



Japan Bilingual Publishing Co.

Cultural Conflict and Integration

<https://ojs.bilpub.com/index.php/cci>

ARTICLE

A Comparative Analysis of Daily Life Customs: Similarities and Differences between Afghan and Turkish Cultures

Sabghatullah Ghorzang^{1,2} 

1 Media Studies, Kocaeli Üniversitesi, Umuttepe, İzmit 41380, Turkey

2 Journalism, Kandahar University, Kandahar 3801, Afghanistan

ABSTRACT

This study comparatively examines daily rituals in Afghan and Turkish cultures in order to identify both shared patterns and meaningful divergences that shape everyday social life in these two historically and culturally connected societies. Drawing on qualitative data from in-depth interviews, supported by relevant academic literature, the study explores how traditions, social norms, and cultural practices are experienced and interpreted by participants in each context. The findings indicate that religious practice constitutes a central structuring force in daily life in both societies; however, it operates in distinct ways. In the Afghan context, religious norms tend to be deeply embedded and collectively reinforced within everyday routines, whereas in the Turkish context, they are more frequently negotiated within a pluralistic social environment. Comparative analysis of family relations, hospitality practices, food culture, religious observance, dress norms, and gender expectations reveals both continuity and variation in how cultural identity and social cohesion are constructed. By applying cultural relativism as an analytical framework, the study highlights the dynamic interaction between tradition, individual agency, and social context. While the findings reflect the perspectives of a limited, predominantly urban and educated sample, they are presented as the views of the participants rather than as generalizations about the entire populations, and they nevertheless contribute nuanced qualitative insights into how daily rituals mediate identity formation and social belonging in Afghan and Turkish communities.

Keywords: Cultural Relativism; Turkish Culture; Afghan Culture; Comparative Analysis

*CORRESPONDING AUTHOR:

Sabghatullah Ghorzang, Media Studies, Kocaeli Üniversitesi, Umuttepe, İzmit 41380, Turkey; Journalism, Kandahar University, Kandahar 3801, Afghanistan; Email: sabghatullahghorzang7@gmail.com

ARTICLE INFO

Received: 1 December 2025 | Revised: 2 February 2026 | Accepted: 9 February 2026 | Published Online: 16 February 2026

DOI: <https://doi.org/10.55121/cci.v3i1.979>

CITATION

Ghorzang, S., 2026. A Comparative Analysis of Daily Life Customs: Similarities and Differences between Afghan and Turkish Cultures. *Cultural Conflict and Integration*. 3(1): 55–71. DOI: <https://doi.org/10.55121/cci.v3i1.979>

COPYRIGHT

Copyright © 2026 by the author(s). Published by Japan Bilingual Publishing Co. This is an open access article under the Creative Commons Attribution 4.0 International (CC BY 4.0) License (<https://creativecommons.org/licenses/by/4.0>).

1. Introduction

A comparative analysis of the cultural tapestries of Afghanistan and Turkey offers valuable insights into the historical, social, and identity-based foundations of both societies. There are traditions, languages, and ideas from both countries that go back thousands of years and have shaped their unique cultural environments. Both Afghanistan, with its wide range of ethnic groups and history of ancient societies, and Turkey, which connects Europe and Asia and has a long history of being the center of great powers, give us a deep look into the complexity of human society. In this study, we will look into the fundamentals of Afghan and Turkish cultures by looking at how geography, religion, language, and past events have shaped their traditions, beliefs, and social norms. By comparing these cultures, the researcher aims to identify the elements that they share in common while also recognizing the things that make them unique. This will help us learn more about what it means to be human.

Different cultures' daily customs and practices provide valuable insights into the values, traditions, and societal norms that influence human relationships. This research compares everyday living behaviors in Afghan and Turkish cultures to identify equally common and different aspects that distinguish these cultural landscapes. The researcher hopes to gain a greater understanding of the cultural complexities of these two different contexts by exploring family dynamics, hospitality rituals, culinary traditions, religious practices, dress, and gender roles. Drawing on the fundamental principle of cultural relativism, which argues that cultural practices should be understood within their cultural context without imposing external judgments or values, this study aims to approach the analysis with sensitivity to the cultural nuances and complexities inherent in Afghan and Turkish societies.

In addition to ethnographic approaches and comparative research, this study includes historical and document analysis. The researcher aims to obtain information about the historical evolution and cultural relevance of diverse practices in Afghan and Turkish communities by researching oral traditions, literature, publicity, and public documents. This technique provides unique insights into the cultural history and evolution of daily practices across

time, strengthening our comparative study. While prior literature has shed light on parts of Afghan and Turkish cultures, there remains a significant study lacking in fully comprehending the subtle intersections of daily rituals in both contexts. There is a need for extensive research into gender dynamics, urban-rural inequalities, the impact of conflict and migration, intersectionality and diversity, and the application of creative approaches. Addressing these gaps would improve our understanding of Afghan and Turkish cultures while adding to wider conversations about cultural diversity and socioeconomic dynamics.

