



Discrimination and Exclusion Perceptions of Turkish Students Living in Germany

Asaf Ekin YEŞİL¹

Summary

The purpose of this research is to determine the discrimination and exclusion perceptions of Turkish students living in Germany. The participants of the study consist of 18 students attending public schools (grundshcule, mittelschule, realschule, and gymnasium) in the Schwaben region of Bayern, Germany in the 2017-2018 academic year. The research was conducted using a semi-structured interview form, one of the qualitative research techniques. The interview form included 18 questions that would enable students to explain their opinions on exclusion and discrimination, and the interviews were conducted in public places by taking notes after obtaining the necessary approvals or by taking a voice recording with the consent of the participants. The data obtained from the interviews were analyzed and interpreted with content analysis. The answers given by the students were coded to reach various themes, then the data were interpreted. As a result of the interviews conducted within the scope of the research, two different themes came to the fore as discrimination based on race and ethnicity, discrimination based on religion and social-cultural exclusion, and “discrimination and exclusion” based on spatial exclusion codes. As a result, Turkish children living in Germany against discrimination based on race-ethnicity and religion; findings that qualify that they have been social-culturally and spatially excluded; Suggestions were made to administrators, teachers, parents, students, and researchers.

Keywords

Discrimination
Exclusion
Germany
Turkish students

About the Article

Sending Date: 06.06.2020
Admission Date: 07.12.2020
E-publication Date: 30.12.2020

¹ Teacher, Ministry of National Education, Turkey, ekinyesil@hotmail.com, <https://orcid.org/0000-0003-2811-5347>

Introduction

Individuals are considered to have equal value with other individuals regardless of their innate characteristics. Discrimination occurs when this equality is broken over the inherent characteristics of the individual, and as a result, the individual who is discriminated against is thought to feel excluded from the community to which he/she is affiliated and marginalized.

Germany has become one of the countries where discrimination and exclusion issues are heavily discussed, especially with the economic problems and unemployment after heavy immigration, the rise of Islamophobia, and the rise of far-right parties. Recently, Mesut Özil, who stated that he left the German National Football team because of the discriminatory behavior he experienced, said "When I win, I become a German but when I lost I am an immigrant." (Özil, 2018) also caused the issues of discrimination and exclusion to flare up again.

Although Germany does not consider itself a country of immigration, approximately 7 million foreign nationals living in Germany. When taking German citizenship and their families into account, this number rises to approximately 16 million. In summary, one-fifth of those living in Germany have a foreign origin or a history of immigration with the language of politicians (Dahmann & Akpınar, 2012). Despite hosting so many immigrants, Germany's refusal to accept itself as a country of immigration has contributed to its creation of institutional discriminatory and exclusionary policies in education, labor market, and citizenship issues (Güllüpnar, 2014, p.5). The first striking of these is gradual discrimination. Gradual discrimination means that immigrants are included in the labor force of the society, and their access to political and social areas is prevented. As a result of gradual discrimination practices, immigrants in Germany are deprived of many rights and turn into ethnic minorities, and are not seen as individuals of the country as much as Germans (Castles & Miller, 2008, p.362). For example, Turkey has not been accepted dual citizenship and naturalization applications for the origin of aggravated conditions since 1950 ethnic Germans from Eastern Europe and the Soviet Union have accepted citizenship with all the rights. These special citizenship practices offered to ethnic Germans in Germany are also considered as an indicator of racial discrimination (Güllüpnar, 2014, p.7). Even if a Turk was born and raised in Germany and studied there, even if he speaks German better than an ethnic German, he will continue to be racially discriminated against. Because, according to Castles, the principle of blood ties forms the basis of German nationalism. A person living in Germany is not considered as a German unless he comes from German blood, and this situation is seen as a result of Germany's emergence as a late nation-state (as cited in Güllüpnar, 2014, p.11).

The current discriminatory policies in Germany cause those who do not belong to the German race to feel excluded and citizenship is interpreted vertically in Germany. According to Mueller (2006, p.249), at the bottom of this hierarchy are Turks and immigrants applying for asylum.

The main purpose of this research is to determine the thoughts of Turkish students continuing their education in Germany on discrimination and exclusion. For this purpose, "Are Turkish students living in Germany discriminated against? Do Turkish students living in Germany feel excluded? " It was aimed to determine, interpret, and make suggestions on the discrimination and exclusion perceptions of the students attending public schools in Schwaben Region of Bayern State of Germany.

Method

A qualitative research approach was used in this study, which was conducted to determine the perceptions of discrimination and exclusion of Turkish students studying in state schools (from 3rd to 10th grade) located in the town of Vöhringen in Germany. Qualitative research is a research process in which the facts are tried to be understood in a real-world environment where the researcher does not try to manipulate the subject he is researching (Koca, 2017, p.35)

In the research, the opinions of Turkish children living in Germany on discrimination and exclusion issues were tried to be determined. For this, interviews were made by preparing an "interview form to determine the opinions of Turkish students living in Germany on discrimination and exclusion" (See Annex-1). The data obtained at the end of the interviews were analyzed and described objectively.

