

## **“...and they lived happily ever after!” The use of narrative in researching Greek and Turkish student teachers’ perceptions of the ethnic other**

### **“ ..Onlar erdi muradına biz çıkalım kerevetine” Türk ve Yunan öğretmenlerin “etnik” öteki hakkındaki algılarının “anlatı’ kullanılarak ortaya konulması**

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#### **Abstract**

This research aims to examine the perceptions of Greek and Turkish female undergraduate and postgraduate student teachers concerning the 'ethnic self', the 'ethnic other' and the desired inter relationship. Narrative inquiry methodology was used and the sample members' narratives were analyzed. A folk tale was written for this purpose and given to the participants where the main characters represented the 'ethnic self' and the 'ethnic other'. The participants were asked to complete the story in their own way. The findings of the research highlighted that the narratives of both Greek and Turkish student teachers often present the common stereotypes concerning the 'ethnic other'. However, they also express the desire that these stereotypes be overcome through the creation of a fruitful and effective relationship between the 'ethnic self' and the 'ethnic other'.

**Keywords:** ethnic identity, teacher education, Greeks, Turks, stereotypes, narratives

#### **Öz**

Bu çalışma Yunanlı ve Türk lisans ve yüksek lisans kız öğrencilerinin etnik öz, etnik öteki ve arzulanan karşılıklı ilişki algılarını araştırmayı amaçlamıştır. Kullanılan yöntem anlatı sorgulamasıdır ve üyelerin anlatı örnekleri incelenmiştir. Bu amaç için bir halk hikâyesi yazılmış ve ana karakterlerinin etnik öz ve etnik öteki olduğu bu hikâye araştırmanın deneklerine verilmiştir. Araştırmaya katılan öğrencilerden hikâyeyi kendilerine göre tamamlamaları istenmiştir. Araştırmanın sonuçları hem Yunan hem de Türk öğrencilerin hikâyelerinde çoğunlukla klişe etnik ötekiyi anlattıklarını ortaya koymuştur. Ancak, etnik öz ve etnik öteki arasında faydalı ve etkili bir ilişki yaratarak bu klişelerin yıkılabileceğini de ifade etmişlerdir.

**Anahtar Sözcükler:** Etnik kimlik, öğretmen eğitimi, Yunanlılar, Türkler, klişeler, hikâyeler.

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## **Introduction**

### **The use of narrative in educational research**

Everyday life is a crossroad of narratives. The narrative is one of the most important means of communication and interaction. Through stories people share their thoughts, compare their attitudes and form and transform their identities. Hardy (as cited in Pavlenko, 2002: 213) writes "We dream in narrative, daydream in narrative, remember, anticipate, hope, despair, plan, revise, criticize, gossip, learn, hate and love by narrative". Connelly and Clandinin (1990: 2) claim that "humans are storytelling organisms who, individually and socially, lead storied lives". The identity of every human being is a mosaic of narratives in constant interaction with the identities of others. According to Bell (2002: 207) "we select those elements of experience to which we will attend, and we pattern those chosen elements in ways that reflect the stories available to us". The multiplicity and diversity of narratives in everyday life reflects the multiplicity and diversity of human identities and the multiplicity and variety of dimensions in each individual human identity. Identities and narratives are in a constant interaction. Narratives shape and transform identities, but also identities shape narratives through processes both at the conscious and unconscious level (Bruner, 1986).

In many different fields of research, many researchers have used stories as a methodological tool to investigate the perceptions and attitudes of their research subjects. According to Pavlenko (2002: 213) "narratives have gained increasing stature outside the fields of literature and folklore, becoming both a focus of research and a rich source of data in several areas of linguistics, in particular L1 acquisition, linguistic anthropology, socio-linguistics, and language education". Connelly and Clandinin (1990: 2) underline the effective usage of narrative inquiry in educational experience as «education is the construction and reconstruction of personal and social stories; teachers and learners are storytellers and characters in their own and other's stories». Narratives have repeatedly been used in educational research to investigate the perceptions and attitudes of both student and in-service teachers (Carter, 1993; Coulter et al., 2007; Magos & Kontogianni, 2009; Magos, 2006; Magos, 2013). Olson (2000) argues that teachers recounting incidents from their participation in everyday school practice can take a critical stand and reflect on their perceptions and attitudes. Likewise, Garcia (1997) points out that personal narratives can be used to examine the way teachers employ their cultural references and codes in teaching and deal with the cultural references of their students. In this way, narratives can be an effective tool for developing cross-cultural awareness in teachers (Villegas & Tamara, 2002; Vavrus, 2002). By analyzing and interpreting their own narratives as well the narratives of students and parents, teachers can distinguish the stereotypical and biased perceptions of the different other these narratives may carry. They can also understand their role as members of the majority culturally dominant group and how often this role is used to the detriment of those who have a different cultural identity.