2. Literature Review

The exploration of cultural comparisons between Afghan and Turkish societies unveils a vast and intricate landscape, casting light on the nuances of tradition, social norms, and daily practices that intricately mold the lives of individuals in these two distinct yet interconnected regions. In scholarly writing, some works have looked at the similarities and differences between Afghan and Turkish cultures in great detail. These studies have provided us with important information about the historical, religious, and social contexts that shape these intricate tapestries of human history.

Religious practices also play a central role in shaping daily life customs in both Afghan and Turkish societies. Islam serves as a unifying force, influencing various aspects of life, from dietary habits to social interactions. Findings from 2020 research conducted by Özge Zeybekoğlu Akbaş titled "The Religious Life of Afghan Migrants Before and After Migration: Protecting Their Religious Identity or Social Cohesion" indicate that certain participants characterized Afghanistan's religious atmosphere as restrictive, prohibitive, authoritarian, oppressive, and sustained through violence. Conversely, they portrayed the religious environment in Turkey as comfortable, peaceful, and unrestricted^[1].

Additionally, scholars like Mikail Batu et al. have conducted comparative studies analyzing cultural norms and symbols, such as their examination of Turkish and Iranian cultures through the lens of Iranian refugees in Turkey. Their research revealed both similarities and differences between these two cultures. The study identified several

similarities, including early marriage for girls, family structure, hospitality, greetings, and the tradition of smoking hookah. Conversely, the research also highlighted distinct differences. For example, Iranian dishes tend to use more spices compared to Turkish cuisine. Moreover, Turkey has a café culture in its social sphere, whereas Iran lacks a similar tradition. Furthermore, Iran exhibits a stronger culture of maintaining cleanliness in the streets compared to Turkey, where streets are often dirtier. Additionally, in Turkey, there is a tradition of summer sea culture journeys that is not present in Iran ^[2].

Moreover, a significant number of Afghan refugees chose to establish themselves in Turkey, influenced by the perception of considerable cultural affinities between the two nations. Erol and Ali, in their study titled “Reasons for the Migration from Afghanistan to Turkey: Aegean Region Example,” utilized a quantitative approach and highlighted that the surveyed individuals, including members of the second Afghan generation residing in Turkey, predominantly expressed a sense of increased safety and contentment in their new environment. The majority of these respondents attributed their positive experiences to shared cultural and religious practices, facilitating stronger connections between Afghan families and their Turkish neighborhoods ^[3].

In contrast, a study revealed that certain Afghan individuals who have established themselves in Turkey are currently grappling with mental health issues. Researchers, including Gülşah Kurt, Maryam Ekhtiari and their colleagues, conducted an investigation into Afghan settlers in Turkey. The study findings indicated that facing potentially traumatic events and post-displacement stressors posed considerable obstacles to the mental health and socio-cultural integration of Afghan refugees in Turkey. These challenging experiences detrimentally affect the mental well-being of refugees, hindering their capacity to assimilate into the host society ^[4].

Also, the family unit stands as paramount in adhering to cultural values. Family, beginning with an individual’s birth and enduring throughout their life, significantly influences their social growth and behavioral tendencies across cultural, economic, and social spheres, as well as physiological aspects ^[5]. Furthermore, the family acts as a channel for passing down societal values, both material and

ethical, from one generation to the next, promoting continuity and consistency in societal standards.

The composition of Turkish households displays notable diversity, predominantly adopting nuclear structures with an average of two children per couple. This trend coincides with a growing preference for apartment living and a decrease in family size ^[6]. In contrast, Afghan family structures maintain traditional norms, characterized by larger households accommodating extended family members, including cousins, uncles, and grandparents, alongside immediate family members ^[7]. This traditional model typically includes five or more children, underscoring the enduring prevalence of multigenerational living arrangements in Afghan society.

Moreover, the hospitality rituals are very similar in these two cultures. Both Turkish and Afghan cultures prioritize hospitality, emphasizing warmth, generosity, and respect towards guests. Offering tea, sharing meals, and providing accommodations are common rituals in both societies, symbolizing welcome and friendship. Welcoming gestures such as smiles, handshakes and hugs are prevalent, underscoring the importance of hospitality in fostering connections and strengthening relationships ^[8,9].

In conclusion, the comparative exploration of Afghan and Turkish cultures reveals a rich tapestry of tradition, societal norms, and daily practices that shape the lives of individuals in these diverse yet interconnected regions. Religious influences, migration patterns, and family structures are among the key factors that contribute to the cultural fabric of these societies. While similarities exist, such as the prioritization of hospitality rituals, there are also notable differences, particularly in family dynamics and migration experiences. Despite these distinctions, both Afghan and Turkish cultures exemplify enduring values of warmth, generosity, and respect towards guests, underscoring the significance of hospitality as a universal cornerstone of human connection and social cohesion across diverse cultural landscapes.