In this research process, studies on the method, process, and results of the research are explained in a clear and detailed manner in order to ensure validity and reliability. Participants were also met in non-meeting times, and they were in a long-term interaction environment. In-depth research and investigation understanding (collecting, analyzing, and evaluating data) is adopted. An interrelated and consistent process has been followed from the collection of data to its analysis and reaching the results. A purposeful sampling technique was preferred while determining the study group. Research data and results were shared with the participants for verification, and their opinions were taken by presenting them to other relevant researchers (Durmuş, 2004).

Study Group

A study group was formed using the criterion sampling method, which is one of the purposeful sampling types. As a criterion, among those who were born and continue their education in Germany, their German level is good and whose current grade point average is the lowest 2.00 (2.00 / 4.00) in the system of 4, were preferred. The study group consisted of 18 students from the 3rd grade to the 10th grade, who were attending public schools. As seen in Table 1, 10 of the students participating in the study are girls and 8 of them are boys.

Table 1. Gender and Age Distribution of the Students Participating in the Study

Age	Gender		Frequency (f)	Percentage (%)
	Boy	Girl		
9-10	0	3	3	16.7
11-12	2	2	4	22.2
13-14	3	3	6	33.3
15-16	3	2	5	27.8
Total	8	10	18	100

As seen in Table 2, the students participating in the study consist of Grundschule (primary school), Mittelschule (secondary school), Realschule (higher secondary school than Mittelschule), and Gymnasium (high school) students.

Table 2. School Types of Students Participating in the Study

School Type	Gender		Frequency (f)	Percentage (%)
	Boy	Girl		
Grundschule	0	3	3	16.7
Mittelschule	4	5	9	50.0
Realschule	3	1	4	22.2
Gymnasium	1	1	2	11.1
Total	8	10	18	100

Data Collection Tool

In the study, a semi-structured review form (See Appendix 1) was used as the data collection tool. The questions stated in the interview form were directed to the participants and the answers given by the participants were noted. The semi-structured interview technique is slightly more flexible than the structured interview technique. In this technique, an interview form is created containing the questions we plan to ask beforehand. Depending on the course of the interview, the individual may be asked to open up and elaborate on their answers. This technique is a more suitable technique used in educational science research due to its certain standard and flexibility. The most important convenience provided by the semi-structured interview technique is that it provides more systematic and comparable information since the questions to be asked are prepared in advance and continued depending on this preparation (Türnüklü, 2000, p.547).

In the first part of the interview form, personal information of the participants such as gender, age, current education level/class, current grade point average, German level, place of birth and time lived in Germany are included. In the second part, 18 open-ended questions to measure participants' perceptions of discrimination and exclusion are included (See Appendix 1).

Data Collection Process

The data related to the research are *grundschule* (Primary School 3rd-4th Grade), *Mittelschule* (Middle School, 5th-10th Grade), *Realschule* (Middle School 5th-10th Grade) in Schwaben, Bayern State of Germany, It was collected using a semi-structured interview form prepared by the researcher with Turkish students attending the gymnasium (upper secondary and high school, 5th - 10th grade) schools (see Appendix 1).

Before the interview, the informed consent form was read to the participants, and permission and signature were obtained from the participants and written and signed permissions were obtained from the parents of the participants up to the age of ten (see Appendix 2). The data collection process was applied using the note-taking method. Interviews were held in public places, cafes, and restaurants between March 2018 and May 2018, upon prior agreement with the students to be interviewed. Before starting the interviews, the participants were informed about the subject in general lines and the purpose of the research was mentioned and the interview was started. To prevent data loss, interviews were recorded and notes were recorded in the interviews where the voice of the participant was recorded, within the consent of the participants, and only notes were taken in the interviews where the environment was not suitable for voice recording. The questions in the interview form were asked to the participants one by one and the answers given by the participants were noted on the back of the form. The interviews lasted about 15 minutes.

Data Analysis

Data analysis in phenomenological research is aimed at revealing experiences and meanings. In the content analysis made for this purpose, there is an effort to conceptualize the data and reveal the themes that can define the phenomenon. Results are presented in a descriptive narrative. Besides, findings obtained within the framework of emerging themes and patterns are explained and interpreted (Yıldırım & Şimşek, 2005). Content analysis is to gather similar data within the framework of certain concepts and themes and to interpret them in an understandable order (Yıldırım & Şimşek, 2005).

The data collected within the scope of the research were analyzed by content analysis technique. According to Yıldırım and Şimşek (2013), the data collected in the content analysis are conceptualized first, then organized logically according to the concepts and themes explaining the data are created accordingly. Participants were given a code first in the analysis of the data. Codes such as Ö1 and Ö2 were used for the students interviewed within the scope of the research. The opinions are conceptualized first, then common themes are produced and the opinions are presented and interpreted within the framework of these themes.

