Music as an Everyday Relational Practice in the Context of Migration: Belonging, Cultural Transmission, and Out-of-School Learning

RESEARCH ARTICLE

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Citation: "Hatipoglu, S. S., & Kaya, S. (2026). Music as an everyday pedagogical practice in the context of migration: Belonging, cultural transmission, and out-of-school learning. *Millî Eğitim, 55*(252), 1993-2016. DOI: 10.37669/milliegitim.1900858 "

Gönderilme Tarihi: 02.03.2026
Kabul Tarihi: 17.07.2026
DOI: 10.37669/milliegitim.1900858

Keywords:
migration,
out-of-school learning,
music,
cultural transmission,
belonging

Abstract

Educational research has traditionally conceptualized learning as a structured process occurring within formal instructional environments. However, recent perspectives emphasize that learning also emerges through relational, emotional, and cultural experiences embedded in everyday family life. This study examines how musical practices within migrant households function as everyday relational practices that contribute to children's experiences of belonging, cultural continuity, and out-of-school learning. Focusing on Russian migrant mothers living in Türkiye, the study explores how music contributes to emotional regulation, relational bonding, and cultural transmission within everyday caregiving.The research adopts a qualitative interpretive design based on semi-structured interviews with eleven migrant mothers. An experiential elicitation approach was used, in which participants shared and listened to personally meaningful music during the interviews. Data were analyzed through thematic analysis using MAXQDA software.Findings show that music is deeply integrated into daily routines and caregiving interactions. Rather than functioning as a formal teaching tool, music contributed to emotional stability, strengthened mother–child relationships, and supported cultural and linguistic continuity across generations. Participants described music as an important part of everyday family life through which children encountered language, cultural meanings, and shared experiences. These relational and affective processes were associated with conditions that support children's engagement with learning beyond formal educational settings. By conceptualizing music as everyday relational practice, the study contributes to research on informal learning, migration, and family life. The findings highlight how everyday musical practices foster belonging and cultural continuity, while contributing to the relational and emotional environments through which out-of-school learning may emerge in migrant contexts.

Göç Bağlamında Gündelik Bir İlişkisel Pratik Olarak Müzik:Aidiyet, Kültürel Aktarım ve Okul Dışı Öğrenme

ARAŞTIRMA MAKALESİ

Anahtar Kelimeler:
göç,
okul dışı öğrenme,
müzik,
kültürel aktarım,
aidiyet

Abstract

Eğitim araştırmaları, uzun yıllar boyunca öğrenmeyi formel öğretim ortamlarında gerçekleşen yapılandırılmış bir süreç olarak kavramsallaştırmıştır. Ancak son dönem çalışmalar; öğrenmenin aynı zamanda aile yaşamına içkin gündelik ilişkisel, duygusal ve kültürel deneyimler içinde ortaya çıktığını vurgulamaktadır. Bu çalışma; göçmen ailelerde müzik pratiklerinin çocukların aidiyet, kültürel süreklilik ve okul dışı öğrenme deneyimlerine katkı sağlayan gündelik ilişkisel pratikler olarak nasıl işlev gördüğünü incelemektedir. Türkiye'de yaşayan Rus göçmen annelere odaklanan araştırma, müziğin gündelik bakım pratiklerine duygusal düzenleme, ilişkisel bağ kurma ve kültürel aktarıma nasıl katkı sağladığını incelemektedir. Araştırma, on bir göçmen anne ile gerçekleştirilen yarı-yapılandırılmış görüşmelere dayanan nitel yorumlayıcı bir araştırma desenine sahiptir. Görüşmeler sırasında katılımcıların kendileri ve çocukları için anlamlı olan müzikleri paylaşmaları ve birlikte dinlemeleri sağlanarak deneyimsel ortaya çıkarma yaklaşımı kullanılmıştır. Veriler MAXQDA yazılımı kullanılarak tematik analiz yöntemiyle analiz edilmiştir. Bulgular, müziğin gündelik rutinler ve bakım etkileşimleri içinde derin biçimde yer aldığını göstermektedir. Müzik, formel bir öğretim aracı olarak işlev görmekten ziyade duygusal istikrarı beslemekte, anne-çocuk ilişkisini güçlendirmekte ve kuşaklar arası kültürel ve dilsel sürekliliği desteklemektedir. Katılımcılar; müziği çocukların dil, kültürel anlamlar ve ortak deneyimlerle karşılaştığı gündelik aile yaşamının önemli bir parçası olarak tanımlamıştır. Bu ilişkisel ve duygusal süreçler, çocukların formel eğitim ortamlarının ötesinde öğrenme süreçlerine katılımını destekleyen koşullarla ilişkilendirilmektedir.Müziği gündelik bir ilişkisel pratik olarak kavramsallaştıran bu çalışma, informel öğrenme, göç ve aile yaşamına ilişkin literatüre katkı sunmaktadır. Bulgular, gündelik müzik pratiklerinin aidiyet ve kültürel sürekliliği desteklediğini ve göç bağlamında okul dışı öğrenmenin ortaya çıkabileceği ilişkisel ve duygusal ortamların oluşumuna katkı sağladığını göstermektedir.

Introduction

Educational research has traditionally approached learning as a structured and intentional process guided by curriculum, instruction, and institutional frameworks. Within this perspective, pedagogical effectiveness is often evaluated in terms of instructional strategies, educational environments, and measurable academic outcomes. However, developmental psychology and family studies have long emphasized that children's learning emerges not only through formal teaching but also through repeated participation in everyday relational environments (Barron, 2006; Golinkoff & Hirsh-Pasek, 2016; Rogoff et al., 2003). Routine family practices such as shared activities, emotional interaction, and sensory experiences shape attention, emotional regulation, and engagement, creating foundational conditions that support learning before formal instruction takes place. These perspectives highlight that learning is not solely an outcome of formal pedagogy but also emerges within relational and affective environments structured through everyday life (Gravett & Lygo-Baker, 2024; Zembylas, 2022). From this perspective, learning is not only considered as the acquisition of academic knowledge or measurable educational results, but as a process enabled by the emotional, relational and cultural conditions where children interact with the world around them.

In migration contexts, these relational learning environments become particularly significant. Migration often involves transitions across linguistic, cultural, and institutional settings, requiring families to reconstruct continuity and stability within everyday life (Mecheril, 2023; Ocádiz Velázquez, 2020). Within migrant households, caregiving practices play a central role in shaping how children regulate emotions, sustain attention, and engage with new educational environments (Millar et al.,2019). These practices operate not primarily through explicit instruction but through repeated relational interaction and environmental structuring, supporting learning readiness and participation (Mulcahy & Morrison, 2020; Wolf, 2019). Understanding learning within migration contexts therefore, requires attention not only to institutional access but also to the everyday relational environments through which emotional and cognitive engagement is sustained. Understanding learning in migration contexts therefore requires attention not only to educational institutions but also to the everyday family practices through which continuity, belonging, and engagement are maintained. To understand better how such conditions are created and sustained in everyday family life, it is important to consider the specific migration context within which such practices are situated.

Russian migration to Türkiye has developed over several decades, particularly since the early 1990s, when increased cross-border mobility led to long-term settlement, family formation, and the raising of children within Turkish educational institutions. Many Russian migrant families have established stable lives in Türkiye while maintaining linguistic and cultural ties to their country of origin. These long-term settlement patterns provide a context in which processes of adaptation, belonging, and cultural continuity unfold within everyday family interaction. These features make Russian migrant families a particularly relevant context for examining how belonging, continuity, and family interaction shape childrens experiences of learning within everyday transnational family life.

Russian migrant mothers were selected for analytical rather than comparative reasons. While Türkiye hosts diverse migrant populations shaped by different migration trajectories, focusing on a relatively homogeneous and long-settled group allows closer examination of everyday relational practices without introducing additional analytical variables related to forced displacement, recent arrival, or acute structural precarity. Many Russian migrant mothers have raised their children within Turkish educational contexts over extended periods of residence, providing a particularly relevant setting for examining how, in stable but culturally diverse family situations, family practices influence the emotional, relational, and cultural circumstances related to learning. Music constitutes

one of the most pervasive and accessible practices embedded within everyday family interaction. Educational and psychological research has demonstrated that music is associated with children's cognitive, emotional, and social development (Doherty, 1997; Hallam, 2010). Music supports language development, emotional regulation, and social bonding, particularly during early childhood. Beyond formal instruction, music functions as a relational and affective medium through which shared attention, emotional synchronization, and cultural meaning are constructed (Leman, 2007; Marsh et al., 2012; Small, 1998). Within migrant family contexts, musical practices contribute to cultural continuity and identity formation by connecting children to familiar linguistic and emotional environments while navigating new educational systems (Ugolotti, 2020; Vougioukalou et al., 2019).