3. Theoretical Framework

Cultural relativism, which is deeply rooted in the disciplines of anthropology and sociology, provides a sophisticated framework for understanding the intricate web of

human societies through the multifaceted lens of cultural diversity. Cultural relativism asserts that ethical standards differ between cultures, implying that what's right in one culture may not be wrong in another. This idea was initially introduced by Franz Boas in the late 19th century and subsequently made more widely known by his followers. It suggests no society is superior; they are simply diverse^[10-12]. This perspective argues that moral and ethical systems and social practices should be analyzed in the nuanced context of their respective cultures, rather than subjecting them to rigid universal standards^[13]. By examining various dimensions such as family dynamics, hospitality rituals, culinary traditions, religious practices, dress and gender roles, cultural relativism reveals the multiple layers of human existence. Within each of these dimensions are a different set of cultural norms and values that shape behavior, beliefs, and societal structures, underscoring the importance of respecting and understanding cultural differences. Through the deep insights offered by cultural relativism, the researcher embarks on an enriching journey of appreciation for the wide-ranging complexity of human societies and recognizes the profound influence of cultural context in shaping individual and collective identities^[14,15].

Family Dynamics: The vast landscape of cultural relativism requires us to acknowledge the enormous diversity of family dynamics that arise from many cultures across the world^[16]. For instance, while some societies support extended families, in which multiple generations live together, sharing responsibilities and making decisions together, others place a premium on nuclear family autonomy and independence. There are significant differences between the roles played by parents, children, and elders, which reflect the different values and norms of every society. The study of these dynamics allows us to appreciate how societal dynamics and individual experiences are shaped by familial structures^[17].

Hospitality Customs: Cultural relativism sheds light on the profound significance of hospitality customs, which can be observed in an amazing range of diversity across cultures. In some cultures, guests are welcomed with elaborate rituals, which involve the provision of traditional delicacies and accommodations, but in others, the practice may be more understated or informal. These intricate rituals serve as embodiments of cultural values surrounding

hospitality, generosity, and community cohesion, shaping the collective identity of each society^[18]. In addition, according to Panuntun and Susanta, "Hospitality erases barriers separating one human from another"^[19]. A deeper understanding of hospitality customs allows us to gain valuable insight into the complex social fabric of different cultures and their expression of community values and traditions.

Culinary practices: culinary traditions emerge as living tapestries woven from local ingredients, historical legacies and deeply rooted cultural values^[20]. Within the framework of cultural relativism, it becomes clear that the taste preferences and food taboos that prevail in each culture are deeply influenced by its unique sociocultural contexts^[21]. What is perceived as palatable or offensive in one culture may evoke very different feelings in another, reflecting the complicated interplay of culinary heritage and cultural identity. By exploring the rich diversity of culinary practices, we gain a deeper understanding of the cultural significance of food and its role in shaping community identity and social interactions.

Religious Observances: The kaleidoscope of religious beliefs and practices around the world represents a cornerstone of cultural diversity, with each tradition carrying its own unique tapestry of rituals, ceremonies and customs. Embedded within the framework of cultural relativism is a deep reverence for the diversity of religious expression, with each tradition serving as a sacred conduit for fostering community cohesion and shaping collective identity^[22]. By recognizing and honoring these myriad practices in their cultural context, cultural relativism espouses a vision of intercultural harmony that requires no external judgment or interpretation. By looking at religious customs, we can better understand the profound influence of faith on individual and societal values and the way it shapes cultural identity and community dynamics^[23].

Clothing: Clothing is a powerful medium through which cultural values and norms find tangible expression^[24]. Different styles, fabrics and colors are imbued with a variety of cultural meanings. Within the paradigm of cultural relativism, the notion of appropriate or modest dress is dependent on the socio-cultural milieu in which it is situated and is subject to influences ranging from climate and geography to religion and social norms. Consequent-

ly, what is considered acceptable in one culture may be considered taboo or provocative in another, underscoring the profound diversity that characterizes dress traditions worldwide [25]. Exploring the intricacies of dress allows us to appreciate the ways in which clothing serves as a powerful vehicle for cultural expression and identity, reflecting societal values and norms in different cultures.