The validity of giving direct quotations from the opinions of the participants in the qualitative studies conducted by the interview method and of presenting as many different opinions as possible by increasing the diversity of the participants; It is stated that providing detailed information about the research processes and participant characteristics also strengthens the reliability (Yıldırım & Şimşek, 2013). In this regard, within the scope of validity, while interpreting the research findings, information about the participant characteristics was tried to be given, direct quotations of the participants were included, the participants were encouraged to explain their perceptions and experiences in detail, and were detailed in the study findings.

Results

The comments made based on the codes and themes created from the data obtained in the research are expressed with a descriptive understanding. In this section, the opinions of the participants were coded, themed, analyzed and the findings reported, as in Table 3.

Table 3. The code and themes of the study

Codes	Frequency (f)	Percentage (%)	Themes
Social and cultural exclusion	13	72	Exclusion
Spatial exclusion	7	38	
Discrimination based on race and ethnicity	12	66	Discrimination
Discrimination based on religion	5	27	

A. Views of Turkish Students in Germany on Exclusion

As a result of the interviews conducted within the scope of the research, the themes of social and cultural exclusion, spatial exclusion, discrimination based on race and ethnicity, and discrimination based on religion and exclusion and discrimination were revealed.

A.1. Views of Turkish Students in Germany on Social and Cultural Exclusion

As a result of the interviews, it was revealed that 72% of the participants felt socially and culturally excluded. "How are your classmates treating you? Do they get you into their game? Does he/she have any offensive behaviors for you, for example rude, swearing, or ridiculing you? " When asked the question, the students answered as follows:

"I love my classmates, I have a lot of friends. Some of them don't talk to us. We are not talking to them either. Yes, they make fun of us, for example, when we speak Turkish, they imitate us, make fun of us. They also swear. We don't do anything to them, I don't know why they swear. We don't say anything to them (Ö1). "

"Everyone is playing with their friend group. They have uncomfortable looks, they are rude when they pass me, and say bad things as if they were telling someone else. They call it black or something because the color of my hair is dark (Ö7). "

72% of the students participating in the study stated that they were excluded by their friends in the school environment. While most of these exclusions are due to the students being Turkish, some of the students feel excluded due to their Muslim identity. According to the students interviewed, they stated that although they feel excluded at school, they are rarely exposed to rude behaviors, swearing, and fighting.

Below are some students' views on the question that determines their inclusion in social and cultural activities (tournaments, teams, games, exhibitions, ceremonies, etc.) at schools:

"Yes, but sometimes our teacher makes someone else do what I want to do because you can't do it. For example, once we were going to make music, I wanted to sing the song but he said you cannot sing. He had a German girl sing, but I was telling it better than her (Ö1). "

"For example, we were going to set up a music group at school. I play the guitar well and sing. But the teacher chose a person who did not know and could not play as much as I did, and the group members did not oppose this and immediately approved (Ö8). "

Students, "Do you ever feel excluded in Germany? In which areas and where do you feel left out? " Some of his answers to the question are as follows:

"I don't feel it when shopping. I feel it in government offices. Our job is late, the necessary information is not available. We feel left out in paperwork. This is what they do to non-Germans like us. They behave differently to others other than themselves, they don't like us (Ö3). "

"Of course, I feel like a tourist here sometimes. Like I'm gonna go take a moment to think that Turkey, as though everything as if it were temporary. But it's not like that. I wish we could go but we are here (Ö11). "

Directed to the students regarding the discrimination theme, "Do you feel left out at school? What do you think is the biggest reason for your exclusion? Who do you think is excluding you? " Some of the answers given by the students to the question are as follows:

"Yes, I feel like, that, especially in some celebrations and trips. I was born and raised here, but some of its traditions are not for us. At that time, all Germans were united and we stayed outside (Ö18). "

"So I don't know sometimes. For example, I wanted to dance in this musical because they didn't add me because I was Turkish, they would wear a mini skirt, they never asked me not to wear it. Maybe I would wear it but they never even asked, then one of them said and I felt bad, I was sorry (Ö13).

A.2. Views of Turkish Students in Germany Towards Spatial Exclusion

As a result of the interviews conducted within the scope of the research, a spatial exclusion code was created under the theme of exclusion, and accordingly, it was revealed that 38% of the participants felt themselves spatially excluded. In this context, "What do you think about the area you live in? Why are you sitting there? Are you sitting there voluntarily? Are there Germans in your area of residence? How much? Who else is sitting there? " His views on the question are as follows:

"We live in the building. Most of our neighbors are Turkish, some foreigners. Since our neighbors and relatives are here, I do not want to move elsewhere (Ö7). "

"We usually live in a building where Turks live. We have relatives from our neighbors, my father has friends from work. We sit there voluntarily, close to school and my father's business. There are few Germans in our street, none in our building. There is Bulgarian or something (Ö18). "

It was observed that 38% of the students consulted within the scope of the research live in areas where mostly Turks and foreign nationals live, and the building type and rent are cheap. Most of the students within the scope of the study do not have the idea of moving from the region where they live, since their relatives and Turkish friends are there. One of the main reasons for those who want to move to another house is that the houses they live in are small.