Despite extensive research on music in educational and developmental contexts, existing studies have primarily examined music as an instructional tool, therapeutic intervention, or mechanism for transmitting cultural knowledge. This emphasis has left comparatively little room to understand music as an everyday social practice embedded within family life. Much less attention has been paid to how everyday musical practices within family life function as relational and affective environments that shape children's everyday experiences of participation, belonging, and engagement. This limitation is particularly significant in migration contexts, where everyday routines play a central role in reconstructing continuity, belonging, and emotional stability (Gravett & Lygo-Baker, 2025; Zembylas, 2022). Examining music as part of the relational conditions that support learning offers an alternative perspective that moves beyond understanding music solely as an educational instrument.

This study approaches migration not as the primary object of analysis but as a context that makes everyday interpersonal, and cultural experiences more visible. By focusing on everyday musical interaction between Russian migrant mothers and their children, the study examines how music contributes to the formation of social, familial, and cultural experiences conditions that support participation in learning. The study focuses on the social processes and everyday experiences that sustain learning engagement within family life, rather than learning as a quantifiable educational outcome.

To address this aim, the study draws on theoretical perspectives from informal learning, cultural transmission, belonging, and affective learning. The following conceptual framework outlines these perspectives and situates music within the relational and emotional processes through which learning emerges in migrant family environments.

Conceptual Framework

Learning is increasingly understood not solely as an outcome of formal instruction but as a process that emerges through relational, emotional, and environmental conditions structured within everyday life. Educational research has emphasized that participation, emotional regulation, and relational stability play a foundational role in enabling learning engagement (Gravett & Lygo-Baker, 2025; Wolf, 2019; Zembylas, 2022;). These perspectives shift attention away from teaching as a discrete instructional act toward the affective and relational environments that make learning possible.

Rather than treating migration as the main object of analysis, this study treats migration as a social context, in which issues of continuity, belonging and everyday family life become particularly salient. . Within migrant family life, everyday caregiving practices contribute to the formation of emotional continuity, belonging, and attentional stability, which shape children's capacity to engage with learning experiences . Drawing on perspectives from informal learning theory, cultural transmission, belonging, and affective learning, this framework examines how music functions as part of the relational infrastructure through which children's experiences of participation, connection and continuity are maintained within the everyday family life. .

Everyday Pedagogy and Informal Learning

Informal learning theory challenges the assumption that learning occurs primarily within formal educational institutions by emphasizing that learning frequently develops through participation in everyday activities (Green, 2017; McPherson & Welch, 2012). Informal learning takes place without explicit instructional intent, emerging instead through observation, repetition, and engagement in shared practices, while non-formal learning refers to structured but non-institutional contexts (Coombs & Ahmed, 1974). These forms of learning are particularly significant in family environments, where developmental processes unfold through ongoing relational interaction rather than formal pedagogy (Barron, 2006; Golinkoff & Hirsh-Pasek, 2016; Rogoff et al., 2003).

Within family life, caregiving practices organize the everyday routines, interactions, and experiences through which children develop emotional regulation, attentional capacity, and engagement with the world around them. These environments operate through relational continuity, sensory familiarity, and shared routines rather than explicit teaching. Learning, therefore, emerges not only through instruction but through participation in emotionally meaningful relational settings that sustain engagement over time (Mulcahy & Morrison, 2020; Wolf, 2019).

Music represents one of the most accessible and pervasive everyday practices through which families create shared routines, sustain interaction, and negotiate meaning in daily life. Shared musical activities such as listening, singing, and rhythmic interaction create opportunities for emotional synchronization, joint attention, and relational bonding (Leman, 2007; Small, 1998). Through repeated participation, music contributes to the formation of emotionally stable environments that support attentional engagement and relational continuity (Marsh, 2012).

Social-Emotional Conditions of Learning

Learning is deeply connected to emotional and relational conditions. Experiences of emotional security, belonging, and affective regulation shape how children approach, interpret, and participate in the social worlds around them (Gravett & Lygo-Baker, 2025; Zembylas, 2022). These affective dimensions shape how children direct attention, regulate stress, and participate in learning environments.

Within family life, relationships provide the everyday context through which these emotional experiences are developed and sustained. Stable relational environments support emotional regulation and attentional engagement, enabling children to participate more effectively in learning processes (Wolf, 2019). Every day sensory and relational experiences, including shared auditory environments, contribute to these processes by providing familiarity and emotional grounding (Mulcahy & Morrison, 2020).

Music becomes part of these everyday emotional experiences by creating opportunities for shared attention, emotional expression, and interpersonal connection. Through repeated musical engagement, children experience continuity and predictability, which support emotional stability and participation in learning environments (Leman, 2007; Small, 1998). Rather than functioning as a discrete instructional intervention, music operates as part of the relational environment that sustains learning readiness.

Meaning-Making, Cultural Continuity, and Belonging

Processes of meaning-making and cultural continuity also shape learning. Children make sense of new experiences through the cultural meanings, relationships and everyday practices that shape family life (Mecheril, 2023; Ocádiz Velázquez, 2020). Migration contexts often involve disruptions to familiar linguistic and social environments, increasing the importance of everyday practices that sustain continuity and belonging.

Music plays a significant role in these processes by connecting children to culturally familiar sounds, languages, and emotional experiences. In this sense, families use music as a tool to preserve cultural ties and shared meanings in the face of shifting societal circumstances. Musical practices contribute to identity formation and cultural continuity by reinforcing shared meanings and relational connections within family life (Ugolotti, 2020; Vougioukalou et al., 2019). These experiences help establish emotional familiarity and belonging, which support engagement in new educational environments.

Music facilitates families in managing the social and cultural adjustments linked to migration by preserving familiarity, connection, and continuity. Rather than transmitting knowledge directly, music supports the emotional and relational stability that enables children to participate in learning environments.

Affective Learning and Relational Environments

Affective learning perspectives emphasize that cognition and emotion are deeply interconnected and that learning emerges through embodied and relational experience (Zembylas, 2022). Emotional states influence attention, motivation, and participation, shaping how individuals engage with learning environments.

Music plays a unique role in shaping affective experience because of its capacity to regulate emotion, structure attention, and create shared relational experiences (Leman, 2007). Through rhythm, repetition, and familiarity, music contributes to emotional regulation and attentional stability, which are essential for learning participation.

Rather than functioning solely as an educational resource, music becomes embedded within the everyday emotional and interpersonal dynamics of family life. Through repeated interaction, musical environments contribute to the formation of emotional continuity, relational stability, and attentional readiness that support learning processes.

Collectively, these perspectives underscore the centrality of participation, belonging, emotional regulation, and cultural continuity in the experiences of children living in migrant families. In this sense, music is understood as a family practice of everyday life in which these processes are expressed, maintained, and negotiated.

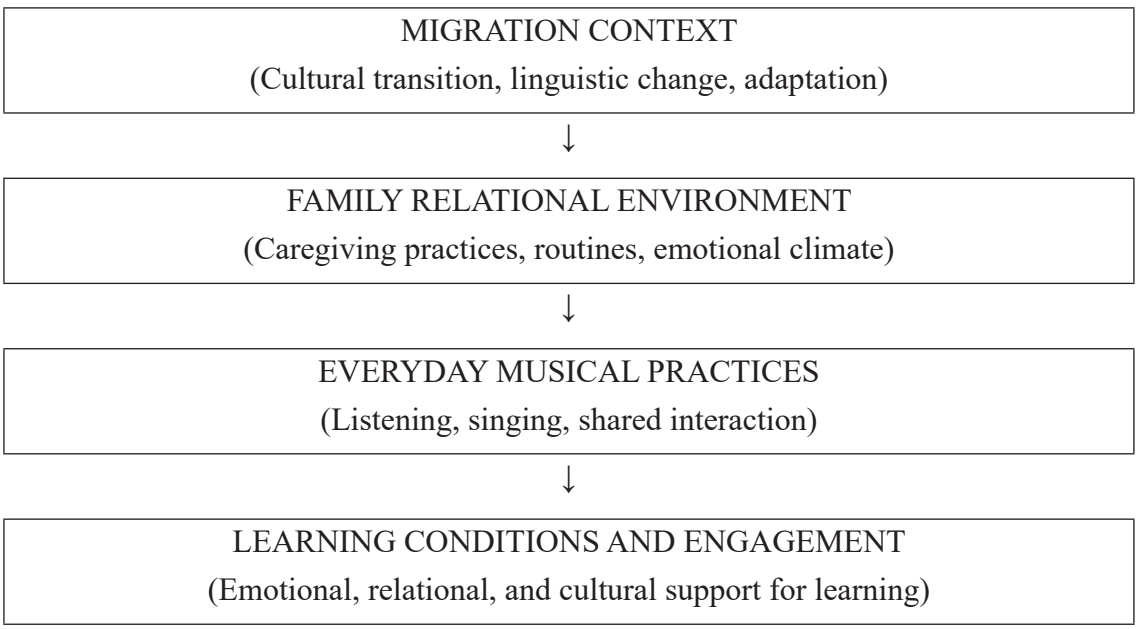
Building on the conceptual framework, this study examines how everyday musical practices shape experiences of belonging, participation, and engagement within migrant family environments. Rather than focusing on music as a formal instructional tool, the study explores how music functions within routine caregiving interaction as part of the everyday family environments through which children experience continuity, connection, and engagement with learning.

To address this aim, the study is guided by the following research questions:

- How do migrant mothers incorporate music into everyday caregiving practices within family life?
- How do musical practices contribute to children's participation in, and engagement with, learning within migrant family life?
- How does music facilitate cultural continuity, belonging, and meaning-making within migrant family contexts?
- How do mothers perceive the role of music in shaping their children's emotional development, cultural identity, and engagement with learning?

Figure 1

Conceptual Model of Everyday Musical Practices in Migrant Family Life



*Note: Conceptual model illustrating how everyday musical practices within migrant family environments contribute to emotional, relational, and cultural forms of support that foster learning engagement.

This study focuses specifically on Russian migrant mothers living in Türkiye as an analytically bounded case rather than a representative sample of migrant populations more broadly. Many Russian migrant families have established long-term residence while maintaining linguistic and cultural continuity within family life. This provides a particularly relevant context for examining how everyday relational practices, including music, contribute to the children's experiences of participation, belonging, and engagement within stable yet transnational family environments. By concentrating on a relatively homogeneous migrant group, the study is able to explore relational and affective learning processes in depth without introducing additional analytical variation related to differing migration trajectories. The following section outlines the methodological approach used to investigate these questions.

Methodology

This study adopts a qualitative, experience-oriented design to examine how learning conditions emerge within everyday family interaction (Jackson, 2018). Rather than asking participants to retrospectively describe practices in abstract terms, the research centers on a shared activity that unfolds during the interview itself. The aim is to observe meaning-making as it is activated, not only as it is remembered. For this reason, the interview structure integrates conversation with a jointly experienced listening moment, allowing participants to reflect on an immediate interaction rather than a distant account. This design enables the study to capture the relational and affective dimensions through which learning environments are constructed in daily life.

Research Design

This qualitative interpretive study investigates how migrant mothers interpret everyday musical practices in family life and caregiving. Rather than focusing solely on retrospective descriptions, the study integrates experiential elicitation into the interview process by incorporating shared music listening during the interview. This approach allows participants to reflect on concrete sensory and emotional experiences as they unfold, enabling the researcher to examine how music operates within everyday caregiving practices and contributes to the formation of children's experiences of participation, connection, and engagement. The design prioritizes depth of understanding and contextual interpretation over generalizability, consistent with qualitative research principles.

Study Group

The study group consists of eleven Russian migrant mothers living in İstanbul, Ankara, and Antalya, Türkiye. Participants were selected using purposive and snowball sampling strategies to identify information-rich cases with direct experience relevant to the research topic. Russian migrant mothers were selected as an analytically bounded group whose long-term residence in Türkiye and continued cultural ties provided an opportunity to explore everyday caregiving practices within a stable transnational family context. Many participants had long-term residence in Türkiye and had raised their children within Turkish educational contexts while maintaining linguistic and cultural continuity within family life. This provided a stable context for examining how everyday relational practices contribute to the formation of learning conditions within migrant family environments.

Initial participants were contacted through personal and community networks, and additional participants were recruited through participant referrals, consistent with snowball sampling procedures commonly used in qualitative migration research. The inclusion criteria required that participants (1) be Russian migrant mothers residing in Türkiye and (2) have at least one child who experienced part or all of their school-age education in Türkiye, regardless of the child's current age. This ensured that participants could reflect on how everyday caregiving, family relationships, and cultural practices were experienced across their children's educational trajectories in Türkiye. Focusing on a relatively homogeneous national group allowed for in-depth examination of shared cultural practices, caregiving environments, and everyday relational conditions of learning.

In qualitative research, sample size is determined by analytical depth rather than statistical representativeness. Recruitment continued until thematic saturation was reached, defined as the point at which recurring experiential patterns and conceptual themes began to emerge across interviews. Detailed demographic characteristics of participants are presented in Table 1.

Table 1

Demographic Characteristics of Participants

Participant	Age	Years in Türkiye	City / Residence	Number of Children	Children's School Type	Children`s Age(s)	Education Level	Employment Status
P1	37	15	İstanbul	2	Public School	10-7	Master's Degree	Not employed
P2	38	17	Ankara	2	Public Schools	14-11	PhD	Employed
P3	43	10	Ankara	2	Public Schools	16-10	Bachelor's Degree	Employed
P4	46	13	Ankara	2	Private Schools	16-24	Bachelor's Degree	Employed
P5	41	7	Antalya	3	Private Schools	16-12-9	Bachelor's Degree	Employed
P6	49	8	Antalya	3	Private Schools	14-12-8	Bachelor's Degree	Employed
P7	40	16	Antalya	4	Private Schools	13-11-9-5	Bachelor's Degree	Employed
P8	41	20	Antalya	1	Private Schools	14	Bachelor's Degree	Employed
P9	38	10	Antalya	2	Private Schools	7,5-4,5	Bachelor's Degree	Employed
P10	48	15	Antalya	2	Public Schools	12-9	Bachelor's Degree	Employed
P11	41	4	Antalya	2	Private Schools	11,5-10	Bachelor's Degree	Not employed

*Note. M= mean.

Years in Türkiye refers to the total length of residence in Türkiye at the time of the interview. Employment status is categorized as employed or not employed. Although most participants had school-aged children, one participant reflected on the educational experiences of her now-adult children (aged 24) during their earlier years of residence in Türkiye.

Participants ranged in age from 37 to 49 years (M = 42). Their length of residence in Türkiye ranged from 4 to 20 years (M = 12.3 years), indicating that most participants had established long-term settlement. Participants resided in three urban contexts, İstanbul, Ankara, and Antalya, where their children were enrolled in Turkish public or private schools. Children represented a wide range of developmental and educational stages, including preschool, primary school, middle school, secondary school, and, in one case, young adulthood. This diversity enabled the exploration of musical practices and learning experiences across different phases of children's educational trajectories. All participants had completed higher education, including one participant with a doctoral degree and one with a master's degree. Participants had between one and four children, and most were actively employed at the time of the interview (n = 9), while two participants were not employed. This demographic profile reflects a relatively stable and well-established migrant population, providing a suitable context for examining everyday caregiving practices and relational learning environments.

Data Collection

Data were collected between September and October 2025 through individual semi-structured interviews. Each interview lasted approximately 60 minutes and was conducted in person by the researcher. Semi-structured interviews were used to allow participants to reflect on their everyday

caregiving practices, emotional experiences, and interpretations of music within family life while maintaining consistency across interviews.

Interviews were conducted primarily in English, which was the preferred language for most participants. Three participants chose to interview Turkish. These interviews were first transcribed in Turkish and subsequently translated into English by the researcher to ensure consistency in analysis.

One unique aspect of the design of the interview was the incorporation of shared music listening as part of the interview process. The interview protocol combined open-ended questions with a shared music listening component. Participants were invited to select and share music that they considered meaningful for themselves and their children. There were no restrictions regarding genre, language, or number of selections. Music was listened to together during the interview, and participants were encouraged to reflect on their emotional experiences, memories, and everyday caregiving practices associated with these musical selections. Participants selected music across different linguistic and cultural contexts, reflecting the multilingual environments in which migrant families live.

