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**A RESEARCH ON PSYCHO-SOCIAL DEVELOPMENTS AND
IDENTITY FORMATIONS OF TURKISH STUDENTS IN
GERMANY**

*ALMANYA'DAKİ TÜRK ÖĞRENCİLERİN PSİKO-SOSYAL GELİŞİMLERİ VE
KİMLİK OLUŞUMLARI ÜZERİNE BİR ARAŞTIRMA*

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Abstract

The aim of this research is to present the effect of family, education system and social environment in formation of identity of Turkish young people who live in Germany and who complete their education and psycho-social development processes there. Interview and questionnaire method which are included in descriptive and quantitative model were used in the research. Theoretic infrastructure was formed according to qualitative research technique. The population of the research is Germany and sample consists of Turkish students in Niedersachsen, Bremen and Hamburg states. Questionnaire and interview forms consisting of proper questions were used to achieve the aim of the research. In the process of data collection, questionnaire form including questions on adaptation studies in Germany, education process, psycho-social development environments of Turkish young people, their social environments, family structures, benefiting from Turkish associations, social activity and areas of interest, life expectations and social integration senses was applied. In method section, interview form was applied to people with broad knowledge and

experience on the subject and in-depth interview was performed. The data obtained from field researches were analyzed with SPSS 16.0 statistics package program. In this study, Pearson's chi-square test was preferred to give meaning to the relationships between dependent and independent variables and frequencies were evaluated. These tests were examined for the relationships between categorical variables and $P < 0.05$ value was accepted statistically significant.

According to the findings obtained from the study, since Turkish families in Germany cannot speak Turkish fluently, children cannot learn their mother languages sufficiently. Since Turkish children spend their psycho-social development and education processes in German education institutions, they remain under the influence of dominant culture as a result of domestication provided through education and experience identity confusion by deviating from their own values. The values of foreign people are not included in German education system. Turkish children experience harmony problem between family, school and friend environment.

Key Words: Identity, Psycho-Social Development, Turkish students in Germany, Social Integration

Öz

Bu araştırmanın amacı; Almanya'da yaşayan eğitim ve psiko-sosyal gelişim süreçlerini burada tamamlayan Türk gençlerinin kimlik oluşumunda ailenin, eğitim sisteminin ve sosyal çevrenin etkisini ortaya koymaktır. Araştırmada betimsel ve nicel araştırma modeli içinde yer alan mülakat ve anket tekniği kullanılmıştır. Teorik alt yapısı ise; nitel araştırma tekniğine göre oluşturulmuştur. Araştırmanın evreni Almanya, , örnekleme ise Niedersachsen, Bremen ve Hamburg eyaletlerindeki Türk öğrencilerdir. Araştırmanın amacına ulaşabilmek için uygun sorulardan oluşan anket ve görüşme formları uygulanmıştır. Verilerin toplanma sürecinde; Almanya'daki uyum çalışmalarına, eğitim sürecine, Türk gençlerinin psiko-sosyal gelişim ortamlarına, sosyal çevrelerine, aile yapılarına, Türk derneklerinden yararlanma durumlarına, sosyal aktivite ve ilgi alanlarına, hayat beklentilerine ve sosyal bütünleşme algılarına ilişkin soruları içeren anket formu uygulanmıştır. Metod bölümünde konu ile ilgili geniş bilgi ve deneyimi olan kişilere görüşme formu uygulanarak derinlemesine görüşme gerçekleştirilmiştir. Saha araştırmasından elde edilen veriler, SPSS 16.0 istatistik paket programıyla analiz edilmiştir. Bu çalışmada bağımlı ve bağımsız değişkenler arasındaki ilişkileri anlamlandırmak üzere Pearson'un ki-kare testi tercih edilmiş ve frekanslar değerlendirilmiştir. Kategorik değişkenler arasındaki ilişkiler için bu testler incelenmiş, $P < 0.05$ değeri istatistik olarak anlamlı kabul edilmiştir.

Araştırmadan elde edilen bulgulara göre; Almanya'daki Türk aileleri Türkçeyi yeterli bilemedikleri için çocuklar ana dillerini yeterince öğrenememektedirler. Türk çocukları psiko-sosyal gelişim ve eğitim süreçlerini Alman eğitim kurumlarında geçirdikleri için eğitim yoluyla yapılan kültürlenme sonucu hâkim kültürün tesirinde kalmakta ve kendi değerlerinden sapma

göstererek kimlik karmaşası yaşamaktadırlar. Alman eğitim sisteminde yabancıların değerlerine yer verilmemektedir. Türk çocukları aile, okul ve arkadaş çevresi arasında uyum sorunu yaşamaktadır.

Anahtar Kelimeler: Kimlik, Psiko-Sosyal Gelişim, Almanya'da Türk Öğrenciler, Sosyal Bütünleşme

1. INTRODUCTION

Since psycho-social developments of teenagers correspond mostly to their education periods, acquisitions of the individual in this period are effective in shaping of their identity and determining their behavior patterns. Based on this opinion, the awareness of Turkish students studying in Germany about their own culture and identity conscious in cultural values and education of this country and their levels of being affected by the education gotten during identity development processes were addressed in our study.

People undergo change and development throughout their lives. The period when this change is most intensively experienced is youth. In this period, the young people play various roles according to their positions in social environment and develop some behavior patterns in terms of what they learn and live. These behavior patterns and roles played have an important role in identity determination of teenagers. According to Erikson, identity development is a process which develops and changes throughout human's life. However, with gaining importance of developing cognitive capacity and exploration idea in puberty, identity development follows a more rapid process in this period (Atak, 2011:169). Controlling and managing the relationships with the environment lived during identity development process have a great importance. Based on this thought, it can be said that education, family, group of friends and other elements of society are effective in shaping of the identity.

In puberty when the movements in identity hit the top, there are also changes in the behaviors of the individual. Puberty when the identity has not been established yet mostly includes the education life of the individuals. Therefore, education received by the individual, education environment and servers are important factors in determining behavior patterns of the individual. Even educators' constituting a model leaves a separate mark on the teenager. Behaviors are obtained through learning and stiffened through acceptance or objection. In formation process of a behavior, the message sent to the brain is perceived by going through various screens and filters, the message getting a positive mark from the perception becomes a conduct and then turns into a behavior. In this process, arguments which are used as elimination factor consist of belief, thought and culture of the individual, filtering life, environment lived in and tendencies obtained for future. Since puberty is a period when identity search of the person is in formation process, education appears to be the main criterion in shaping of this period.

Identity search of young people living in Germany in development process constitutes a risky situation due to living in a different society. How Turkish students getting education in German education system will maintain their own culture and self-identities among many differences like two cultures, two languages, two religions has been a matter in question until today. Although many applications were tried to keep the balance between these differences in Germany, no complete success was obtained in integration. Although Germany is a multi-cultural society, it thinks that adaptation will only be provided by imposing its culture and tries to establish a single-culture education system and while doing this, it merely eliminates foreign students with an application resulting from the system.

