

Full Length Research Paper

Cultural similarities in Lausanne emigrants: An evaluation in terms of the hospitality value

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The purpose of this study is to compare the cultural similarities of Lausanne Emigrants who were forced to compulsory migration in accordance with the Treaty of Lausanne from Develi region of Kayseri to Kozani and Ioannina regions of Greece in terms of the “hospitality” value. Conducted during the two separate trips to the region during 2017 and 2019, the study has the characteristics of a descriptive survey model. The study was designed as a qualitative case study, and interview and observation techniques were used. Everyone who participated in the study stated that hospitality is important, and although in the past people used to visit each other frequently, this tradition has been forgotten recently, and the new generation has not paid much attention to it. While the participants stated that those who came from outside the village were regarded as guests of God and were entertained, they also stated that they have not had overnight guests anymore since there are hotels in their villages, but there are still overnight visitations among the relatives. While all of the participants expressed that hospitality is their ancestral tradition and these traditions should be protected, they also stated that the younger generation has not given much attention to these values with the spread of internet and especially social media. Following the footsteps of this study results, wedding and marriage rituals and traditions, funeral traditions and food culture of the emigrants can be examined in future studies.

Key words: Develi, Greece, hospitality, Kozani, Lausanne, migration, population exchange.

INTRODUCTION

An important value in Turkish culture as it is in many societies, the concept of guest-hospitality is of Arabic origin and corresponds to the word visitor in Turkish. In the Dictionary of Turkish Language Institution, it is defined both a traveler and a person who comes overnight to a house or a place of stay during a travel. Visitor refers to someone who temporarily goes to someone else's house and gets entertained there (Altunbay, 2016: 359). Used in the sense of going on a

journey, taking the road and traveling (Toprak, 2019: 76), visitation is a short-term overnight or night visit to a house announced or unannounced person. When the visitation is overnight, visitation refers to announced or unannounced home visits for couple of days. Koç (2003) states that in TDHS-98 people who are not members of the household and who have stayed in the household as a guest the day before the survey date are defined as guests. Toprak (2019: 76) describes guest as the person

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who comes suddenly and is welcomed by the owner of the house, especially the woman of the house. Toprak (2019: 76) states the importance of hospitality in Turkish culture and that the woman of the house also hosts visitors even though her husband is not at home, using the words from DedeKorkut, "The pillar of the house is that when a visitor comes to the house from far away, the woman of the house feeds and hosts the visitor even if the husband is not at home".

Like many social values, hospitality is a value that has existed since the early periods of Turkish social life and that still preserves its importance. "I brought the dying people back to life: for the naked people, I found clothing, the poor people, I made rich, the scanty people, I made numerous" was carved on the Orkhon Inscriptions (Gökalp, 1976: 206). These words prove that hospitality and visitation is a value that comes from the past and has an important place within the society. Hospitality and feasts amongst the Turks were sometimes so exaggerated that the host took his wife and children after the feast and took them out of their tent. Guests would pillage the owner's possessions and goods. This was called loot potlatch (*yağmalıpotaç*) (Doğan, 2009: 27).

The expression *salt-bread right* amongst the Turks is the symbolization of friendship, commitment, gratitude, blessing, loyalty, sincerity, altruism, bravery, honesty, generosity and hospitality (Koca, 1977: 60). What stands out in hospitality and makes it take its place in cultural life as a value is the methods of welcoming and entertaining the guests. This may vary from culture to culture. Altunbay (2016: 359) states that visitation is used as *gonag* in Azerbaijani Turkish, *kunak* in Bashkir Turkish, *konak* and *meyman* in Kazakh Turkish, *konok* and *meyman* in Kyrgyz Turkish, *mehmân* in Uzbek Turkish, *kunak* and *môsafiîrîn* Tatar Turkish, *mihmân* in Turkmen Turkish, and *konak* and *mehman* in Uighur Turkish. Amongst these, *mihman* and *konukare* more commonly used.