Some of the answers given by the students to the question about the places they usually shop and visit within the scope of the spatial exclusion code under the exclusion theme are as follows:

"Most of the time we make it from Turkish markets. We do not buy much food from big markets, we buy other things. We go to each other's house with my friends, sometimes we go out to a cafe, to eat or something, but there is no place we go regularly, we go everywhere (Ö11). "

"We go to all the markets, we buy meat from the Turkish market. Others do not have halal meat. "I do not like to travel, we usually meet my friends at home, we go to the mosque sometimes, if we go out, we go to the field to play football (Ö2)."

It is seen that students generally prefer Turkish markets due to the convenience of finding halal products for grocery shopping, and they do not prefer a special place to visit.

B. Views of Turkish Students in Germany on Discrimination

To determine the views of Turkish students in Germany on discrimination, various questions were asked, in addition to these questions, questions aimed at revealing whether the students were supported by their teachers and teachers' expectations from them were asked, and the answers given by the students were themed and analyzed. As a result, it was seen that 66% of the students participating in the study stated that they were exposed to discrimination based on race and ethnicity, and 27% of them stated that they were exposed to discrimination based on religion.

B.1. Views of Turkish Students in Germany on Discrimination Based on Race and Ethnicity

Some of the students interviewed within the scope of the research within the scope of the discrimination theme and the code of discrimination based on race and ethnicity, who stated that their rights were violated because they were Turkish, are as follows:

"They had banned me from the exam in which I worked hard and tried to pass. I was overcome there. I didn't say anything because I was a quiet person, but I took the exam again, but this time I got the worst grade again. I think the same things will happen even if I go to a different school (Ö4)."

"There is equality here, the teachers are very good for everyone, but in my previous school, grundschule was not like that. My grades were very good until the fourth grade. I was always the highest in class. But suddenly in the fourth grade, my grades started to decrease. However, I was continuing to work. Then my family came and talked to the teacher and the principal, and so on, while the teacher was going to recommend me to the realschule, my father objected a lot. So in the end my grades improved and I came to my gym, but I wouldn't be able to come if my family didn't care when I could come anyway. According to my father, what we went through in grundschule is completely related to our being Turkish. My father always says that they do this to many children, but their families are unaware (Ö17)."

Within the scope of the discrimination theme, some of the students interviewed within the scope of the research stated that although their rights were not defeated, some teachers helped German students more, and thus these students got ahead of them. Some of the student views are as follows:

"Of course, the best is for the German ones. Although I was born and raised here, I feel inferior to them. "I have to work harder to get what they have achieved without much effort (T11)."

"We need to work harder." In other words, our slightest mistake does not tolerate us, so we have to do it right in the exams (T3)."

Within the scope of the discrimination theme, the opinions of some of the students participating in the research, teachers, and principals at their schools are as follows:

"I moved to another school this period. I wasn't good with my friends at my previous school. The teacher was giving me different homework, I was doing it, then the teacher always said you did wrong. He was doing it to other students as well. He was doing the same to a Turkish and an Italian like me (Ö5)."

"They don't behave equally." They pretend to be but do not behave equally. They are more tolerant of German students. They officially expect us to make mistakes. They are waiting for our slightest mistake. They exaggerate when we have a mistake. If the Germans did the same thing, the matter would be closed immediately. Teachers are not helping, when I have a

question they ignore it. I raise a finger, for example, they do not look at the class. I want to ask after the lesson, for example, they say I don't have time (Ö8). "

Within the scope of the discrimination theme, 66% of the students who participated in the study said, "If you were German rather than Turkish, would your current success at school be different? Why is that?" "My current success would be higher" answered the question. Some of these answers are as follows:

"I think it probably would be higher. I don't know so there is no difference between us, but why are the German ones having higher grades? It sounds ridiculous to me (Ö8). "

"I do not know. I already had the highest grades, but if I were German, maybe I wouldn't need to study that much, maybe my grades could be higher without working so hard (Ö10). "

The students who participated in the study were asked questions to reveal whether their teachers support them, how they motivate and guide them, and to what extent they give importance to their thoughts, and it has been observed that 66% of the students are not supported by their teachers and not encouraged to great success. Some of the views that reveal this are as follows.