Gender expectations: Cultural relativism is an important tool for examining the complex web of gender roles and expectations across societies. Through a complex interplay of historical heritage, social dynamics and cultural norms, the roles assigned to men and women differ significantly from one culture to another. While some societies adhere to traditional gender roles, which envision a rigid distinction between the role of the man as provider and the role of the woman as homemaker, other societies hold more fluid or egalitarian views [16]. Within the paradigm of cultural relativism, it is essential to understand and respect these nuanced differences while avoiding the imposition of external judgments rooted in one's own cultural norms. Exploring gendered expectations allows us to understand the ways in which societal norms shape individual experiences and opportunities, and demonstrates the importance of promoting gender equality and understanding diverse perspectives [26].

By viewing these multiple dimensions through the lens of cultural relativism, the researcher embarks on a transformative journey of understanding, a journey that celebrates the rich diversity of human experience while fostering a deep sense of cross-cultural empathy and respect. Through this perspective, the researcher learns to appreciate the vibrant diversity of human societies and recognize the inherent beauty and complexity that arises from the myriad expressions of culture around the world. In navigating the complexity of our interconnected world, cultural relativism is a guiding principle that reminds us of the need to develop understanding, empathy and respect for the rich diversity of human experience.

4. Research Methodology

4.1. Qualitative Research Design

The qualitative research technique provides an advanced approach to comprehending various aspects of

human experiences, perceptions, and actions in particular circumstances. Unlike quantitative approaches, which rely on numerical data and statistical analysis, qualitative research dives into the complexities of social phenomena via extensive investigation [27]. At its foundation, qualitative research focuses on understanding the subjective meanings that people, groups, or cultures assign to occurrences. This approach recognizes the complex character of human reality, recognizing that social phenomena are influenced by a variety of elements, such as culture, history, and personal views [28].

The use of open-to-interpretation, flexible techniques is fundamental to qualitative research because it allows the researcher to explore many viewpoints and identify underlying patterns and themes. In-depth interviews, participant observation, and textual analysis are among the most popular approaches used in qualitative research, and each provides different perspectives on the social environment. Qualitative research is useful for investigating complex, diverse phenomena such as cultural practices, societal conventions, and personal experiences. By immersing themselves in the actual experiences of participants, the researcher can get an in-depth understanding of the cultural context in which these events become apparent [29].

In this study, the researcher uses a qualitative research technique to investigate and evaluate everyday life traditions, cultural values, and norms in the Afghan and Turkish cultures. Through in-depth interviews with individuals from both cultural backgrounds, the researcher wants to explore the complex variety of cultural practices and attitudes that impact their lives. By using the principles of qualitative analysis, the researcher wants to provide an extensive understanding of the cultural forces that are present in these lively communities by investigating details that influence familial relationships, hospitality traditions, culinary history, religious practices, dress norms, and gender expectations.

The study approach comprises conducting in-depth interviews with a group of five Afghan and five Turkish individuals. Each interview is carefully organized to cover various aspects of daily living, using open-ended questions to elicit extensive narratives and thoughts from participants. These interviews provide insights into the cultural values of Afghan and Turkish cultures, allowing participants to

discuss their lived experiences, perceptions, and cultural identities. The in-depth interviews design of the interviews allows for liberty in inquiry, allowing participants to go deeply into issues of personal relevance while maintaining consistency across important themes stated in the study questions. These interviews, conducted via video conferencing technologies, cross cultural boundaries as well as allow for meaningful connections with participants from Afghanistan and Turkey. The interview questions were the same for Turkish and Afghan participants, ensuring comparability in responses. However, one question was special for Afghan participants, which involved their experiences and perceptions of Turkish culture and Turkey, providing additional insights into cross-cultural perceptions and interactions.

Language has significant importance in developing transparent communication and cultural understanding. As a result, the researcher conducted interviews in the participants' native languages: Dari or Pashto for Afghan participants, and Turkish for Turkish participants. This language congruence guarantees that participants can communicate their experiences clearly and authentically, adding to our understanding of cultural practices and viewpoints. Each interview lasted roughly 60–70 min, providing adequate opportunity for participants to express their views and perspectives. The researcher conducted some of these interviews via video calling services, as some participants were preoccupied with their own enterprises. After the interviews concluded, the spoken words were meticulously transcribed to preserve the depth and details of the participants' narratives. The researcher uses these transcripts as the foundation for this thematic analysis, a robust analytical framework that identifies recurring themes and patterns and facilitates the comparison of cultural practices and attitudes.

Thematic analysis is a systematic method of coding, categorization, and interpretation that allows the researcher to transform complicated data into cohesive themes and insights. The researcher aims to highlight a variety of cultural similarities and contrasts that characterize Afghan and Turkish societies through iterative research, shedding light on the shared heritage and distinct identities hidden within these cultural fabrics.

