

## Turkish and Refugee Students' Views on Their National Belonging

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### Abstract

*The purpose of this study is to determine Turkish and refugee middle school students' views on their national belonging. The study employed the qualitative research approach aligned with the purpose; semi-structured interviews were conducted with Turkish and refugee students. Data were analyzed using the content analysis method. Results showed that the most important common features for national belonging of both Turkish and refugee students were the common language they spoke and the place they lived in and the difference of views regarding national belonging were in terms of discrimination. Regarding Turkish society's expectations of them, both groups emphasized universal values such as being hardworking and being a good person, but their perceptions of serving the state differed. As for what Turkish and refugee students should do for this society, Turkish students believed that they should be hardworking and refugee students thought that they should be good people. It can be said that the differences of opinion between Turkish students and refugee students who migrated to Turkey would decrease if both groups came together on the subject of universal values.*

**Keywords:** national belonging, refugee student, social studies, Turkish students

### Introduction

One of the sine qua non of a society is that the individuals living in that society materially and spiritually feel connected to the current administrative system and to the people they live with. Societies' peace increases when the individuals they host feel a belonging to the country and society they live in and show these feelings by their behavior in the society. Social integration is the basis of social belonging. From birth, the individual acquires and adopts material and spiritual

values owned by that society which shapes his/her behavior accordingly; however, while individuals fulfill the responsibilities the society imposes on them, they wish also society to meet their expectations. This situation realizes social integration as a product of social interaction (Aksan & Alptekin, 2009); whereas, there is an understanding of social justice in social integration's basis of state dimension (Öztürk, 2015). Thus, individuals who make up the society act for the benefit of society, regardless of their distinctive characteristics. From this point of view, there is no doubt that the belonging of individuals realizes both political integrations with the state and social integration with society.

National belonging refers to an individual feeling comfortable in the society he/she lives in (May, 2011). The individual's peace in society is closely associated with his/her material and spiritual values being met. The adaptation and acceptance of the individual in terms of both the place he/she lives in and the social environment he/she communicates with is possible by meeting some of his/her legal, economic, and socio-cultural needs and expectations. A basic condition of national belonging, which is defined also as local integration by Fielden (2008), can be considered as the individual using the rights granted to him/her by the state in a wide range of the society he/she lives in. In addition, having a livelihood and living standard at a level that an individual can sustain his/her life economically and socially, and living his/her life without being subjected to ostracization or discrimination because of any identity characteristics (ethnic, religious, gender, etc.) are an indispensable part of national belonging.

### **National Belonging and Social Studies**

The idea that the development of identity and a sense of belonging along this line starts from the early adolescence period (10 years old) was introduced by Erikson (1968). According to the psycho-social perspective developed by Erikson, the individual attains some new competencies in this period but also shoulders new responsibilities. Moreover, from this period onwards, the individual tends to realize his/her living habits as a part of the life habits of the society and thus begins to feel the dominant culture of the society in his/her lifestyle. Thus, the individual who starts to discover his/her identity and to know himself/herself tends to accept both himself/herself and society (Erikson, 1968 ; Miller, 1993 cited in Atak, 2011).

School is one of the most effective institutions in this very important period

in an individual's life. Defining school as the place where the spirit of common life takes place, Dewey (1916) put the school at the center of society and referred to this institution as the place that transfers the "mode of associated living" and the "spirit of unity" to future generations (Journell, 2011). Hence, when national, historical, and cultural unity, rights and responsibilities, and economic shares are considered elements of national identity (Smith, 1988 cited in Yıldız, 2007), there is no doubt that student identity development occurs in schools, especially in Social Studies. In fact, among other courses, Social Studies has the content emphasizing social unity and social solidarity the most. While emphasizing the importance of social, cultural, and historical ties in terms of the formation of social unity, the Social Studies course also gives importance to being respectful towards individuals with special needs, different socio-economic groups, or with different ethnic, religious, and sectarian identities (MEB, 2018). Thus, it will be positively contributing to people with differences achieving emotional sharing and belonging with the members of this society. Considered in this context, national belonging should be an issue that should be dwelled on in terms of all members of the society. This reveals the importance of schools. Based on the pre-acceptance of "school" as the social environment that the individual first meets, the adaptation level of the individual in the school environment will shed a light on his/her future life. For this reason, the problems of students who have adaptation problems should be solved during the education process. In this study, the question needs to will be answered: What are the views of Turkish and refugee students on their national belonging?