"For example, when I get good grades, the teacher doesn't say anything to me, but when others get it, he says" Well done. He doesn't tell my mom that I'm fine. Our teacher has never talked to us like that. He didn't ask our opinion, I don't know. No, they do not support or help. I think they don't want us to be successful (Ö1). "

"The teacher knows that my father is a worker, and he always tells me that you should be a worker too, and your father will earn well. They are always waiting so that we can be workers, doner kebabs. They don't listen to our thinking that they pretend to listen when something happens and say okay, but then they don't do anything. We cannot say anything again (Ö2). "

On the other hand, a small majority (34%) stated that they are supported and motivated by their teachers and give importance to their own opinions. Some of these expressions are as follows:

"When I get a high grade, my teacher shows me an example to my other friends. He says, if you work as much as he does, you can get good grades. One of my teachers says that I will graduate first, believes that I will be very successful. My teachers care about my thoughts (Ö10). "

"Some of my teachers say my hand is resourceful. They say that I make up well, maybe you can become a hairdresser (Ö13). "

B.2. Views of Turkish Students in Germany on Discrimination Based on Religion

27% of the students interviewed within the scope of the research stated that they were exposed to discrimination based on religion. Some students' views are as follows:

"For example, their celebrations are different and our holidays are different. When we celebrate Ramadan, the school continues (Ö6). "

"I've been feeling this (discrimination) more, especially since I closed down. I feel people's uncomfortable looks. They just can't accept it. I am Turkish, Muslim and I can live my

religious belief here as I want but they cannot accept it. I mean, it's okay if I travel openly, but there is because I'm closed (Ö16). "

Under the code of discrimination based on religion, some of the students participating in the study stated that Germans were interested in what they did and did not eat. Some students' views are as follows:

"For example, they say why don't you eat it because I don't eat pork. What difference do you have, why do we eat? (Ö5). "

"Sometimes they look at what we eat while eating outside or at school, and they wonder what we eat (Ö14)."

As a result of the answers given by the students to the questions within the scope of the interview form, most of them thought that they were exposed to discrimination based on race and ethnicity, and some students thought that they were discriminated against because of their Muslim identity; It is observed that the rate of students who are excluded from spatial terms is relatively low compared to the rate of students who are socially and culturally excluded.

Discussion, Conclusion, and Suggestions

In this study, the views of Turkish students studying at public schools in the Schwaben region of Germany on discrimination and exclusion were tried to be determined through semi-structured interviews. The interviews were coded and the themes of discrimination and exclusion were reached. According to the results, most of the Turkish students living in Germany feel excluded socially and culturally, a small majority of them spatially; Approximately two-thirds of them state that they suffer discrimination based on race and ethnicity, and one-fourth state that they suffer discrimination based on religion.

According to the results of the interviews conducted within the scope of the study, some Turkish students think that they are discriminated against by their teachers and principals in their schools. Some of the students interviewed stated that their teachers and principals were more tolerant of German students and their grades would be higher if they were German rather than Turkish. The findings obtained in the examination of the education problems of Turkish youth in the North Rhine-Westphalia region of Germany in 2007 also support this view. According to the study, approximately two-thirds of the students studying at the Fachoberschule and approximately one-third of the students studying at Sonderschule, Realschule, and Berufsschule think that teachers and administrators do not treat them equally (Özdemir, Similar and Akbaş, 2007, p.34).

According to the research of Şahan titled "A Qualitative Analysis of the Factors Affecting the Achievement of Turkish Students Attending Primary Schools in Germany", nearly half of the Turkish parents in Germany think that there is discrimination in schools, and the expectation of parents in the first place is about non-discrimination (Şahan, 2012, p.181). The German school system directs students to secondary education categories at different levels, and this decision significantly affects the future of the child, pushing it into a very difficult process to change in his career or adulthood (Bingöl & Özdemir, 2014, p. 141). Moreover, another danger that awaits Turkish children who do not have a good education in the future is economic exclusion. In 2014, in the research named "Discrimination in the Vocational Training Market" conducted by the Bosch Foundation, two resumes with the same qualifications, one with a Turkish name and the other with a German name, were sent to workplaces that provide vocational training. Despite having the same background and qualifications, the applications made under the German name received more positive responses than the applications made with the Turkish name (Bosch-stiftung, 2014).

As stated in the reports prepared by ECRI in 2009 and 2014, which was mentioned earlier in the study, teachers in Germany recommend students who come to good schools with good socioeconomic status three times more than students with the immigrant-origin and the rate of repetition of immigrant students is quite high (ECRI 2009,2014). According to reports, this is a kind of discrimination. During the interviews conducted within the scope of the research, statements were obtained that confirm the ECRI reports. Some students stated that although their grades were good, their teachers guided their parents with the idea that “if they go to the gymnasium, it will have a hard time”, and some teachers directed some students to lower-level schools even though their grades were good.

The elimination method, which is the basis of the German education system, aims to create an elite stratum, and as a result of this system, a student is directed to a profession parallel to the social class he/she belongs to (cited in Turan, 1997, p. 200). As a result of these instructions, students generally have to continue their father's profession. During the interviews conducted within the scope of the research, some students were asked to ask them, “What are your teachers supporting you? How does he act in promoting success? How does it help? ” They stated that their teachers recommended their father's profession (doner kebab, worker, etc.).