4.2. Sampling Strategy

This study guides its purposeful sampling strategy, with the aim of selecting participants who can offer profound insights into Afghan and Turkish cultures. Selection criteria include nationality, residency, and cultural familiarity, ensuring diversity and depth within our participant pool. This sample comprises five Afghan individuals and five Turkish individuals, chosen to reflect variations in age, gender, educational background, and occupation. To locate potential participants, the sampling technique employs a comprehensive strategy, including personal relationships, community groups, and social media platforms. The researcher evaluated each potential participant based on their willingness to participate, cultural fluency, and ability to explain their cultural stories. The sampling technique is guided by data saturation, which signifies the point at which I achieve subject saturation. As interviews go on and topics converge, the researcher pays close attention to the development of logical narratives and overarching patterns, ensuring an in-depth understanding of cultural dynamics within our chosen samples. In summary, the researcher specifically designed this study methodology and sample approach to delve into the intricate details of Afghan and Turkish cultures, offering a thorough examination of everyday living practices from the viewpoints of individuals deeply rooted in these cultural contexts.

All participants took part in semi-structured interviews and provided written informed consent after receiving a full explanation of the study's purpose. The research was approved by the Ethics Committee of Kandahar University (Approval No. EC/2024/PHDR-KDR-56), and all procedures were conducted in accordance with the committee's ethical guidelines.

5. Data Analysis

The analysis portion of this study expands on the diverse collection of data gathered through in-depth interviews with Afghan and Turkish participants, driven by a series of comprehensive themes. Drawing on the depth and breadth of participants' experiences, this study attempts to uncover the underlying themes, patterns, and subtleties that explain the cultural landscapes of Afghan and Turkish communities. Using a theme-analytic method, the re-

researcher investigates the multiple features of daily life customs, cultural values, and societal norms, focusing on the interplay between familial dynamics, hospitality traditions, culinary heritage, religious observances, dress conventions, and gender expectations. By immersing ourselves in the narratives shared by our participants, the researcher hopes to provide a comprehensive understanding of the cultural similarities and differences that distinguish Afghan and Turkish cultures, as well as valuable insights into the complex structures of meaning that shape their respective social realities.

5.1. Demographic Characteristics

Table 1: The demographic distribution of participants in this study offers a balanced representation comprising Turkish and Afghan cultures, with a total sample size of ten people. Every group has gender parity, with three male

and two female participants, or three female and two male individuals, respectively. The age pattern indicates an extensive range, from 18 to 44 years old, with a significant concentration within the 35–44 age bracket. Educational backgrounds vary, with the majority having bachelor's degrees, followed by master's and doctoral degrees. Notably, participants represent both countries equally, with five from Turkey and five from Afghanistan. This demographic profile highlights the unique viewpoints and experiences shared by people from a variety of cultural backgrounds. The table indicates comparisons in gender distribution and educational achievement between Turkish and Afghan individuals. However, to investigate potential disparities in cultural values and norms that may emerge from participants' narratives and perceptions, further research is necessary.

Table 1. Demographic Profile of the Study Participants (Turkish and Afghan).

Variables	Turk	Afghan	Total
Gender			
Male	2	3	5
Female	3	2	5
Age			
18–24 years old	2	2	4
25–34 years old	1	2	3
35–44 years old	2	1	3
Educational Background			
Bachelor’s Degree	3	2	5
Master’s Degree	1	2	3
Ph.D. Degree	1	1	2
Nationality	5	5	10

5.2. Family Dynamics

Understanding the cultural values and customs of the Turkish and the Afghans requires delving into the complexities of family relations, which are central to both societies. The researcher conducted in-depth interviews to identify similarities and differences in family customs, member roles, decision-making processes, and generational attitudes about family. The aim of investigating various areas of familial life, including rituals, roles, and narratives, was to highlight the distinct cultural values included in each community’s approach to raising families. This

comparative investigation revealed insights into the hidden expressions of Turkish and Afghan cultures in the context of familial relationships, providing light on the rich tapestry of human experiences present across these various nations.

Afghan Context: Traditional values and norms have an important influence on Afghan family dynamics and customs. The family structure itself is rather large, ranging from six to thirty individuals, with an average of about ten. After marriage, all brothers normally reside with their families, with the father functioning as the leader if he is still living, or the eldest brother taking on this position. This

hierarchical structure extends to decision-making procedures, where the eldest member, often the father or elder brother, has great influence. Gender norms also play a significant role, with females primarily handling housework and childcare, and males expected to work outside the home and provide financial support for the family. Significant traditions, such as the celebration of Islamic holidays like Eid, Ramadan, and Nowruz, reflect values of unity, generosity, and community bonds.

Participants emphasize the importance of family gatherings, where rituals such as cleaning the house, donning new attire, preparing feasts, and exchanging gifts serve to strengthen familial bonds and uphold communal traditions. Daily gatherings for meals foster community spirit, respect for elders, and open communication, with the head of the household playing a central role in leading discussions and making major decisions. Despite generational differences in attitudes towards family, core cultural values such as respect, community, and hard work remain constant, ensuring the preservation of Afghan cultural heritage within family dynamics. Traditional gender roles persist, with females typically managing household affairs and childcare while males provide financial support, though shifts in societal norms may lead to evolving attitudes over time.