Another part of hospitality is the catering to the guests. These treats vary according to region and take different forms. In certain periods, these treats were not given to the household and saved aside so that they would be offered to the guests when they come. Therefore, there were rooms for the guests in houses and also treats prepared and saved for them. Tezcan (1993) and Güler (2010) state that the treats offered to the guests have become traditional and they are a measure of hospitality. The respect given to the guest and the treats offered to them show the religious aspect of hospitality. The religious saying "The guest comes with ten fortunes, eats one, and leaves the rest to the owner of the house" reinforces the belief that guests should be treated flawlessly due to the understanding that guests will bring blessings. "God will send a guest to a house before sending his mercy and blessing" also shows that blessings of the house will increase with the treats offered to the guests (Aksoy, 1996: 200 cited in Altunbay,

2016: 360). Similarly, Bolat (2007: 141) states that the blessings the house increase with the treats offered to the guests. The treats given to the visitors also reveal the change and loyalty of the guests' feelings and thoughts towards their hosts. The understanding of "A cup of Turkish coffee, remembered for forty years" makes the guests remember the treats and the hospitable environment they have been in.

Another prominent ritual in hospitality is to entertain and sending the guests. The influence of the old Turkish customs and traditions along with Islam cannot be overlooked in all these practices done like a religious duty (Altunbay, 2016: 360). Although some of the sayings about hospitality are negative, many of them are positive. Some of these sayings are as follows:

"Man is not a burden to man, life is not the property of the body", "The host is the servant of the guest", "You can't ask the guest to go", "Respect the guest, even if he is a disbeliever", "The guest's blessings come afterwards", "The one who loves guests will never have a naked table", "The guest comes with his fortune", "The guest comes with ten fortunes, eats one, and leaves the rest to the owner of the house", and "The guest's foot is auspicious"(Yurtbaşı, 2012: 370, Altunbay, 2016: 361).

Hospitality can be considered as the integration of self-confidence and love for humanity (Sancak et al., 2013: 473). Over time, many factors such as women's participation in business life, increase and differentiation in work hours and economic concerns changed the form and value of hospitality. Previously, visitations happened by dropping in announced, and guests were treated with the already existed food at home. This kind of visitation changed into another kind of visitation where the guests have to call the owner of the house one or couple of days earlier. In this kind of visitation, guests are treated to very lavish food as if they are showing off. Nowadays, visitations are generally done in the evenings and can happen with dinner or not.

This study is important in the sense that it will reveal to what extent the Greeks who lived in Turkey preserved the hospitality value when they migrated to Greece and how the hospitality they show in Greece is similar to hospitality in the Turkish culture. The purpose of this study is to compare the hospitality of Lausanne Emigrants who were forced to compulsory migration in accordance with the Treaty of Lausanne from Develi region of Kayseri to Kozani and Ioannina regions of Greece with the hospitality in Turkish culture.

MATERIALS AND METHODS

Study design

The study is a descriptive one and is designed as a qualitative case study. In qualitative research, data collection tools such as

observation, interview and document analysis are used, and a perceptions and events are revealed in a natural and holistic way (Yıldırım and Şimşek, 2005). Qualitative researchers are interested in understanding the meanings people make (Merriam, 2013). Creswell (2013) states that a qualitative approach including data analysis by establishing patterns and themes of the inductive and deductive data collections that are sensitive to people and places. Various research techniques are employed to learn the thoughts, feelings and attitudes of people who are the subjects of social reality (Türnüklü, 2000: 543). Therefore, interview technique was employed to collect the data. Interview as a research technique is a form of controlled and purposeful verbal communication between the researcher and the person who is the subject of the research (Cotien and Manion, 1994: 271 cited in Türnüklü, 2000: 543). In this study, observation technique was also included because of the fact that two different visits were made to the researched areas and houses at two different times.

Study group

In order to obtain as rich data as possible, the study group was determined by using maximum variation sampling technique, one of the purposeful sampling methods. Maximum variation sampling technique is used to create a relatively small sample and to reflect the diversity of individuals who may be party to the problem studied in this sample. Findings and results that may arise from such research are richer than the results obtained by another method. The purpose behind maximum variation sampling is not to create variation to make generalization. Instead, it is to find out whether there are any common phenomena amongst the situations that show diversity and to present the problem with its different dimensions according to this diversity (Yıldırım and Şimşek, 2011). According to Patton (2014), there are two benefits of creating such a sample. One is the detailed description of the dimensions of each situation in the sample, and the other is the determination of common themes and their values arising between situations that vary greatly (cited in Yıldırım and Şimşek, 2011). This sampling method sometimes involves negativity or inappropriate examples and variations of the phenomenon (Merriam, 2013).