This experiential elicitation approach enabled participants to engage with concrete sensory and emotional experiences rather than relying solely on retrospective accounts. It facilitated rich descriptions of relational interaction, emotional regulation, and everyday pedagogical practices embedded in family life. All interviews were audio-recorded with participants' consent and transcribed verbatim for analysis.

Validity, Reliability, and Trustworthiness

In qualitative research, trustworthiness is established through credibility, consistency, and transparency rather than statistical reliability. Several strategies were employed to enhance the credibility of the findings. First, in-depth interviews allowed participants to provide detailed accounts of their experiences in their own words. Second, the use of experiential elicitation through shared music listening supported rich, contextually grounded data by enabling participants to reflect on concrete emotional and relational experiences. Third, all interviews were audio-recorded and transcribed verbatim to ensure accurate representation of participant perspectives.

Consistency was supported through the use of a semi-structured interview protocol applied across all participants, ensuring comparable coverage of key topics while allowing flexibility for individual experiences. Interviews conducted in Turkish were translated into English after transcription, and both original and translated versions were retained to preserve meaning and support analytical accuracy. Throughout the analytical process, transcripts were revisited, and new interpretations were continually compared across interviews to ensure consistency and coherence in coding and theme development.

The researchers were external to the Russian migrant population and conducted the study from an outsider's perspective. Authors possess prior experience in doing qualitative research on migration, familial dynamics, and transnational experiences. The study maintained reflexive awareness of how the researchers' backgrounds and assumptions could influence data collection, interpretation, and thematic development.

Transparency and dependability were ensured by maintaining a clear audit trail throughout the research process, including interview recordings, transcripts, coding records, and analytical memos. Data were systematically coded and organized using qualitative analysis software (MAXQDA), enabling traceability between raw data, codes, and thematic interpretations. The authors consistently

engaged in discussions regarding emerging codes, thematic categories, and interpretations during the analytical process. These discussions served as a method of peer debriefing, aiding in the refinement of interpretations, the challenging of assumptions, and the enhancement of the findings' credibility. This systematic documentation strengthened the credibility and confirmability of the analytical process.

Data Analysis

Data were analyzed using thematic analysis to identify recurring patterns and shared meanings across participants' accounts. All interviews were audio-recorded and transcribed verbatim. Interviews conducted in Turkish were first transcribed in Turkish and subsequently translated into English by the researcher to ensure consistency in analysis. To preserve meaning, translations were reviewed alongside the original transcripts during coding. All coding and thematic development were conducted in English to allow systematic comparison across interviews.

All transcripts were imported into MAXQDA qualitative data analysis software to facilitate systematic coding, organization, and traceability. The analysis followed a theoretically informed inductive approach. An initial coding framework consisting of five overarching themes and a broader set of theoretically derived sub-codes was developed based on the study's conceptual framework and interview protocol. The transcripts were read multiple times to achieve familiarity with the data, and initial codes were generated from recurring concepts, expressions, and experiential patterns present in participants' narratives.

Through iterative comparison across interviews, related codes were grouped into broader thematic categories. During this process, some preliminary sub-codes were merged, revised, or excluded due to conceptual overlap or limited empirical support. This refinement ensured that the evolving thematic structure remained grounded in participants' lived experiences rather than being solely driven by the initial theoretical model.

The first author conducted the primary coding of all transcripts using MAXQDA. Throughout the analytical process, emerging codes and thematic categories were regularly reviewed and discussed with the second author, and thematic decisions were refined through iterative comparison and discussion. In total, 108 coded segments were identified across the eleven interviews. These segments were organized into five overarching themes and eight empirically supported sub-codes that consistently recurred across participant accounts. The use of MAXQDA enabled transparent management of the coding process and facilitated systematic linkage between verbatim excerpts, analytic interpretations, and thematic categories. An evidence traceability matrix was maintained throughout the analysis to support analytic transparency, coherence, and credibility.

Ethical Considerations

Ethical approval for the study was obtained from the relevant institutional ethics committee prior to data collection. Participation was voluntary, and all participants provided informed consent before the interviews. Participants were informed about the purpose of the study, the confidentiality of their responses, and their right to withdraw at any time.

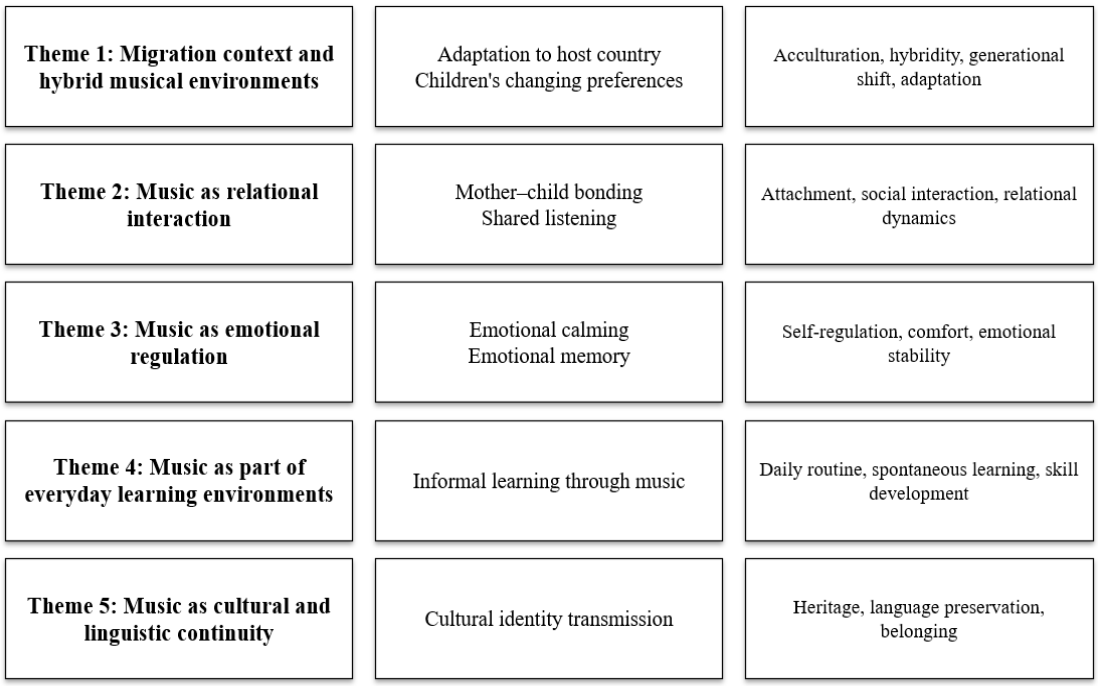
To protect participant privacy, identifying information was removed from transcripts, and pseudonyms were used during analysis and reporting. Audio recordings and transcripts were securely stored and accessed only by the researcher.

Findings

The analysis demonstrates that music functions not as a formal instructional tool but as an everyday relational and affective environment that supports children's learning within migrant family life. Across participants' accounts, musical practices were embedded in routine caregiving interaction and contributed to emotional regulation, relational bonding, cultural continuity, and informal learning exposure. These processes did not operate through explicit teaching but through repeated participation in shared musical environments that structured emotional stability, attention, and belonging. The five themes presented below illustrate how everyday musical interaction contributes to the formation of relational and affective conditions associated with children's participation, engagement, and experiences of learning in the context of migration. (Figure 2).

Figure 2

Thematic Map of Musical Engagement and Cultural Transmissions



Theme 1: Migration Context and Hybrid Musical Environments

Participants described how migration reshaped their musical environments, resulting in hybrid listening practices that reflected both their country of origin and the host country. Music became a space where cultural adaptation, identity negotiation, and intergenerational differences were experienced and managed.

Adaptation to the Host Country

Several participants explained that their musical habits gradually changed after migration, reflecting exposure to new cultural environments. Music became one of the everyday channels through which participants encountered and adapted to the host society.

One participant described how migration influenced her cultural orientation:

"I guess that I can say that I've become more Turkish than Russian…Some things, of course, the culture, the living style here is different….of course, the personality will never change, but some habits, some lifestyle, you're learning from here. Unintentionally, you're doing the same…I can say that I'm mixed." (P1). Rather than describing a complete shift from one cultural identity to another, this account reflects how migration can create hybrid forms of belonging where elements of both cultural contexts coexist. Musical practices seemed to offer one of the everyday spaces through which participants negotiated these multiple cultural affiliations.

Another participant stated that "Turkish music is also important because our father is a rapper. So, in the car, we were listening to Duman. We were listening to what is it called? The rap songs. Ceza. We were listening to... I mean, my daughter's Turkish grandmother likes singing very much. So, like, in the car, she sings for them, and she sings right now, I'm sure about it." (P2). This story demonstrates how children's musical tastes were influenced by everyday family ties that linked them to both Turkish and Russian cultural contexts, in addition to exposure to the host society.

Similarly, another participant explained how migration required adjustment to a new cultural environment: "I had to start understanding the culture here, including the music people listen to." (P2) Participants also noted that music became part of their integration into the social environment: "Through music, you understand people better. It helps you feel part of the environment." (P6)

Together, these accounts imply that music was not merely a reflection of adaptation. Participants described musical practices as everyday sites where cultural meanings were embodied, negotiated and integrated into everyday life. In this sense, musical engagement seemed to sustain cultural adaptation and development of hybrid forms of belonging in the migration context.

Children's Changing Musical Preferences and Hybrid Listening

Many participants emphasized that their children developed different musical preferences influenced by the host country, resulting in hybrid musical environments within the family.

One mother described how her children were influenced by their social surroundings: "What I noticed is that they listen more to Turkish songs because of school and friends." (P1) Similarly, another participant explained how her child's preferences differed from her own: "She listens to music that I didn't grow up with. It comes from school and her friends." (P3) Such accounts imply that children's musical preferences were shaped not only in the family but also through their engagement with broader social environments. Schools, peers, and everyday contacts seemed to introduce new musical repertoires that differed from their parents'.

Participants also described how children combined musical influences from both cultures: "At home, we listen to music from our country, but outside they listen to Turkish or international music….my son can sing in Russian, in Turkish, and in English. So, in language terms, it's perfect" (P8) Instead of the replacement of one cultural repertoire by another, participants described musical engagement as an additive process in which multiple linguistic and cultural influences co-existed. This created opportunities for children to move in and out of different cultural settings in their daily lives.

Another participant emphasized how exposure to multiple musical environments shaped children's cultural experience: "They know songs from both cultures. It becomes part of their everyday life… my kids are multicultural; they also listen to Italian songs and English songs. It's not that really important for them whether it is a Russian song or not. But if you ask them, they will surely choose

Russian songs because their grandmom and granddad are in Russia, and they miss the country, they miss their grandparents…they remember the times when they had fun there with their grandparents, singing together, dancing, listening to different songs. ” (P9) In this case, musical preferences were associated not only with cultural exposure but also with emotional bonds and family memories. Songs were reminders of relationships, places, and experiences connected to the country of origin, thus helping maintain cultural continuity during adaptation to new environments.

These hybrid musical environments reflected broader processes of cultural negotiation within migrant families. Mothers often maintained musical practices from their country of origin while simultaneously accommodating their children's evolving preferences, shaped by the host society. The results thus point to hybrid musical environments as created by the interaction of family traditions, peer influences, and everyday social encounters. Rather than revealing a tension between adaptation and continuity, participants often spoke about these influences as coexisting in the everyday fabric of family life. Through shared musical practices, families navigated cultural change while maintaining connections to their cultural origins.

Theme 2: Music as Relational Interaction

Participants consistently described music as a relational practice that facilitated emotional closeness, shared attention, and everyday interaction between mothers and their children. Rather than being an individual activity, music was frequently experienced collectively and embedded within family routines. In the migration context, these shared musical moments provided continuity, stability, and opportunities for emotional connection.

Mother–Child Bonding

Music created opportunities for emotional bonding and mutual engagement between mothers and children. Several participants emphasized that listening or singing together fostered intimacy and emotional closeness. One participant explained how shared listening naturally created moments of togetherness: "And I open it loud, I like it like that, so the kids are listening too. Sometimes we are listening together, sometimes we can sing a little bit, some part of the song together, just for fun." (P1) Similarly, another participant described singing as a direct form of interaction and emotional connection: "I was singing to her, and she was listening carefully. It became something we shared together." (P2) These accounts suggest that music was valued not only for the songs themselves, but because it offered the opportunity for shared participation. The simultaneous listening and singing activity seemed to transform everyday moments into relational experiences in which mothers and children engaged with one another.

For some mothers, music also became part of caregiving and emotional presence, especially during early childhood: "My mother is a music teacher, she teaches music to children, and this song. When my daughter was little, I sang to her a lot. It helped her calm down, and I felt close to her. I used a lot of music when my children were little. I play a lot of Russian music in the car. So they hear it." (P3) According to these tales, music and caregiving techniques were intimately related. Comfort, attentiveness, and emotional presence were conveyed through musical contact, which was integrated into daily routines rather than existing as a distinct activity.

Another participant emphasized that music enabled shared emotional experiences even without direct conversation: "Sometimes we just listen together, and we don't need to talk. It creates a feeling of being together." (P5) This implies that music's relational value went beyond spoken communication. Music, according to many participants, creates a shared emotional space where connection can be felt without overt communication. When combined, these narratives imply that

music served as a relational practice that allowed for the experience and maintenance of mother-child attachment, shared attention, and emotional attunement in regular family life.

Shared Listening as Everyday Interaction

Music was frequently integrated into daily routines, creating informal opportunities for interaction and shared presence. Participants described playing music during routine activities such as cooking, cleaning, studying, or relaxing at home.

One participant explained: "Usually, when I'm doing homework, cooking, cleaning, I open music… and the children are also listening." (P1) Similarly, another participant described how music became part of everyday family life: "Music is always playing at home. It's part of our daily environment." (P6) Shared listening also created opportunities for mutual enjoyment and spontaneous interaction: "Sometimes we listen together in the car, and we talk about the songs." (P7)

For some families, music provided continuity between generations and reinforced shared emotional environments: "In my childhood, music was always present, and now I try to create the same atmosphere for my child." (P2) Another participant emphasized that music helped maintain emotional closeness despite busy daily schedules: "Even when I'm busy, music creates moments when we are together emotionally." (P8)

These stories imply that music was valued not only as a source of pleasure but also as a means of perpetuating familiar family practices from one generation to another. Participants often connected shared listening to the recreation of emotional atmospheres and everyday experiences they had experienced in childhood. Collectively, these narratives indicate that shared listening served as a routine relational practice that sustained engagement, continuity, and familial bonds within the lives of migrating families.

Theme 3: Music as Emotional Regulation

Participants consistently described music as an important resource for emotional regulation, helping both mothers and children manage stress, regulate mood, and create emotional stability in the migration context. While the previous theme highlighted the relational functions of music in fostering interaction and togetherness, participants in this theme primarily emphasized its capacity to create calm, reduce stress, and support emotional balance within everyday family life. Music was used intentionally and unintentionally to cope with emotional challenges, reduce tension, and create a calming home environment.

Emotional Calming and Stress Reduction

Many participants emphasized that music had a calming effect during stressful or emotionally demanding moments. Listening to familiar or meaningful music helped them relax and regulate their emotional states. One participant explained how music directly influenced her emotional condition: "Usually, when I open YouTube or Spotify, it depends on my mood. Music helps me feel calmer." (P1) Similarly, another participant described music as a strategy to cope with emotional difficulty: "When I feel stressed or tired, I listen to music. It helps me relax and feel better." (P4)

For some mothers, music was also used to regulate their children's emotional states: "When she was nervous or couldn't sleep, I played music, and she became calmer." (P3) Another participant emphasized that music created emotional balance during daily stress: "Sometimes after a difficult day, music helps change the emotional atmosphere at home." (P6) These reports indicate that music was perceived not solely as enjoyment but as a pragmatic tool for addressing emotional needs in

daily family life. Participants reported use music to affect personal emotional states and the overall emotional ambiance of the home, especially during times of stress, weariness, or emotional strain.

Mood Regulation and Emotional Self-Management

Participants also described using music actively to regulate mood and create desired emotional environments. Music allowed them to shift emotional states, maintain motivation, and create positive emotional experiences. Participants here highlighted music's role in actively influencing emotional experiences, maintaining motivation, and cultivating a sense of emotional strength and continuity, in contrast to the preceding subtheme's emphasis on music's relaxing and stress-relieving properties.