Apart from autobiographical narratives, folktales, fairytales, parables and funny stories, such as jokes, have been used for the purpose of developing cross-cultural awareness in both children and adults. In addition to their function as a means of get-

ting to know the folklore of different peoples and cultures, folktales are an important tool for understanding how different cultural codes lead to common universal values. Zabel (1991: 33) underlines the usefulness of narration of fables and folktales as strategies for a multicultural inclusion. She focuses on "common attributes" which run through fables and folktales, irrespective of country of origin. According to Elbaz-Luwisch (2001) folktales and other stories could be a cultural passport, while Mendoza and Reese (2001) claim that stories are a type of cultural 'windows' and 'mirrors' because they support interaction with other cultural identities, as well as a deeper approach and understanding of the cultural identity of the narrator and/or the listener of the stories. Similarly Bell (2002: 207) underlines that "a key way of coming to understand the assumptions held by learners from other cultures is to examine their stories and become aware of the underlying assumptions that they embody". The discussion with readers or listeners about the stereotypes often contained in folktales helps to identify and review those stereotypes, making folk tales an effective means of critical storytelling. Moreover, the often unconscious identification of storytellers, listeners or readers with heroes of their stories (Zipes, 1997) mobilizes them to reflect on their own life choices and paths. This is a component of many folktales where the individual is activated into considering how they manage otherness and how to seek effective ways of coexistence between themselves and the other.

### **The images of the "other"**

The main purpose of this research is to investigate through narrative inquiry the perceptions of undergraduate students from Greece and graduate students from Turkey about the 'ethnic self', namely the ethnic identity of the majority population of their country, the 'ethnic other', namely the ethnic identity of the majority population of the other country (Turkey for Greek students and Greece for Turkish students) and the interrelationship between these two ethnic identities.

Dragonas and Bar-On's (2000) research with a sample of Greek and Turkish students emphasizes both groups' heightened ethnocentrism and the three fold "God, family and our country" which predominates in the views of students of both countries. *Likewise, according to Argyrou (2006: 33), the Turks are the national, cultural and religious stereotypical enemy for Greeks. The same appears to be true in the case of both child and adult Greek Cypriots. According to Spyrou (2006), the Turks are the dominant hostile other against which most Greek Cypriots shape their identity. Children from an early age acquire a negative view of the Turkish and Turkey through school and family narratives.*

Similarly, the research conducted by Rampton, Charalampous and Charalambous (2014) highlights the negative attitude of the dominant Greek Cypriot group against those members who decide to learn Turkish as a foreign language. According to the conclusions of the research, whoever chooses the "language of the enemy" changes into a Turk or "national traitor". Interestingly, the same survey reveals that some of those who decide to learn Turkish do not do so for the sake of intercultural awareness. On the contrary, they learn Turkish because "when you have knowledge of the language of the enemy you hold them in your hands".

Similar strong nationalistic approaches are highlighted in Mertan's (2011) research, using a Turkish version of Barrett's Strength of Identification Scale, in the case of 71 Turkish Cypriot children from 7 – 12 years old. The latter evaluated their own national identity as positive, while attributing negative characteristics to the Greek and Greek Cypriot identity, in comparison with other identities such as Dutch or Irish which have been characterized as neutral. Mertran (2011: 82) underlines that "due to the unresolved political situation in Cyprus, Turkish- Cypriot children are arguably more exposed to nationalistic discourse as compared to children in politically stable settings".

Although conducted almost 20 years ago, Frangoudaki and Dragonas' study (1997), which polled 1,000 Greek teachers, continues to be of interest. According to this research, 57% of the sample believed that Greek and Turkish people did not look alike "at all" concerning their perceptions and attitudes in general, 37% responded that they looked "a little alike" and just 9% reported that they look alike "a lot". According to Avdela (1997), the research findings confirmed that a large percentage of Greek teachers continued to consider Turkish people as the main 'ethnic other', in contrast to whom the Greek ethnic identity took shape. The impact of Turkish culture on the Greek is experienced as a wound and therefore it is repressed

Similar research on the views of Turkish teachers on Greeks and Greece has not been found. However, as Millas (2001) stated, especially for those Turks of a nationalist ideology, Greece and the Greeks are a permanent source of worry, insecurity and threat. At the same time, he pointed out that the two countries identify both positive and negative images of the other. Millas highlighted the particularly important role of education in creating the image of the 'other.' The image which one identifies more with is obviously linked to the stereotypes that have more influence on one's perceptions. As Millas (2001: 392) writes "we see what we have been taught to see". Dragonas and Bar-On (2000: 351) also emphasized the role of education. They said that "the educational system is one of the primary institutions forming, very concretely, some of the most important links between cultural styles and the formation of identities. Schools are the meeting grounds where groups encounter and set themselves apart from each other, and where distinctions and similarities have to be established or negotiated".

### **Research method**

In order to examine the perceptions of Greek and Turkish female undergraduate and postgraduate student teachers of primary and secondary education concerning the 'ethnic self', the 'ethnic other' and the desired interrelationship, the researcher used the process of narrative inquiry. The research participants were 102 Greek female undergraduate students from the Department of Pre-school Education at the University of Thessaly in Greece, and 36 Turkish female postgraduate students from the School of Education at Bilkent University in Turkey. The research participants were asked to complete a story which was given to them by the researcher and which was made by him especially for this case. The story had the form of a folktale where the main char-

acters represented the 'ethnic self' and the 'ethnic other'. There were no restrictions on the content, structure or length of students' written narrative, as they were completing the given story.

In this research, the stories took the form of a folktale which was created by the researcher especially for this occasion; the main instruction given to the participants was to complete the story in the way they wanted;

The following story was given to the Greek students.