Although Germany has a modern and a wide variety of culture, uniformity in education caused culture erosion in foreign people. Such that, the young generation living there have been trying to establish their lives with a mixed culture sense. It constitutes a new and unsettled shape whose behavior patterns, belief systems, living styles, cultural perceptions adopt from both societies. Cultural degeneration of Turkish society in Germany reveals itself in every aspect. This dilemma also affects the German society and delays forming a culture community. The change is seen from belief to language, taste, attitudes and clothing. Although freedom was provided to other societies for their living culturally, German culture as a dominant culture revealed itself in every aspect of life.

One of the problems here is not to know Turkish and German culture sufficiently and thereby not being able to make a choice. Parents who do not know their culture adequately and who do not have the information and knowledge to introduce the culture to their family have a high risk of making a mistake in guiding their children. The most problematic generation here is beyond doubt the one who is born and raised in Germany. Such that, the families of this generation cannot make healthy decisions for returning or staying, education of these children are separated and some drop out without completing their education. Their performances at school also decrease since it takes time to adapt to a different school. Another factor which affects this failure is that they do not speak German with a daily Turkish which is not more than 100-150 words spoken within the family.

Turkey made some studies to solve the education problems of Turkish children in Germany. The team which constituted the education staff sent abroad could not fill this gap since they did not pass through a strict government policy and did not speak fluent German (it is not possible to say all was the same), in other words they did not have the qualification. Such that, some of the educators whose duty was to teach Turkish, adopt Turkish culture to Turkish students and save them from identity confusion acted with other thoughts and intentions and many of them were even assimilated in that culture. This unplanned and missing application affected Turkish children negatively. This application was abandoned in many states.

Germany wanted to manage this process with integration motto. Elements such as increasing adaptation studies for foreign young people, removing the barriers in entering into working and education institutions form the basis of integration policies. However, realizing these policies, reintroducing foreign young people and children into society require long-term applications. For smooth application of this process, problems resulting from language and education should be solved. Foreign people's maintaining their life in this country without learning the language and culture of that country is a problematic and unacceptable situation for both themselves and the countries they live in and their being forced to abandon their own languages and cultures is also so problematic and unacceptable (Nuruan et al., 2005:18-19). Adaptation of German policy is evaluated as adaptation into their own culture. There is a single-way socializing, in other words socializing with German standards of judgment. The result of this situation is breaking off from own values and assimilation.

1.1. Psycho-Social Development and Identity Formation

Development is a process occurring from birth to death. Psycho-social development means any kind of acquisition obtained from immediate vicinity, received education and socializing. The quality of all these acquisitions shapes the psycho-social condition of the child. It means that psychological development and social development cannot be considered separately. Therefore, any good and bad experiences obtained as of younger ages by the individuals will affect their personality (Özet et al., 2006:26). Social development matures with socializing. Socialization means preparing for the world of adults by learning the cultural values which are applied in the society and being applicable of behavior types of adults to their lives (Üstündağ, 2005:54)

Many theories have been suggested for psycho-social development. In this study, psycho-social developments of Turkish students growing up and studying in Germany have been attempted to be explained according to some theories. The most important period for development of the personalities of individuals is the postnatal period and preschool period which we call game age. Social learning theory puts forward that children process information by observing the environment and modeling and imitation are important processes in social development. According to this theory, Bandura suggests that children observe parents, friends and behaviors in other environments and take them as model thereby gaining new social behaviors (Cemalcılar et al., 2012:153). Based on this theory, Turkish children in Germany will obtain some elements belonging to Turkish culture in first stages of game age and they will obtain a group of friends from Germany and other nationalities different from their families by starting Kindergarten for education in later periods of game age. The acquisitions obtained from this environment will be combined with those obtained from family environment. Not being aware of some things and not knowing what to eliminate, these children will experience confusion between acquisitions of both environments in terms of choice. This confusion and dilemma will continue throughout the entire school life and psycho-social development process of children.

Erikson argues that there are up and down periods in development process of the individuals and experiencing these periods properly will contribute to personality development and psycho-social adulthood. Erikson thinks that cultural and social factors are more effective in development (Arslan, 2008:21). Puberty is a dynamic period when the most changes occur in identity development. In this period, individuals face with society expectations as a result of cognitive, physical and psychological changes and teenager change becomes obligatory in order to meet the identification they have had since childhood, their styles to perceive themselves, maintaining balance and other social expectations (Atak, 2001:170).

Starting development within the family as of the first years of childhood, Turkish children open their doors to German culture by starting school. Interacting with Turkish culture dominant at home and German culture in the outer environment, these children make an effort to move in accord with both environments. This effort results from the desire to combine the identifications obtained in previous and later periods and to be able to turn them into one identity. There is a culture formation which is different from both cultures. When this tendency comes to adoption stage on the person, identity questioning or confusion occurs. This process should be well-managed. The personality perception which is in formation process and which changes place continuously becomes impressed by the dominant culture and thereby enculturation occurs, which means a brand-new formation which does not exist in their own culture.

Erikson states that individuals complete their psycho-social development in eight stages. The feature of these development periods is which one of these two qualities, one of which is positive and the other one is negative, is gained by the individual. **Psycho-social development stages of Erikson (1984);**

1. Basic Trust vs. Mistrust (0-18 months),
2. Autonomy vs. Shame and Doubt (1,5-3 years),
3. Initiative vs. Guilt (3-6 years),
4. Industry vs. Inferiority (6-11 years),
5. Identity vs. Role Confusion (12-21 years)
6. Intimation vs. Isolation (Loneliness) (21-30 years)
7. Generativity vs. Stagnation (Serenity) (30-65 years)
8. Ego Integrity vs. Despair (65 ages and over)

Based on this theory, the fifth stage which is "identity vs. role confusion" is a transition period between childhood and adulthood. In this period, young people are in an attempt to establish their positions in society, their roles in life, values they have, in short their positions in life. Therefore, youth has an important role in identity development. If we take Turkish people in Germany at this age period into

consideration, their attempt to look for an answer for the question "who am I? in many periods of their life in their own cultural identities and in the cosmopolitan atmosphere of the country they live in indicates their identity confusion. This confusion is a struggle which results from the pursuit to get a position for themselves in the multiple values system obtained by Turkish young people, and which is fought sometimes in a conscious and sometimes in an unconscious way for gaining their own identity feeling and it is a natural process (yasmrehberlik.blogspot.com).