Turkish Context: The Turkish participants' remarks present a complex picture of family dynamics and cultural values among relatively modest family structures of 5 to 6 persons, where post-marriage living arrangements frequently include separate houses rather than living with siblings. Despite this, there is a significant focus on honoring elders and practicing hospitality, which are fundamental values that link the family together. All family members participate in decision-making procedures, but the parents, particularly the mother or father, often hold ultimate power.

Traditional rituals surrounding major occasions, such as anniversaries and religious holidays, are quite important in establishing a sense of cultural identity and continuity. However, there is an acknowledgement of modernity's effect on daily living, indicating a delicate balance between tradition and current life. There are clear generational disparities, particularly in views toward authority and displays of affection, demonstrating that family dynamics are changing throughout time. Overall, the responses pro-

vide insight into the complex interplay of tradition, family structure, and cultural values within Turkish families, where, despite smaller family units and increased individual autonomy, familial bonds and traditions remain central pillars of identity and cohesion.

5.3. Hospitality Customs

Exploring hospitality norms among the Turkish and Afghans reveals a complex tapestry of social connections and common integration in both cultures. The researcher investigated the complex nature of hospitality practices, comparing and contrasting formal and informal indications of hospitality, as well as the historical factors that shaped these customs. By investigating the value of hospitality in each culture, the researcher gained insights into its role in building connections, developing friendships, and maintaining cultural heritage. The researcher utilized in-depth interviews to find similarities and differences in how the Turkish and the Afghans approach hospitality, offering insight into the many forms of social interaction and communal cohesiveness within these complex cultural contexts.

Turkish Context: The Turkish participants' remarks show the substantial impact of hospitality norms on social connections and communal cohesiveness in their culture. Hospitality is well-established, with visitors invited into houses practically every moment, and a great focus on treating them with respect and care, as passed down from elders. There is a contrast between formal and informal hospitality: formal hospitality includes actions that are required without personal attachment, such as diplomatic connections or familial obligations, and informal hospitality is characterized by personal gestures aimed at pleasing particular visitors. This flexibility enables a variety of measures to assure visitor happiness, depending on the level of familiarity and length of stay. Historically, the Turkish have embraced hospitality as a core principle, most likely influenced by their experiences living in many areas and communal cultures.

Throughout Turkish history, hospitality has been a distinguishing feature, helping to foster a feeling of cultural identity and communal togetherness. Overall, the participants' replies highlight the importance of hospitality practices in creating social relationships and conserving cultural traditions among Turkish communities, where every

visitor is treated as sacred and given food, drink, and any possible comfort.

Afghan Context: According to all participants, hospitality holds a revered place in Afghan culture. Social norms and values deeply ingrained in the tradition of warmly welcoming guests, regardless of their financial circumstances. They go to great lengths to prepare the tastiest meals they can, regardless of their financial situation. Even if they lack the necessary funds, they will borrow money to ensure the guests are well fed. To make guests feel independent and comfortable, Afghans make a special room and furnish it with special furniture, and most families build separate apartments for guests. The elder of the family exclusively designates the guest apartment, room, and its contents for the guests' comfort, not for the family's daily use.

Hosts go to great lengths to ensure guests feel at home, whether through formal events like weddings and Eid celebrations or unexpected visits. They offer generous meals and accommodations. Guests are considered blessings, and there's a saying among Pashtuns that a guest brings his own food; there is no problem with that. This belief highlights the importance of warmly welcoming guests into our homes. This practice reflects not only a sense of duty but also the generosity, warmth, and openness integral to Afghan cultural values. The historical evolution of hospitality customs, influenced by new ethnic groups and the adoption of Islamic traditions, underscores the dynamic nature of Afghan society. Across generations, hospitality customs continue to shape social interactions, fostering empathy, understanding, and a sense of belonging within the community, as well as contributing to the rich tapestry of Afghan cultural heritage.

5.4. Culinary Practices

Understanding culinary habits among Turkish and Afghans reveals a complex tapestry of tastes, customs, and cultural importance that has deep roots in both communities. The researcher set out on an exploration to find out the complexities of culinary traditions, diving into individual meals, regional differences, and their significance in each culture. The goal was to shed light on Turkish and Afghan unique culinary histories by investigating how culinary practices varied between regions and ethnic groups, as well as the significance of traditional foods at festivals

and events. The researcher utilized in-depth interviews to identify similarities and variances in culinary habits, providing insights into the different culinary landscapes and cultural identities of these lively communities.