*Once upon a time an old man, his wife and their daughter Angeliki lived in a small cottage in a Greek forest. Angeliki was a pretty 18 year old and many young men of the region wanted to marry her. One cold rainy night, a knock was heard on the cottage door. Surprised, the old man opened the door to see a young man who had just dismounted his horse.*

*"Who are you stranger, so late at night?" the old man asked.*

*"I'm Ali, I'm Turk and I'm looking for a place to sleep. It's raining and it gets very cold in the forest at night" the young man replied.*

*The story given to the Turkish students was the same as the above. The difference was that the cottage was located in a Turkish forest, the daughter was a Turkish girl called Ayse and the visitor was a Greek young man called Yanis.*

The idea that the female students of the two universities could identify with the heroine's gender, ethnic, cultural identity and age, creates the possibility of projecting their own experiences, expectations and desires onto the heroine of the story. As a result, the stories provided by the participants describe responses to ethnic and cultural otherness that are likely to be held by these writers. Subsequently, their versions of the story's continuation assume to a certain degree the roles of the protagonists they create.

### **Research findings**

The stories written by the students were analyzed by the researcher using content analysis. The main categories focus on the providing of hospitality to the foreigner and the type of created relationship between the foreign man and the local young woman. Concerning the providing of hospitality two subcategories were created: 'hospitality without a second thought' and 'hospitality with second thoughts'. The stories concerning the relationship between the foreigner and the local young woman were also categorized in two different groups: 'fall in love' and 'not fall in love'. Finally, all the stories which did not belong to one of the above categories were collected under a new category named 'special narratives'.

### **"Welcome stranger"**

Providing hospitality to the stranger without a second thought is the dominant trend of the narratives: Greek students 82% and Turkish students 72%. In these narratives the family that lives in the cottage welcomes the stranger without paying any attention to ethnic or religious identity. Some stories emphasized the element of hospitality as a key feature of Greek or Turkish culture.

*“Right away, without second thoughts, the old man welcomed young Ali and put him up in his house”. (Greek Story80>G80)*

*“Come in quickly, I will give you dry clothes, because you got soaked in the rain. I also have hot soup and a place for you to sleep”. (G9)*

*“When he listens to the words of the Turk, the old man didn’t think at all about his nationality or his religion. He thought of him as a man asking for his help. And right away, the old man said: Come in, my friend”. (G68)*

*“Without hesitating, Angeliki’s family, nurtured in the spirit of Greek hospitality, accepted the young Turk in their home”. (G59)*

*“Come in stranger. You need help and we always help people who need it”. (Turkish Story 25>T25).*

*“Of course you can stay here for night. I’ll bring you some soup and a blanket”. (T18)*

*“Oh, you must cold and hungry. Come on in, the old man said”. (T3)*

A common point in the offering of hospitality, as manifested in the narratives of both Greek and Turkish students, is that the care of the stranger is undertaken by the women of the family (mother and daughter), while the father gives orders to the women and talks to the stranger.

*“Come in, foreigner. Woman, get up, a traveler came”. (G19)*

*“Come in to get some rest. Angeliki, set the table for the foreigner”. (G41)*

*“Come in, young man. Woman, bring a pair of pants and a shirt, the boy has to change his clothes. Heat some food for him, the boy has to get warm up”. (G9)*

*“The mother called Ayse to prepare something to eat. She was in the kitchen already”. (T2)*

*“The old man invited Yanis inside and called his wife to bring some dry clothes. He also called Ayse and asked her to prepare something to eat”. (T14)*

#### **“Old man’s dilemma of whether to help him or not”**

In a smaller number of the narratives, Greek 18% and Turkish 28%, offering hospitality was not without a second thought, but was accompanied by ambivalence about which attitude the father of the family should adopt. In most of the Greek narratives, this is related to the national and religious identity of the foreigner. However, the Turkish narratives’ ambivalence stems from the gender identity of the foreigner, regardless of nationality.

*“The old man was a very kind man and wasn’t able to refuse to Ali, despite the fact that he was Turk”. (G 63)*

*“Come in and we will make ourselves comfortable. You are Turk, but most of all, you are a human being”. (G48)*

*“Never mind if you are Turk, come in and sleep here tonight”. (G81)*

*“The old man said I have a wife and a beautiful young daughter. I have to take their opinion about this situation. We don’t know you well so we don’t know your real aim”. (T17)*

*“The old man stopped for a while as he did not know what to do. He thought carefully and said: You can stay here, but I want you to promise that you behave properly as I have I wife and a daughter”. (T13)*

*“As the old couple had a young daughter they were worried about any interaction*

*between Yanis and Ayse. The old man’s wife slept with Ayse that night. So they made sure that Yanis could not approach Ayse” (T35).*

In the case of one Turkish narrative, the old man tries to balance providing hospitality as determined by tradition, with fears for the safety of the women in the family. He finds a third way:

*“He sent his daughter and his wife to the next door where very good neighbours live”. (T21)*

In a small number of both Greek and Turkish narratives, in response to the old man’s suspicion of the young stranger, his wife and/or daughter invite him in to the cottage, placing the offering of hospitality as more important than fear of the stranger.

*“-But you are a foreigner Turk, how can we take you into our home? (says the old man).*

*-Come, my boy, come in, there is a warm, hospitable place for everyone in this house, answered the old woman while looking at the old man in anger”. (G52)*

*“I don’t know if I can house you. Let me ask my wife. After discussing with his wife, the old man said to Ali: Come in and go to bed to sleep”. (G62)*

*“The mother also thought that they should host this desperate young man. They persuaded the father to let him come in and so they did. Although they had second thoughts, they were a traditional Turkish family and they should have shown Turkish hospitality”. (T22)*

*“The women said we liked hosting people and we can’t leave him outside”. (T36)*

The fear of the unknown man in three of the Turkish narratives stops the old man accepting the stranger into his house. However, in trying to find an interim solution, they take him to an 'animal shelter near the home' (T30), or to a nearby hotel which the old man prepays for (T26) or to a nearby friend’s house (T29). Also of interest are two Greek narratives where the Turkish other seems surprised when the Greek family offers hospitality.