### **Methodology**

In this study, phenomenology as an approach to qualitative research was employed. In phenomenology, it is essential to determine how individuals forming a group or a community interpret the events in their environment based on their own experiences. The researcher tries to reveal the subjective interpretations of individuals about an objective reality in the world (Mertens, 2019).

### **Study Group**

In the study, a total of 24 students, 12 Turkish and 12 refugee students were interviewed. The demographic characteristics of these students are shown in Table 1:

**Table 1**

*Demographic Characteristics of The Students Whom the Qualitative Data was Obtained From*

		Turkish Students		Refugee Students	
		Frequency (f)	Percentage (%)	Frequency (f)	Percentage (%)
Gender	Female	6	50	10	72
	Male	6	50	4	28
Grade Level	5th Grade	3	25	2	14
	6th Grade	3	25	4	28
	7th Grade	3	25	4	28
	8th Grade	3	25	4	28
Country	Syria	-	-	7	50
	Iran	-	-	5	36
	Iraq	-	-	2	14

According to Table 1, 6 (50%) of the 12 Turkish students participating in the study are female students and 6 (50%) are male students. 3 (25%) students from each grade level are included in the study. Of the 14 refugee students includes in the study, 10 (72%) are female, and 4 (28%) are male. Of these refugee students, 2 (14%) are 5th-grade students, 4 (28%) are 6th-grade students, 4 (28%) are 7th-grade student, and 4 (28%) are 8th-grade students. 7 (50%) of the refugee students are Syrian, 5 (36%) are Iranian and 2 (14%) are Iraqi.

### **Data Collection Tools**

Semi-structured interviews were used to get information on both Turkish and refugee students' views on their national belonging. Three field experts' opinions on the scale dimensions and questions were asked. In line with the feedback from the experts, some revisions were made to the interview guide. Although alternative questions were asked to detail students' views during the semi-structured interview, the students' views were evaluated under three different question headings. These questions are aimed at determining their views on the causality of their national belonging in this country, what this society expects from them and what they should do for this society.

In the study, the focus group interview method was employed. In focus group interviews, individuals with certain characteristics express their views on a common

topic (Anderson, 1990, cited in Dilshad and Latif, 2013). In this process, even if the interviewers hear what each other said, not all individuals can be expected to agree on the subject. However, interviewers can contribute to each other's interpretation. The purpose of this method is to get qualified data by expanding the participants' perspectives on events within the group (Patton, 2002 cited in Merriam, 2013). Interviews were conducted with the volunteering Turkish students from all grades in groups of three, taking the gender variable into account. Regarding the refugee students, the school administration was contacted and information was obtained about the refugee students who knew Turkish well and could express themselves well. Face-to-face interviews were also held with these refugee student groups determined by the school administration. The interviews with the student groups were conducted in a quiet environment that would be appropriate for the interview provided by the school administration. The student groups were informed before the interview, and the interviews were recorded with the student's permission. After getting the verbal data, these sound recordings were listened to and transformed into text.

### **Data Analysis**

The data collected from the focus group interviews were analyzed using content analysis. The variety and frequency of the messages obtained from the interviews are important in content analysis. In content analysis, qualitative data was encrypted for Turkish students as TS1, TS2... and for refugee students as RS1, RS2... By defining the participant opinions as codes in the integrity of meaning and logic the data were processed. Categories and themes were created that consider the relationship between the codes. It was ensured that the categories and themes were that to fit for purpose and meaningful way homogeneous, distinctive, objective, and holistic. The codes produced to compare the frequency of opinions of Turkish and refugee students, the categories created by taking these codes into account, and the percentage and frequency values of the relevant themes were calculated.