We can also mention psycho-social identity. Freud explains the social aspect of identity formation in an "internal identity" centric speech (Schlein, 1987) "Progressive development of unmaturred psycho-social identity requires the development of the person, relative traditional values and a community who considers the development of the individual important. Insignificant "roles" which can be placed alternately are not much suitable for the social aspect of the equation. However, by representing an aspect of existing and developing social order with a vital importance, hierarchic integration of the roles feeding the aliveness of individual development may support identities. Therefore, psycho-social identity depends on internal (ego) synthesis in the individual and the entire of the role integrated in the group". The education received by Turkish children living in Germany and the acquisitions they gain from the society they live in without being aware will later play an important role in establishing their identity. It is not conditional to perform this study consciously.

Psycho-social identity aims ideological integration in terms of individual and collective aspects. It shapes with the history of the person and his/her looking into future. Identity formation experiences a conflict in a continuous struggle with strong identity elements. Strong element will prevail over the weak element which is not supported by its environment and ensures that the defenseless identity which is in formation process forms according to it. Young people living in Germany experience the practical side of this theoretic structure.

Turkish young people in Germany experience anxiety disorder when they cannot decide who they are in a multi-cultural system they grow up. To avoid this, they need to define and prove themselves in a group. They fulfill these needs by participating in social groups. These social groups are effective in establishing identity and personality. In this process, if there are no good examples to take as a model, the adaptation processes of the young people are interrupted and they experience identity confusion with excessive and antisocial behaviors. It is possible for the Turkish young people growing up in a multi-cultural environment with two languages and two religions in Germany to overcome this complicated period with the support of the family, school and other environments they are in communication with. The place where the young people spend the most energy after family environment is the school environment. Children have to find themselves a place in this environment to satisfy themselves and to be able to find what they are looking for. Therefore, the education in Germany should be organized according to a multi-cultural theme in a way to be suitable for not only Turkish minorities but also other different ethnical minorities.

1.2. Qualities of German Education System

In Germany which is consisting of sixteen states, each state established their own education system according to their own conditions after the basic articles of Federal law on education. The structuring of the education systems according to the states was taken as basis to be systematized by taking into consideration the different cultural backgrounds between the states due to the article of German constitution which states "helping each individual with a proper education according to their interests and competences without discrimination". The reason why the education is not managed centrally is to make sure that each state benefits from their own social and cultural resources in the most efficient way.

In German education system, the score of each student in secondary education is determined with a consultation in board of teachers held at the end of year in school for the students graduating from Grundschule and the decisions taken are notified to the parents with a letter named incentive letter. The decision for the incentive letter is taken based on the interests and skills of the student by taking into consideration the performance of the student in Grundschule and it is stated what type of school the student should go in this letter. The families do not have to follow the decisions taken. If the family wants to comply with their own decisions, the family will be responsible for the possible future failures. However, these incentive letters are important in applications of the students to these schools.

It is possible to see that there are some eliminative methods in German education. The education system was arranged for raising elites with a selective and eliminative approach. The students are always in competition during their education. Secondary education after Grundschule has a bifurcated system based on a four-year primary school. The department taken is flexible and there may be transfers. A student studying in Realschule has the right to transfer to Gymnasium according to their performance just like a student in Gymnasium may descend to Realschule based on performance (Genç, 2004:40). With this bifurcated system, the students are separated into various categories and selected. Such that, the students who could work in professions requiring physical power, but not brain power are directed to Hauptschule, students who can develop themselves in practice with some professional studies are directed to Realschule and students with capacity to study in higher education are directed to schools called Gymnasium. In this sense, German education system is eliminative.

This system does not offer a different opportunity for the children of different cultures. Whatever their language, religion and nationality are, everyone is educated in the same system. Incorporating many different cultures, Germany should allow for intercultural education and provide opportunity for the foreign people to get education in their own cultures if they want to. In this case, German education system continues its process with an understanding which is more suitable for assimilation. The human type and pattern to be formed by an education given with a fixed

understanding without considering national and cultural values of foreign people it educates will be stereotype. And it is called assimilating different cultures (Genç, 2004:188).

Subjecting socially weak and foreign students to competition under the same conditions with its own students does not provide equal opportunities to immigrant students. In the current education system, performance levels of immigrant children who cannot speak German drop and they cannot reflect their intelligence fully to their courses. Since the educators who are the most important factor of education system have the same understanding, foreign students experience more difficulty. Getting the feeling of losing the race at school, immigrant young people experience identity confusion and loss of sense of belonging complex and this situation forms a youth that is unqualified, does not have an identity and experiences law and order problems.

1.3.Psycho-Social Development, Education, Culture and Identity Relationship

Education is the factor which affects and impacts psycho-social development process more than any factor. Youth period is a stage which completely continues within education process. In this stage, the individual tries to make sense of the new information by processing it through a brain filter, to integrate with self and to identify with own feelings. According to basic principles of brain-based learning approach (Caine and Caine, 1995), meaning seeking is inner and occurs with patterning. In other words, the individual tries to make sense of the data he/she gets and classifies those found significant. Classifying may happen as imagining, adoption, finding useful, integrating, problem solving or critical thinking. In patterning, the feelings gain importance and organize learning. Level of self-respect, behavior development, approach to the values, feelings and opinions for social activities are affected and arranged. Feelings and cognition cannot be separated. People unwittingly perceive and learn many conscious and unconscious processes during learning.

The behaviors which are desired and wanted to be given with approach of "raising terminal personnel" which is one of the functions of education are injected to the individuals with domestication. In domestication, the individual is affected and wanted to be changed in a way to comply with the desires and expectations of the society in all stages of life. Domestication requires a longer process than education. Because in education, there is conscious, purposeful and terminal conditioning and in domestication there is unconscious, instinctive and random conditioning. In other words, domestication means the unwilling change process and is political.

If this process is left alone, then enculturation or acculturation occurs in which ordinary things are mentioned. Enculturation also starts with the meeting and interacting of individuals and groups consisting of different societies. Acculturation occurs with mutual interaction and culture exchange is provided. Acculturation happens with social, economic and opinion-based ways, not with the forcing of a culture. However, in psycho-social development occurring in this way, both culture elements change.

Turkish people living in Germany actively live these processes. Especially Turkish children at school age complete their education processes in German education system. The personalities of these young people who are in education process as of four years are formed mostly during school age and they gain their identity over this formation. Education and culture which are the most important factors in shaping individuals and societies are also the basic center of identity formation. Humankind raises themselves according to society they live in and education process with which they try to learn daily life and future and it becomes their identity in time.