*“You really don’t mind that I am not Greek? Do you take me in your house although I am Turk?”. (G53)*

*“I hope you don’t mind that I am Turk”. (G61)*

Similar surprise on the part of a Greek foreigner did not occur in the narratives of Turkish students, highlighting perhaps the fact that the Greek presence in Turkey is more common than the Turkish presence in Greece.

### **“They gaze at each other and fall in love...”**

In 81% of the Greek and 61% of the Turkish narratives, Angeliki / Ayse and Ali / Yanis fall in love with each other, in most cases, at first sight. Of these, 64% of the

Greek narratives end in marriage with the direct or indirect approval of the parents. The following excerpts are examples from the Greek narratives:

*"Thus, they got married with a great feast, and they lived happily ever after". (G85)*

*"Despite the old woman's objections, the couple got married having the old man's blessings. And they lived happily ever after". (G83)*

*"Finally, the old man agreed. The marriage took place, they feasted, and they lived happily ever after". (G88)*

*"They got married, they stayed there and they had three children, George, Hassan and Maria" (G11).*

*"They get married with Greek and Turkish customs". (G38)*

In the case of the Turkish narratives, 61% of those who featured love between two people of different nationalities, only 11% decided to wed their characters, with or without obstacles. The following excerpts are examples of this from the Turkish narratives:

*"In the end Yanis and Ayse decide to get married and moved to another place". (T2)*

*"They had three children who were familiar with Greek and Turkish culture". (T14)*

*"In the end, after 4 months, they were married. They had the sweetest babies. They loved each other until they died". (T15)*

*"They were going to get married at the end of the summer. They got married and they lived happily ever after". (T8)*

*"Then Ayse and Yanis had a gorgeous wedding in Turkey and in Greece. They lived happily ever after". (T16)*

In four of the Turkish narratives the impediment to marriage between Ayse and Yanis was not Ayse's family, but her relatives and neighbors.

*"Other cottage people talk about Ayse and her family but they ignore all gossips about them". (T23)*

*"Ayse's mother and father were quite worried about this situation because the place where they lived is quite conservative and racist". (T2)*

*"However the people in the neighbourhood were rejecting them. The relatives of Yanis also did not want this marriage as they belonged to different cultures and most important to different religions". (T14)*

*"However the neighbours were gossiping because they belonged to different nationalities". (T15)*

In some stories the foreign groom is accepted without any objection, despite the different ethnic and religious identity. In these cases, the narrators gave to the 'other' a strong social prestige and a professional identity that balances out any other disputes. So for the corresponding Greek narratives, Turkish Ali gets princely origin, while for the Turkish students, Greek Yanis is a doctor.

*"Ali stayed with Angeliki as long as his palace was constructed. In the end, they all went to Ali's father, they were met and were all very happy. They got married in the beautiful palace and they stayed there all together". (G10)*

*“They traveled all together for Turkey, where Prince Ali got married to the daughter”. (G20)*

*“I love you, Angeliki. I will leave my country, my wealth and palaces and I will stay here to look at your eyes forever”. (G67)*

*“Yanis was a doctor and he was trying to reach a patient”. (T3)*

*“This young man was a doctor who lived in the city center and came to forest with his friends for hunting”. (T15)*

At this point, it is worth mentioning that in three other Turkish narratives, the identity of the other inspired respect because of professional and social status in the first narrative, religious prestige in the second and an unusual life choice in the third. These identities were the key to the acceptance of ethnic and cultural difference. In the first two narratives the professional or religious powerful ‘other’ is not the object of love, but a form of mentor to young Ayse and her family.

*“Yanis was a young monk who wanted to visit a church in Mardin, where there was an Assyrian church outside of the city center. Yanis would see the priest of that church in Mardin and be trained for two more months before he would be promoted to a higher level church in Constantinople.... He was very kind and knew many things. He taught them how to keep their house warm without burning too many woods, he showed them some very helping herbs that would save their sick people’s lives”. (T1)*

*“Yanis said: First sorry for my bad Turkish. I’m an instructor in one of the universities in Turkey as a visiting professor. I just came to the forest to do camping, but the weather was surprisingly cold. I don’t have a car as well. I need a place to sleep for this night”. (T10)*

*“Yanis’ big dream is to travel all of the world and to discover new places, to meet new people. Therefore he was lost in a Turkish forest.... Ayse learnt a different world from her world. She knew only this forest and some people. She only thought marriage is the best thing in her life. Then she decided to go to the university and to visit different countries. The young man brought a new life to Ayse”. (T20)*

In 12% of the Greek narratives the couple in love is eloped, either because her parents don’t approve their love, or because they are afraid that Angeliki’s parents won’t approve their love.

*“Ali was so much in love, that, when it became dark and when everybody was asleep, he abducted her and they ran away. They got married and had a big, happy family”. (G53)*

*“Without saying much, they eloped at that night. Angeliki just left a note to her parents”. (G58)*

*“Ali grabbed her on the horse and they ran away to live their love”. (G16)*

In none of the Turkish narratives was there any reference to elopement.