Afghan Context: Afghanistan has a rich culinary heritage, known for its flavorful meals and regional variations. All research participants cited Afghanistan's culinary landscapes, which highlight the country's gastronomic variety. Kabuli pulao is a popular meal at Afghan festivals, representing hospitality and honoring guests with its mix of rice, meat, carrots, and raisins. However, Afghanistan's gastronomic landscape is as diverse as its people, with regional delicacies enriching the country's cuisine and culture. For example, dishes such as Dandakay from Paktia, Khost, and Mantu from the central region provide unique gastronomic experiences, showcasing Afghan cooks' creativity and culinary prowess. Afghan culture prefers hearty and filling foods like Shorwa (a delicious Afghan soup), Kabuli Pulao, Ashak, and Mantu, especially when hosting guests. Cultural celebrations like Nowruz feature special dishes such as "Haft Meow," made with seven types of dried fruits, while religious occasions see the preparation of traditional sweets like "Sherbaranj," "Halwa," or "Ugra". Kabuli Palao holds particular significance in Afghan culture, representing hospitality, generosity, and the unity of family and friends during meals.

Culinary practices vary between regions and ethnic groups, reflecting Afghanistan's diverse geographical and cultural landscape. Southern Afghanistan, influenced by the culinary traditions of Loy Kandahar, offers unique flavors and dishes specific to that region. Traditional foods play a vital role in Afghan festivals and events, symbolizing abundance, joy, and togetherness. During celebrations, people commonly serve dishes like Kabuli Palao, Rosh, Dopiaza, Shorwa, and Chicken, which connect individuals to their cultural roots and reinforce a sense of identity and community through shared culinary experiences.

Turkish Context: A significant culinary tradition within Turkish culture revolves around communal dining, where meals play a central role in fostering familial bonds and social cohesion. Specific traditional dishes like Baklava and Börek hold deep cultural significance, symbolizing hospitality and generosity. People often prepare them for both family members and guests. Regional variations in

culinary practices highlight the diverse gastronomic landscape across Turkey. The Black Sea Region prioritizes fish, often consumed for breakfast or served cold, while Southeastern Anatolia boasts meat and kebabs as culinary staples. Holidays and weddings are special occasions for elaborate meals, featuring common dishes like meat and rice accompanied by buttermilk, as well as traditional desserts like baklava and tulumba sweets.

Culinary practices differ between regions and ethnic groups, with distinct preferences for ingredients and cooking methods. For instance, as one moves from west to east, the proportion of spices and meat increases, while Central Anatolia favors wheat-based and flour-based products, and the Southern, Aegean, and Northern regions specialize in herb and vegetable dishes. Festivals play a significant role in showcasing regional specialties, with predetermined meals featuring a variety of dishes related to seasonal abundance. Despite these regional variations, communal meals and shared culinary traditions serve as unifying forces, reinforcing cultural identity and fostering a sense of belonging within Turkish communities.

5.5. Religious Observances

Exploring religious observances among Turkish and Afghans reveals the deep significance of faith for individual and social identities in both societies. The researcher investigated the complexities of religious rites and ceremonies, analyzing their meaning and impact on family structures and daily life. The goal of investigating how religious rituals affect cultural identity was to identify the various manifestations of spirituality and social belonging between Turkish and Afghan groups.

Afghan Context: Every participant agreed that religious practices play a significant role in shaping Afghan society's individual and societal identities. Islam influences every aspect of Afghan society, impacting everything from dress choices to family interactions. Religious festivals like Eid and Ramadan provide opportunities for social celebration, bringing Afghans together in joyful gatherings marked by prayer, food, and contemplation of shared religious ideals. The practice of daily prayer and fasting throughout Ramadan acts as a continual reminder of faith and devotion to God, promoting cultural identity and moral principles. Furthermore, religious traditions such as charity

and special prayers after Ramadan help to establish communal relationships and show solidarity with individuals in need.

Islamic traditions profoundly entrench Afghan families, emphasizing elder respect and family togetherness. Islamic beliefs profoundly embed this care for elders, influencing decision-making and encouraging intergenerational respect. Religious norms have an impact on daily life, influencing relationships within the family and with the larger community. Group meals and the hospitality principle reflect Islamic beliefs about giving and caring for others. Overall, religious observances are an important part of Afghan culture, serving as a foundation for moral direction, social unity, and a strong sense of collective identity based on religion and tradition.

Turkish Context: The responses from the majority of Turkish participants shed light on the complex interaction between religious observances and individual and social identities in their cultural setting. Participants emphasize Islam's extensive influence on their daily lives, with Islamic ceremonies affecting important life events like births, funerals, and anniversaries. Reciting the Quran and visiting mosques are regular rituals that emphasize the importance of religious customs within the family. Religious observances, which include celebrations of significant days and nights, deeply intertwine with national identity, shaping familial structures and interpersonal relationships. However, it provides a contrasting perspective, suggesting that religious rituals might not play a prominent role in their family or daily life, aside from perhaps Alevi Semahs, reflecting the diversity of religious experiences within Turkish culture. Overall, the participants' responses illustrate the complex interplay between religious customs, cultural traditions, and individual identities, highlighting the varying degrees of influence within Turkish society.