### **Findings**

In this section, where Turkish and refugee students' discourse on the causality and results of their national belonging is addressed, first, the frequencies and percentages about how much they feel themselves belong to this society are presented (Table, 2).

**Table 2**

*Turkish and Refugee Students' Frequency and Percentage Ratios Regarding Their Feeling of Belonging Towards This Society*

	Turkish Students		Refugee Students	
	N	%	N	%
Yes	12	100	7	50
No	-	-	1	8
Partially	-	-	6	42

According to Table 2, while all Turkish students felt belonged to this society, only seven of the refugee students felt they belong to this society. Six of the refugee students partially felt they belong to this society, whereas one of them did not. The themes regarding the causality of belonging to this society formed by Turkish and refugee students are as follows:

**Table 3**

*Themes Affecting Turkish and Refugee Students' National Belongings*

Themes	Turkish	Refugee
	Students (N)	Students (N)
	4	7
	4	5
	4	-
	-	4
	4	-
	2	-
	2	-
Positive	1	6
Themes	1	-
	1	3
	-	3
	-	2
	-	2
	1	4
	-	1
	1	2
	4	11
	-	2
	-	2
Negative	-	1
Themes	-	1
	-	1
	-	1
	-	1

One of the factors that positively affected the national belonging of both Turkish and refugee students most was the native language for Turkish students and “Turkish” for the refugee students. The statements of Turkish and refugee students regarding this issue are as follows:

**TS7:** *So now, if I go to another society, everyone would speak a different language. How am I going to understand them? So, here I can communicate with everyone in the same language. I can adapt here ...*

**TS9:** *... Here we can express ourselves easily and say whatever we want...*

**RS9:** *Because I can understand Turkish very well ... When I first came, I didn't know Turkish well. When someone bothered me, I couldn't tell it to my teacher. I couldn't defend myself. But it still isn't now ...*

**RS5:** *When I didn't speak Turkish, my friends would say something when I went to school. I had been thought they were scolding me for not understanding, but maybe they were saying something else ... So, I wouldn't wanted to go to school because of this ...*

Another factor that positively affected the national belonging of both Turkish and refugee students the most was related to their time in this country. Turkish students stated “being born in this country” and refugee students stated “living in this country for a long time” as a positive factor affecting their belonging. The statements of the students about this are as follows:

**TS1:** *I have been here since I was born. I didn't go to other countries. So I'm used to it here.*

**TS7:** *... I also feel myself belonging here because I was born and raised here. If I went to another country, I wouldn't feel this much belonging because I was born here ...*

**RS3:** *... Because I came here when I was 5 years old. I was very small. I don't remember my country. I don't remember at all ...*

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**RS4:** *I lived in Syria for six years. So I don't remember there. Because I have been here for 7 years, I'm more like a Turk.*

Other factors that positively affected the national belonging of both Turkish and refugee students differed from each other in terms of content. While being valued appeared to be a positive factor for the Turkish students, being treated well appeared to be a positive factor for the refugee students.

The student quotations are as follows:

**TS10:** *The reason I feel a belonging to this society is that I am being valued. For example, when we go to a hospital, doctors check us carefully rather than send to back because we are future of this state ...*

**RS14:** *I never feel like a stranger with them. They treat me the same way they treat each other ...*

According to Table 3, other characteristics that Turkish students prioritized as factors positively affecting their national belonging were sacrifices made by their ancestors (N=4), having lineage unity (N=2), having cultural unity (N=2), having religious unity (N=1), having historical unity (N=1), feeling comfortable (N=1), having a social circle (N=1), and having relatives here (N=1). Turkish students' views on these issues are as follows:

**TS11:** *I feel like I belong to this country more when I think about how our ancestors shed blood for us or that it is because of them that we are now in this position.*