In some of the Greek and Turkish narratives, a socially unacceptable relationship between two people had negative consequences for both. However these effects were significantly more severe in some of the Greek narratives:

*“Ali and Angeliki fall in love with each other but they know that the old man will never allow his daughter to marry a Turk. Thus, they decide to elope. They take the old man’s horse and leave. But they don’t manage to escape. They die of cold on the horse holding each other”. (G44)*

*“The father sends Ali away because he cannot accept a Turk as his son in law. After seven years of waiting and sorrow, Angeliki died being 25 years old. In a little time, Ali ends up the same way, in a hotel room, since he tried all these years to meet Angeliki in vain, as her father had locked her up in the house”. (G19)*

*“Ayse got sick because of her love. She never married to anyone”. (T21)*

*‘After that day Ayse never smiled. She felt herself very bad because she knew that her father never let her to live or marry to Yanis because of the distance and religion’.*

*(T32)*

*“Ayse’s father threatened her so badly after the incident and shouted at her for hours. He was telling her not to meet a man again, plus this was a Greek man. He was over nationalist and he was one of the old people who were bi-ased about Greek people. He thought that Greeks and Turks were still enemies. Ayse was so sad after this that she didn’t go to school for weeks”. (T12)*

#### **“He thanked them and continued on his way ....”**

In 9% of the Greek narratives and in 19% of the Turkish, there was no reference to love between the foreigner and the daughter. The stranger continues his journey, having stayed one night with the Greek or Turkish family. The narrators chose such a development of the story obviously as an easy ending, avoiding having to engage with the consequences of a difficult relationship. These narratives content had the form below:

*Ali ate and spent the night in the old man’s house. In the morning he got up, thanked him and left to go on with his travel”. (G86)*

*“The other day, Ali went on with his travel”. (G4)*

*“He had to go. His travel was waiting. He hadn’t met the world yet, but his meeting with the old man and his daughter was for sure one of the most important of his journey. (G5)*

*“In the morning was shiny. Yanis thanked to family and invited them to his home town. He lived in an island”. (T28)*

*“The young man thanked the family and continued his way”. (T33)*

#### **Some special narratives**

Finally, in a small number of the Greek and Turkish narratives the story develops in a special way, which cannot be included in the categories referred above. The following excerpts are examples of this”

*“Ali’s satanic mind had since days planned what he would do... He would abduct her and they would run away. He didn’t care if she wanted him or not, he loved her and that was enough. Thus, he abducts Angeliki and takes*

*her in Turkey. He tries to convince her to marry him, but Angeliki refuses to. She thinks about her family and Greece. "Ali was trying to convince her, but one day he couldn't help it. He grubbed her in bed and raped her".*

*"Next, Angeliki kept staying in the house, until she saw she was pregnant. Finally Angeliki kills herself, because it didn't worth living, she didn't want such a life". (G 66)*

Of all the Greek and Turkish narratives, the one above paints the most negative picture of the ethno cultural other. Obviously one of the reasons the author developed her story in this way is associated with her origin. She informed the researcher of her Greek Cypriot identity, so for her, according to Spyrou (2006) the image of the Turkish man describes the image of the absolute enemy.

Finally, in one Greek and one Turkish story, the narrators choose to connect the stranger and his family to a pre-existing kinship or friendship with the family of Angeliki / Ayse. In this way, the "other" immediately becomes "ours", eliminating any risk that might be posed by his presence.

The old woman had lived in Turkey. She had worked as a servant in a rich house. She had a child, a boy, which was taken away from her, by her Turkish mistress. Later on, she had a daughter too, Angeliki.

*"-What was your son's name? Asked Ali.*

*-Angel! He was the angel that filled us with joy for a little while!*

*Ali was shocked when he heard these words. It is impossible. Before she dies, my mother told me that I was given to her by a woman who told her only this: 'He is Angel and he is Greek'.*

*Everyone's eyes were full of tears of joy. Ali found his parents and Angeliki her brother". (G62)*

*'Yanis' grandfather had lived in this cottage years ago and his grandfather had a close friend in Turkey. Later his grandfather moved to Greece but he couldn't say good bye to his close friend and because of the World War I he couldn't come to this village for years. Now Yanis was trying to find his grandfather's friend and to take him to Greece because his grandfather was disabled and couldn't walk. The old man was surprised because long years ago he had a Greek friend... The old man and Yanis grandfather were friends!'. (T4)*

### **Discussion and Conclusions**

It can be assumed that the participants in the survey chose to continue the story with the 'ethnic self' and the 'ethnic other' reflecting on elements of their desired inter-relationship. Most narratives from both countries demonstrate the desire for a harmonious and functional coexistence between the 'ethnic self' and the ethnic 'other.' This interpretation is based on the fact that the representatives of the two countries fall in love with each other in 82% of the Greek and 72% of the Turkish stories.

Similarly, a lesser number of narratives describe not just a love relationship, but a marriage between the 'ethnic self' and the 'ethnic other'. This could be attributed to the difficulties the narrators perceive in a permanent stable harmonious relationship be-

tween the two countries, as a marriage relationship is supposed to represent. According to the narratives of both Greek and Turkish students, these difficulties are created by the older generations who are conservative and insist on seeing the 'ethnic other' as a national enemy, but also by "relatives" and "neighbors" who do not agree with the "marriage". The latter could represent different geopolitical, nationalist, religious and other interests that may be disturbed by the good relationship between the two countries.

