the same number and proportion of people stated that there were differences in clothing habits. Evaluation of the questionnaire items administered to the students of religious belief 26.78% of the respondents.

Foreign students study in most of the schools in Alanya district of Antalya province. Especially in neighborhoods such as Mahmutlar, Kestel and Cikcilli, the number of foreign students is higher. The density of foreign students in these neighborhoods is due to the fact that foreigners show more interest in these neighborhoods. The reason why they show interest in these neighborhoods is that it is calmer than the city center, the proliferation of modern sites in these neighborhoods, and urban planning is better in these regions. Real estate companies working with foreigners have also intensified their work in these neighborhoods and direct their customers to these neighborhoods. Foreign citizens also prefer to be close to their own citizens when buying a house. As stated in our survey, 75% of the resident foreigners stated that they have relatives in Alanya.

In this study, in which the problems faced by foreign students studying at Abdurrahman Alaattinoğlu Anatolian High School in Alanya district were tried to be determined, interviews were made with foreign students and their parents and a questionnaire was applied. In the questionnaire, questions were asked to understand the expectations, concerns and problems faced by students and parents about education and training. Due to the suspension of formal education in schools due to the pandemic, we did not have the opportunity to interview all students and parents face-to-face. We only had the opportunity to meet face-to-face with a few parents and students. In order to communicate with students and their parents, a Whatsapp group for foreign students was established and communication was established with both students and their parents through this group. The survey we conducted on Google form was sent to students via Whatsapp and their answers were received on the same platform. 22 students and 8 parents of students participated in our survey.

5. Discussion and Conclusion

No state in the world is made up of a single community of people. People of different ethnicities and religious beliefs live in all states. Even within the same religion, there are groups from different sects and beliefs. Different groups of people come together to form states. There has never been a lack of turmoil in communities that exclude each other or try to gain superiority over each other by emphasizing differences. Turkey is a country that has experienced the pain of this deeply for years. This is a common problem not only in Turkey but also in Asia and Africa. States that spend most of their energy fighting over internal differences will find it difficult to keep up with the developing world. Almost all of these fights over differences originate from abroad. Imperialist states find the opportunity to intervene in those states by fueling the fights within the countries. To the extent that countries can see internal differences as a richness and bring their common values to the forefront, they will not only prevent external interventions, but also spend their energy on science, technology and education, thus succeeding in becoming a part of the changing and developing world. This is achieved through the education given to young generations.

The future of a country is determined by the young people who will develop and take that country forward. The level of development is determined by the quality of the educational service provided to the individual. It is now an undeniable fact that education has a positive and strong impact on the scientific, political and economic development, social and cultural

life of societies. Education is the most important investment in the future and may not be irreparable.

The most basic function of education is to provide the desired behaviors in the individual. While education fulfills this function, race, nationality, gender, language, religion, etc. does not make a distinction. It sees all people as a whole. Indeed, today the world has begun to become a whole, with its physical and social boundaries gradually weakening. All public and private sectors organize their activities according to global living needs. Global approaches are being developed day by day in the education sector. Because the structure of students in schools is becoming increasingly multicultural. Nowadays, one of the most important aims of education in all countries of the world is to prepare students for a multicultural life. The greatest crimes and mistakes against humanity of the 21st century arise from lack of respect for others and the inability to live with differences in the same environment. Based on the fact that today's students will be the adults of the future, the minds that have not yet been polluted should be taught that different people, religions, languages and cultures should live together in peace and tranquility.

Anatolia has remained at the center of migration throughout its history, and this migration continues intensively today. Especially the Alanya district of Antalya, a Mediterranean city, is one of the cities most affected by the wave of migration. As a result, the social structure and the student bodies in schools have become cosmopolitan. This study was conducted at Abdurrahman Alaattinoğlu Anatolian High School, located in the Cıkıllı District of Alanya district, which is located on the shores of the Mediterranean Sea, where foreign citizens live densely. In the study, students from different nationalities were educated in the same environment in this school and their situation was tried to be analyzed objectively.

At Abdurrahman Alaattinoğlu Anatolian High School in Alanya district, many high school students of different nationalities study in the same classes with Turkish students. These students are in the adolescence period in terms of age. In such an environment, some positive and negative consequences occur. Our study aimed to reveal the positive and negative situations experienced by students experiencing adolescence in cosmopolitan schools. Therefore, foreign students, their parents, teachers responsible for the education and training of these students, and school administrators were included in the study. Our study was conducted remotely via social media with the majority of students and parents due to the epidemic and schools being closed. We had the opportunity to meet face to face with some students and their parents. Data were collected and analyzed through written surveys, interview forms and oral interviews.

6. Solution Suggestions

In conclusion, it is mentioned that foreign students and their parents have both positive and negative effects on the education environment in cosmopolitan schools. While they receive complaints about language and adaptation, on the other hand, they see the coexistence of students from different cultures as an asset.

As a suggestion to educational decision makers to improve the quality of education in schools

with multicultural students, such as Abdurrahman Alaattinoğlu Anatolian High School;

- (1) In schools where foreign students are concentrated, a unit can be established to provide guidance services only for foreign students in order to accelerate the adaptation process of foreign students.
- (2) In order to improve the languages of foreign students, courses that improve the students' languages such as diction and oratory can be chosen in elective courses. Special Turkish language courses can be opened for those students. Advisor teachers can be determined for these students.
- (3) Activities that facilitate the adaptation of foreign students to school and social life can be increased. Schools can organize special trips, observations, research and investigations to promote Turkish culture for foreign students.
- (4) Exams and assignments can be arranged according to the level of foreign students, taking into account their Turkish language proficiency. The situation of these students can be discussed at the branch teachers' board meeting and all teachers can act together.
- (5) Activities can be organized to strengthen communication with parents of foreign students. In this way, solving students' problems becomes easier and they can be more successful academically and socially.
- (6) Teachers working in schools where foreign students are the majority can be provided with in-service training to improve both their foreign language and communication skills. Foreign students take YOS exams, unlike Turkish students, in university exams. The questions asked in these exams are generally questions based on Mathematics and Logic. Therefore, other courses seem like a burden to these students. Students' wishes are to focus on courses related to their own examination system and to be exempt from other courses. Maybe it would be easier to motivate students to take courses such as Turkish Literature, History, and Geography in YOS exams.

The common desire of the citizens of the Republic of Turkey is a world full of individuals who are conscious, cultured, have moral values, and have adopted the principle of living in peace. Mustafa Kemal Atatürk's view of "Peace at home, peace in the world" is a guiding and peaceful expression that sheds light on our subject, and it is our common desire to find a place in the minds of the individuals raised.

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Data Availability Statement

The data that support the findings of this study are available on request from the corresponding author. The data are not publicly available due to privacy or ethical restrictions.

Data Sharing Statement

No additional data are available.

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