The study group consisted of the children and grandchildren of the emigrants who migrated from Develi region of Kayseri and settled in Kozani and Ioannina regions of Greece. While convenient sampling was employed to select the people to be included in the study sample, maximum variation sampling, one of the purposeful sampling methods, was employed to determine the people to be interviewed. Maximum variation sampling aims to reveal the same situation with various distributions as much as possible and to reach richer results (Flick, 2002). For this purpose, the views of Mr. Andreas Kostantinidisi, the president of Faraşallılar Association established by the emigrants in Kozani, were taken into consideration. According to his recommendations, the participants were chosen amongst the children and grandchildren of the emigrants from Develi, Kayseri who can speak Turkish and who volunteered. Thus, the study group consisted of a total of 11 married individuals. Two women and two men were from the village of Petrana (Taşçı) of the Kozani region, two women and two men from the village of Vathilaykos (Çukuryurt) of the Kozani region, two women and one man from the village of Bafra of the Ioannina region.

The rationale for the inclusion of Petrena and Vathilaykos villages from the Kozani region was that these two villages were founded with the exact same names in Greece by the people who migrated from Turkey. Those who migrated from the village of Yenice also founded a village in Greece with the same name, but no one was interviewed in Yenice because their location was 150 km away from Kozani, and the village was not accessible due to excessive rain

during the first trip. The reason for the inclusion of the village of Bafrawas that there were emigrants from Bafra, Samsun Bafra as well emigrants from the villages of Zile and Karacaören from Develi.

Data collection tool

In the study, semi-structured interview method was used for data collection. In the semi-structured interview method, the researcher tries to discover the subject determined with the interviewee. If the researcher discovers specific areas related to the subject and the problem, he or she can examine these areas by asking his or her questions in detail (Yıldırım and Şimşek, 2011). In addition, the researcher can prepare the interview questions before the interview and change the questions according to the answers given by the participant during the interview, can change the order of the questions or add additional questions if necessary (Çepni, 2014). Patton (2014) discussed the semi-structured interview with the interview form approach and stated that the interview form method was used to obtain the same kind of information from different people. According to another view, semi-structured interview is a type of interview where the questions are flexible, where specific information can be obtained from each participant, where an interview guide containing semi-structured interview questions exists and where there are no predetermined statements (Merriam, 2013). The necessary expert opinion was taken to develop the interview questions for the study, and the questions were finalized as a result of the recommendations made. Made up of open-ended questions, the interview form, which was developed by taking the opinions of experts from the fields of educational sciences, sociology and Turkish language, was used as a data collection tool.

Data collection and analysis

The study data was obtained from the interviews conducted as a result of two separate visits to the aforementioned regions in November 2017 and November 2019. Since the researcher wanted the participants to be comfortable, the interviews were conducted when and where the participants wanted. Interviews lasted an average of 15-20 min. All interviews were recorded using a voice recorder with the permission of the participants.

The obtained data were analyzed using descriptive analysis method (Yıldırım and Şimşek, 2011). The descriptive analysis technique was preferred because it enables the data to be summarized and interpreted according to the themes determined before the analysis (Yıldırım and Şimşek, 2011). Voice recordings were analyzed, and interviews with each interviewer were transcribed. The answers given by the participants to the questions included in the form were gathered under the questions, and the answers given to each question were listed together. Meaningful themes related to the study problem were developed from the answer lists for each question. The interviews with the people included in the study were recorded with a coding system in the form of voice recording in isolated environments. The answers of the participants who were asked about hospitality were recorded by coding method. In the coding, while the women living Kozani were coded as KW1 and the men coded as KM1, the women living in Bafra were coded as BW1 and the men coded as BM1. During the reporting phase of the qualitative data, quotations from the interviews were presented in relation to the findings. Thus, reliability was increased. Also, during the data collection process, a guide who could speak Greek and Romaic was used during the second visit since some words were not understood both by the researcher and the participants during the interviews in the first visit.

In the analysis of the data obtained, certain steps were followed. First, the data obtained were analyzed in the order of the questions asked during the research. Second, during the interviews, the

participants provided statements that were not related to the study topic. These views were excluded from the study, and only the answers related to the study questions were analyzed. Then, the interesting statements given by the participants during the interviews were directly quoted without changing anything. Finally, the findings were associated with each other by explaining the findings.