In German society and religious differences have been exposed most to exclude the oriental culture that immigrants have both Turkey. For example, the headscarf has become an object that symbolizes that Germans will not easily wash away their values, even if they wish, even though they pose an obstacle in their own adaptation processes (cited in Arıdııcı, 2015, p. 36). Similarly, according to the interviews made within the scope of the research, some students stated that they were subjected to discrimination based on religion. Some students stated that they were ostracized and sometimes verbally abused by the school administration, teachers, and school friends after they were wearing a hijab.

Within the scope of the study, some students stated that they were discriminated against because they were not Christians, did not drink alcohol, and did not eat pork. Some students also stated that they perceive the school holidays on Christian religious holidays as discrimination based on religion, while the school is attending on their own religious holidays.

According to the findings of the researches, although Turkish children in Germany have the preconditions to participate in social life and to benefit from the institutions and opportunities of the dominant culture, their participants in social life are somewhat restricted and excluded (Gökçe, 2006, p.12). In the interviews held within the scope of the research, most of the Turkish students in Germany stated that they felt excluded. The situation of detachment that begins with the mockery and exclusion of young people at school by their German friends, the conditions in which their families work and growing up in an environment where they are also excluded groups them among themselves, preparing them for a life full of psychological problems (cited in Perşembe, 2009, p.258)

In general, it is observed that one-third of Germans have an exclusionary approach towards foreigners. The xenophobia caused by the increase in the number of foreigners in Germany has developed based on not accepting and not respecting the differences of others. This approach in society in general has also affected the schools (Perşembe, 2006, p.101). In Germany, value judgments of children from foreign cultures are not included in school activities, and a uniform understanding is displayed in social, cultural, and other activities. There is no multicultural or intercultural approach (Genç, 2011, p.43). The findings obtained from the interviews conducted within the scope of the research also support these views. For example, some students think that they are not wanted in celebrations of German culture and they stated that they feel excluded in such events (celebrations, excursions, holidays, etc.) and set an example for children from foreign cultures to feel excluded in school activities.

It is obvious that the new places in Germany, where almost all the features of Turkish culture are experienced, taught, and represented, have symbolic value for diasporic subjects. These places allow to be protected against all kinds of structural and cultural exclusion and to maintain their own cultural belonging and identity characteristics in a certain interaction environment (cited in Çelik, 2008, p. 114). According to the findings obtained as a result of the research, it was seen that the region

where some students lived was generally preferred by the Turks. Some of the students interviewed stated that there were mostly Turks in the building they were in, a similar situation was valid on the streets and that the Germans were extremely rare in that area.

While concerns about the preservation and existence of cultural identity bring exclusionary attitudes displayed in various social environments, Turks' introverted, creating spaces where they can coexist, this situation also abstracts them from the multi-faceted relationships in daily life (cited in Perşembe, 2009, p. 257). On the other hand, some students stated that there were mostly Germans in the region they were in, and that people from other nationalities were almost nonexistent. It has been observed that these students belong to families with higher income and the regions they live in are regions with higher rents and more elite.

As a result, as a result of the interviews made with Turkish students studying at public schools in the Schwaben region of Bayern, Germany, within the scope of the research, it is seen that the community they live in has discriminatory and exclusionary perceptions against them, which may affect their current education life, their future jobs and therefore their whole lives. Most of the students stated that they were discriminated against in terms of ethnicity, some of them religiously, in social life and in schools; Some of these students stated that they were excluded in terms of spatial, most of them socially and culturally.

Suggestions

As a result of this research, the following suggestions can be made for school administrations, teachers, parents, students and future researches and practitioners:

Suggestions for school administrators:

- In German schools, information meetings should be organized for parents about the education system, guidance, rules, and educational environment, and parents should be contacted, if necessary, with the help of other parents who have good German or with publications prepared in different languages, with the participation of parents whose German is insufficient.
- Frequent meetings and conversation meetings should be held between the teacher, parents and the school administration.
- Teachers should follow the student directions closely and ensure parent-teacher coordination when necessary.
- Teachers and administrators should know students more closely (culture, religion, language, etc.) and be more understanding towards them and treat them equally with other students.

Suggestions for teachers:

- Especially classroom teachers should show due care about discrimination and exclusion, and if necessary, they should be trained on these issues.
- In student guidance, the load on the teacher and the rate of opinion given to the teacher should be reduced.
- Teachers should be more fair in guiding students.
- Teachers should consider students' special requests, complaints and suggestions.

Suggestions for parents and students:

- Students should especially improve their German level and take care to do their homework on time and completely. Parents should support and follow up their children in this process.

- Students should pay the utmost attention to obeying school rules, report any problems they encounter, and avoid disciplinary action. Parents should definitely go to interviews about their students who have disciplinary problems and take preventive and preventive measures.
- Students should be open to contact with other students and teachers and be willing to participate in social activities. Parents should encourage their children in this regard as much as possible, and if possible, they should participate in the activities themselves.

Recommendations for research and practitioners:

- A similar research can be done in a way that is more comprehensive and reaches more students or parents.
- Studies can be conducted in which the reasons for exclusion and discrimination are examined in detail.
- Discrimination and exclusion levels can be determined by quantitative research.
- Similar studies can be conducted in other countries where Turkish children live and receive education.
- A similar research can be done for university students.