One participant described music as a personal emotional coping strategy: "Music helps me when I feel emotionally overwhelmed. It gives me comfort." (P5) For some participants, music also helped recreate emotional continuity with their past: "When I listen to songs from my country, I feel emotionally stronger." (P9) Similarly, another participant emphasized that music helped manage emotional transitions in migration: "Music helps me feel stable, especially when I miss my previous life." (P10) Participants also noted that music helped regulate the emotional atmosphere of the home environment: "Music creates a peaceful environment at home. It affects everyone's mood." (P7)

The accounts suggest that participants used music both as a way to relieve emotional distress and to produce desired emotional states in themselves and their children. Music was described as a resource for maintaining emotional continuity, for strengthening resilience, and for creating positive emotional environments in everyday family life. Mothers frequently linked these emotional states to the comfort, attentiveness, and ability to participate in the daily activities of their children, highlighting the role of music in the broader emotional environment in which learning and participation take place.

Theme 4: Music as Part of Everyday Learning Environments

Participants described music as an integral part of their children's everyday learning environments. Rather than being used as a formal teaching tool, music was embedded within daily routines and was perceived as supporting language exposure, attentiveness, and engagement with everyday learning experiences. Through repeated exposure in informal contexts, music became part of the broader relational and emotional conditions that supported learning.

Informal Learning Through Music

Many participants emphasized that children were continuously exposed to music as part of daily life, which they perceived as creating opportunities for learning through repeated exposure and participation. Music was often present during routine household activities, creating a consistent auditory environment.

One participant explained: "Usually, when I'm doing homework, like cooking, cleaning, I open music on YouTube or Spotify. It depends on my mood. My children are also listening, even if they are not directly paying attention. It becomes part of the home environment." (P1) This illustrates how music functioned as a background learning environment, supporting passive exposure and familiarity over time.

Similarly, another participant described how children become familiar with language and cultural expressions through repeated listening: "They hear the songs many times, and they start to remember the words. Sometimes they sing without realizing how they learned it." (P3) Such experiences were often viewed by participants as proof that learning happened through repeated exposure as opposed to direct teaching. Another participant perceived music as helping children

remain engaged in calm and focused activities: “Sometimes music helps them focus, especially when they are doing something calm like drawing or reading.” (P7)

Participants also described how music exposure extended beyond intentional instruction, and became integrated into childrens’ everyday experiences: “They learn through listening. Even when I don’t teach directly, they are learning from what they hear.” (P5) For some families, music also supported adaptation to new educational environments: “Music helps them connect with their school environment because they recognize songs their friends listen to.” (P8) For these participants, familiarity with shared musical references appeared to facilitate a sense of participation and connection within children’s educational and peer environments.

When combined, these narratives imply that participants saw learning as developing through regular exposure to and involvement in typical family settings in addition to deliberate instruction. In this context, music was defined as one of the regular circumstances through which kids came into contact with language, cultural meanings, and common experiences.

Music as Part of Everyday Family Routine

Music was frequently integrated into routine activities such as household tasks, leisure time, and shared family moments. Whereas the previous subtheme focused on how children engaged with learning through repeated exposure to music, participants here emphasized the continuity of musical practices within everyday family life. These accounts suggest that music formed part of the stable relational and sensory environment through which children encountered language, interaction, and everyday learning experiences. This integration allowed music to function as a stable and continuous part of the child’s learning environment.

One participant explained: “Music is always present at home. It is part of our everyday life, not something separate.” (P6) Another participant emphasized that this continuity created familiarity and comfort: “They grow up with music around them. It becomes natural.” (P9) Participants also noted that digital platforms facilitated continuous exposure: “With YouTube and Spotify, music is always accessible. It becomes part of their daily environment.” (P10)

Taken together, these accounts suggest that participants viewed music as an enduring feature of everyday family life rather than as a separate educational activity. The continuity of musical exposure was perceived as creating a familiar and supportive environment within which children encountered language, relationships, and shared cultural experiences.

Theme 5: Music as Cultural and Linguistic Continuity

Participants consistently described music as a key resource for maintaining cultural identity and linguistic continuity across generations. In the migration context, music allowed mothers to preserve connections to their country of origin while simultaneously transmitting cultural knowledge to their children. Through repeated exposure to songs in their native language, participants perceived that children became familiar with cultural symbols, emotional meanings, and linguistic expressions associated with their heritage.

Cultural Identity Transmission

Several participants emphasized that music played a central role in transmitting cultural identity to their children. Listening to songs from their country of origin allowed mothers to recreate familiar cultural environments within the home.

One participant explained: “When I listen to Russian songs, it reminds me of my childhood and my country. I want my children to also know this music.” (P3) Similarly, another participant described music as an intentional way of preserving cultural continuity: “I try to play songs from our country so they can understand where they come from.” (P5)

These reports suggest that music was played not only to maintain cultural traditions but also to connect the mothers’ personal memories with their children’s, creating an intergenerational bond. Through musical practices, participants aimed to bring cultural heritage into the present of everyday family life, rather than preserve it as a remote part of the past.

Participants also emphasized the emotional significance of maintaining cultural familiarity: “Music helps them feel connected to our culture, even though they grow up here.” (P8) Another participant explained that musical exposure supported identity formation: “Through music, they learn about our traditions and cultural background.” (P9) When considered collectively, these narratives imply that music served as a conduit for the generational transmission of cultural meanings, memories, and family histories. Participants in the migration context saw these musical activities as a way for kids to stay connected to their cultural heritage while growing up in a new social setting.

Maintaining Native Language

Music also played an important role in supporting children’s exposure to their native language. Participants described how songs provided natural and emotionally engaging opportunities for language exposure.

One participant explained: “Songs help them hear the language regularly, even when we don’t speak it all the time.” (P2) Similarly, another participant described how children learned words through repeated listening: “Sometimes they start singing words in Russian because they heard them in songs.” (P6) Participants emphasized that music made language exposure more accessible and engaging: “Music makes language learning natural. They don’t feel like they are studying.” (P10) Another participant explained that maintaining language was closely connected to emotional continuity: “Language and music are connected. Through songs, they understand part of our identity.” (P11)

Taken together, these accounts suggest that participants viewed music as supporting both linguistic continuity and cultural connection. Songs were described not only as a means of maintaining exposure to the native language but also as a way of linking language, identity, and family heritage within everyday life.

Participants frequently associated these relational and affective processes with children’s engagement, comfort, and sense of belonging within everyday family and educational environments. By demonstrating how learning conditions emerge through everyday musical environments, the findings extend existing understandings of informal learning and cultural transmission in migration contexts. The following discussion situates these findings within the broader literature on informal learning, affective pedagogy, and migrant family practices, and examines their theoretical and practical implications.

Discussions

This study examined how everyday musical practices function within migrant family life as relational and affective environments that support children’s learning. The findings demonstrate that music operates not primarily as an instructional tool but as an embedded component of caregiving interaction that contributes to emotional regulation, relational bonding, cultural continuity, and informal learning exposure. Thus, the study redirects attention from music as a pedagogical technique

to music as part of the everyday conditions that allow participation in learning. These results extend existing understandings of informal learning by showing that learning conditions are not produced solely through intentional teaching but emerge through emotionally meaningful and culturally embedded everyday practices (Green, 2017; Rogoff, 2003).

This view also contributes to current discussions in the field of informal learning and affective learning by pointing to the ways in which learning is constructed through relational, emotional, and cultural environments that shift in the course of everyday family life. Rather than locating learning solely in formal educational settings, the findings suggest that everyday caregiving practices are a significant context within which learning conditions are created and maintained.

One of the central contributions of this study is its demonstration that music supports the emotional conditions necessary for learning engagement. Participants consistently described using music to calm children, regulate stress, and create emotional stability within the home environment. These findings align with affective learning perspectives emphasizing that emotional regulation and relational security play a foundational role in enabling attention, motivation, and participation in learning (Gravett & Lygo-Baker, 2025; Zembylas, 2022).

Music was described as a means of influencing the emotional stability and feeling of continuity that participants associated with children's involvement in everyday learning contexts, rather than as a medium for transmitting formal academic material. In this regard, the findings extend affective learning perspectives by demonstrating how emotional conditions for learning are cultivated through routine family practices, rather than through educational interventions alone.

The findings also highlight the relational nature of musical practices within everyday caregiving. Shared listening and singing created opportunities for emotional connection, joint attention, and relational closeness between mothers and children. Informal learning theory suggests that learning frequently develops through participation in shared social and cultural practices rather than through formal instruction alone (Barron, 2006; Green, 2017; Rogoff, 2003). The current findings extend this view by revealing that informal learning is embedded in collective family practices, rather than mere individual exposure. Musical interaction offered opportunities for participation, joint engagement, and everyday social connection, highlighting the collective dimensions of learning in migrant family life. In this sense, music was not just a resource that children encountered but a common practice in which family members were active participants in the social and cultural contexts of everyday learning.

Music also played a significant role in sustaining cultural continuity and belonging in the migration context. Participants described exposing their children to songs in their native language, enabling children to maintain familiarity with their cultural background while growing up within the host country's educational system. Migration research has emphasized that everyday family practices play a key role in reconstructing continuity and belonging within new social environments (Mecheril, 2023; Ocádiz Velázquez, 2020). Musical practices allowed families to maintain emotional and cultural connections across geographical boundaries while supporting children's adaptation to their current environment (Sebastian, 2008). These findings add to this conversation by showing that cultural continuity is sustained not only through language or overt cultural instruction, but also through everyday family life and routine musical activities. In this way, music became a bridge between previous and contemporary cultural contexts, promoting identity continuity while participating in new social settings (Adorno, 2024).

Importantly, the findings suggest that music contributes to learning primarily by shaping the relational and affective conditions in which learning becomes possible. Rather than functioning as a structured pedagogical intervention, music was embedded within routine family activities such as household tasks, leisure time, and travel. Educational and developmental research has shown that music supports emotional regulation, social bonding, and language development (Hallam, 2010; Ilari, 2018; Williams et al., 2011). The current study adds to this body of literature by showing that music's instructional value is found not just in what it teaches but also in how it is incorporated into the everyday contexts in which kids come into contact with language, relationships, and cultural meanings. This causes the focus to change from music as a stand-alone educational tool to music as a component of the social and cultural contexts that encourage learning.

These findings also contribute to sociological understandings of migrant family life by illustrating how everyday caregiving practices support both adaptation and continuity. Migration often involves disruptions to familiar linguistic and cultural environments, requiring families to create stability within social settings (Mecheril, 2023). According to the findings, children were able to maintain a sense of belonging while navigating new social and educational situations thanks to musical practices that provide continuity through familiar sounds, languages, and shared experiences. This emphasizes how crucial daily family routines are for negotiating cultural continuity and adaptation in the context of immigrant families.Several limitations should be considered. The study focused on a relatively small and homogeneous group of Russian migrant mothers with long-term residence in Türkiye, most of whom had stable socioeconomic conditions. These characteristics may limit the transferability of the findings to migrant populations experiencing different migration trajectories or structural conditions. In addition, the study relied on participants' retrospective accounts and interpretations rather than direct observation of children's learning processes. Future research could examine diverse migrant populations and explore how everyday musical environments shape learning experiences across different migration contexts.

Despite these limitations, the study offers important theoretical and practical implications. By presenting music as an everyday practice of relating, rather than a pedagogical resource, the study extends current conversations on informal learning and cultural transmission. These findings highlight the importance of familial relational and cultural environments for children's engagement with learning and belonging in migration contexts. These findings also resonate with the holistic educational perspective reflected in the Türkiye Yüzyılı Maarif Modeli (Millî Eğitim Bakanlığı [MEB], 2024), which emphasizes the integration of cognitive, emotional, and cultural dimensions of development. Although the present study does not examine educational policy directly, it illustrates how family-based relational and cultural environments may contribute to the broader conditions that support educational engagement.

Overall, the study demonstrates that music functions as part of the relational, emotional, and cultural environments through which learning becomes possible within migrant family life. By situating musical practices within everyday caregiving interaction, the findings highlight how family-based practices contribute to continuity, belonging, and participation in learning. These results encourage a broader understanding of learning as a process shaped not only within formal educational institutions but also through everyday family relationships and cultural practices.

Genişletilmiş Özet

Giriş

Eğitim araştırmaları uzun yıllar boyunca öğrenmeyi büyük ölçüde planlı öğretim süreçleri, müfredat yapıları ve kurumsal eğitim ortamları çerçevesinde ele almıştır. Ancak gelişim psikolojisi ve eğitim sosyolojisi alanındaki çalışmalar, çocukların öğrenmesinin yalnızca formel öğretim yoluyla değil aynı zamanda gündelik yaşam içinde gerçekleşen ilişkisel ve duygusal deneyimler aracılığıyla şekillendiğini göstermektedir (Barron, 2006; Green, 2017; Rogoff, 2003; Zembylas, 2022). Aile içinde gerçekleşen tekrar eden etkileşimler, duygusal güvenlik, ortak dikkat ve rutinler, çocukların gelişimsel deneyimlerini ve öğrenmeyle ilişkili gündelik katılım biçimlerini şekillendiren önemli unsurlar arasında yer almaktadır.

Göç bağlamı, bu ilişkisel öğrenme süreçlerini daha görünür hâle getiren önemli bir toplumsal bağlamdır. Göç; bireylerin dilsel, kültürel ve sosyal çevrelerinde önemli değişimlere yol açarken aileler gündelik yaşam pratikleri aracılığıyla süreklilik ve aidiyet duygusunu yeniden inşa etmektedir (Mecheril, 2023; Ocádiz Velázquez, 2020). Bu süreçte müzik; aile yaşamının doğal bir parçası olarak duygusal düzenleme, kültürel aktarım ve ilişkisel bağların güçlendirilmesinde önemli bir rol oynamaktadır (Hallam, 2010; Ilary, 2018). Mevcut literatür; müziği çoğunlukla eğitimsel bir kaynak, terapi yöntemi veya kültürel temsil biçimi olarak ele almış olsa da, müziğin gündelik yaşam içinde aidiyet, kültürel süreklilik ve okul dışı öğrenmeyle bağlantılı ilişkisel ve duygusal ortamların oluşumuna nasıl katkı sağladığı sınırlı ölçüde incelenmiştir (Hallam, 2010; Welch vd., 2020).

Bu çalışma; Türkiye'de yaşayan Rus göçmen annelerin gündelik ebeveynlik pratikleri içinde müziği nasıl kullandıklarını ve müziğin aidiyet, kültürel süreklilik ve okul dışı öğrenmeyle bağlantılı duygusal ve ilişkisel ortamların oluşturulmasına nasıl katkıda bulunduğunu incelemeyi amaçlamaktadır. Çalışma, müziği doğrudan bir öğretim aracı olarak değil, öğrenmenin ortaya çıktığı ilişkisel ve duygusal ortamların bir parçası olarak ele alarak literatüre katkı sunmayı hedeflemektedir.

Yöntem

Bu araştırma, göçmen annelerin gündelik müzik pratiklerine yükledikleri anlamları ve bu pratiklerin aidiyet, kültürel süreklilik ve okul dışı öğrenme ile ilişkisini anlamayı amaçlayan nitel yorumlayıcı bir araştırma desenine dayanmaktadır. Araştırma, katılımcıların gündelik müzik deneyimlerini ve bu deneyimlere yükledikleri anlamları incelemeye odaklanmıştır.

Araştırmanın çalışma grubunu Türkiye'nin İstanbul, Ankara ve Antalya illerinde yaşayan toplam on bir Rus göçmen anne oluşturmaktadır. Katılımcılar amaçlı örnekleme ve kartopu örnekleme yöntemleri kullanılarak seçilmiştir. Katılımcıların Türkiye'deki ikamet süreleri 4 ile 20 yıl arasında değişmekte olup tüm katılımcıların çocukları Türkiye'deki eğitim sistemine dâhil olmuştur. Bu durum, göç bağlamında gündelik aile pratiklerinin çocukların aidiyet, kültürel süreklilik ve okul dışı öğrenme deneyimleriyle ilişkisini incelemek için uygun bir bağlam sağlamıştır.

Veriler Eylül ve Ekim 2025 tarihleri arasında yarı-yapılandırılmış bireysel görüşmeler yoluyla toplanmıştır. Her görüşme yaklaşık 60 dakika sürmüş ve katılımcıların seçtikleri müzikler görüşme sırasında birlikte dinlenerek deneyimsel ortaya çıkarma yaklaşımı kullanılmıştır. Bu yöntem, katılımcıların müzikle ilişkili duygusal ve ilişkisel deneyimlerini somut bir bağlam içinde ifade etmelerini sağlamıştır. Tüm görüşmeler ses kaydı alınarak yazıya aktarılmıştır.

Veriler tematik analiz yöntemi kullanılarak analiz edilmiştir. Tüm görüşmeler MAXQDA nitel veri analizi programına aktarılmış ve tekrar eden anlam örüntülerini belirlemek amacıyla kodlanmıştır. Analiz sonucunda toplam 108 kodlanmış veri birimi belirlenmiş ve bu veriler beş ana tema altında toplanmıştır.

Bulgular

Araştırma bulguları, müziğin göçmen ailelerin gündelik yaşamında aidiyet, kültürel süreklilik ve okul dışı öğrenmeyle ilgili ilişkisel ve duygusal ortamların önemli bir bileşeni olduğunu göstermektedir. Bulgular beş ana tema altında toplanmıştır.

İlk olarak, göç sürecinin ailelerin müzik ortamlarını dönüştürdüğü ve hibrit müzik pratiklerinin ortaya çıktığı görülmüştür. Katılımcılar hem kendi kültürlerine ait müzikleri hem de çocuklarının okul ve sosyal çevreleri aracılığıyla maruz kaldıkları müzikleri dinlediklerini ifade etmişlerdir. Bu durum, müziğin kültürel uyum ve kimlik oluşumu süreçlerinde rol oynadığını göstermektedir.

İkinci olarak, müziğin anne ve çocuk arasındaki ilişkisel bağları güçlendirdiği belirlenmiştir. Katılımcılar müziğin birlikte geçirilen zamanları artırdığını, ortak deneyimler yarattığını ve duygusal yakınlığı desteklediğini ifade etmişlerdir. Müziğin ortak dikkat ve duygusal senkronizasyon sağlayarak aile içi etkileşimi güçlendirdiği görülmüştür.

Üçüncü olarak, müziğin duygusal düzenleme aracı olarak kullanıldığı ortaya çıkmıştır. Katılımcılar müziğin hem kendileri hem de çocukları için stres azaltıcı ve sakinleştirici bir işlev gördüğünü belirtmişlerdir. Müziğin ev ortamında duygusal denge ve istikrar sağladığı ifade edilmiştir.

Dördüncü olarak, müziğin gündelik aile yaşamının bir parçası olduğu belirlenmiştir. Katılımcılar çocuklarının müziğe sürekli maruz kaldıklarını; bu sayede dil, kültürel anlamlar ve ortak deneyimlerle karşılaştıklarını ifade etmişlerdir. Bu süreç planlı bir öğrenmeden ziyade gündelik yaşamın olağan akışı içinde gerçekleşen bir deneyim olarak tanımlanmıştır.

Son olarak, müziğin kültürel ve dilsel sürekliliğin korunmasında önemli bir rol oynadığı görülmüştür. Katılımcılar çocuklarının ana dillerine ve kültürel kimliklerine müzik aracılığıyla bağlandıklarını belirtmişlerdir. Bu durum, müziğin kültürel aktarım ve aidiyet duygusunun sürdürülmesinde önemli bir araç olduğunu göstermektedir.

Tartışma, Sonuç ve Öneriler

Araştırma bulguları; müziğin göçmen ailelerin gündelik yaşamında duygusal düzenleme, ilişkisel bağ kurma ve kültürel sürekliliği destekleyen gündelik bir ilişkisel pratik olarak işlev gördüğünü göstermektedir. Bu bulgu; öğrenmenin yalnızca formel eğitim ortamlarında değil, gündelik yaşam içindeki ilişkisel deneyimler aracılığıyla da şekillendiğini vurgulayan informel öğrenme kuramları ile uyumludur (Green, 2017; Rogoff, 2003).

Müziğin duygusal düzenleme ve ilişkisel bağ kurma işlevi, çocukların gündelik yaşamlarında duygusal istikrar, aidiyet ve ilişkisel yakınlık deneyimlerini güçlendirmektedir (Zembylas, 2022). Göç bağlamında müzik, kültürel sürekliliğin korunmasına katkı sağlayarak çocukların aidiyet duygusunu güçlendirmekte ve yeni sosyal ortamlara uyumlarını kolaylaştırmaktadır (Mecheril, 2023; Ocádiz Velázquez, 2020). Bu bulgular, aile ortamının öğrenme süreçlerindeki rolünü vurgulayan çalışmalarla da örtüşmektedir (Barron, 2006).

Araştırma, müziğin eğitimsel öneminin yalnızca planlı öğretim süreçlerinde değil, gündelik yaşam içinde oluşan ilişkisel ve duygusal deneyimlerde ortaya çıktığını göstermektedir. Bu sonuç, öğrenmenin yalnızca okul ortamı ile sınırlı olmadığını ve aile içi kültürel pratiklerin çocukların gündelik deneyimlerinin şekillenmesinde önemli bir rol oynadığını ortaya koymaktadır.

Araştırma bulguları, göçmen ailelerde gündelik müzik pratiklerinin çocukların duygusal güvenlik, aidiyet ve kültürel kimlik duygusunu desteklediğini göstermektedir. Bu bulgular, öğrenmenin yalnızca okul ortamında gerçekleşen bir süreç olarak değil aynı zamanda aile içinde

sürdürülen ilişkisel ve kültürel pratiklerle bağlantılı bir deneyim olarak ele alınabileceğine işaret etmektedir. Ayrıca bu sonuçlar, eğitimi bilişsel gelişimin yanı sıra duygusal, sosyal ve kültürel boyutlarıyla ele alan Türkiye Yüzyılı Maarif Modeli'nin bütüncül eğitim yaklaşımıyla da uyumludur (Millî Eğitim Bakanlığı, 2023).

Araştırmanın bazı sınırlılıkları bulunmaktadır. Çalışma sınırlı sayıda katılımcı ile gerçekleştirilmiş olup belirli bir göçmen grubuna odaklanmıştır. Gelecekte yapılacak araştırmalarda farklı göçmen gruplarının ve çocukların kendi deneyimlerinin incelenmesi önerilmektedir.

Sonuç olarak, bu çalışma müziğin göçmen ailelerde aidiyet, kültürel süreklilik ve okul dışı öğrenmeyle ilişkili ilişkisel ve duygusal ortamları destekleyen önemli bir gündelik pratik olduğunu göstermektedir. Eğitim politikalarının ve uygulamalarının göçmen ailelerin kültürel ve duygusal kaynaklarını dikkate alan daha bütüncül yaklaşımlar geliştirmesi önerilmektedir.

Yazar Katkıları: Bu çalışmanın literatür taraması, metodolojinin geliştirilmesi, analizlerin yapılması ve yorumlanması, anallitik çerçecenin oluşturulması ve uygulanması konusunda her iki yazar da %50 katkı sağlamıştır.

Çıkar Çatışması Beyanı: Yazarlar, çalışmanın hazırlanması ve yayımlanması sürecinde kendi aralarında veya üçüncü taraflarla herhangi bir çıkar çatışmasının bulunmadığını beyan etmektedir.

Etik Beyanı: Bu çalışmada Yükseköğretim Kurumları Bilimsel Araştırma ve Yayın Etiği Yönergesi'nde belirtilen ilke ve kurallara uyulmuş olup bilimsel araştırma ve yayın etiğine aykırı herhangi bir eylemde bulunulmamıştır. Çalışmaya katkı sunan tüm yazarlar, çalışmanın içeriğine ilişkin akademik, etik ve hukuki sorumluluğu paylaşmakta olup olası etik ihlallerde tüm sorumluluk yazarlara aittir.

Etik Kurul İzni: Araştırmanın etik kurul onayı 18.06.2025 tarihinde Ankara Hacı Bayram Veli Üniversitesinden alınmıştır. Etik kurul onayı numarası: 2025/308'dir.

Finansman Beyanı: Bu araştırma herhangi bir fon almamıştır.

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Veri Kullanılabilirliği Beyanı: Bu çalışma kapsamında oluşturulan veya analiz edilen veriler, makul talep hâlinde yazarlardan temin edilebilir.

Yapay Zekâ Kullanım Beyanı: Bu çalışmanın hazırlanması sırasında yazarlar yapay zekâ araçlarını yalnızca dil bilgisi, yazım hataları ve üslup tutarlılığını kontrol etmek için kullanmıştır. Bu hususta kullanılan yapay zekâ araçları ChatGPT, QuillBot ve Deepl'dir.

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