**TS5:** *Our lineage is based on this society because we are Turkish with our blood and everything.*

While listing the results of belonging, refugee students referred to Turkey being a Muslim country (N=6) the most, but did not make detailed sentences about this characteristic. In addition, having a social circle (N=4), being helped (N=3), feeling comfortable (N=3), feeling safe (N=2), having relatives here (N=2), appreciating the system of government (N=2), and being free (N=1) were also



revealed as other positive factors. Below are a few quotations from their statements on these issues:

**RS3:** *I feel comfortable here. I feel free because in our country, girls have to wear headscarves. Here, you can wear it, or not wear it. It's like you can be in every direction.*

**RS4:** *... I've seen so many things here. For example, there was a coup. The citizens here are very proud. In here I see myself just like them now.*

**RS5:** *Even if the call to prayer is recited in Syria, it is not heard because there is a war. They drop bombs every minute but it's safe here ...*

For Turkish and refugee students, the factor that negatively affected their national belonging is been discrimination. Discrimination was expressed in terms of ethnic discrimination, sexism, and classism for Turkish students, and only in terms of ethnic discrimination for refugee students. Turkish and refugee students' statements reflecting their views are as follows:

**TS1:** *There is discrimination. I think they discriminate a lot against foreigners. They say like "You are from another country, go to your country. What are you doing in our country?"*

**TS5:** *I think discrimination in this country is for rich people. For example, let's say one of us got sick, God forbid. Let's say we will have an operation. They pay more attention to rich people during a surgery. They behave more helpful. But let's say a peasant came to them, for example, they find the simplest solution. They want him to do everything himself.*

**TS11:** *In our society, women are not valued much at the moment. According to them what is a woman anyway? She sits at home, makes food for her husband, she does this, she does that. Frankly, this is what makes me angry ...*

**RS1:** *For example, there is a prejudice in Turkey. You know, they stay away from you when they understand you are a foreigner. That's what I experience.*

*I don't know if anyone hasn't experienced ...*

**RS6:**... *When they don't know that me a foreigner that everybody behave normal . Some of them change when they learn me. This is like this, sometimes at school, sometimes outside.*

Furthermore, while Turkish students did not refer to any other factors negatively affecting their belonging, refugee students referred to Turkish not being their native language (N=2), their longing for their homeland (N=2), Turkey not being their homeland (N=1), not having relatives in this country (N=1), cultural differences with Turkish people (N=1) and not being a legal citizen of this country (N=1). The statements of the refugee students are as follows:

**RS7:** *Because we don't know the Turkish. Because we have no one here. All our relatives live there. Since I haven't been here before, I cannot feel myself belong here.*

**RS2:** *Because I haven't received my identity card yet. If I have Turkish citizenship, I would feel more belonging.*

**Table 4**

*Turkish and Refugee Students' Views on the Expectations of This Society from Them*

<b>Themes</b>	<b>Turkish Students (N)</b>	<b>Refugee Students (N)</b>
To serve/work for this country	7	2
To be hard working	5	4
To be nice/be a good person	4	7
To go away from this country	-	3
The people of this society not having any expectations	-	2
To have a good profession	2	2
To help people	2	1
To speak Turkish sufficiently	-	2
To obey rules	-	1
Not to discriminate	-	1
To be respectful to people	1	-
To prevent wars	1	-
To make inventions	1	-
To represent Turkey	1	-

According to Table 4, there are most important two categories that are related to expectations of society from them that are created from Turkish and refugee students' discourse. One of them is 'to be hardworking' and the other is 'to be a good person'. In addition, the students stated other expectations of Turkish society. The statements of Turkish and refugee students regarding these findings are as follows:

**TS5:** *They want us to work, to be very good people for our country... They want us to be world-famous people and make new inventions.*

**TS10:** *The people of this society expect me to work to bring my country forward ...*

**RS7:** *They want us to strive at school, learn, take good notes ... And when we talk to a Turkish person outside, we need to talk to them nicely. For example, if we ask something, we have to ask nicely ...*