2.METHOD AND TECHNIQUE

2.1.Importance and Aim of the Research

The research is important for clarifying the relationship between education received by Turkish people in Germany, and psycho-social development and identity formation and bring forward a proposal for a healthy identity formation of Turkish young people living in a multi-cultural environment. It is a quite risky situation that people living together with different religions, languages, ethnical and cultural structures maintain their psycho-social developments in a health way -despite of those differences in the same geography- and protect their own cultural identities. It is very difficult for everyone to come together and live in peace and comfort, to be subjected to a common education process and to get a systematic order. The aim of this research is to present how third and/or fourth generation Turkish people living in Germany who lost their chance to return to Turkey will experience alienation from their own cultural values, identities and individualities with the effect of mono-cultural education system they had as well as the dangers awaiting them in the future since they completed their social development processes at school age.

2.2.Model, Method and Technique

Interview and questionnaire method which are included in descriptive model were used in the research. Theoretic infrastructure of the research was formed according to qualitative research technique. The aim of descriptive research model is to describe the qualities of individuals or objects participating in the research (Büyüköztürk, 2002:5) and to scan the entire of the population or a group using the data obtained by making observations on a sample or on the entire population if accessible. Interview is a data collection technique with oral communication. Interview is used as the shortest way to learn about the knowledge, opinion, attitude and behaviors of individuals about various subjects and their possible reasons (Karasar, 1986:174).

This research is a research prepared according to case study pattern and questionnaire and interview forms were applied. It was thought that questionnaire technique as well as interview technique would be useful to prevent the questionnaire technique from being unilateral, to increase the degree of objectivity and to look at the

subject from different perceptions. Therefore, the people whose names and professional details are given below were applied the interview form and in-depth interview was performed.

First interviewer is Hanim Ezder¹, second interviewer is retired teacher Mustafa Can² and third one is Ali Kılıçarslan who is a pedagogue and a researcher-writer in Germany. These researchers were interviewed and their evaluations on the adoption of third generation young people in Germany to the culture they live in and the life culture they would constitute in the future were addressed.

2.3.Population and Sample

The population of the research is the Turkish students in European Union Member State, Germany with people from 170 countries. The research was conducted in states of Niedersachsen, Bremen and Hamburg of Germany with Turkish students studying in Turkish associations Bildungsinstitut e.V. and Bildungszentrum e.V. which continue their studies under the control of audit officers appointed by German government. The sample in this study is the states of Niedersachsen, Bremen and Hamburg. Selecting three states in German which constitutes of 16 states was important for the validity of the research.

2.4.Research Questions and Hypotheses

The questions of the research were determined as follows:

- ✓ Does Germany have applications for intercultural education?
- ✓ How effective is the dominant culture in identity formations of Turkish young people raised in Germany?
- ✓ Under whose control is the psycho-social development of the young people conducted?
- ✓ Can Turkish students living in Germany learn and adopt their own cultural values?

Hypotheses are

1- The youth period of Turkish people raised in Germany when their identities are mostly formed is spent in schools. Since German education system is a mono-cultural education system, Turkish young people will grow up with German language and culture. Therefore, there will be a risk of assimilation by experiencing breaking off and disintegration from their own values.

¹Deputy General Director of Das Begegnungs und Fortbildungszentrum muslimischer Frauen e.V.i in other words Muslim Women's Centre for Encounter and Further Education in Köln and Social Pedagogue

²He opened Yunus Emre Culture Academy in Köln and has been providing support for adoption studies, information on German education system, social and pedagogical support, cultural and scientific language courses and various activities in literature and art.

2-In education system of Germany which has 170 different nationalities and members of 200 religions, intercultural education applications are not used.

3-Psycho-social development process of young people is an important indicator in formation of their identities. Since this process is mostly spent in school and friend environment, young people cannot find place to learn and apply Turkish personality and identity and they experience identity confusion and shift. Family environment cannot close this gap.

2.5. Analysis of the Data

Questionnaire and interview forms were used as data collection tool in the research. After applying the multiple choice questionnaire form which was prepared for the purpose of the research to the students as pretest and posttest, the data obtained were transferred to SPSS statistical programme. Analysis of the collected data was performed with SPSS for Windows 16.0 package program and frequency, percentage, arithmetic mean, standard deviation, t-test, Pearson Product-Moment Correlation coefficient which are among the statistical techniques were used.

The interview questions formed in accordance with the aim of the research were applied to the related subjects and transcription of interview records of the study was firstly performed. As a result of the transcription, data were organized and interpreted in line with our qualitative research. Thematic categories were evaluated under related topics and a descriptive and systematic analysis was made. Direct quotations were made from words of the individuals by sticking to the data in interview analyses.

3. FINDINGS AND DISCUSSION

The data obtained in the research were evaluated with SPSS (Statistic Programme for Social Science) package programme and the findings were tabulated, chi-square test of Pearson which measures whether there is a significant relationship or not between dependent and independent variables was applied and frequencies were evaluated. The in-depth interviews performed with the application of interview forms were interpreted by the researchers and answers of the questions were looked for.

3.1. Introductory Information of the Participant Students

Socio-demographic profile of Turkish students who constitute basis for the research and who were applied the questionnaire were examined and young profile was analyzed to shed light on the obtained data.

Table 1. Genders and Ages of Participants

		Your age?				Total
		10-12	13-15	16-18	Over 18	
Your gender?	Male	19	25	14	31	89
		21,3%	28,1%	15,7%	34,8%	100,0%
		48,7%	45,5%	31,8%	35,6%	39,6%
	Female	20	30	30	56	136
		14,7%	22,1%	22,1%	41,2%	100,0%
		51,3%	54,5%	68,2%	64,4%	60,4%
Total		39	55	44	87	225
		17,3%	24,4%	19,6%	38,7%	100,0%
		100,0%	100,0%	100,0%	100,0%	100,0%

$\chi^2=28,181$ $sd=9$ $p<0,016$

225 Turkish students participated in the research from states of Niedersachsen, Bremen and Hamburg. The distribution of students according to states, gender and schools is as follows: 17,3% of the participant students are 10-12 years, 24,4% are 13-15 years, 19,6% are 16-18 and 38,7% are over 18 years. 60,4% of participants are female and 39,6% are male. Most of the females and males are over 18. Preferring an older age group results in an expectation that they could give healthier answers to the questions on identity. Although questionnaire questions were answered more by students of 16 years and over, it was observed that students were incapable in understanding Turkish during the questionnaire and had difficulty in comprehending most of the questions.

Table 2: Distribution of Participants According to Places of Birth and States

		Which state do you study in?			Total
		Niedersachsen	Bremen	Hamburg	
Where were you born?	In Turkey	74,2%	12,9%	12,9%	100,0%
		24,0%	6,0%	6,5%	13,8%
	In Germany	37,6%	32,5%	29,9%	100,0%
		76,0%	94,0%	93,5%	86,2%
Total		42,7%	29,8%	27,6%	100,0%
		100,0%	100,0%	100,0%	100,0%

$\chi^2=40,181$ $sd=12$ $p<0,042$

86,2% of the participants were born in Germany and 13,8% were born in Turkey and it was understood they immigrated to Turkey opposite to other peers. Most of those who were born in Turkey live in Niedersachsen. 42,7% of participants study in Niedersachsen, 29,8% in Bremen and 27,6% in Hamburg. With this balanced distribution, it was possible to get information about three states.