The offer of hospitality to the 'ethnic other' occurs in the vast majority of both the Greek and Turkish narratives probably reproducing another stereotype of both cultures. However, quite a number of narratives from both countries highlighted intense suspicion and xenophobia towards the representative of either country. The prevailing stereotypes about the 'ethnic other', though not openly referred to, run through the narratives, expressing a lack of confidence in the stranger, of evil causing fear and risk to female members of the family.

The narratives of those sample members who decide to change the national identity of the other and to give it the dominant national identity are also very interesting. In this way, they indirectly support the assimilative view of diversity management, which obviously still exists in a substantial part of the dominant ethno cultural group in Greece and Turkey.

The overall picture that emerges in the narratives of both Greek and Turkish students is that nationalism and religious dogmatism are not the dominant content. This could reflect the overall positive development of Greek-Turkish relations in recent decades in contrast to earlier historical periods. As pointed out by Gundogdu (2001), the peoples of Greece and Turkey have shown a preference for friendship and peace; positions that the leaders of the two countries also hold. Positive change in Greek-Turkish relations began after the big earthquakes in Greece and Turkey from 1999 onwards.

A number of elements could support the above view. The first is that there have not been any intense geopolitical confrontations between the governments of the two countries in recent years; the image of the enemy was systematically cultivated in past decades. Second, in the latest edition of school textbooks, historical descriptions and representations of the Turkish and Turkey are politically correct, in total contrast to the nationalist approaches of earlier versions. A third element is the participation of many Greek and Turkish schools in European programs, which have helped a significant number of Greek and Turkish teachers, students and parents to get to know each other, to work on common projects and participate in cultural exchanges. Finally, Turkish TV serials draw a massive audience in Greece; and, despite disagreements about the quality of their content, they highlight the cultural intersections between the two peoples. The Turkish language has ceased to be a hostile language as it is now heard daily for about one hour in a large number of Greek homes. The above data are parameters that have affected the majority of Greeks, including the Greek student sample, shaping a positive image for the neighboring others.

It is worth mentioning that all the students' narratives in the research are of particular interest and a deeper analysis of each one of them separately provides a wealth

of data about the image of the 'ethnic self', the 'ethnic other' and the desired inter relationship. The use of narrative, particularly the use of a folktale, mobilized members of the sample and provided rich research material.

Apart from their use as research material, the Greek students' written narratives were a very interesting teaching material used on the undergraduate course "Narrative and Otherness" in the Department of Preschool Education, University of Thessaly. The students on this course were the Greek students research sample. The undergraduates worked in groups, studying and developing their thoughts on the content of narratives. The process of analyzing and interpreting the narratives was a reflective process through which the students explored the stereotypes and prejudices associated with the image of the 'ethnic self' and the 'ethnic other'. The role of the above reflective process is crucial, since it creates a dynamic conducive to transformative learning (Mezirow, 1991) that changes a dysfunctional mental, for example prejudiced and stereotypical, view towards otherness. In the case of current or future teachers, the development of such process, of making use of narratives about oneself and the other, is important. It can act as a means of overcoming nationalist and xenophobic attitudes and serve as a starting point for developing intercultural sensitivity and empathy toward not only ethnic, but also any type of otherness. In this context, the teaching use of the teachers' narratives in this research challenged the representation of the ethnic identity. According to Dragonas and Bar-On (2000) this is a process which should be one of the main aims of the school and educational system in general.

## **Özet**

### **Giriş**

#### *Eğitim araştırmalarında anlatımların kullanılması*

Anlatım, insanlar arasındaki iletişimin ve karşılıklı etkileşimin en önemli araçlarından biridir. Anlatımlar sayesinde insanlar kimliklerini oluştururlar. Hem bilinç hem de bilinçaltı düzeyinde gelişen süreçler dolayısıyla kimlikler ve anlatımlar sürekli bir ilişki içerisinde (Pavlenko, 2002; Connelly & Clandinin, 1990; Bell, 2002; Bruner, 1986).

Anlatımlar öğretmenlerin algı ve tutumlarının ortaya konması amacıyla gerçekleştirilen eğitim araştırmalarında defalarca kullanılmıştır (Carter, 1993; Magos, 2006; Coulter ve diğ., 2007; Magos & Kontogianni, 2009; Magos, 2013). Olson (2000) öğretmenlerin, gündelik okul yaşantılarına ait olayları anlatarak bu olaylara yönelik algı ve tutumlarını gözden geçirebileceklerini savunmaktadır. Connelly and Clandinin (1990) eğitimin toplumsal hikâyelerin yaratılması olduğunu savunmaktadır, öğretmen ve öğrenciler hem kendi hem de başkalarının hikâyelerindeki karakterleri temsil etmektedir. Aynı şekilde Garcia (1997) öğretmenlerin anlatımları vasıtasıyla kendi kültürel referans ve kodlamalarını nasıl kullandıkları veya öğrencilerinin kültürel referanslarını nasıl karşıladıkları araştırılabilmektedir. Bu şekilde, anlatımlar öğretmen ve öğrencilerin kültürlerarası duyarlılıklarının gelişmesi için yararlı bir araç olabilmektedir (Villegas & Tamara, 2002; Vavrus, 2002).