**RS13:** *... I have to do good deeds. After all, this society did not do me any harm ... If I do good then they say I did good.*

**RS5:** *They gave me the right to education. For example, let's say I went to school here. For example, I had a profession. They helped me get an education here. ... So I would like to perform my job wherever there is a need.*

The interviews revealed that the refugee students also expressed negative expectations that society had for them. These statements are listed below:

**RS5:** *Some want us to go ... They want us to go because some Syrians behave badly ...*

**RS12:** *They don't expect anything from us. Our classmates say this to our faces. Like, "you are a foreigner", "you are nothing".*

**Table 5***Turkish and Refugee Students' Views on What They Should Do for This Society*

Themes	Turkish Students (N)	Refugee Students (N)
Being hard-working	8	1
Behaving nicely to people	-	7
Behaving respectfully towards people	3	3
Social solidarity	3	1
Being honest	2	-
Being a good individual	-	1
Fulfilling responsibilities	1	1
Obedying society's rules	1	1
Being respectful towards Turkish society's values	1	1
Being environmentalist	-	1
Not discriminating	1	1
Being an exemplary person	1	-

According to Table 5, answers to the question that what they should do for the Turkish society stated that *to be diligent* for Turkish students and *nice to people* for the refugee students. The statements of Turkish and refugee students regarding this finding are as follows:

**TSÖ3:** ... *I must be hardworking. ... In the future, I will either try to find a cure for cancer or increase energy resources ... Of course I want to do this in my own country. Because I like this place, I embraced it and I don't think to give up.*

**TS12:** *I have to work for this society ... When there are many foreigners in a science field, for example, there is only one or two people from our country. Why shouldn't we be many in numbers, while they are a few in numbers? Or why shouldn't we stand out more? I think like this.*

**RS1:** *Not breaking the heart of the person across and treating them humanely ... I care more about this because we are all human as I said. We all have feelings.*

**RS7:** *I have to treat them well. Because they took us in. They did not leave us out in the open. They helped. I have to respect them.*

Turkish (N=4) and refugee (N=4) students also expressed *respect for the people of this society and the values of this society*. However, it is understood that the students look at this issue from different perspectives. The statements of Turkish and refugee students regarding this issue are shared below:

**TS12:** *But I think they are not respectful to the values of Turkish society. Because they sometimes say, "Turkey gave us just the home. They just helped us. There is no other possibility". I don't think so. We may have given them more than other countries. They couldn't go to other countries and we embraced them ...*

**RS13:** *... Well, if I am in this country, I sing the anthem of that country because I live in that country. For example, I can't read my country's anthem here because I live here. I bought a Turkish flag the other day and hung it in my room. Then a Turkish friend came and asked, "Why are you hanging our flag in your room?" I said, "I am also living in Turkey. Why wouldn't I?"*

In their other statements, Turkish students emphasized being helpful (N=3), being honest (N=2), fulfilling responsibilities (N=1), obeying society's rules (N=1), being respectful of the values of Turkish society (N=1), not discriminating (N=1) and being an exemplary person (N=1). Refugee students, on the other hand, expressed the issues of not breaking heart (N=1), acting humanely (N=1), being environmentalist (N=1), and not discriminating (N=1). Statements regarding these are given below:

**RS4:** *I want to help poor people. Turkish, Syrian, or Afghan, it doesn't matter ...*

**RS14:** *I have to obey all the rules that the society obeys. For example, why would I damage the forests? Because I wouldn't want something like this in my own country, either ...*

## Discussion

One of the most important indicators of the strength of belonging of Turkish and refugee students in the study was being able to speak the native language of Turkish students and being able to talk the common language of Turkish society -Turkish- for refugee students a good level. Native language has a great role in

individuals' having a feeling of belonging to the society they live in (Turcotte, 2006). The findings of the study conducted by Sapiro (2018) are also in this direction. The study revealed that one of the most important reasons for the participants of developing their sense of belonging and their commitment to their own culture is the native language. In addition, Naidu (2014) expressed that the native language is one of the most important parameters of identity and belonging and stated that the continuity of the sense of belonging in societies can be realized via the native language. It is thus evident that the mother tongue is a means of social cohesion and reconciliation for Turkish students. As for refugee students, as their language proficiency increases, their integration with the host society also increases, which reveals the importance of the common language or mother tongue spoken in the community for the host society. Indeed, it is a fact that refugees' language deficiencies are one of the reasons why they are not accepted by the host society (Masri & Abu-Ayyash, 2020).