3.2. Language, Culture and Identity Relationship

According to some, second generation in Germany is a "problematic" youth that is torn between "two cultures". Some are prepared to sacrifice them by calling them "lost generation". In fact, second generation is neither of them. Second generation members are a heterogeneous youth mass that shows quite different orientations (Canatan, 1990:40).

To be able to test this condition of the youth, Mr. Ali Kılıçarslan who made many researches on problems of Turkish people in Germany resulting from identity and education was asked "Can we talk about the effect of majority culture on identity formation of Turkish people growing up in Germany?" and he answered as follows:

"Of course it is possible. Because the dominant culture here is the majority culture and it is German culture. Children enter into relations as of the moment they start kindergarten. Therefore, this relation gets more intensive after starting to learn language. In other words, language is the carrier of culture. As they learn the language, they get the opportunity to know the culture in proportion to the language they learn. It is possible to mention such an interaction from kindergarten to secondary school, high school and even to university. In short, this is a language-culture interaction. However, I think the main problem here to what extent this interaction is, how it happens, in other words, how much children of families coming from a different culture are affected by the dominant culture in this country. While using the concept of dominant culture here, I take into consideration the "lead culture" (Leitkultur) which has been discussed in Germany especially in the recent years. Because a discussion of lead culture has been going on in the last years, especially since the end of nineties. This lead culture discussion means dominant German culture. Consequently, children are affected by this culture. For this culture is redounded on the identity formation. How does it redound? While children learn German language here, they start to shape their lives with the meanings mentioned by that language. This necessarily redounds on both identity formation and their perceptions of life, living. This actually is a very natural process. How it will result is very important. The real subject which should be examined is how much children are affected by the dominant culture. I think researches on this subject should be searched into, otherwise researches should be made on this subject."

As understood from these statements, language, culture and identity are all learnt in primary (family) and secondary (school) education environments. Dominant culture (German culture) is used at school, on street, in shopping, business life, television. Young people spend their times in these environments. Of course young people will form an identity in company with dominant culture and it will not be Turkish culture. To ground this information and to get more extensive information on the subject, we asked Retired Teacher Mr. Mustafa Can "It is claimed that most of Turkish students experience identity confusion, how can it be overcome?" Because young people are subjected to education process without knowing their own cultural values and having any knowledge on identity. This young people have not been able to make choices and find their own truths yet. Can answered this question as follows:

"The question how is identity obtained should sociologically be answered with the question "who are you". Since the question "what do you believe in?" will be stated with religious

terms, identity will be mentioned as nationality and it will be mentioned as culture value and belief value. There was no such problem in the first and second generations in life style of Turkish people in Europe, but third and fourth generations have the problem of Turkish culture which cannot go beyond the star and crescent they wear on their collars since they cannot approach to their own culture and cannot lay claim to their own values. In addition, introducing or showing themselves within the society or wearing symbols such as Turkish flag, Allah or Muhammed because of their symbolized desires walking on the street do not mean that their identities are established or they claim their own identities. In addition, those who say they are Turkish do not speak in their own languages which indicates there is an insufficiency. He says he is Turkish, but he tries to communicate in German or in other languages. Here language is an important element in completing their own identity, helping their own identity and gaining their own identity to their children. In this sense, identity confusion of children reveals itself. Even, children try to speak German while talking with each other and inadequate Turkish while communicating with their parents. But when they come to school, they need to object in an ugly, meaningless way or in a way which cannot be considered like "we speak this language", "we do not need to learn it" with only few words they speak. Moreover, it is clear that Turkish course is not given in the desired level in the schools in Germany."

As stated by our interviewers, as language is learnt, communication with dominant culture increases since culture is transferred via language. Since being affected or adoption also occurs with communication, there is a great difference between an individual being born and growing up in Germany and another individual growing up in Turkey until a certain age and then coming to Germany. The reason of this difference is the language education and culture and values obtained with family and social environment which is the first place of socializing. Because preschool age which is known as character formation age is quite important in establishing the identity and values of the individual.

According to German education system, children have to start Kindergarten after 2 years old. Mother language is very important in transferring culture and learning the foreign language. Since families cannot speak fluent Turkish, mother language is not completely learnt within family. Kindergarten is the education institutions where language is learnt with game. While learning language in kindergarten, children start to know a new culture and slowly enter into the circle of dominant culture.

Table 3. Kindergarten Education Process of Children and Better Spoken Language

		Duration of going to Kindergarten						Total
		1 year	2 years	3 years	Never	Went to in TR	Other	
Better spoken language	Turkish	17,6%	9,8%	35,3%	15,7%	13,7%	7,8%	100,0%
		34,6%	10,2%	16,8%	44,4%	100,0%	22,2%	22,7%
	German	7,6%	25,3%	54,4%	1,3%		11,4%	100,0%
		23,1%	40,8%	40,2%	5,6%		50,0%	35,1%
	Incompetent in both languages	9,1%	9,1%	81,8%				100,0%
		3,8%	2,0%	8,4%				4,9%
	Competent in both languages	11,9%	27,4%	44,0%	10,7%		6,0%	100,0%
		38,5%	46,9%	34,6%	50,0%		27,8%	37,3%
Total		11,6%	21,8%	47,6%	8,0%	3,1%	8,0%	100,0%
		100,0%	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%

$\chi^2=50,181$ $sd=15$ $p<0,000$

Kindergartens where first education of children of 2-6 years occurs are important for being a second education place in addition to family education. Previous period of psycho-social development process and this period when domestication is done without noticing should be taken into consideration for habits and behavior development. Three fourths of these institutions giving preschool education in Germany are owned by either private institutions or churches. The remaining one fourths is under the scope of local municipalities. These institutions are a second home after family for the children and they aim to help them develop mental and social abilities and gain basic skills. This preschool education is quite important for affecting every moment of children's lives.

When we look at the table above, nearly half of the students (47,6%) state that they went to kindergarten for three years, 35,1% state that they speak German better and 37,3% state that they are competent in both languages. It is seen that as duration of kindergarten increases, German knowledge also does and Turkish knowledge reduces, and half of those who see themselves competent in both languages never went to kindergarten. A significant relationship was found between grammar and duration of kindergarten.

Children learn German in these institutions without being able to learn their mother languages. Since people who did not have the opportunity to learn and develop their mother language will stay away from their own culture, they will definitely have an identity and personality problem. The more people know about their own history and cultural values, the more self-confidence they have. Therefore,

they will have the ability to easily adapt themselves to the society they live in without identity problems (Genç, 2004:265).