References

- Aksoy, E. (2010). Almanya'da yaşayan üçüncü kuşak Türk öğrencilerin kimlik algılamaları ve buna bağlı olarak karşılaştıkları ayrımcılık sorunları. *Türkiyat Araştırmaları (S:12)*, 7-39
- Arıdıncı, S. (2015). *Almanya'daki Türkiye kökenli göçmen kadınların kimlik algısı üzerine bir alan çalışması: Hessen Eyaleti örneği*. (Yüksek Lisans Tezi). Kocaeli Üniversitesi, Sosyal Bilimler Enstitüsü, Siyaset ve Sosyal Bilimler Dalı: Kocaeli Üniversitesi.
- Bingöl, A. S. (2006). *Almanya ve Hollanda'da Türk Göçmen İşçi Çocuklarına Dönük Eğitim Politikaları ve Uygulamaları*. (Yüksek Lisans Tezi). Ankara: Gazi Üniversitesi, Eğitim Bilimleri Enstitüsü.
- Castles, S. v. (2008). *Göçler Çağı, Modern Dünyada Uluslararası Göç Hareketleri*. İstanbul: İstanbul Bilgi Üniversitesi Yayınları.
- Çelik, C. (2008). Almanya'da Türkler: sürekli yabancılık, kültürel çatışma ve din. *Milel ve Nihal İnanç, Kültür ve Mitoloji Araştırmaları Dergisi(C:5 S:3)*, 113.
- Dahmann, K., & Akpınar, Ç. (2012). *Almanya - göç ülkesi mi, değil mi?* <http://www.dw.com>. adresinden alınmıştır
- Durmuş, E. (2004). Eğitim dünyasının nitel araştırma paradigmasıyla incelenmesi: doğal ya da yapay. *Türk Eğitim Bilimleri Dergisi (C:2 S:4)*, s.415-439.
- Genç, Y. (2011). Almanya' da çokkültürlülük, kültürlerarası eğitim ve türk öğrenciler. *Göçün 50.Yılında Avrupa Türkleri Sempozyumu*. Sakarya.
- Gökçe, O. (2006). Almanya'da uyum ve dışlanma arasında türk gençleri. *Türk Yurdu Dergisi*, 26(224), 9-18.
- Güllüpinar Y. D. (2014). Almanya'da göçmen politikaları ve türkiyeli göçmenlerin trajedisi: yurttaşlık, haklar ve eşitsizlikler üzerine. *Anadolu Üniversitesi Sosyal Bilimler Dergisi (C:14 S:1)*, 1-16.
- Koca, C. (2017). Spor bilimlerinde nitel araştırma yaklaşımı. *Spor Bilimleri Dergisi 28 (1)*,30-48.
- Mueller, C. (2006). "Integrating Turkish communities: a German dilemma. *Population Research Policy Review 25(5)*, 419-441.
- Müdürlüğü, A. v. (2005). *Federal Almanya'da yaşayan Türklerin aile yapısı ve sorunları araştırması*. Ankara: Aile ve Sosyal Araştırmalar Genel Müdürlüğü.
- Özdemir, M. (2010). Nitel veri analizi: sosyal bilimlerde yöntem bilim sorunsalı üzerine bir çalışma. *Eskişehir Osmangazi Üniversitesi Sosyal Bilimler Dergisi (S:1)*, 323-343.
- Özdemir, S. M., Benzer, H., & Akbaş, O. (2009). Almanya'da yaşayan 15-19 yaş Türk gençlerinin eğitim sorunlarına ilişkin bir inceleme (kuzey ren vestfalya örneği). *KEFAD (C:10 S:1)*, 23-40.