In the analysis of the data obtained in the study, information was received from Hicran Bozkurt whose family migrated from Greece to Turkey by compulsory migration and who visited the villages where her family migrated couple of times and established friendships with the people living there and from Dr. Metin Bağrıaçık who visited the same villages for long-term for his Ph.D. dissertation and had close friendships with the villagers.

RESULTS

Before providing the findings of the study, it is necessary to present information about the story of the study. As mentioned above, the data of this study were obtained during two separate trips to Greece in 2017 and 2019. During the compulsory migration made according to the Treaty of Lausanne, the Greeks from Kayseri-Develi's villages of Çukuryurt, Yenice, Bakırdağı, Satı, Kiske, Hoşça, Zile and Karacaören were settled in Kozani and Ioannina regions in Greece. Due to the political situation between the two countries, for a long time, it was not possible for the emigrants to visit the villages where they used to live. The first visitations took place in the mid-1990s. Then in 2015, the children and grandchildren of the former residents of these villages had the opportunity to visit these villages where their ancestors lived.

As a result of the development of social media, the children and grandchildren of emigrants and the Turkish families who settled in the villages where these emigrants came from started to meet. Andreas Kostandinidis, who played an important role in these meetings, is the great-grandson of Mrs. Melo who gave birth on a ship during the migration. He is also the president of the Faraşalılar Association founded by the emigrants in Kozani. Keen on his past, he does not know Turkish. Andreas, whom the researchers met through social media, talked about the situation in Kozani and the association they founded there and their activities. In addition, they increased our curiosity by sending images from the museum they founded in the village. He talked about how emigrants from different parts of Greece come together every July and celebrated the Çukuryurtlular Day and how they sing Turkish songs and play folk dance. All these interviews aroused the desire to visit these places and examine the lives there. For these reasons, within the scope of a project submitted to the Develi Municipality by the researcher, the first visit was realized in November 2017 with a team of four people. Due to the political situation between the two countries, before the first visit, the team had worries about how they will be welcomed and how will they behave. Yet, Andreas frequently called on the road and asked how the trip was going. The team was

welcomed sincerely when it arrived to the village of Vathilaykos. These showed that those worries were unwarranted.

During the first visit, it was seen that the children and grandchildren of the emigrants who were over the age of 45-50 were able to speak Turkish. Both the participants of the study and the people who were encountered during the trips stated that many of the emigrants died without learning Greek and Romaic, and spoke Turkish all their lives and missed Turkey very much.

“My grandmother, who I grew up in the same house with, never visited her homeland again. She always remembered fondly the years she had before the migration, and when my grandfather came home, she spoke Turkish with him constantly, and when she was talking about the past, she used to say when we were in our homeland” (Güvenç and Haris 2015: 24).

In both trips, it was seen that men and women over the middle age had installed satellite dishes in their homes to watch Turkish television and spoke Turkish amongst themselves although they knew Greek. Therefore, there were no communication difficulties during the trips. During the first trip, the people who the researchers could get information about the research from were determined with the help of Andreas. Initially only a visit to the Kozani region was planned. Yet, Mrs. Atina and Mrs. Anastasia who were from the village of Bafra in Ioannina that was about 200 kilometers away from Kozani had learned that guests came from Turkey. So, they visited the team during the trip and insisted on the team to visit Bafra. Therefore, the village of Bafra was included in the trip. Three more people from the village of Bafra were included in the study due to the recommendation of Mrs. Atina who spoke Turkish fluently. The findings of the research are presented under two headings, namely findings based on observations and findings based on interviews.

Findings based on observations

Under this heading, observations made about hospitality since the beginning of the trip to Greece are presented. As stated in the story of the study, from the beginning of the trip to our arrival to the village of Vathilaykos, we were worried about how we will be greeted, if they will show any interest, how will be their attitudes and behaviors, and if they have an understanding of hospitality. After entering the Greek border in the early morning hours on Wednesday, November 12, through social media, Andreas frequently asked where we were, how the journey was going, and gave directions when we got close to Kozani. These had alleviated our concerns. During the trip, we made plans to go to the hotel to rest when we arrived to the village and to have our visitations the next day with the help of Andreas. When we entered the village of Vathilaykos at about 4:00 pm on the same

day, Andreas' waiting for us at the entrance of the village and inviting us to his home immediately showed us that our concerns were unwarranted. After a guest welcoming ceremony that was very similar to the Turkish tradition, Turkish coffee was served. During the coffee, the door was frequently opened, and men and women over the age of 50 entered the room, said "welcome" in Turkish (mainly in Kayseri dialect) and hugged us with longing. This made us feel like we had visited our acquaintances in Turkey that we have not seen for a long time. All of the people who came to welcome us were the grandchildren of Greeks who had migrated from Turkey and who were living in the villages of Vathilaykos and Petrena. These two villages were close to each other just like the ones in Turkey, and they showed similarities in terms of geographical structure. After the welcoming and introduction ceremonies, we were taken to our hotel at a high place in the village. We were once again astonished when the lady of the hotel showed our rooms and treated us not as customers coming to her hotel but as guests coming to her home.