Otobiyoğrafik anlatımlar dışında, hem çocukların hem de büyüklerin kültürel duyarlılıklarını arttırmaya yarayan başka anlatımlar da kullanılabilir. Bu anlatımlar; masallar, kıssalar ve fıkralardır. Özellikle halk masalları, farklı halk ve kültürlerin anlaşılması için önemli bir işlev görmeyen yanı sıra, farklı kültürel kodların bizi nasıl ortak insanlık değerlerine ulaştırdığını anlamamız için önemli bir araçtır. Elbaz-Luwisch (2001) masal ve hikâyelerin bir “kültürel pasaport” görevi gördüklerini söylerken, Mendoza and Reese (2001) yine ayna ve pencere olarak iki farklı rol üstlendiklerini belirtmektedirler. Zipes (1997) bilinçaltı yoluyla anlatıcıların, dinleyen veya okuyanların hikâyelerin kahramanlarıyla kendilerini özdeşleştirdiklerini söylemektedir. Son olarak Zabel (1991) kültürlerarası eğitimde hikâyelerin önemine vurgu yapmaktadır.

### *‘Ötekinin” imajları*

Araştırmanın ana hedefi Yunanistan'da lisans öğrencilerinin ve Türkiye'de lisansüstü eğitim öğrencilerinin ulusal ben, ulusal öteki ve bunlar arasındaki ilişkilere dair algılarının incelenmesidir. Bir dizi araştırma göstermektedir ki Türkler ve Kıbrıs Türkleri; Yunan ve Kıbrıslı Rumlar açısından ulusal, kültürel ve dini düşmanı temsil etmektedir (Avdela, 1997; Frangoudaki & Dragonas; 1997; Millas, 2001; Argyrou, 2006; Spyrou, 2006, Rampton ve diğ., 2014). Aynı şekilde Mertan'ın (2011) araştırmasında Kıbrıs Türkü öğrenciler; Yunan ve Kıbrıs Rum'u kimlikleri hakkında olumsuz ifadelerde bulunmuşlardır. Dragonas and Bar-On (2000) Yunanistan ve Türkiye'de milliyetçiliğin gençlerin fikirlerinde temel bir karakteristik teşkil ettiğini söylemiştir.

### **Yöntem**

Araştırmanın katılımcıları, Yunanistan'daki Teselya Üniversitesi Okul Öncesi Eğitimi Bölümünden 102 Yunan kız önlisans öğrencisi ve Bilkent Üniversitesi Eğitim Fakültesi'nden 36 Türk kız lisansüstü öğrencisidir. Kullanılan metodoloji katılımcıların anlatılarının analizine dayanan anlatım araştırmasıdır (narrative inquiry). Söz konusu araştırmada anlatımlar bir halk masalı şeklinde verilmiştir. Araştırmacı tarafından araştırmanın amacına uygun şekilde özel olarak tasarlanan hikâyede, başrol oyuncularını ulusal ben ve ulusal ötekiyi temsil etmektedir. Katılımcılara verilen direktifle hiçbir yapısal ve boyutsal sınırlama olmaksızın, hikâyeyi istedikleri şekilde sonuçlandırmaları istenmiştir.

Yunanlı kız öğrencilere verilen hikâye şöyledir:

“Bir zamanlar yaşlı bir adam, karısı ve kızı Aggeliki ile birlikte Yunanistan ormanlarında bulunan küçük bir evde yaşıyordu. Aggeliki çok güzel on sekiz yaşında bir kızdı. Bölgenin pek çok genci onunla evlenmek istiyordu. Soğuk ve yağmurlu bir gece küçük evin kapısı çaldı. Yaşlı adam şaşkın bir şekilde kapısını açtı ve atından yeni inmiş bir gençle karşılaştı.

- Gecenin bir yarısı sen de kimsin yabancı? diye sordu yaşlı adam.

- Adım Ali, bir Türk'üm ve uyuyacak bir yer arıyorum. Hava yağmurlu ve ormanda gece çok soğuk, diye yanıtladı genç.”

Türk kız öğrencilere verilen hikâye yukarıdakiyle aynıydı, tek fark evin Türk ormanında bulunması, kızın adının Ayşe ve Yunan gencin adının da Yannis olmasıydı.

Temel fikir üniversiteli kız öğrencilerin cinsiyet, yaş, milliyet ve kültürel kimlik bakımından hikâye kahramanıyla özdeşleşebilmeleri, kendi tecrübe, beklenti ve arzularının gün yüzüne çıkması ihtimaliydi. Bunun sonucu olarak katılımcıların ortaya koydukları hikâyelerin içeriği büyük bir ihtimalle kendi ulusal ve kültürel ötekiye yönelik tepkilerini yansıtmaktadır. Ayrıca, hikâyenin devamına ait versiyonlar üreten katılımcıların kahramanların rollerini de üstlenmeye başladıkları da görülmüştür. Kız öğrenciler tarafından yazılan hikâyeler araştırmacı tarafından içerik analizi yöntemiyle değerlendirilmiştir.

### ***Bulgular ve Tartışma***

Ortaya çıkan başlıca kategoriler yabancıya gösterilen misafirperverlik, yabancı erkek ve yerli kadın arasında gelişen bir ilişkiye odaklanmaktadır. Misafirperverlik konusunda ortaya iki kategori çıkmaktadır. Birincisi talebe hemen olumlu yanıt verilmesi ve ikincisi de bir süre düşünülerek yine olumlu yanıt verilmesi olarak ortaya çıkmıştır. Yabancı ve yerli kadının ilişkisi hakkındaki hikâyeler de yine iki kategoride toplandı. Birincisinde bir aşk hikâyesi ortaya çıkarken, ikincisinde bunun yaşanmadığı görüldü. Son olarak bu kategorilere ait olmayan hikâyeler, 'özel hikâyeler' başlığı altında başka bir kategoride toplanmıştır.

