



My Homeland: Kyrgyzstan Bishkek Secondary School Students' Opinions About Homeland

Hakan DÜNDAR¹, Yasemin ERMAN²

¹Kırıkkale University Faculty of Education, Turkey,  0000-0003-4641-3612

²Math Teacher, Bishkek- Kyrgyzstan,  0000-0002-2946-4584

ARTICLE INFO

Article History:

Received 30.05.2020

Received in revised form
26.07.2020

Accepted 10.12.2020

Available online

27.01.2021

ABSTRACT

Homeland is generally the land where one person was born and grew up and also it is a broad concept that includes language, history, culture and family ties as well as being the land that a nation freely lives on. Homeland is not only a physical space, but a strong association of cultures, arts assets, and language, religion and common past together. In this study, it was tried to determine the views of the middle school students living in the Kyrgyz Republic, whose mother or father is a Turkish citizen. This study was conducted with 156 students studying in, the Republic of Turkey Ministry of National Education Kyrgyzstan Bishkek Middle School and in Imam Hatip Secondary School. This school, which is connected to the Republic of Turkey Ministry of National Education and mostly children continued who are the citizens of the Republic of Turkey. In this descriptive survey model, the data were obtained from the open-ended questionnaire asked to the students. In the analysis of the data, content analysis was used. 109 students participated in the survey stated that they see Turkey as the homeland. Students were determined Kyrgyzstan and Russia as a country after Turkey. 4 themes and 9 sub-themes were formed in the direction of the students' thinking about the concept of "homeland". In the research, each theme related to students' responses was examined separately, and some students' thoughts were also included and interpreted.

© 2021 IJPES. All rights reserved

Keywords:¹

Homeland, belonging, Turkey, Kyrgyzstan

1. Introduction

"Homeland", which is used in the Turkish dictionary of the Turkish Language Institution as synonymous with the word "yurt", does not have a single definition (TDK, 2020). However, when looking at the definitions in different Turkish dictionaries, in general, homeland is a land where a person is born and raised, and where a nation lives freely, but it also contains a wide concept that includes language, history, culture and family ties (Akar, 2019; Doğan, 1981).

In this context, if the concept of "homeland" is considered only as land, it can be identified with the concept of "country", which will not be sufficient to explain the homeland. Because when it is said as a country, only a material place with legal facts comes to mind. However, the homeland contains a more comprehensive meaning that includes the values and blessings that reveal the spiritual wealth of the country (Özkan & Taşkın, 2014). Because national values connect individuals in a society and with the development of these values, the integration of the society is ensured. All values such as common culture, language, history, and flag representing the nation carry the "homeland" far beyond just a piece of land (Karaçanta, 2013). Below are the meanings of the concept of homeland, although it is a sacred piece of land.

¹ Corresponding author's address: Kırıkkale University, Faculty of Education, Turkey
e-mail: hdundar06@gmail.com

Citation: DüNDAR, H. & ERMAN, Y. (2021). My Homeland: Kyrgyzstan Bishkek secondary school students' opinions about homeland. *International Journal of Psychology and Educational Studies*, 8(1), 14-23. <http://dx.doi.org/10.17220/ijpes.2021.8.1.200>

Homeland is not only a material space, a village, a town and a city, but also an idea that includes spiritual values within the space. Let us repeat that, on the one hand, they are social institutions such as language, religion and historical memories. Spiritual and social common beings such as national art and culture; like national works and monuments, it is a sacred destiny. On the other hand, they are the highest civil and moral values such as citizen liberty, security, honor and inner peace. Defending the homeland does not mean not only; not leaving the country's lands, villages, towns and cities under the feet of the enemy; it is also to protect this sacred nature and these high national and spiritual values. To love the homeland and to be embellished with a sense of patriotism is not only to love and attach to the interests and wealth on the territory of the country, but also to love these national values and powers (Başgil, 1947).

As can be understood from the explanation above, the homeland is not only a geographical concept, it is a reality that changes depending on historical conditions and is a result of the constantly developing historical process. So much so that; Homeland includes memories, dignity and honor, shared feelings, reflects the flag, images and symbols of the past (Golia, Vamvakidou & Traianou, 2009). It takes a long time for a nation to accept a geography as a homeland. In this process, the events that remain in the memories such as disasters, holidays, victories and common memories that the society experiences accelerate the formation of the citizenship of that geography (Erdal, 2009).

Identity, Belonging and The Concept of Homeland

The concept of homeland offers together the consciousness of bringing identity and belonging to individuals. Identity can be defined as “the individual or group defining itself and positioning itself by making comparisons with other peers” (cited from Bilgin, 2007, Ermağan, 2013). When national-cultural identity is mentioned, the identity shaped by the information in the human identity card is meant. Smith (1988) lists, the basic features of national identity; as a common historical land, common historical memory, a common mass public culture, a binding system of rights and duties for all individuals, and a common economy (cited. Ermağan, 2013).

Identification is difficult to identify in people who encounter different cultures and identities. Because, it is seen that people who encounter different cultures and identities question who they are and where they belong in time and search for a new identity. As a result, they either adopt or reject the environment they migrated to (Güleç & Sancak, 2009; cited. Ermağan, 2013). According to Smith (1991), the concept of cultural identity, which is variable, varies depending on who we live with and where we live. According to the explanation of Dixon and Durrheim (2000), identity depends on “where we live now and where we have been, where we come from” (cited. Murphy and Laugharne, 2013). It can be said that cultural identity is formed with concepts such as environment, time and belonging. The concept of homeland, which does not consist only of geography, but whose sacredness is attributed to the concept of belonging with material and spiritual values, directly implies the identity.

“Belonging” is the individual's sense of belonging to the soil, environment, society, school, friends, family etc. the and the feeling of being a part of it. Therefore, belonging is an important concept brought by the identity formation process. The sense of belonging to a place depends on the ability of the person to establish the field of sovereignty in that environment, to form the privacy area and to be comfortable in the environment in which he is located. In other words, the meaning that a person attributes to the environment they live in is the main factor that determines one's sense of belonging to that environment (Güleç & Sancak, 2009).

Proshansky (1978) defines “place identity” as “a complex phenomenon, which is determined by expectations, preferences, feelings and values, and that unites the identity of the place and the person in its relations with the environment and other people”. The concepts of “place identity” and “location loyalty” are fundamentally different concepts that need to be evaluated together. For example, a person may like to live somewhere and be happy with the human relationships there and decide to stay there, feel loyal to that place; but he may not see this place as part of his identity. Another may not have a high level of commitment to where he lives and may feel belong to another place. Dixon and Durrheim (2000) stated that the sense of commitment and belonging to space is “a collective formation of mutual interaction between individuals, identities and spaces” (Şeker, Sirkeci & Yüceşahin, 2015, p.81). In this study, the opinions of the middle school students who live in the Republic of Kyrgyzstan and their parents are Turkish citizens. Bishkek secondary school which is connected to the Republic of Turkey Ministry of Education, is a school where

mostly the children of citizens of the Republic of Turkey are educated. Purpose of this study, the opinions of children whose one of the mothers or fathers is Turkish citizens and residing in the Republic of Kyrgyzstan about "Homeland" were determined.

2. Methodology

2.1. Research Design

This research is a descriptive research. Descriptive research; it tries to describe and explain what events, objects, assets, institutions, groups and various fields are. In this way, it is possible to understand and group them well and their relationships are determined (Kaptan, 1998). In addition to the features of observation, recording, detecting relationships between events, science has the characteristics of making generalizations on the controlled unchanged principles. In other words, the depiction function of science is at the forefront (Yıldırım & Şimşek, 2006). In this study, the opinions of children whose one of the mothers or fathers is Turkish citizens and residing in the Republic of Kyrgyzstan about "Homeland" were determined.

2.2. Research Group

A total of 156 students living in Kyrgyzstan's capital, Bishkek, and educated in the Republic of Turkey Ministry of National Education and Secondary School in Bishkek Imam Hatip Middle School participated in this study.

Table 1. Research group

| Grade | Girl | | Boy | | Total |
|----------------------|------|------|-----|------|-------|
| | f | % | f | % | |
| 5th grade | 17 | 10,9 | 19 | 11,7 | 36 |
| İmam Hatip 5th grade | 13 | 8,3 | 13 | 8,3 | 26 |
| 6th grade | 19 | 12,2 | 13 | 8,3 | 32 |
| 7 th grade | 19 | 12,2 | 14 | 8,9 | 33 |
| 8 th grade | 9 | 5,8 | 20 | 12,8 | 29 |
| Total | 77 | 49,4 | 79 | 50,6 | 156 |

As it can be seen in Table 1, 50.6% of the students participating in the study are boys and 49.4% are girls. 16.6% of the students participating in the study are Bishkek Imam Hatip Secondary School students.

Table 2. Mother and father nationality

| Nationality | Mother | | Father | |
|--------------|--------|------|--------|-----|
| | f | % | f | % |
| Turkish | 85 | 54,4 | 145 | 93 |
| Kyrgyz | 40 | 25,6 | 5 | 3 |
| Russian | 16 | 10 | 0 | 0 |
| AğhiskaTurks | 4 | 3 | 4 | 3 |
| Others | 11 | 7 | 2 | 1 |
| Total | 156 | 100 | 156 | 100 |

When the nationality of the parents of the students participating in the study is analyzed, it is seen that most of the parents are Turkish, but 25.6% of the mothers are Kyrgyz, 10% are Russian, 3% are Ağhiska Turks and 7% are other nationalities. In case of fathers' nationality, it is seen that there are 3% Kyrgyz and Ağhiska Turks.

Table 3. Time spent, mother tongue, place of birth

| Time spent in Kyrgyzstan | Mother tongue | | Place of birth | |
|--------------------------|---------------|------|----------------|------|
| | f | % | f | % |
| less than 1 year | 21 | 13,5 | 73 | 46,8 |
| 1-3 years | 25 | 15,9 | 1 | 0,6 |
| 4-6 years | 26 | 16,6 | 9 | 5,7 |
| 7 years and more | 84 | 53,4 | 2 | 1,3 |
| Since birth | 59 | 37,5 | 57 | 36,5 |
| Total | 156 | 100 | 156 | 100 |

It is understood that more than half of the students participating in the research have lived in Kyrgyzstan for 7 years and more. In other words, it can be said that more than half of the students participating in the study started their education life in Kyrgyzstan.

It is seen that 73 of the students participating in the study see Turkish as their mother tongue, only 1 of them adopt Kyrgyz language and 57 think that they have two mother tongue. Since Kyrgyz is the main language in Kyrgyzstan and Russian is the official language, it is seen that the number of people who consider these three languages together with Turkish is 14. Turkey also participated in the research of 77 students, 68 Kyrgyzstan, Russia and 2 to 9 were born in other countries.

2.3. Collection of Data

In this study, a questionnaire form based on open-ended questions developed by the researchers was used to determine the views of Bishkek secondary school and Imam Hatip Secondary School students on the concept of "Homeland".

In the first questionnaire form; 4 questions were included to determine students' views on the concept of homeland, but the survey form was evaluated by a faculty member and a social scientist living in Bishkek and a social scientist, apart from the researchers.

What do you think "homeland" means?

What makes you happy in your homeland?

Where is your homeland? It has been transformed into a form consisting of three questions, in which students are asked to write their thoughts. The duration of their answers to the questionnaire forms distributed to students varied between 20 and 35 minutes.

2.4. Data Analysis

In this study, content analysis technique was used to evaluate the data obtained. The main purpose in content analysis is to reach the concepts and relationships that can explain the collected data. The basic process in content analysis is to gather similar data within the framework of certain concepts and themes and to organize and interpret them in a way that the reader can understand (Yıldırım & Şimşek, 2006). The research data were first read in detail by the researchers and a social scientist, then the coding phase was started. The codes obtained are listed and the consistency between the coding of the researchers is examined. At this stage, the coding reliability formula of Miles and Huberman (1994), "Reliability = $[\text{Consensus} / (\text{Consensus} + \text{Disagreement})] \times 100$ ", the consistency value was determined as 79%. Following this process, the analysis of the study data was completed by bringing the researchers together to create categories and sub-categories.

3. Findings

In this section, the theme created in the light of the data obtained from students and sub-dimensions related to these themes are given. After the content analysis, 4 themes and 9 sub-dimensions were created. These themes are; Physical Loyalty, Emotional (Spiritual) Loyalty, Language and Religion.

The location is determined as (Perceived Homeland). Below, each theme is tried to be analyzed by directly including student views.

Table 4. Physical loyalty

| Themes | Sub themes | Codes | f |
|------------------|---------------------|----------------------|----|
| Physical Loyalty | Motherland | Place of birth | 38 |
| | | Home | 26 |
| | | Nest | 3 |
| | | Sand | 6 |
| | | Food | 8 |
| | Historical Identity | Mosque | 3 |
| | | Martyr | 9 |
| | | Historical monuments | 7 |
| | | Flag | 2 |
| | Living Place | School | 3 |
| | | Natural beauties | 19 |
| | | Hygiene | 6 |
| | | Greenbelt | 4 |
| | | Living town | 16 |
| | | Regularity | 4 |
| | | Product quality | 2 |

According to the findings obtained in the research, there were three sub-themes and sixteen different codes in these themes. While the students explained the concept of "homeland", they often used the word "hometown". One student made the statement, "I think home is the place that man knows as his hometown" (S120). The expression "Homeland is the place where we were born and raised" (S47) is one of the most used expressions. One student, on the other hand, gave an opposing opinion on this matter and said, "Our homeland is the place that makes us happy it is not important to be the place where we were born. For example, I was born in Turkey, but Turkey does not make me happy. It is my homeland, but it doesn't matter much when I'm not happy in it (T60) has written. This student is experiencing 3 months in Kyrgyzstan, in other words, new arrival from Turkey, 14 year old 8th grade student that may indicate that he has some adaptation problems.

Some students have tried to explain the homeland of a nation based on the fact that people from the same family live in the same house under one roof. In this context, a total of 29 students preferred the words "home" and "nest" in their answers. One student used the expression "Homeland is my home for me" (S68). 15-year-old student since he was born and live in Kyrgyzstan, although until now has never been to Turkey if Turkey have written these words for his adopted homeland is striking. In addition, while some students talk about their homeland, they talk about the food unique to their country. At this point, meals can be said to be part of a common culture that connects people of the same homeland.

7 students emphasized historical artifacts regarding the concept of homeland. One student said, "Historical artifacts, sculptures, mosques; I am really more happy when I look at them" (Ö63). While writing their ideas about the concept of "Homeland", they associated with martyrs, their ancestors and the flag, and explained how important these were to see a place as their homeland. They stated that it was the homeland that established the bond with their ancestors. Regarding this subject, one student said "Homeland is the place where our ancestors sacrificed for us" (S121), while another student said, "Homeland is where our martyrs entered the ground. There are historical artifacts in my country" (S61). An 8th grade student who has been living in Kyrgyzstan for 3 years has explained his love of homeland with these words: "I think the most important thing that a person has is homeland. How can you not love something that has been written epics and poems and martyred for him?" (Ö86). In general, while students were telling their homeland, their love and aspirations towards it, they established a relationship with historical ties, and pointed to the importance of these ties in seeing a place as a homeland.

7 different codes were created by the researchers depending on the "living space" sub-theme. Among these, the code with the highest frequency is considered as "natural beauties". While 19 students talked about their homeland, they pointed about their natural beauty, while 4 students talked about their green areas and forests. 12 year old student living in Kyrgyzstan since birth, "My homeland is Turkey. It is a place covered with lush green beauty. I enjoy exploring a new place every day there" (P56). A 13-year-old Turkish student who sees Kyrgyzstan as her homeland said, "My homeland is Kyrgyzstan, I love Kyrgyzstan because the weather is very nice and snowing here" (S154). In this theme, again, 16 students associated the homeland with their city. The

“living place” code is also one of the codes with the highest frequency. In this context, students defined the homeland as their homeland and also where they spent their childhood.

Table 5. Emotional (spiritual) loyalty

| Themes | Sub themes | Codes | f |
|----------------------------------|---------------------------|------------------------------------|----|
| Emotional (Spiritual) Loyalty | Relatives and friendships | Family (Uncle, aunt, cousin etc.) | 70 |
| | | Friends | 18 |
| | Values | Freedom | 5 |
| | | Cooperation | 6 |
| | | Unity | 4 |
| | | Sincerity | 2 |
| | | Serenity | 5 |
| | | Fidelity | 4 |
| | | Love | 8 |
| | | Confidence | 5 |
| | | Self-reliance | 4 |
| | | Pride | 4 |
| | | Happiness | 3 |
| | | Hospitality | 2 |
| | | Respect | 3 |
| | | Justice | 3 |
| | | Yearning (longing, hometown smell) | 21 |
| | | holiday | 3 |
| | | Wedding | 2 |
| | | Birthday | 3 |
| Belonging | Belonging | 6 | |
| | Don't sacrifice your life | 4 | |

In this theme, the sub-theme with the highest frequency has been determined as “Relatives and Friends”. A total of 88 students talked about having a good time with their relatives or friends there while writing their feelings and thoughts about the homeland. A Turkish student who started to live in Bishkek 3 weeks ago said, “When I say homeland, I think of Karaman, my grandmother, my aunts, my aunts, my cousins, my uncles. First of all, they come to my mind” (S67) and expresses his longing. Another student stated that “I will be happier when I live in my homeland and when I have my cousins with me”.

The students participating in the research have associated the concept of Homeland with many values such as “freedom”, “solidarity”, “unity and togetherness”. During the content analysis process, a total of 18 codes were created by the researchers within the “Values” sub-theme. The most frequently used expressions are related to “yearning (longing, hometown smell)”. In the research, while 7 participants did not express their opinions, only 26 participants considered Kyrgyzstan as a home; 10 participants wrote both Kyrgyzstan and Turkey together as they saw their homeland. In this context, it can be said that a great majority of students have to live separately from their homeland and therefore feel a sense of longing. As a matter of fact, the frequency of the “longing” code is higher than the other values as 21. A student who lives in Bishkek since birth “I miss everything to Turkey. From the soil to the air” (S137) expresses the feeling of longing. Another student expressed his feelings in the following way: “When I stepped into Turkey everything is changing, I'd love to grow there, live and die there. There is not a particular reason that I changed when I came to Turkey, that emotion and feeling is a different one.” (S105). In their responses, 4 students explained the smell of the streets and the air of their homeland and stated that the smell is different from where they live now.

The statements of the students participating in the research include many other values such as love, happiness, unity and togetherness, trust, peace, tolerance and hospitality. A Turkish student who has been living in Bishkek since she was born expressed her feelings with the statement “What I am happiest in my homeland is that they love, respect and tolerate, they always laugh, I love my homeland”. Another 14-year-old student said, “Homeland is where unity and solidarity are achieved. Because if there is no togetherness, people cannot understand each other in that environment.” (S72) stated the importance of unity and togetherness. Eight of the participant students stated that they remember holidays, birthday celebrations and weddings when they say homeland, and that they are happy with their families on these special days. This shows that the

concept of Homeland is more than just a piece of land, it is a complex phenomenon related to everything experienced, shared, felt. Trust and peace are among the values that students include. 10 of the students used these values while expressing their feelings in their homeland. A 14-year-old Turkish student living in Kyrgyzstan for 2 years said, *“Just as you feel safe with your mother and father, you will feel so in your homeland. I am peaceful and happy in my homeland. I feel safe”* (S85). When we look at the total frequency of the "Values" sub-theme, we can say that while 87 students expressed their feelings and thoughts about the concept of homeland, they associated it with various values. This shows that there is a close connection between the perception of "Homeland" and our values.

Another concept encountered in the expressions of students is belonging. The feeling of belonging to somewhere, to the city and to the country was used to explain the concept of "Homeland". The frequency of the codes created depending on the sub-theme of "belonging" is 10. While some students explain the concept of Homeland, they talk about sacrificing their lives, spending everything for their homeland without blinking. A student says, "Homeland is where you were born, you will even give your life without fear" (S80).

Table 6. Language and religion

| Themes | Sub themes | Codes | f |
|----------|------------|-----------------|----|
| Language | Language | Turkish | 17 |
| | | Kyrgyz | 3 |
| | | Russian | 2 |
| Religion | Religion | Adhan sound | 2 |
| | | Religion factor | 4 |

One of the most striking findings from the results obtained in the research is the emphasis of students on the subject of mother tongue. The common view in the statements is the speaking of their native language, where people see it as their homeland. At this point, it has been stated that there are conveniences in terms of communication between people and solution of problems. It is explained how free and comfortable a person feels when communicating in his native language. If we include a few student opinions at this point; *“What makes me happy in my homeland is that everyone knows Turkish. This is the homeland for me because everyone knows Turkish and I can share their problems”* (S77); *“The thing that makes me happiest in my homeland is the place where I love to see people who speak the same language and understand me when I go out on the street”* (S78); *“Being together with people who speak the same language that makes me happy in my homeland and the texts you see when you look around are the same as your language”* (S74). A student who associate the language problem and the sense of belonging, *“I can be excluded in the place I live sometimes because I was a foreigner, and when I spoke Turkish here when outdoors, people also looking at me very different, but I think there are not such exclusions in Turkey.”* (S132) has been found in the form of a statement. The language problem is mostly seen in students who were born in their home country and then came to Kyrgyzstan to live. Another theme created by the researchers in the light of the data obtained from students is "religion". The frequency of the codes linked to this theme is only 6. At this point, it can be said that the concept of religion did not take much place in the students' explanations of the concept of "Homeland". The fact that a large part of the population is Muslim in Kyrgyzstan, that people from different religions live in the country and that the state does not have a negative attitude towards these people's living their own religion may have been effective in this result. A 14-year-old Turkish student said, *“The wonderful adhan voices that make me happy in my homeland. My heart beats faster as I hear the adhan.”* This student, who has lived in Kyrgyzstan for 1.5 years, stated that he had lived in Azerbaijan for 5 years before. Another Turkish students who came from Turkey to Kyrgyzstan 1.5 months ago was used that prase "Homeland means = Muslim = it means Turkey".

Table 7. The location is determined as (Perceived Homeland)

| Themes | Codes | f |
|--------------------|-------------------|-----|
| Perceived Homeland | Turkey | 109 |
| | Kyrgyzstan | 26 |
| | Turkey-Kyrgyzstan | 10 |
| | Russia | 1 |
| | Others | 3 |

The participants were asked the question of where they saw as their homeland. In the face of this question, the data obtained from the students were created under the theme "Homeland as a perceived place" and the codes created related to this theme. 149 of 156 students who participated in the study answered this question, 7 students did not express their opinions. 109 students as Turkey, 26 students as Kyrgyzstan, 10 students both Turkey and Kyrgyzstan, 1 student as Russia and 3 of them admitted other countries as their homeland country. One student used the expression "My mother is Kyrgyz, my father is Turkish, my homeland is everywhere and I do not discriminate" (S121). Another 11 years old student living in Kyrgyzstan for 6 years said, "My homeland is Turkey, but now I embraced Kyrgyzstan after many years, in the same way,". Saying these he means when the period of separation from the homeland get longer, you get used to the place where you live and adopted the place. At this point, the common features of those who wrote that they have two homelands are remarkable. These students are students who have been living in Kyrgyzstan for a long time since they were born, but are not citizens of Kyrgyzstan; or because these students' mother and father are from different nationalities, they say they have two homelands. Also, when we look at the results, the students who comes soon to Kyrgyzstan accept Turkey as the homeland.

4. Discussion, Conclusion and Recommendations

In this study, the data obtained from secondary school students were tried to be explained under four themes. First of all, the students who participated in the research were asked the question of where they saw their homeland and the answers to this question were interpreted under the theme of "Homeland as a perceived place". 149 of 156 students who participated in the study answered this question, 7 students did not express their opinions. 109 students as Turkey, 26 students as Kyrgyzstan, 10 students both Turkey and Kyrgyzstan, 1 student as Russia and 3 of them admitted other countries as their homeland country. Based on the findings in this theme; The majority of students surveyed said that they said that they see Turkey as a country. The main features and explanations in the perceptions of the homeland are explained under three other themes.

The first of these themes and the concept that students identify with the concept of homeland the most is the theme of "Physical Commitment". Students stated that in order for a place to be perceived as a homeland, this place should be a "place to live". In this respect, students consider the places where they were born, where they live as a family and where they spend their routines as their homeland. This research has similar characteristics with Özkan and Taşkın's (2014) study on "homeland". In Özkan and Taşkın studies, the metaphor studies they conducted with secondary school students about the homeland and the findings obtained in the themes of Space-Place Area are similar. In the dimensions of "Historical Identity and Living Space" located in the sub-dimensions of the "Physical Commitment" theme, the concept of homeland is associated with historical places, places of residence, historical monuments and places of worship. These findings show similarities with the importance attributed to the place of birth, family, and the place of culture, which is regarded as his hometown and place of residence, in studies on the love of homeland and identity formation by Şarşembiyeva (2015) and Murphy & Laugharne (2013). Similarly, it can be said that Gömleksiz and Öner (2016) are similar to the explanations made on the sources of home and family metaphors that they obtained in their metaphor study on secondary school students about their homeland. Demirbaş, Dikmenli and Gafa (2018) show similarities with the findings they try to explain the homeland with the theme of original loyalty in their study with Syrians under temporary protection. Golia, Vamvakidou & Traianou (2009) evaluated the pictures of children attending kindergarten in Greece about the concept of homeland in which they express the homeland as the Greek flag; they also expressed their homeland with the flags of their own country (Albania, Armenia, Bulgaria and Romania) among children from different nationalities who participated in the same study and lived in Greece. In this study, the flag emerges as one of the important features in the perception of homeland.

One of the themes in which students' views on the perception of the homeland are mostly gathered is the theme of "Emotional Commitment". In this theme, students regard their family and relatives as their "homeland", their warm relationship with them, their relationships based on solidarity, love and trust, and their association on national and religious days as the most important factor in the perception of "homeland". These data obtained are; supports the ideas Baştan (1947), (Arik, 1969), Sözer and Özkan's (2013); about the homeland "Homeland is not only a material place, village, town and city; it is also an idea that includes the assets in the space. These assets are composed of language, religion and historical memories." Similarly,

Erdal (2006) and Karaçanta (2013) show similarity with the idea that historical and cultural elements in the perception of the homeland are influential.

It shows that the findings obtained in the theme of "Language and Religion" in the research are effective on students' perception of homeland. It has been observed that the place called students homeland is the place where the mother tongue is spoken comfortably, and that self-expression and easy communication are effective on the perception of the homeland. It also shows that religion, and especially religious symbols, and a religious symbol that is heard every day in daily life, have an effect on the perception of the country. However, in this study, the fact that the students participating in the study are bilingual and that their mothers or fathers have a different identity makes this situation more special. While these data especially support the views of Başgil (1947), (Arık, 1969) and Sözer and Özkan (2013) about the country, the language concept of language use in the study titled "Ethnic and Religious Identity Perceptions of Turkish Immigrants in France" by Akıncı (2014) the result that it has an important effect on; While 85.5% of the first generation immigrants feel Turkish, it is thought that this rate is determined as 65.5% in the second generation immigrants, and language is an important factor in the perception of the country. At the same time, Erol (2018) has similar features with the study in which language explains the effects of language on the formation of the nation, therefore, on identity and homeland perception.

Based on the data obtained in this research; By working on students and family elders of different age groups living abroad; similar and different aspects between their views can be analyzed. The language used in the family, frequency of visits to Turkey and kinship and relations between the perception of homeland are searchable. The perception of homeland among the generational differences of immigrant Turkish families can be explored. New research can be designed through the pictures that children draw and the metaphors they produce.

Acknowledgements:

This paper was presented as a platform presentation at the 17th Primary Teacher Education Symposium, April 11-14, 2018, Ankara, Turkey.

4. References

- Akar, Ç. (2019). *Türkçe Sözlük*. Açı Yayınları.
- Akıncı, M. (2014). Fransa'daki Türk göçmenlerinin etnik ve dinî kimlik algıları. *Bilig*, (70), 29-58. Retrieved from <https://dergipark.org.tr/tr/pub/bilig/issue/25363/267704>
- Arık, R. O. (1969). *Coğrafyadan vatana*. Milli Eğitim Basımevi.
- Başgil, A. F. (1947). Devletin ülke unsuru: Ülke ile devlet birliği arasındaki münasebetin hukuki ve sosyal manâ ve mahiyeti üzerinde bir izah denemesi. *İstanbul Üniversitesi Hukuk Fakültesi Mecmuası*, 13(4), 1261-1281.
- Demirbaş, Ç. Ö., Dikmenli, Y., Gafa, İ. (2018). Türkiye'de geçici koruma altındaki Suriyelilerin vatan algısına ilişkin görüşleri. *Sosyal Bilimler Araştırmaları Dergisi*, 13(2), 253-266.
- Dixon, J., and K. Durrheim. (2000). Displacing place-identity: A discursive approach to locating self and other. *British Journal of Social Psychology*, 39, 27-44.
- Doğan, D.M. (1981). *Büyük Türkçe Sözlük*. Birlik Yayınları.
- Erdal İ. (2006). *Mübadele, uluslaşma sürecinde Türkiye ve Yunanistan (1923-1925)*. IQ Yayınevi.
- Erdal, İ. (2009). Rumeli ve Anadolu muhacirlerinde kimlik ve vatan algısı. *Milli Folklor Dergisi*, 21(81), 78-82.
- Ermağan, İ. (2013). Almanya'da üçüncü Türk kuşağının kimlik problemleri. *Elektronik Siyaset Bilimi Araştırmaları Dergisi*, 4(1), 37-47.
- Erol, K. (2018). Dil-Millet ilişkisi bağlamında Türkçeyi bilgidan bilince konu edinen şiirler. *Türkbilig*, (36), 103-120. Retrieved from <https://dergipark.org.tr/tr/pub/turkbilig/issue/52841/698023>.
- Golia, P., Vamvakidou, I. & Traianou, E. (2009). History and semiotics: Children are drawing "Homeland". *International Journal of Learning*, 16(2), 321-332.

- Gömleksiz M. N. & Öner, Ü. (2016). Ortaokul öğrencilerinin vatan kavramına ilişkin metaforik algıları. *Turkish Studies*, 11(2), 1409-1420.
- Güleç, S. ve Sancak, H. Ö. (2009). Küresel dialog, göç, kimlik ve aidiyet: Almanya'da yaşayan Türkiye kökenli gençler açısından bir analiz. *Süleyman Demirel Üniversitesi, 1. Uluslararası Davraz Kongresi*, Isparta.
- Kaptan, S. (1998). *Bilimsel araştırma ve istatistik teknikleri* (11.Baskı). Tek Işık Web Ofset.
- Karaçanta, H. (2013). Üniversite öğrencilerinin milli değerlere yönelik metaforları. *Gazi Üniversitesi Endüstriyel Sanatlar Eğitim Fakültesi Dergisi*, 32, 107-114.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. (2nd ed). Sage.
- Murphy A., Laugharne J. (2013). Children's perceptions of national identity in Wales, *Education 3-13*, 41(2), 188-201.
- Özkan, R., Taşkın, M. A. (2014). İlköğretim öğrencilerinin vatan olgusuna ilişkin algılarının belirlenmesi. *Tarih Okulu Dergisi*, (XVII).
- Proshansky, H. (1978). The city and self-identity. *Environment and Behavior*, 10, 147-169.
- Smith, A. (1991). *National identity*. University of Nevada Press.
- Sözer, M. A. ve Özkan R. (2013). Öğretmen adaylarının kadın olgusuna ilişkin algılarının belirlenmesi. *Uşak Üniversitesi Sosyal Bilimler Dergisi*, 7(1), 264-278.
- Şarşembiyeva, T. (2015). Kırgızistan'da "Vatanseverlik" algısı üzerine bir araştırma. *Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 19(2), 175-185.
- Şeker, B.D., Sirkeci, İ., Yüceşahin, M.M. (2015). *Göç ve uyum* (İkinci Baskı). Transnational Press, London.
- TDK (Türk Dil Kurumu), (2020). <https://sozluk.gov.tr/>
- Yıldırım, A. & Şimşek, H. (2006). *Sosyal bilimlerde nitel araştırma yöntemleri*. Seçkin.