When Andreas informed us about an entertainment in the evening and invited us, we went to the place of entertainment in Vathilaykos in the evening. We were once again astonished when we encountered another example of hospitality. Outside the meeting place, barbecues were lit and meats were being cooked. The entertainment was organized for us. When each of us entered the door of the place of entertainment, we were surprised that we were welcomed and hugged with "welcome" in Turkish from the villagers as if they had finally met their acquaintances after a forty-year longing. We were seated at the tables filled with all kinds of food with one of the villagers sitting between each of us. Meals and drinks were first served to us as guests. In the meantime, probably because we are Muslims, they were serving us by saying they also cooked chicken. They asked how we were, asked about Turkey, said how nice it was for us to come there, asked about the villages their ancestors came from, and with tearful eyes said *how they wished their grandmothers and fathers were there to see the people who came from the places they had lived*. When the conversation was going on, we were once again surprised to hear the Turkish song "Konyalım" from the computer. Until late at night, the interest and reverence of all the village people was on us. The night went on with the villagers dancing the halay with traditional Turkish dance music and including us to the halay. In the following days, we encountered the same hospitality during the house visits and in the cafes in the village. Friendly and respectful greetings during the visits to the Velvendos Municipality, which the village was connected to and to the Kozani Municipality, mutual gift giving serving food were also examples of hospitality. Not making us pay money when we were leaving the hotel and saying *you are our guests, guests don't pay money* were other examples of hospitality. Seeing the same

practices in the village of Bafra in Ioannina that we visited for a day make us think that there is not much difference between us in terms of hospitality.

When we reached the village of Bafra in the evening, we were stopped at a police checkpoint when we took the intermediate roads after we lost our way. At the check point, Mrs. Atina, who invited us to Bafra, called and asked where we were. When we told her we were stopped by the police, she asked to speak with the police. She said, *"They are my guests, make them follow you and bring them to my house"*. Later, many of the villagers gathered and welcomed us in the museum of the village. They greeted us with Turkish folk songs and sang the Çanakkale (Gallipoli) folk song. These were all examples of hospitality.

Findings based on interview questions

All of the participants stated that when their ancestors migrated to Greece, they were not welcomed by the Greeks, and therefore closed themselves and established relationships and communication amongst themselves. Thus, they preserved the customs and traditions they had before coming to Greece. This is supported by the frequently made statements by the old people who were not participating in the study. *When they came here ... the locals didn't accept them... the locals and the emigrants never got along. Mixed marriages were not possible. These started much later. Now, customs and traditions, kitchen and songs of both the locals and the emigrants got mixed* (Güvenç and Haris, 2015: 31).

Many of the old people said, *"We don't watch the television of the disbelievers. We have satellite dishes in our houses. We watch Turkish television."* Some of the older people criticized some of the programs on Turkish television and said, *"You are corrupted, your programs are not good at all, you have forgotten your customs and turned into disbelievers"*.

Do you visit your neighbors?

All of the participants answered the questions of "Do you have visitations in your villages?" and "Do you visit each other?" by saying, *"Of course. We visit each other and we would like to host the strangers who come from another place"*.

What is your attitude towards those who come to your village from outside? Do you entertain them in your homes?

The majority of participants answered this question using the following statements: *"Of course, that's our tradition. The people who come to our homes and village are the*

guests of God.” Two people stated that *they would like to, but their homes and their situations were not okay to host them.*”

“Of course, we do. That’s how we saw it from our ancestors. I even saw my father-in-law and mother-in-law as a guest and served them as my own parents during their old age.” BF1

“We care about our neighbors. We visit each other. Treating the guests is important for us.” BF2

“We used to visit neighbors a lot, but now everyone’s in front of the television, nobody needs anyone. But we old people still visit each other even though it’s not often, but young people don’t. Nowadays, the value given to the guest during visitations has started to disappear.” KM8

Do you inform the family you will be visiting in advance or do you go unannounced?