In the study, another common denominator of students belonging is 'place' which was where they were born for Turkish students and they 'lived for a while' for the refugee students emphasized. If so, spatial belonging to a place does not come about simply by strengthening the official bond with that state. Today, individuals strengthen their identity not only by having the citizenship of the country they were born in but also by revealing different identity characteristics (ethnic identity, religion, language, etc.) (Özbek & Engindeniz Şahan, 2016). While the concept of citizenship in individuals' minds is systematically taught through education, it can also show an unconscious development influenced by the political and socio-cultural environments in which they live (Kesik & Taş, 2020).

It is important that students in both groups also emphasized social acceptance. While Turkish students express this as the value given to them, refugee students associate the realization of their social acceptance with the good behavior they encounter in their social environment. The individual's sense of belonging to any community is closely related to his social acceptance. This feeling strengthens the individual's communication with the social environment and meets the psychological need for him to feel peaceful and safe in his environment (Maslow 1970; Ryan & Deci, 2004 cited in Peter, Peter & Catapan, 2015).

Another important point in the study is the difference that emerged

regarding the level of religious beliefs of Turkish and refugee students affecting their belonging. While Turkish students brought religion very little to the forefront as an element binding them to this society, the refugee students paid more attention to this phenomenon. In general, collective worship and rituals performed within the framework of religious beliefs and individuals' religious orientations allow individuals to feel belonging to a common group and to perform the socialization process in this direction (Aydın, 2011). However, the fact that the effect of religion on belonging is not highlighted by both Turkish and refugee students but is expressed more by refugee students may be to prevent ethnic discrimination by emphasizing "religion" in terms of their identity characteristics in the host society. Finke et al. (2017) also stated that there is an increasing amount of research on minorities who suffer from religious discrimination. If so, it is clear that refugee students consider their shared religious identity with the host community as an advantage for them.

The most important factor weakening the belonging of both Turkish and refugee students is 'discrimination'. While Turkish students mentioned discrimination in terms of socio-economic aspects and gender-based inequality, refugee students mentioned ethnic discrimination against them. It is natural for every individual to talk about discrimination based on the socioeconomic level experienced in society. It is possible to see in every society that people marginalize each other according to their income levels. Peterman (2018) mentions that the economic inequality experienced in American society in recent years is the cause of many academic studies on class and classism. There was a wave of research conducted on class and classism in American society as economic inequality increased. Also, Whiteman (2014) argued that one of the most urgent human rights development problems of the 21st century is socio-economic inequality. Socio-economic inequality brings with it inequality of opportunity. Thus, failure to access services for the most basic rights such as nutrition, health, and education due to income inequality may create a perception of discrimination against refugee students. Ethnic discrimination expressed by refugee students in the study is another important dimension. It is difficult for individuals who were not born in this country, who cannot share a common language and culture with the people of this society, to be accepted by this society. It is also difficult for these individuals to have a strong sense of belonging. In the literature, Bergman et al. (2007) associated ethnic discrimination with prejudice and nepotism among groups. Arai and Nekby (2007) defined discrimination as feeling uncomfortable with another group and preferring one's group. Discomfort toward different ethnic