If we open this subject for our Germany population, Turkish children being born and growing up in Germany first get out of family and relative environment with preschool education. The values acquired here will naturally be different from those acquired in family. Children who are closer to the language of dominant culture with preschool education will necessarily come under the influence of dominant culture for they will be able to mention what they want to state in the language of that culture. Using different languages at home and at school as well as insufficient mother language will affect them negatively. A young Turkish individual should be fluent in both Turkish and German.

Table 4. Better Spoken Languages According to the Age of Participants

		Age				Total
		10-12	13-15	16-18	Over 18	
Better spoken language	Turkish	13,7%	17,6%	9,8%	58,8%	100,0%
		17,9%	16,4%	11,4%	34,5%	22,7%
	German	32,9%	27,8%	19,0%	20,3%	100,0%
		66,7%	40,0%	34,1%	18,4%	35,1%
	Incompetent in both languages	18,2%	18,2%	36,4%	27,3%	100,0%
		5,1%	3,6%	9,1%	3,4%	4,9%
	Competent in both languages	4,8%	26,2%	23,8%	45,2%	100,0%
		10,3%	40,0%	45,5%	43,7%	37,3%
Total		17,3%	24,4%	19,6%	38,7%	100,0%
		100,0%	100,0%	100,0%	100,0%	100,0%

$\chi^2=39.180$ $sd=9$ $p<0,000$

A significant relationship was found between two above variables. As the age increases, Turkish knowledge increases, and German is spoken better at younger ages. Because children go to kindergarten without learning mother language at home and the language (German) is learnt faster and better there. To test this situation, we wanted learn how long they went to kindergarten and which language they speak better. Those who say they are competent in both languages constitute the majority with 37,3% while those who say they speak German better are 35,1%. We see that German is more active compared to the mother language. The reason is that students have to have a command of the language of the country they are educated in.

A child with lack of language and culture will also have lack of opinion. A child with a lack of opinion will have less chance to be successful in activities faced throughout life. In such a situation, the contribution of the child to self, family and society will be poor. To prevent the children from "dying away", it should be ensured that children are educated with both own language and culture and German language

and culture (Genç, 2004:267). Turkish children growing up in German cannot know their own culture, values and history and will be strangers to what is their own, and they cannot keep up with the dominant culture without German. They may be excluded from their social environment for not being able to speak the language of dominant culture. This exclusion pushes the young person to look for his/her own identity. The young person feeling forlornness psychology and social exclusion frustration will be over-interested in his/her own mother culture and values. Therefore, he/she will belong to somewhere. To show this to his/her environment, he/she will start to have some symbols on him/her. Nevertheless, it is inevitable that there are some missing points in identity formation since he/she can speak neither Turkish nor German completely.

3.3. Multi-Cultural Applications in German Education System

Multi-cultural societies have as old histories as human history. "Multi-cultural" term generally reflects the fact that there are different cultures together and "multi-cultural" term states the personal, group and social reaction given to this reality (Özgür, 2010).

Intercultural education concept in Germany was raised as a reaction to assimilation and adaptation programmes in sixties, seventies and eighties. According to this approach, value judgments and mother language arising from origin culture should be supported in the same level with the second language, and educational programmes and course books should be reviewed for content. Content should not prevent the acceptance of being a foreigner. In some states, special programmes were developed for intercultural learning. More precisely, current education programmes of various branches were developed with proper additions (Krumm, 1995:157, cited by Genç, 2004:114). Some pilot applications were conducted for this in some regions. These applications were abandoned since adequate infrastructure was not formed and the desired efficiency was not obtained. To evaluate the intercultural education manner and the contradictions in German education system resulting from pursuit of success, adaptation, social development and identity of Turkish students, we asked A. Kılıçarslan: "How do you evaluate German education system for Turkish students?" He replied as follows:

"I think German education system should be reviewed not only for Turkish students, but also for all students. Because when we present the qualities of German education system, we see that these qualities apply to all students studying in the country. Of course, Turkish children are those who are most affected by these qualities or children of other nationalities are partially affected. German education system has three qualities. First one is that education system is eliminative. In other words, the child is subjected to filter only in the fourth grade. In most of the states, children generally have to go to the schools recommended by their teachers. Turkish children are directed to the basic education institutions which are accepted as the most bottom level schools in the country. Secondly, the school system here is discriminative. At school, Turkish children and other immigrant children are not taken into consideration with all of their knowledge and differences. In addition, they are subjected to

some different applications because of reasons arising from xenophobia, racism or prejudices. This is unfortunately the reality of this country. The problem does not go away by ignoring it. Thirdly, intercultural education is not taken into consideration, cultural values of children coming from different countries cannot find place in this education system. I want to give an example: Students sitting very calmly in the classroom because of the family discipline in their families, in other words, even attitudes and actions are evaluated differently. If he/she is over-active, he/she is seen as "naughty, if too calm, as "stupid" or "having difficulty to learn" However, they are separated into certain classes without needing to talk to their family since the fact that all these attitudes and actions come from culture is not considered. This is a wound of education system. It is very important that other cultures are taught at school. Different cultures should be accepted as richness and taught to new generations not only to increase the success in education, but also to eliminate discrimination and prejudices. Where can it happen? It can happen in kindergartens, basic education schools and even in universities. Without them, you cannot destroy prejudices and cannot build a peaceful common future, it will only remain as a dream. If something is to be done to eliminate discrimination, intercultural education should be emphasized especially in schools."

As mentioned here, impulsive or unjust decisions can be taken for Turkish and foreign students. Many examples were seen about this issue during data collection process. When families do not object to unfair decisions and surrender, children's right to go to good and quality schools is prevented and they experience inferiority complex because of lower schools they go to. This situation negatively affects them throughout their education. In addition, when secondary education students were asked what kind of school they went to during data collection process, they said Hauptschule shyly and this is an upsetting situation. Students are subject to some applications which are a part of German system such as elimination, discrimination. This situation indicates that German education system cannot prove itself adequately in intercultural education applications.

When asked *How do you evaluate intercultural education applications of Germany?* , Hanim Ezder replied as follows:

"When it is said intercultural education, I think language was more emphasized for integrating people from different languages and cultures to school. Germans think that the first condition for integration of children to school is language. To achieve this, they think the earlier children start kindergarten, the quicker they will learn language and they will integrate. For this, age of starting kindergarten was lowered to two years and they try to make it earlier. Because they say children generally speak in their mother language at home and they cannot learn German due to this and they have hard time integrating to school. If they start kindergarten, they learn both language and the opposite culture which is German culture here. In other words, children who started kindergarten at five fifteen years ago can enroll at three now and German government has to provide this."

According to these statements, Germans take the children earlier to kindergarten thereby preventing learning mother language properly. Children having been learning German and German behavior patterns as of two years old will think and try to live like a German in the future. They need intercultural education to learn mother language at this age. Whatever language is learnt faster and better becomes the

mother language. Here the mother language of Turkish children has started to be German. This causes cultural corruption. As result of domestication at school, children will review everything with German logic.

In this process, Turkish families do not have right to speak. Turkish families who are not pleased with the decisions taken about their children object to the decisions and bring this situation to trial. This complaint occurs since many educators are prejudiced for the students. Even many Turkish families object to their children's being directed to lower schools which they think their children do not deserve and they have some tests done on their children. This process knocks out children more than their families. The reason why children are sent to lower schools is sometimes their incompetency in German and sometimes their being too calm or too active.

Table 5. Activities for Foreigners and Turkish People in Course Books

		Activities for students of different ethnical origins at schools					
		Empty	No	Sometimes	Yes	Other	Total
Being mentioned about Turkish people, Turkish culture or other cultures in course books	No answer	50,0%	16,7%	33,3%			100,0%
		66,7%	2,2%	3,6%			5,3%
	Yes, they are mentioned.		36,4%	57,6%	6,1%		100,0%
			13,0%	17,1%	16,7%		14,7%
	No, they aren't mentioned.	2,6%	55,1%	38,5%	2,6%	1,3%	100,0%
		22,2%	46,7%	27,0%	16,7%	100,0%	34,7%
	Not mentioned adequately.	2,0%	20,4%	75,5%	2,0%		100,0%
		11,1%	10,9%	33,3%	8,3%		21,8%
Turkish people are mentioned negatively.		47,8%	43,5%	8,7%		100,0%	
		12,0%	9,0%	16,7%		10,2%	
Other cultures are mentioned, Turkish people aren't.		54,2%	33,3%	12,5%		100,0%	
		14,1%	7,2%	25,0%		10,7%	
Other		16,7%	50,0%	33,3%		100,0%	
		1,1%	2,7%	16,7%		2,7%	
Total		4,0%	40,9%	49,3%	5,3%	,4%	100,0%
		100,0%	100,0%	100,0%	100,0%	100,0%	100,0%

$\chi^2=1.1082$ $sd=24$ $p<0,000$

To measure whether there are any activities for foreign students at school, we asked "Are there any activities for students from different ethnical origins?". Half of the students (49,3%) stated that activities for students from different ethnical origins are *sometimes* organized. On the other hand, 40,9% stated that there is no activity for students from different ethnical origins. 46,7% of those who say there is no activity stated that Turkish culture is not mentioned in their schools. 33,3% of those who say sometimes stated that it is not mentioned adequately and there is a significant relationship between these two pieces of data.

This question was asked to determine how and to what extent Turkish people, Turkish culture or other cultures are mentioned in German course books. 34,7% of the students stated that Turkish culture is not mentioned and 21,8% stated "not mentioned adequately". These answers indicate that immigrant children are raised without Turkish history and culture in education process. Moreover, those who say "yes, it is mentioned" come third by 14,7%. An interesting fact is that 10,2% say "Turkish people are mentioned negatively". Those who choose "Other cultures are mentioned, Turkish people aren't" correspond to a rate of 10,7%. These answers indicate that there are still negative prejudices for Turkish people in Germany. It can also be said that there is discrimination among immigrant communities. Those who chose "Other" and filled in the blank made comments such as "Turks are not considered good, Turks are not liked". Consequently, it is possible to say in this question that Germany has a prejudiced and discriminatory approach for Turks.

3.4. Living Cultural Values

In Germany, many immigrant people with different senses from the culture, language and values of this country live together. In such an environment, the rates regarding how many Turkish students live their customs and cultural and religious values are as follows.

Table 6. Living Customs, Culture and Religion According to States

		Living customs, culture and religion comfortably					Total
		Empty	Yes	No	Sometimes	No idea	
State of education	Niedersachsen	4,2%	50,0%	8,3%	33,3%	4,2%	100,0%
		44,4%	45,3%	32,0%	42,1%	44,4%	42,7%
	Bremen	3,0%	43,3%	16,4%	35,8%	1,5%	100,0%
		22,2%	27,4%	44,0%	31,6%	11,1%	29,8%
	Hamburg	4,8%	46,8%	9,7%	32,3%	6,5%	100,0%
		33,3%	27,4%	24,0%	26,3%	44,4%	27,6%
Total		4,0%	47,1%	11,1%	33,8%	4,0%	100,0%
		100,0%	100,0%	100,0%	100,0%	100,0%	100,0%

$\chi^2=5,276$ $sd=8$ $p<0,037$

When students were asked whether they could comfortably live their customs, culture and religion, majority of 47,1% answered positively. Half of those stating positive opinion (45,3) live in Niedersachsen, 27,4% in Hamburg and 27,4% in Bremen. 33,8 % stated that they are sometimes comfortable about this. Nearly half of those (42,1) live in Niedersachsen. Most of the "no" answers came from Bremen by 44,0%. The highness of this rate compared to other two states indicates that Bremen is not open to different cultures. Not being able to live some values comfortably affects Turkish students living in those states negatively in their education processes.

3.5. Turks in Germany from the Viewpoint of Turkish Students

Based on the fact that 86,2% of 225 Turkish students were born in Germany, it was asked to make an evaluation on themselves to measure the mark left by maintaining their lives in this country.

Table 7. How They Felt Themselves in Germany

		How do you feel yourself here?				Total
		No answer	Excluded	Adopted	No idea	
Your gender?	Male	6,7%	23,6%	33,7%	36,0%	100,0%
		60,0%	42,0%	39,0%	36,4%	39,6%
	Female	2,9%	21,3%	34,6%	41,2%	100,0%
		40,0%	58,0%	61,0%	63,6%	60,4%
Total		4,4%	22,2%	34,2%	39,1%	100,0%
		100,0%	100,0%	100,0%	100,0%	100,0%

$$x^2=42.876 \quad sd=18 \quad p<0,047$$

When asked how they feel themselves in Germany, 34,2% answered adopted and 22,2% answered excluded. The interesting thing is that the majority of 39,1% did not give any opinion. 63,6% of those not giving any opinion consist of females. Most of those who felt themselves adopted (58,0%) are females. It is remarkable that females are more comfortable.