Her iki ülkeden kız öğrencilerin yazdığı hikâyelerin çoğunluğu armoni içerisinde ve işlevsel bir ortak yaşam arzusunu ön plana çıkarmaktadır. İki ülke temsilcisi katılımcıların hikâyelerinin içeriği göz önüne alındığında, Yunan öğrencilerin hikâyelerinde kahramanların birbirine âşık olma oranının % 82, Türk öğrencilerin hikâyelerinde de bu oranın % 72 olduğunun ortaya çıkması bu şekilde yorumlanabilir.

Aynı şekilde, sadece bir aşk hikâyesi değil, ulusal ben ve ulusal öteki arasında bir evlilik tasvir eden orandaki düşüş, aynı bir evlilikte olması gerektiği gibi, anlatımcıların iki ülke arasında sürekli ve istikrarlı armonik bir ilişkinin var olabilmesindeki zorluğu algıladıkları şeklinde yorumlanabilir. Hem Türk hem de Yunan kız öğrencilerin anlatımlarına göre bu zorluklar bir yandan ulusal “öteki”yi düşman olarak gören muhafazakâr eski kuşaklardan, diğer yandan da bu “evliliği” doğru bulmayan “akraba” ve “komşulardan” kaynaklanmaktadır. Bu sonuçlar iki ülke arasındaki iyi ilişkilerden rahatsızlık duyan değişik jeopolitik, milliyetçi, dini ve başka çıkar odaklarını temsil edebilir.

Hem Türk hem de Yunan hikâyelerinin ezici çoğunluğunda ulusal “öteki”ye misafirperverlik gösterilmesi anlatılırken muhtemelen Yunan ve Türk kültürünün bir klişesi yeniden üretilmekteyken, her iki ülkeden hiç de azımsanamayacak sayıda hikâyede karşı ülkenin temsilcisine yönelik aşırı şüpheli ve yabancı düşmanı yaklaşımlar da ön plana çıkmaktadır. Ulusal “öteki” hakkındaki hâkim klişeler, doğrudan belirtilmese de ona karşı güvensizlik, bir kötülük yapmasından korkma, ailenin kadınlarına yönelik tehlike algısı ifade etmektedir.

Bazı istisnai hikâyeler hariç olmak üzere, Türk ve Yunan kız öğrencilerin hikâyelerinin incelenmesi ardından ortaya çıkan manzara göstermektedir ki milliyetçilik ve dini dogmatizm içeriklerde hâkim rol oynamamaktadır. Bu genel anlamda son on yıllık tarih dilimlerinde eski tarihsel dönemlere nazaran iki ülke arasındaki iyi ilişkilerin de bir yansıması olarak görülebilir. Gündoğdu'nun (2001) belirttiği gibi “Türk ve Yu-

nan halkları dostluk ve barıştan yana olan tercihlerini göstermişlerdir ve iki ülke yöneticileri de bu tutumu sürdürmektedirler.”

Bu düşünceyi destekleyecek pek çok argüman öne sürülebilir. İlk olarak, son yıllarda iki ülke hükümetleri arasında, geçtiğimiz on yıllık dönemlerde olduğu gibi düşmanlık görünümünü ortaya çıkaracak yoğun jeopolitik zıtlasmalar olmamasıdır. İkinci olarak da okul kitaplarının son baskılarında tarihi tasvir ve anlatımlarda eski milliyetçi yaklaşımların terk edilerek, eski baskılarla artık uzaktan yakından ilgisi olmayacak şekilde, Türklerin ve Türkiye'nin siyaseten doğru bir şekilde ele alınmasıdır. Üçüncü olarak da pek çok Türk ve Yunan okulunun bir dizi Avrupa programlarına katılımıyla, önemli sayıda eğitimci, öğrenci ve ebeveynin ortak projelerde bir araya gelmesi, kültürel alışverişte bulunmalarıdır. Son olarak, bir başka nokta da her ne kadar içeriklerinin kalitesi bakımından birtakım itirazlar olsa da, son yıllarda Yunan televizyonlarında gösterilen Türk dizileridir. Bu diziler sayesinde iki halk arasındaki ortak kültürel keşifler ön plana çıkmakta, Türkçe bir düşman dili olmaktan çıkarak her gün pek çok Yunan evinde duyulan bir dil haline gelmektedir. Bütün bu veriler Yunanlıların çoğunluğunu etkileyen parametreler olması nedeniyle Yunan kız öğrencileri “ötekiler” hakkında daha olumlu izlenim edinmeleri doğrultusunda doğal olarak etkilemiştir.

Ayrıca belirtmek gerekiyor ki, araştırmaya katılan kız öğrencilerin hikâyelerinin tamamı gerçekten ilgi çekici özellikler taşımaktadır ve her birinin ayrı ayrı analizleri ulusal ben, ulusal öteki ve bunlar arasında olması arzu edilen ilişki hakkında önemli veriler sunmaktadır. Hikâye tamamlama yönteminin kullanımı sonucunda somut olarak bir halk masalı motifinin kullanılmasının katılımcıları harekete geçirdiğini ve zengin bir araştırma malzemesinin ortaya çıktığını görüyoruz.

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