groups among students can directly affect them. Indeed, Fisher et al. (2000) and Greene et al. (2006) (as cited in Benner et al., 2018) also draw attention to the fact that the ethnic discrimination-based behaviors faced by refugee students can cause them to lose their self-confidence and fall into depression. Discrimination based on gender inequality expressed by Turkish students is also a situation where belonging can be negatively affected. The discourse of a student is in parallel with the literature. Pokharel (2008) emphasized that although gender inequality is a worldwide problem, it can be encountered at different levels in every society and culture and mentioned that gender discrimination limits women's freedom and participation in society. Another researcher who argued that gender discrimination is a problem preventing women's participation in economic, political, and social life is Paksoy (2016). While Paksoy (2016) acknowledged that this discrimination differs from culture to culture, he stated that industrialized societies lead to positive changes in the roles of women and they create awareness about women participating in business life can fight against inequality as well as their working conditions and income levels.

The most important result of the study regarding what the Turkish society expects from both Turkish and refugee students was focused on the themes of being hardworking and being a good person and citizen, which can be described as universal values. It is gratifying that the students in the study group have this awareness. Because society needs its member fulfills /her responsibilities toward the family, to society, and to the state to have a strong social relationship, has mental-thinking skills (such as problem-solving, decision making, logic/reasoning), and does not leave for goodness and honesty (Gezer, 2020). Another striking result of the study is that compared to refugee students Turkish students had a higher perception that this society's expectation of them was to serve this country. It is possible to explain this situation with the strength of Turkish students' belonging. The important thing in a person's belonging is to feel valued and accepted by that group and to make sacrifices for the group. These factors are shaped by the feeling that the group that the individual is in has such an expectation from him or her (McMillan & Chavis, 1986). Therefore, the desire of Turkish students to work for this country as a result of their belonging arouses the feeling that society also has such an expectation of them.



### **Conclusion and Recommendations**

Turkish and refugee students' views on what to do for society were obtained. As stated before, the identification of individuals with a group is the result of mutual interaction. Just as the individual shapes the expectations of the group he or she feels to belong to with the behaviors he or she is willing to do, the individual also carries out his or her behaviors to meet the group's expectations of him or her. From this point of view, there are considerable differences in Turkish and refugee students' perspectives. When asked what they should do for Turkish society, two-thirds of Turkish students emphasized that the country should work for progress in the fields of health, economy, and technology, the same proportion of refugee students stated that they should exhibit good behavior for social reconciliation. This is because students want to crown their rationale for the causality of their national belonging by fulfilling their responsibilities. An individual of the host society, who does not have any concerns about legal status or social acceptance, may see it as a goal for himself to take his country one step further in a more idealistic way. However, the life habit adopted by an immigrant whose priority is not to be excluded or discriminated against by the host society and thus to live peacefully in that society is directed towards 'he should behave in the same way he expects to be treated'.

As a result, an individual's sense of belonging to a country is shaped by questioning his or her presence in that country. The sense of belonging is revealed by elements such as the character traits, life habits, and behavior styles of individuals. It is useful to assess individuals' level of belonging by considering their individualistic differences. However, societies from the individuals they host expect that they have a high level of belonging to ensure the continuity of their existence. In this study, migration, which is one of the variables deeply affecting individuals' sense of belonging, is the focal point, and Turkish and refugee students' views on their belonging to Turkish society were determined. The findings showed that the importance of education should be emphasized. Schools are one of the most effective institutions in preparing individuals for social life. Educational activities carried out in a planned and programmed manner in schools are equipped with objectives that will directly meet the expectations of society. As such, schools have functionality that prepares Turkish students for social life and refugee students for social integration as well as social life. This function of schools is carried out by both the curricula with clear learning objectives and the implicit programs of the schools. Apart from the implicit program, the most effective teaching program in

terms of socialization is the Social Studies Curriculum (Ocak, Yazıcıoğlu, & Yıldız, 2010; Sandahl, 2015). The knowledge, skills, attitudes, and values that students attain within the scope of the Social Studies course enable them to realize national unity and solidarity by displaying a democratic perspective. Therefore, if the students have the attitudes and behaviors that will ensure social integration such as equality, respect for differences, and adherence to universal values, this course will achieve its goal.

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