Table 8. Evaluations on Turks in Germany

		Age				Total	
		10-12	13-15	16-18	Over 18		
What kind of evaluation would you make about the Turks in Germany?	Unanswered	38,9%	22,2%	5,6%	33,3%	100,0%	
		17,9%	7,3%	2,3%	6,9%	8,0%	
	Turks are assimilated.	24,0%	28,0%	24,0%	24,0%	100,0%	
		15,4%	12,7%	13,6%	6,9%	11,1%	
	Turks are growing up away from their culture.	7,0%	34,9%	25,6%	32,6%	100,0%	
		7,7%	27,3%	25,0%	16,1%	19,1%	
	Turks are separating from Turkish.	26,7%	26,7%	6,7%	40,0%	100,0%	
		20,5%	14,5%	4,5%	13,8%	13,3%	
	They are raised as neither Turk nor German.	11,8%	18,6%	23,5%	46,1%	100,0%	
		30,8%	34,5%	54,5%	54,0%	45,3%	
	Turks do not change.	42,9%	28,6%		28,6%	100,0%	
		7,7%	3,6%		2,3%	3,1%	
	Total		17,3%	24,4%	19,6%	38,7%	100,0%
			100,0%	100,0%	100,0%	100,0%	100,0%

$$x^2=28.876 \quad sd=15 \quad p<0,017$$

A significant relationship was found between two variables in Table: 8. When participants were asked how immigrant people like them were evaluated in Germany, nearly half of them (45,3%) thought that they were raised as neither a complete Turkish nor a complete German. Every age group has a common opinion about this subject. This finding is important to understand the moods and what kind of confusion Turkish young people in Germany experience. This situation is quite risky for both societies. The young people have a mixed Turkish-German identity in Germany and this identity does not have a definition and place in society. There is a similar situation in terms of language. A German-Turkish mixed language is spoken. Not having the competency for representing both countries, young people have problems about Turkish mother language. 34,7% of students stated that they express themselves in German better (Table:4). In the abovementioned data, 13,3% of subjects stated that they experience separation from Turkish language and this data supports the results of the mentioned question.

19,1% of Turkish young people state that they grow up away from their culture. When these two pieces of data are combined (64,4%), it is concluded that the education in Germany is constructed without taking into consideration the real cultures of immigrants. Despite of such a dominant perception of German education system, resistance of Turkish young people and their attempt to protect their own cultural values and identities are a result of a serious effort. In addition, 19,1% of subjects think that Turkish people grow up away from their culture and 11,1% think that they are assimilated. When these two pieces of data are combined, it is concluded that Turks are subject to degeneration by 30,2%. This data indicates that there are serious dangers in the future for the Turkish generation living in Germany.

Important duties fall to both countries here. Turkey should apply an effective culture policy to Turkish citizens in Germany. It is required that books for Turkish mother language course in schools should be updated and increased to European level. Federal Germany should exhibit a more special approach to the immigrant children by behaving more moderately in its education policy. The information obtained from subjects indicates that people who are educated in Germany are assimilated. Even the young people getting education here are aware of this situation.

RESULTS AND RECOMMENDATIONS

Young people who are human capital of Turkey are left alone in the psycho-social, cultural and political environment of the country they immigrate to and are abandoned to their fate. Identity issues of Turkish young people living in Germany are obvious as a continuing important and chronic problem. Main problem is not having a governmental and intergovernmental common mind and common application vision in a systematic, corporate and mental level. Germany Turks adopt Germany as a "new home". Most of them, especially new generation do not feel themselves at home. Germany is no more a "bitter home" as perceived in the first years of immigration, but a "second home". Germany Turks' planning their futures in this country, buying houses

and establishment of Muslim cemeteries are the most distinct two signs of permanence (Kılıçarslan, 2011). Therefore, the fact that future of Turkish children is in Germany cannot be denied, the support for mother language and culture cannot be abandoned for their personal and emotional developments.

Turkish children will become socialized simultaneously with Turkish and German language and culture in their development processes. Turkish is necessary as mother language, thereby Turkish children will make their personalities and German-Turkish identities and cultures permanent by developing them. Supporting and learning mother language within family and in education institutions constitute a great importance for the future of the generation. Turkey cannot be abandoned as a communication language in their relations with parents, grandparents in Germany or Turkey and other relatives (Genç, 2004:284). Young people who can speak Turkish well claim their identities and have more self-confidence. Individuals who can speak their mother languages well will be able to use the language of dominant culture and thereby they can communicate effectively in both cultures and prevent prejudices. Mother language should be spoken better to be able to learn foreign culture better. Therefore, Germany's being able to integrate immigrant children is possible not only with introducing its own culture but also taking action by thinking bilaterally.

Turkish students should speak German to be able to be successful in German schools. They should aim to live in German lands by claiming their own cultures and identities. Level in language increases success at schools. Number of Turkish students studying in Gymnasium has been critically increasing recently. This situation means that concerning students will graduate from university.

Education of Turkish children in kindergarten helps them to meet German culture in the first years of social development, to learn and adopt German culture more quickly with approach of domestication. Providing acculturation here is not possible. Because little children in motor development age have not met his/her own culture and is defenseless. Since previously learned culture and behaviors will constitute basis in identity formation, deviations from Turkish culture will be experienced. The fact that Turkish children will complete all of their education processes in German education system reinforces our thesis and raises the concern that Turkish generation will Germanize after one or two generation. Our hypotheses are confirmed here.

In psycho-social development process of Turks, they need to learn and adopt their own identity and culture. The present structure does not make it possible. For this, bilingualism should be accepted and encouraged in society, Turkish parents should educate their children bilingually and as ready for a multi-cultural life and they should develop themselves as examples for their children. Corporate studies to meet the educational requirement of Turkish society such as "minority schools" should be performed. Turkish children should be accepted by the majority culture of the society they live in and should not be excluded.

Despite of its multicultural structure, Germany have not been able to find the proper integration theory from tens of theories experimented on immigrants and as a result of these experiments, children of immigrant communities are about to lose their identity. The last method applied by Germany under integration topic is to dictate its culture to the students without taking its multicultural structure into consideration. Single way viewpoint applied in German education pushes the students of different culture to think uniformly. While German education says that they perform integration study with the spreading of uniform thinking, they actually cannot evaluate the richness of their multicultural structure. Education personnel and institutions consider immigrants as a human capital, as a gain and richness of their own country. German Education System does not detect and support the skills of foreign students. Because of this system, Germany wastes the potential of most of immigrant students. Both countries should look for a solution to this problem in the level of technocrats. New generations with feeling of belonging, complex identity confusion and deprivation are important losses for both countries, more importantly, they are becoming a great social threat.

Turkish students living in Germany should use their mother languages in an effective way and keep their communication with their families and Turkey strong. Families should teach their own cultures and values to their children and then it should be ensured that they are introduced with German culture. Families should take action with the awareness that their children are in contact with a different culture from theirs and should not left their children alone. Young generations' gaining a Turkish identity conscious and not losing it is related with the domestic interaction and their keeping their communication with Turkey robust. However, it should be known that isolating our young individuals from society is not correct. The important point is to claim our identity, to be able to live with and benefit from differences and protect our values.

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