All of the participants answered this question using the following words, *“We used to go announced in the past. But the current generation doesn’t go on visitations that much. When they go, they inform beforehand.”*

“We used to go to a neighbor almost every evening. There was no announcement. If the light was on, we’d go. The visitations were mostly in the evenings. It would be in the daytime, too, but it would be between the women in the daytime. The current generation doesn’t go on visitations that much. They almost never go. Visitations will also disappear. They have phones in their hands. They won’t need anybody.” KM7.

“Is there any visitations left? Everybody’s trying to make a living. We used to go on visitations a lot with my ancestors before. We would listen about Turkey until midnight. They would sing, they would tell stories, we would learn. They talked about their neighbors in Turkey.” KF1.

Would you take the children to visitations?

All of the participants stated that children should be taken to visitations, but now they do not want to go because they want to stay at home because they have television and internet and they get bored during visitations. However, they said the little children are taken to the visitations.

“Of course, we did. My parents would never leave me and my brothers at home. Because we got to know our relatives, neighbors during visitations, we got close. They used to warn us how to sit and get up, how to behave next to the old people before going to visitations. And when we came back to our house, they used to correct our mistakes by saying what we did wrong. Put it this way, visitations were also educational moments for us as a child.” KE6.

Are there any special treats for the guests? What are they?

All the participants stated that guests are important and that it is tradition to treat them. In the past, they used to serve whatever was in the kitchen. These days, they prepare more delicious treats.

“Whatever was in the house, it would be served, but we would serve the best. My mother even kept some special food for the guests. She didn’t give those to us. She wanted to have ready treats for the guests. We waited for the guests to come and visit us so that we could eat them. Although they would just give us a taste, that would even make us happy. Nowadays, everything is plenty. They now cook special pastry and cake but they aren’t just for the guests. Now, they also cook them for the family members.” KM6

“I serve stuffed grape leaves. Your women don’t know how to make them. I see it on the television. They make them very big. Our stuffed grape leaves are thin.” KF4

Do you have a separate room where you entertain guests? In other words, do you have a guest room?

All the participants stated that they used to have special rooms for the guests in the past. They used them to entertain guests. These rooms were kept clean and tidy as if guests would come at any minute. However, nowadays they use the biggest room of the house called the lounge to entertain guests.

“Son, in the past, they gave more importance to hospitality. Didn’t matter if strangers or neighbors came. If a guest came, we gave them our most valuable food even if we didn’t have much and save them our best room.” KF2

“I still have a room in the house ready to be used as a guest room. I don’t let anybody from the family in there. The present generation calls it a lounge, but the present lounges are bigger. Our guest rooms are a normal room. We decorate those rooms with the most beautiful things. We make special decorations.” KF3.

When buying or building a new house, do you pay attention to the number of rooms thinking about the guests?

All of the participants mentioned that they used to pay great attention to the guest rooms before. However, now they do not buy or build a new house paying attention to the guest room. Instead of the guest room, they stated that the biggest room of the house, the lounge, is used to host the guests. They also stated that paying attention to having a guest room while buying or building a house is much to do with economic reasons.

"We used to make sure that there was a room to eat and drink if guests came because we wanted to have a place which was tidy all the time so that we wouldn't get embarrassed in front of the guest. Even if there were a lot of family members, one of the rooms was always saved for the guests. Nowadays, we do not use a room as a guest room, but we use our lounges for guests." BM1.

Do you have traditions of greeting guests?

Although all participants stated that there is not a special practice, they also said that the guests should be greeted at the door and sent at the door. This believed this was a practice about the importance given to the guest. If a foreigner or an acquaintance who does not know the village is coming to the village as a guest and if they know about the arrival of the guest, they greet them outside the house on the road. They advised their children to follow these customs just like they do.

"The more you greet the guest with a smiling face at the door, the happier the guest is. He feels comfortable. Therefore, I also advise my children about this. Welcome the guest at the door, smile and send them off at the door." KM5.

What does guest-hospitality mean to you?

All participants talked about the importance of guests. They stated that hospitality is about getting close, sharing, chatting, having a good time and children getting to know each other.

"My ancestors told me that every night a neighbor was visited in the past. If they didn't go, they would call people over so that neither they nor the neighbors would be bored. We try to continue this but the new generation don't pay much attention to this." BM1.

"Guest is very important. He is the honor guest because he is the guest of God." BF2.

"Guest means blessing. The guest brings blessing with himself. The people today are afraid they won't have much at home. They are worried about what to offer. Was I like this during our time? We would offer whatever Allah gave but we definitely did offer. You must offer something to the guest. If you don't have anything, offer water at least." KK4.

"If you ask the married people of today, they would say bother, and distress. In our time, guests were important. We tried to entertain them in the best way, of course, with whatever Allah gave. But women would get more tired during visitations. They probably didn't like guests that much but they didn't say anything to us. Nevertheless, they entertained them in the best way. They didn't embarrass us." KM5.

"When our ancestors came from Turkey, these

disbelievers always shunned them. They called them Turkish seeds. That's why they got closer with each other. They went to visitations more. Of course they went to visitations. Did they have anybody else to go to?" KM6.

DISCUSSION

In the observations made both in the village of Ioannina-Bafra and in the villages of Kozani, it was seen that hospitality was an important value. The practices of greeting the guests with smiling faces, treating them and making them happy were observed in all the villages covered by the study. The large rooms in their homes, lounges, were used for guests and were decorated with the most beautiful items. Especially female participants stated that they use mostly the living rooms while visiting the neighborhood women during the day and even use the kitchen so that they can do work and chat at the same time. However, during the evening visits, they choose the room depending on the closeness of the guests.

As mentioned above, emigrants displayed a special kind of hospitality towards people coming from Turkey. These were stated by Dr. MetinBağrıaçık who at different times came to these villages many times for research and Teacher HicranBozkurt who visited these regions where and to the effects of their relationships with their neighbors. The understanding that "a cup of Turkish coffee, remembered for forty years" and the understanding of the importance of guests and treating them are important in reinforcing this value. In his book called *HasretinİkiYakasındanMübadeleÖyküleri*, Ioanis Glavakis states that *if I live today, I owe it to my father for giving some bread and food to an Albanian* (Güvenç and Haris, 2015: 65). These words show the importance of treating guests and that the good and bad deeds are not forgotten. From the conversations made with the villagers who were not a part of the study, it was learned that some of the villagers went to Germany for work, had good neighborly relationships especially with the Turks there and visited each other. While the majority of the villagers who worked in Germany told that they improved their Turkish by speaking Turkish with their Turkish neighbors there. They said, *"You like guests, just like we do"*.

The majority of those interviewed said their ancestors had good neighborly relationships with the Turks when they were living in Turkey. When they said they had good neighborly relationships, they gave us the message that they greeted us this good because of that. During the first greetings, the majority of the old people said, *"Don't look at the problems between our countries, we are brothers, you are our guests, relax."* According to the results of the interviews, hospitality is important and they try to practice what they saw from their ancestors. Also, the new generation does not show much attention to hospitality.

Especially visitations between the neighbors have almost disappeared. The most important reason for this is seen as the spread of internet and television.

While the participants emphasized the importance of making special meals for the guests, they also stated that young people ready-made food and prefer to buy food instead of cooking. They told that they used to make stuffed grape leaves, pastry, flatbread and stew of lamb. BF1 from Ioannina-Bafra Village and KF3, KF5 from the said, "Many of our traditions are being forgotten. The young people today treat guests outside at cafes if they have money. Was it like this in the past? We made cakes, pastries, stuffed grape leaves when guests came." Güvenç and Haris (2015: 65) pointed out the change in the understanding of hospitality. They interviewed Ioannis Glavakis who included life stories in his book named *Hasretin İki Yakasından Mübadele Öyküleri*. Glavakis said, "*Time has changed now. In order to invite someone to dinner, they have to relatives, friends or someone we need. And, this turns into a show. Plenty of food, elegant dinner sets, clothes. In the past, there was no money but there was love on the table.*" It was stated that taking children to visitations was important in terms of them getting to know their neighbors, that the children were taken with them even if they did not want to. However, today children insist on not going. The study findings show that hospitality is important for getting to know each other, chatting, sharing and socialization of children and is a value that must be preserved. From the statements of the participants, it is understood that with the development of technology and the effect of social media, the importance of hospitality has decreased and importance is given to luxury and showing off.

CONFLICT OF INTERESTS

The author has not declared any conflict of interests.

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