- Perşembe, E. (2004). *Almanya'da Türk Kimliği. Din ve Entegrasyon*. Ankara: Araştırma Yayınları.
- Perşembe, E. (2006). Almanya'da Türk varlığının bugünkü görünümü ve geleceği. *Türk Yurdu Dergisi*, S:224, 80-85.
- Perşembe, E. (2009). Almanya'da çokkültürlü yapının ayrıştırılan unsuru olarak müslümanlar ve entegrasyon deneyimleri. *İnanç, Kültür ve Mitoloji Araştırmaları Dergisi*, (C:6 S:2), 233-263.
- Sönmez, E. İ. (2001). *Yapısal Dönüşümler Sürecinde Toplumsal Dışlanmışlıkların Oluşumu*. (Doktora Tezi). Dokuz Eylül Üniversitesi Fen Bilimleri Enstitüsü, İzmir.
- Spears Brow C., B. R. (2010). an experimental study of the correlates and consequences of perceiving oneself to be the target of gender discrimination. *Journal of Experimental Child Psychology*,107 (2), 100-117.
- Squires, G. (1994). *Capital and Communities in Black and White*. Albany: SUNY Press.
- Squires, G. v. (2001). *Color and Money*. Albany: SUNY Press.
- Şahan, G. (2012). Almanya'da ilkokullara devam eden türk öğrencilerin başarılarını etkileyen faktörlerin nitel bir analizi. (yüksek lisans tezi), Gazi Üniversitesi Eğitim Bilimleri Enstitüsü Eğitim Yönetimi ve Denetimi Anabilim Dal: Ankara.
- T.C. Başbakanlık Yurtdışı Türkler ve Akraba Topluluklar Başkanlığı. (2011). Avrupa'da yaşayan Türkler. *T.C. Başbakanlık Yurtdışı Türkler ve Akraba Topluluklar Başkanlığı*: Ankara.
- Türnüklü, A. (2000). Eğitimbilim araştırmalarında etkin olarak kullanılabilir nitel bir araştırma örneği: görüşme. *Kuram ve Uygulamada Eğitim Yönetimi*, (S:24), 543-559.
- Yıldırım, A. v. (2005). *Sosyal bilimlerde nitel araştırma yöntemleri*. Ankara: Seçkin Yayıncılık.
- Yıldız, C. (2012). *Yurt dışında yaşayan Türk çocuklarına Türkçe öğretimi (Almanya örneği)*. Ankara: YTB Yayınları.

Appendix

Appendix - 1: Interview Form

Interview Date:
Interview Hour:
Participant Information

Gender : Male Female
Age :
Current education level / class :
Current GPA :
German Level :
Place of Birth :
Time lived in Germany :

1. Are you treated differently because you are Turkish? How ?
2. In what matters do you think you are treated differently? How ?
3. Are you treated differently because you are Turkish at school, government offices, markets or cafes? <i>How are they treated differently, what are they doing?</i> <i>Why do you think you are being treated differently?</i>
4. Do your teachers and school principal treat everyone equally at school? How do they treat you and other friends? Would you like to go to a different school? <i>Are you having problems, what kind of problems are you having?</i>
5. Are there any situations where you think your rights are defeated because you are Turkish? How? Can you give an example?
6. How are your classmates treating you? Do they get you into their game? <i>Does he/she have any offensive behaviors for you, for example rude, swearing or mocking?</i>
7. How do your teachers and principal help you when you encounter a problem at school?
8. When you encounter a problem at school, do you feel lonely and left out? Why is that? <i>When did you feel like this? When did you feel like this?</i>
9. Do you think you are included in school activities? (Tournaments, teams, games, exhibitions, ceremonies, etc.)
10. Do you think your current success at school would be different if you were German rather than Turkish? Why is that?
11. In what subjects do your teachers support you? <i>How does he act in promoting success? How does it help?</i>
12. Do your teachers believe that you can do good work, what do they expect from you? <i>Does he care about your opinion? How much does he care?</i>
13. Do you think your friends or teachers have negative thoughts towards you at school? Can you give an example?
14. Do you ever feel left out in Germany? In which areas and where do you feel left out?
15. Do you feel left out at school? <i>What do you think is the biggest reason for your exclusion? Who do you think is excluding you?</i> <i>What if the groups or people you were excluded from would take you among them?</i>
16. What do you think about your area of residence? Why are you sitting there? Are you sitting there voluntarily? Are there Germans in your area of residence? How much? Who else is sitting there?
17. Would you like to move to a different area? Do you think you will be allowed to live in another area?
18. Where do you usually shop from? Where do you like to travel? (Turkish street, garden, park, etc.)

Appendix - 2: Informed Volunteer Consent Form**INFORMED VOLUNTEER CONSENT FORM**

We invite you to the research titled "*Discrimination and Exclusion Perceptions of Turkish Students Living in Germany*" conducted by Asaf Ekin Yeşil. The purpose of this research is to reveal the thoughts of Turkish students studying in Germany on discrimination and exclusion issues. In the research, you are asked to spare an estimated 25 minutes. An estimated 15 other people will participate in the study. Participation in this study is entirely voluntary. To achieve the purpose of the study, you are expected to answer all questions completely, without any pressure or suggestion, and sincerely giving you the most appropriate answers. Reading and approving this form will mean that you agree to participate in the research. However, you also have the right not to participate in the study or to stop working at any time after participation. The information obtained from this study will be used solely for research purposes and your personal information will be kept confidential; however, your data can be used for publication purposes. If you need more information about the purpose of the research now or later, you can ask the researcher now or reach ekinyesil@hotmail.com the e-mail address. When the research is completed, please forward it to the researcher if you want general/specific results to be shared with you.

I read the above information that should be given to the participant before the research and I understood the scope and purpose of the study I was asked to participate in and my voluntary responsibilities. Written and verbal explanation about the study was made by the researcher/researchers named below. Adequate confidence has been given that my personal information will be protected with care. Under these circumstances, I agree to participate in the research in the question of my own free will, without any pressure or suggestion.

Participant:

Name-Surname:

Signature:

Researcher:

Name-Surname:

Signature: