



Mustafa Kemal Üniversitesi Eğitim Fakültesi Dergisi
Mustafa Kemal University Journal of the Faculty of Education
Yıl/Year: 2022 ♦ Cilt/Volume: 6 ♦ Sayı/Issue: 10, s. 1-15
Doi: 10.56677/mkuefder.1216706

THE OPINIONS OF THE SCHOOL ADMINISTRATORS ON THE PROBLEMS IN EDUCATION FACED BY AFGHAN IMMIGRANT STUDENTS OF UZBEK ORIGIN

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Abstract

Due to the war in their country, the Republic of Turkey has embraced the Afghan students of Uzbek origin and helped them to settle in the Ovakent neighborhood of Hatay province from Afghanistan. This research will guide us to determine the state of their adaptation to the education system and school culture. For this purpose, interviews were conducted with school administrators in Ovakent Neighborhood by using semi-structured interview method, one of the qualitative research methods. The universe and sample of the research consists of 10 administrators working in Ovakent District in the 2014-2015 academic year. The adaptation of our students of Uzbek origin to our culture, education system and school culture was examined in detail. Research data were obtained with an 11-item interview form. In the research findings, it was determined that the education culture of the Uzbek students had a negative effect on the school culture in terms of management due to be foreign. In addition, the solution suggestions of both the administrators and the researcher for the solution of this problem are included. The research revealed that the state does not have a comprehensive integration program for immigrants and the shortcomings arising from this have a negative impact on students' education.

Key Words: School Culture, Migration, Management, Education, Culture, Uzbeks, Ovakent

ÖZBEK ASILLI AFGAN GÖÇMENİ ÖĞRENCİLERİN EĞİTİM-ÖĞRETİMİNDE KARŞILAŞTIKLARI SORUNLARA İLİŞKİN YÖNETİCİ GÖRÜŞLERİ

Özet

Ülkelerindeki savaş nedeniyle Türkiye Cumhuriyeti'nin kucak açmasıyla Afganistan'dan Hatay ili Ovakent Mahallesi yerleştirilen Özbek Kökenli Afgan öğrencilerinin eğitim sistemine okul kültürüne uyumlarının hangi durumda olduğunu tespit etmek bize yol gösterecektir. Bu doğrultuda nitel araştırma yöntemlerinden yarı yapılandırılmış görüşme yöntemi kullanılarak Ovakent Mahallesi okul yöneticileriyle görüşmeler yapılmıştır. Araştırmanın çalışma evrenini ve örneklemini 2014-2015 eğitim öğretim yılında Ovakent Mahallesi görev yapan 10 yönetici oluşturmaktadır. Özbek kökenli öğrencilerimizin kültürümüze, eğitim sistemimize, okul kültürüne uyumu detaylı şekilde incelenerek ortaya konmuştur. Araştırma verileri 11 maddelik bir görüşme formu ile elde edildi. Araştırma bulgularında, Özbek öğrencilerin eğitim öğretim kültürlerinin, yabancı olmaktan kaynaklı olarak yönetim açısından okul kültürüne olumsuz etki ettiği tespit edildi. Ayrıca bu problemin çözümüne yönelik hem yöneticilerin hem de araştırmacının çözüm önerilerine yer verilmiştir. Araştırma devletin göçmenlere yönelik kapsamlı bir entegrasyon programının bulunmadığını ve bundan doğan eksikliklerin öğrencilerin eğitimlerine olumsuz yansıdığı ortaya koymuştur.

Anahtar Kelimeler: Okul Kültürü, Göç, Yönetim, Eğitim, Kültür, Özbekler, Ovakent

Introduction

Education and migration are among the most important phenomena in the history of humanity. Ibn Khaldun made an observation on the effect of geography on human beings by saying "Geography determines fate". Since the Uzbeks could not find a chance to live in their destiny determined by the geography, they decided to migrate from Afghanistan and preferred to go to new countries. Uzbeks migrated and went through an educational process. They started their lives in Turkey with new hopes as their skills improved due to the education provided by the migration. As a result of the situations created by external and internal conditions, people can migrate from the environment they live in and the geography they live in. One starts a life with new hopes by using all his/her past experience on this migration path and can no longer be the person s/he used to be. Her/his skills have improved, her/his perspective on life has expanded and s/he has learned not to give up. Hope is one of the miracles that exist in human beings. Hope includes struggle, not giving up and determination to succeed. People should realize that they need to integrate with life, to understand life, to make sense of it and to have hopes. Noticing is a good starting point (Göl, 2018: 117). Turkey is a country that has deep-rooted ties with many nations due to its geographical location extending from Asia to Europe. The Anatolian geography on which Turkey is located has previously been home to many cultures. Traces of this can be seen in many parts of the country, both demographically and historically. Geographic mobility in this territory has brought cultural richness with it. Since individuals' learning with their experiences supports permanent learning, the phenomenon of migration can also be considered as an education activity (Sarigöz, 2020). Culture is the potential of man to be involved in external and internal nature, changing and shaping it, in order to survive as an organism and as a species. In this process, human creates tools and values based on and related to his/her environment. These tools and values are connected with institutionalizations and traditions until it is necessary to move away from them according to the changing world conditions. Culture encompasses all areas in which human beings perform. In other words, it extends from the assurance of life regarding materials, through social life orders, to environmental conditions adapted to aesthetics and values (Greverus, 1982: 24).

The most important factor in the formation of this richness of Anatolia is human mobility and cultural heritage. This mobility presents the phenomenon of migration. According to the Turkish Language Institution (TDK, 2015), migration is defined as the act of moving individuals or communities from one country to another, from one settlement to another, for economic, social and political reasons (TDK, 2015). Migration can be defined as the mobility of citizens living on a piece of land to settle in another place or to have a job there, for various, different or the same reasons. According to another definition, it is a change of place that covers a temporary or permanent time interval, either by the will of individuals or groups or by force (Tümertekin & Özgüç, 2015: 289).

When we examine the recent history of the culture that emerged in the Anatolian geography, the Ottoman Empire, which was founded in 1299, dominated a wide area from North Africa to the Crimea, from the Middle East to the Balkans. In order to make its sovereignty permanent in these conquered areas, it also carried out population transfers as a settlement policy (Babuş, 2006: 27)

According to Tekeli, between 1783 and 1923, 5.761.070 people emigrated to Anatolia, and 5.370.603 people according to Carpathians (İçduygu, 2014: 92). The number of immigrants from the Balkans since 1923 was determined as 1.443.639 (Önder, 2007: 325). According to this situation, approximately 7 million people migrated and changed their places.

If we look at Anatolia, we can see that it has always had a mobile structure due to the fact that it is right in the middle of migration routes. With its geographical structure, climate, soil richness and living space, Anatolia has become a geography where different religions, cultures and narratives come to life. By the 20th century, it is inevitable that there will be mass migrations as a result of major wars. These wars, which are of economic origin, have forcibly displaced many people. In addition, with the emergence of the nation-state understanding, it has been seen that there are many people who have become a minority in the country they live in. The 20th century, which was a politically turbulent period, offered a single solution to the people who were condemned to be crushed under the dominant power (Karaduman, 2017: 1).

According to the International Organization for Migration, forced migration is when people leave their homeland for humanitarian or non-human reasons and go to live elsewhere in order to live in prosperity. The reasons for this are chemical weapons, nuclear disasters, hunger and famine (Çiçekli 2009: 69). As of 2016, the number of irregular migrants apprehended increased by 19% compared to 2015 and reached 174,466. The number of irregular migrants apprehended from 2005 to the end of 2016 was 817,863. The number of irregular migrants apprehended in 2016 was 174,466. Of these, Syrians are in the first place with 69,755 people, Afghan people are in the second place with 31,360 people, and Iraqis are in the third place with 30,947 people (G. İd. Gn. Md., 2016).

Transnationalism, as defined in the International Organization for Migration Glossary on Migration, is the ties and interactions that people establish across borders. The meaning that this definition evokes signals the existence of a living space beyond nation-states, the ineffectiveness of borders, and all kinds of relations between the emigrant and host countries in line with the power of communication tools. These relations can be monetary as well as cultural and political. In short, everything about life can be shared faster and easier at an intersection surrounded by an imaginary circle that can be established between two borders (Akarpınar, 2022).

Hatay province has a structure consisting of ethnic and religious communities in the past and today. In this sense, Nusayris (Arab Alevis), Sunni Arabs, Arab Christians, Sunni Turks, Jews and partly Assyrians are the main communities that make up the population (Gündüz & Kaya, 2010: 218). Uzbek Turks brought from Afghanistan since 1982 have been included in this ethnic and religious diversity of Hatay in Ovakent Neighborhood of Hatay province. Ovakent, which is the subject of the research, is located in Hatay, Amik Plain, which has an important place in our country in terms of migration diversity. Hatay, which has always been a transit point for migrations in terms of being a border and transit area, is in the south of Turkey, east of the Iskenderun Bay. The Ovakent (Hatay/Antakya) neighborhood was established on the Amik Plain after 1982 with the arrival of Afghan immigrants of Uzbek origin, and its development until today has been ensured by immigration. Ovakent, formed by Afghan immigrants brought to Turkey by resettlement, is one of the examples of settlements established and shaped by resettlement (migration) in Hatay (Göl & Sarıgöz, 2020).

Education, as it is generally defined, is the process of bringing about intentional and desired behavioral changes in an individual's behavior through his or her own life. In this process, the individual's pre-existing behavior may change, or s/he may begin to show a behavior that s/he has never shown before. According to Fidan and Baykul (1991), one of the aims of primary education is to provide the child with the skills and attitudes necessary to function effectively in society. In this respect, primary education also contributes to the objectives of nationalization and socialization. Thus, primary education enables children to create a general value system that will help them gain the goals, values and symbols of the society (Fidan & Baykul, 1991: 14).

Education is an activity carried out in every age and period in order to meet the needs of societies to raise their own individuals. When we think of society as a living organism, education is one of the behaviors of every society (Can, 2010).

People who have to immigrate from their hometowns due to internal and external factors such as different physical structures, mud-free roads, and the presence of huge shopping centers, where they are unfamiliar with their lifestyle, culture, traditions and customs leave the places where they lived in their childhood. The places where their ancestors lived, the places where they were productive and become consumers. Although they see the places they migrated as the salvation of both themselves and their children, these places bring many problems with them (Saridoğan, 2019).

In this region, there are educational institutions that carry out the education and training activities of the Uzbek Turks from Afghanistan. In this context, it is important how students define themselves, their level of commitment to their culture, gender differences, their perspectives on our education system, and their integration with school culture. In the research, it was tried to analyze the adaptation level of the Afghan immigrant Uzbeks who were brought from their countries to Turkey. In 1982 due to the war in Afghanistan and settled in the Ovakent Neighborhood of Antakya, Hatay, to our education system and culture in terms of school management. The research aims to facilitate the integration of immigrant students through education and to strengthen their citizenship bonds, and to offer solutions to the integration process by taking the opinions of the administrators who have experienced the problems that arise.

Method

In this research, which was carried out with qualitative data collection techniques, semi-structured interview technique was used. Semi-structured interviews, due to their certain level of standardization and flexibility, eliminate the limitations of tests and questionnaires based on writing and filling, and help to obtain in-depth information on a particular subject (Yıldırım & Şimşek, 2003).

This research aims to evaluate the Adaptation of Uzbek Turks of Afghanistan nationality to the Turkish Education System and School Culture in the region where they were resettled after the forced migration. This research, which was carried out in order to determine how they define themselves in the Republic of Turkey in the context of their own cultural richness, belonging and identity, was designed according to the qualitative method.

Qualitative studies are field studies. In qualitative research, the researcher studies behaviors in their natural environment. Qualitative researchers are concerned with meaning. They seek answers to questions such as "How do people make sense of their own lives, experiences and the physical environments they live in?" The most basic feature of qualitative research is that it tries to examine the events, facts, norms and values researched from the perspectives of the people researched. Qualitative research focuses on participants' perceptions, experiences, and their ways of understanding life (Ekiz, 2003: 27-29; Uzun, 1999: 437; Creswell, 1994: 162).

Permission was requested from those who participated in the interviews held in the neighborhood to indicate their names in the footnotes, but most of the immigrants, especially the women, did not allow their names to be written in the research. Others only allowed names to be mentioned among the reference persons. Undoubtedly, as we briefly mentioned above, factors such as immigrant psychology stemming from their recent arrival, the fact that immigrants live in a closed society in a congregational style in the neighborhood, and the fear of giving false information play a role among the reasons for such an attitude.

Research Area

The research area is the Uzbek migrants who left the region, could not resist the difficulties of the region they lived in, but did not succumb to life and did not accept this defeat.

Migration is hope. It is a serious decision made to realize one's goals in life. The migrant has a strong desire to succeed.

The people living in the region define themselves with their ethnic identity and form cliques based on their ethnic origin. They never define themselves with a new identity, and they think that if they don't claim their identity, they feel guilty. These people have a much higher sense of belonging. They do not abandon their tribal and lineage ties, either. The region is divided into two tribes, Kongrad and Ayinger. While the Kongrads and Ayingers protect each other against the rules of the region they settled, they look at tribal ties in their decisions.

Schooling and, accordingly, socialization increased the conflict between the first generation who experienced the migration event and the younger generation who were born and raised in Ovakent. However, even though they are educated, they remain shy in the new forms of behavior that come with integration by sticking to their traditions, customs and traditions. Even though they are educated, they continue to pay bride price.

Speaking Uzbek in Ovakent and teaching Uzbek as a mother tongue to children at home first showed itself as an instinct to protect their own identity. Because language is an important tool that provides a permanent identity for groups who have to live in a place other than their homeland, where they are foreigners (Ökten, 2010: 179).

Study Groups

Sample selection in qualitative research is closely related to the characteristics of the research problem and the resources of the researcher.

The study group of the research consisted of Ovakent Kindergarten, Ovakent Primary School and Ovakent Yıldırım Beyazıt Secondary School administrators working in Hatay Province, Antakya District, Ovakent Neighborhood.

Preparation and Implementation of Data Collection Tools

Since the research is to evaluate and determine the adaptation level of Uzbek Turks of Afghanistan nationality to the region where they are resettled, the Turkish education system and school culture after the forced migration. The literature on the subject has been reviewed and a theoretical framework has been created. Qualitative methods were used to answer the sub-problems of the research and to collect the necessary data. Qualitative data were collected through semi-structured interviews with school administrators, teachers, immigrant citizens and immigrant students. Then, the Deep Interview technique was used. It was done by asking open-ended questions in an environment of mutual dialogue. Questions were prepared in advance for the interview and every detail was discussed in detail by asking why and how during the interview. The people to whom the questions would be asked were chosen by purposive sampling, as there was no concern about the statistical estimation of the margin of error regarding the findings (Arıkan, 2011: 69).

In order for the research to meet the necessary conditions, an appointment was made to meet face-to-face with the administrators and teachers by calling each school.

Important cultural events and migrants' daily lives were tried to be observed on site.

Interview Form

The personal information form developed to collect data on the demographic characteristics of the research consists of a total of 7 questions (gender, age, length of service, length of service at school, last graduated school, branch, marital status) to determine the demographic characteristics of administrators (Appendix-1).

After it was decided to use the semi-structured interview technique in collecting the research data, an interview form with 11 questions was developed by the researcher. The "Language and Identity Problem of Migrant Students" form is given in Appendix-2.

The researcher took into account some principles while preparing the interview form. These are;

1. Writing easy-to-understand questions
2. Writing open-ended questions
3. Avoid asking multidimensional questions
4. Writing different types of questions and arranging them logically.

In order to determine the content validity of the interview forms used in the research, the interview forms were examined by an expert from the field and the interview form was given its final form.

Findings

The Personal Information Form (Appendix 1) and the Problem of Adaptation of Migrant Students to School Culture (Appendix 2) were applied to 10 administrators working in Ovakent Mahallesi, Hatay Province Antakya District Ovakent Neighborhood, and interviews were conducted with these administrators.

Table 1

Personal Information Table

Gender	Male (6) Female (4)
Length of Service	1-5 Years (1) 6-10 Years (1) 11-15 Years (4) 16-20 Years (4)
Length of Service at School	1-5 Years (9) 6 and above (1)
Graduation	Bachelor's degree (Faculty of Education) (8) Master's Degree (2)
Branch	Pre-school teacher (1) Primary School Teacher (3) Branch Teacher (6)
Age	20-30 Years (1) 30 and above (9)
Marital Status	Single (2) Married (8)

"How do the students identify themselves?" was asked to the administrators participating in the research. Some of the answers given to the question and the resulting theme are as follows.

The codes of the theme "How do students identify themselves?" are shown in Table 2.

Table 2

Codes for the Theme "How do students identify themselves?"

Administrator	f
Uzbek	4
Afghan	3
Turkish	2
Kongrad	1

When asked to the school administrators participating in the research, "How do the students identify themselves?", the administrators stated that the students did not identify themselves as Uzbek. Some administrators stated that students identify themselves as Afghan.

In the interviews conducted with the school administrators participating in the research, the school administrators were asked "Is there any lineage or tribal relationship between the children?".

Table 3

Codes for the Theme "Is there a lineage or tribal relationship between children"

Administrator	f
Yes	10

During the interviews with the school administrators participating in the research, the administrators were asked, "Is there a lineage or tribal relationship between the children?". Some of the responses received from the managers are as follows:

Administrator 1 "Yes, when there is a fight among the students, this event becomes more prominent and they come together and fight."

Administrator 2 "Yes, there is, some students can present themselves as Turkmen and others as Uzbek and see themselves as stronger."

Administrator 6 "Yes, there are two tribes, Kongrad and Ayinger, and they pay attention to their lineage ties. Even if they are wrong, they do not accept the mistake and put the blame on the other side without mercy."

To the administrators who participated in the research, "Do immigrant students have requests to come to school in their own unique clothes, and if so, do their demands cause problems for the school administration?" was asked.

Table 4

Codes for the Theme "Do immigrant students have requests to come to school in their own unique clothes, if so, do their demands cause problems for the school administration"

Administrator	f
Yes	4
No	6

The answers given by some of the administrators participating in the research to the question are as follows:

Administrator 1 "No, it's okay, the students are persuaded and it is explained that there should be an integrity in the school."

Administrator 4 "This is a problem. There are problems in recognizing students who come to school and do not come to school that day."

Administrator 6 "yes it does, but they also admit that it wouldn't be appropriate."

Administrator 7 "The difference in economic welfare among children creates a problem because it will negatively affect children's perceptions and view of school."

The administrators who participated in the research were asked "Do the immigrants have their own holidays and special days?".

Table 5

Codes for the Theme "Do immigrants have their own holidays and special days"

Administrator	f
Yes	10

The answers given by some of the school administrators participating in the research to the question are as follows:

Administrator 1 "Yes, nowruz is very important to them, they do their own special activities on that day and they make their own dessert called sumelek."

Administrator 2 "Nowruz is celebrated with great enthusiasm."

Administrator 6 "Nowruz is their most important day. It is very important for them to maintain their own traditions."

To the administrators who participated in the research, "Is there a difference in the position of girls and boys in the family?" was asked.

Table 6

Codes for the Theme "Is there a difference in the position of boys and girls in the family?"

Administrator	f
Yes	10

The answers given by some of the school administrators participating in the research to the question are as follows:

Administrator 1 "Boys are given priority in the family. Boys are allowed to behave more freely in all aspects. This causes them to act spoiled and irresponsible. This affects their school success."

Administrator 5 "There is, boys are considered superior to girls."

Administrator 6 "Yes, girls are not valued as much as boys. Men go to work so they can get married, as the tradition of bride price continues."

In the interviews with the school administrators who participated in the research, the administrators were asked, "In your opinion, what are the significant differences between Turkish students and Afghan students of Uzbek origin here?"

Table 7

Codes for the Theme "In your opinion, what are the significant differences between Turkish students and Afghan students of Uzbek origin here?"

Administrator	f
Shy	2
Ill-tempered, Angry	3
Feeling of alienated	5

The answers given by some of the school administrators participating in the research to the question are as follows:

Administrator 1 "Afghan students have difficulty expressing themselves, they behave more shyly."

Administrator 4 "Their understanding of life is very different. Uzbeks are more ill-tempered, but when the subject is emphasized, they become individuals who follow the rules and give importance to comply."

Administrator 6 "As there are 90% Uzbek in the school, Turks are in the minority. But Uzbeks feel like foreigners."

Administrator 7 "They use Turkish less because their mother tongue is different. Their speaking and understanding levels are lower."

Administrator 10 "There are significant differences in language."

In the interviews with the school administrators participating in the research, the education administrators were asked, "Which school rules do you notice the difference of immigrant students in adopting?".

Table 8

Codes for the Theme "Which school rules do you notice the difference of immigrant students in adopting?"

Administrator	f
Personal hygiene	3
Absenteeism, Absence from Class	3
Disobeying the rules, swearing, fighting	4

The answers given by some of the school administrators participating in the research to the question are as follows:

Administrator1 "Students' behavior towards each other is more harsh and hurtful, which negatively affects the harmony in the classroom and the school."

Administrator 4 "Communication. If you show the rules in practice, the problems are less. Personal hygiene, respect, etc."

Administrator 5 "Personal hygiene"

Administrator6 "Absenteeism, excessive absenteeism, disobedience to the teacher, grouping."

Administrator10 "They have difficulties in entering and leaving school."

In the interviews with the school administrators participating in the research, the administrators were asked, "What is the most common negative student behavior encountered by the school administration?".

Table 9

Codes for the Theme "What is the most common negative student behavior encountered by the school administration?"

Administrator	f
Lying and swearing	5
Absenteeism, Absence from Class	5

The answers given by some of the school administrators participating in the research to the question are as follows:

Administrator 2 "Lying and swearing."

Administrator 6 "swearing, fight, insult."

Administrator 7 "swearing, lying."

Administrator 9 "absenteeism"

In the interviews with the school administrators participating in the research, the administrators were asked, "Is there any pattern of behavior peculiar to immigrants that you have observed?".

Table 10

Codes for the Theme "Is there any pattern of behavior peculiar to immigrants that you have observed?"

Administrator	f
Tolerance, trust	2
Not feeling like they belong to school	4
Rules	4

The answers given by some of the school administrators participating in the research to the question are as follows:

Administrator 1 "They see themselves as foreigners and do not feel like they belong to the school. I make them feel that they are valuable and express that the school is the common property of everyone and should be protected."

Administrator 4 "I teach etiquette and school rules practically."

Administrator 6 "Yes, I listen carefully to what s/he has to say and concentrate on why s/he says it. Above normal tolerance gives confidence."

Table 11

Codes for the Theme "If you had chosen the course yourself, which courses would you like to add specific to your region, what would be the benefits of these choices for school management and education?"

Administrator	f
Public relations and social life	1
Home economy	1
Agriculture and livestock	2
Health and cleanliness	3
Family education, Uzbek	3

The answers given by some of the school administrators participating in the research to the question are as follows:

Administrator 1 "It could be a lesson in health and cleanliness. Children do not know how to clean the body. They do not understand the importance of toilet training and environmental cleanliness."

Administrator 2 "I would like to add the family education course to the curriculum because the education of children cannot be fully provided by the family since they are a closed society."

Administrator 3 "I would like the public relations and social life course to be included in the curriculum. In order for people to understand each other, it is necessary to establish healthy dialogues."

Administrator 4 "I would like to add courses on home economics, agriculture, gardening and health."

Administrator 6 "I think that it is very beneficial to teach personal care and cleanliness, family relations, Uzbek, respect and tolerance at school."

During the interviews with the school administrators who participated in the research, the administrators were asked, "What are your students' expectations about the future, what do they want to be in the future, where do they want to see themselves?"

Table 12

Codes for the Theme "What are your students' expectations about the future, what do they want to be in the future, where do they want to see themselves?"

Administrator	f
No expectations for the future	2
They don't have plans	2
Living away from family	3
Teacher, Police etc.	3

The answers given by some of the school administrators participating in the research to the question are as follows:

Administrator 1 "Students do not yet realize that it is important for them to study in order to have a profession. When they go to a good high school, they cannot think that they will pass the university exam and have a job. If we motivate students and send them to a good high school, they will gain confidence and thus their desire to study will increase. They will set an example for those who will come after them."

Administrator 2 "With the help of teachers, they want to get out of Ovakent gradually and get rid of family pressure."

Administrator 4 "They generally want to pursue professions such as police, teaching, and thus have better living conditions in the future."

Administrator 5 "In the future, they want to earn money in the shortest way possible, with the guidance of the family, but they do not specify any goals for this. They need guidance."

Administrator 6 "They don't have expectations. They don't plan for the long term. They think about the moment they live, they don't take into account tomorrow."

Conclusion and Recommendations

Conclusion

According to a study, it is predicted that more people will belong to more than one society at the same time in the 21st century and this data will increase. In a way, it is possible to predict that this concept will take a more rooted place with the conveniences provided by the states to the immigrants and the policies prepared for their long-term stay. Two-way and constant mobility between the country of origin and the country of destination distinguishes transnational migrants from other migrants. This silent interaction can transform the two countries in many ways (Akarpinar, 2022).

The fact that most of the students identify themselves as Uzbek despite being born and raised in Turkey and being of Turkish origin shows that they feel the need to state their identity. In this context, all kinds of communication with students through their identities in educational activities will create the need for them to express themselves and led them to see the communicator differently. Making people forget this separation in education and training activities should be among the responsibilities of the administrator and the teacher in order to

establish healthy communication. Even among themselves, the tribal division causes communication problems for migrants. There are events where tribal ties come before righteousness on a disputed issue.

Complying with the principle of generality rather than locality in the clothes one comes to school is also a matter adopted by immigrant students. Since wearing religious or social elements (such as headscarves, knuckles) is a factor that makes the student happy, it is important that the school shows understanding on these issues. Local clothes have an important place in both men and women, and the clothes contain the meaning of continuing their bond with their roots.

Nowruz and religious holidays are important in the region. During these times, they come together and enable them to live their traditions and customs. For example, tribal unity is seen in wedding ceremonies, and the wedding process is experienced exactly according to its traditions. The importance and position of girls and boys in the family are different and they have a male-dominated structure. The most important harm of the male-dominated structure is to men. The fact that men consider themselves superior and act spoiled negatively affects their academic success and causes them not to continue their education in high school and beyond. Looking at the success graph in secondary school, the majority of the students in the top ten were girls. Girls are mostly not allowed to continue their education after secondary school. The goals of male students are at a low level compared to girls, and girls have much more dreams about the future. Eliminating the frustrations of girls and providing them with opportunities will accelerate the integration of the region. Men are more concerned with living the day, they do not care about their future too much. Since the low standard of living is an accepted situation in the region, the rich and the poor live at the same standards. In this context, the goals are kept at a lower level and it is important to save money for the rich and save the day for the poor.

Researcher M.G., who visited the family at home after attending a funeral in 2010, says s/he was greatly appreciated. When s/he asked why, s/he learned that the first time a government administrator came to their homes and drank their region-specific green tea created happiness for them. However, civil and administrative officials visited their homes, but these visits are not accepted by the people of the region because they are perceived as official and compulsory. They give importance that the researcher's condolences by attending both the funeral and the home visit are not out of necessity, but in the sense of sharing the pain. In order to eliminate or minimize language problems, first of all, the problems must be identified, their causes must be analyzed and solutions must be determined. Studies have been carried out in this context (Çotuksöken, 1983; Doğan, 1989; Candaş Karababa, 2009; Kara, 2010; Kurt, 2010). Nonetheless, there is a need for more such studies in the field of teaching Turkish as a foreign language. Using only Uzbek in the pre-school period causes comprehension and expression problems in the school period. Giving importance to pre-school education will greatly contribute to the adaptation of immigrant students.

It has been determined that the administrators see the situation of migrants as an obstacle to education rather than as a cultural richness. In order to overcome this problem, education administrators working in the region should be more sensitive and conscious about multiculturalism and immigrants. School administrators and teachers working in this region should systematically compare the mother tongue and culture of the student with the language and culture to be learned and identify the patterns that may or may not be a problem in learning (Savaşır, 2015). Just as the word *köz* means eye in Uzbek and the word *köz* has a different meaning in Turkish.

It has been determined that the cultural values of the immigrant Uzbeks, which have many common points with Turkey such as language, religion, race, culture and history, and which are basically identical with the Anatolian Turkish culture, make a great contribution to their adaptation to Turkey.

One of the negative characteristics that distinguish immigrants from other students is that immigrant students at school do not feel that the school and the property of the state belong to them. They always feel in a state of defense against the administration and the teacher. It is necessary to carry out studies that will enable them to see themselves as parts of a whole.

Efforts by school administrations to eliminate the spoken lies arising from the fact that immigrants feel obliged to do what should be done rather than what it is will support the sense of sincerity and trust. School management that acts sincerely and tolerant establishes a stronger emotional bond. The rewards and punishments received from the institution they trust and believe in become more important for the student.

Making warnings together with their reasons, revealing benefit-harm relationships increases the rate of compliance with the rules. People who are non-citizen are more sensitive in complying with the rules and care that their citizenship processes are not damaged. In order for learning to be permanent and turn into behavior, it is necessary to expand the individual acceptance rate by providing diversity of perspectives (Göl & Sarigöz, 2020)

Recommendations

The elimination of this identity separation in educational activities will create a healthy educational environment.

The state's support of traditions is seen as more important than the provision of services such as roads, water and electricity, and it strengthens the bond with the state.

The gender-based perspective prevents both male and female students from continuing their education. Therefore, positive discrimination for female students and making male students understand that gender does not create superiority will serve the objectives of education. In addition, the awareness that school is not a compulsory institution like military service, it is an institution that prepares the future of the person and ensures a better quality of life by developing skills will change the basic understanding of education. It will reduce the problems of absenteeism.

The feeling of sincerity is a prerequisite for communication. Formality, on the other hand, means expressing not sincerity, but what should be.

Textbooks in the first level of primary education in Uzbekistan should be examined in detail and lessons should be taught to Uzbek students within the framework of these subjects and visuals.

The experts of the Provincial Directorate of Migration Management should come together and exchange views with the administrators and teachers working in the settlements here. Teachers should attach importance to their professional development and identify problems related to their lessons and develop new methods and techniques.

School administrators should be more careful when listening to immigrant students, and asking them to explain the problem in more detail facilitates the solution of problems. In addition, it ensures a healthier transfer of information to other immigrants through that immigrant.

In the integration process, planned and programmed behavior, which is less costly to the immigrants who settled in our country mingling with foreign cultures allowing the immigrants to express themselves. It will be beneficial for both sides and will save both sides from the high costs that will be caused by the problems.

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