5.6. Clothing

Exploring clothing practices among Turkish and Afghans shows the diverse functions of clothes in expressing cultural identity in these societies. The researcher constructed a complex tapestry of stories and experiences related to traditional clothing, looking at how it expresses cultural history and personal identity. The goal was to shed light on the various clothing landscapes of Turkish and Af-

ghan communities by investigating differences in clothing choices across generations and socioeconomic groupings, as well as the importance of these variances. Using in-depth interviews, the researcher attempted to find similarities and variances in dress norms, providing insights into the intricate interaction of tradition, individualism, and cultural identity among these lively communities.

Turkish Context: The responses from the Turkish participants offer insights into the role of clothing as a medium for expressing cultural identity within their community. Participants highlight the evolving nature of clothing styles, noting a shift towards more uniformity across cities and villages due to the influence of the internet and technology. While some individuals still prefer conservative and religiously appropriate attire, others embrace global fashion trends, reflecting a diversity of choices within the community. He also contemplates the longing for traditional apparel, emphasizing its importance in safeguarding cultural legacy, particularly in settings such as Turkish dance performances. Traditional attire, characterized by distinct colors and headgear, once reflected social status and regional identity.

However, in the modern era, clothing has become more about individual expression and affiliation with specific subcultures or communities. However, participants observe a contrast between generations, with younger individuals favoring casual attire, while older generations adhere to more traditional styles learned from their families. This generational difference reflects changing attitudes towards clothing and individual expression within Turkish society, where traditional clothing persists in rural areas but is less prevalent among younger urban populations. Overall, the participants' responses underscore the dynamic interplay between clothing choices, cultural identity, and generational shifts, highlighting the multifaceted nature of fashion within Turkish communities.

Afghan Context: Every participant indicated that clothing is an effective means of expressing cultural identity in Afghan society. Afghanistan's many ethnic groups generally have distinctive dress styles that represent their own cultural identities. For example, the Shalwar Kameez, waistcoat, and turban are prevalent clothing across the country, yet each area has its own distinct characteris-

tics. The Pakol, a special kind of hat, varies by tribe and location, with variations in size and embellishments such as flowers. In Southern Pashtun households, guys wear elaborate hand-embroidered textiles (Kandaharian Special Cloth), contributing to the rich tapestry of cultural variation.

Clothing choices frequently commemorate key life events and festivals, such as marriages and Eids, emphasizing the importance of clothing as a means of expression and cultural inheritance. Furthermore, clothing reflects changing lives and global fashion trends, with urbanization resulting in a fusion of Western and traditional clothes. Despite these changes, traditional Afghan dress values modesty and has cultural and regional importance concerning colors, textiles, and embroidery. Special events allow people to show off their finest traditional clothes, complete with beautiful beading, embroidery, and jewelry, strengthening ethnic identity and social standards within Afghan culture.

5.7. Gender Expectations

Investigating gender standards among Turkish and Afghans reveals the complex interaction between cultural norms, individual roles, and societal possibilities in both groups. The researcher investigated how gender assumptions influence individuals' positions and opportunities, tracking the evolution of these expectations across time. The aim of studying gender equality, women's obligations, and men's responsibilities within each culture was to shed light on the various experiences and viewpoints on gender dynamics in Turkish and Afghan communities.

Afghan Context: Gender roles and equality are different among ethnic groups in Afghanistan and also across regions; for instance, individuals who live in cities compared to those who live in suburbs have distinct perspectives on gender, especially women, as every participant noted. Traditionally, women have been assigned responsibilities based on household responsibilities, childcare, and keeping cultural and religious norms, whereas men have been considered providers and decision-makers in the family. This patriarchal framework is well embedded in Afghan society, with males in positions of power and control.

However, there has been significant progress towards

gender equality throughout time, due to factors such as education, urbanization, and globalization. Women are increasingly breaking established standards and extending their responsibilities beyond the home. They are entering the workforce, furthering their education, and campaigning for their rights, all of which help to create a more equal society. While women continue to undertake important obligations within their homes, such as managing household duties and caring for children, there is a rising awareness of their contributions beyond the home. On the other hand, people still view men as major breadwinners and family guardians, responsible for caring for their families and making important decisions. However, gender expectations are gradually shifting, with younger generations asking for more shared responsibility and gender equality.

Turkish Context: The responses from the Turkish participants provide insight into the evolving dynamics of gender expectations and roles within their culture. Participants emphasize the legal equality between men and women, established since the time of Mustafa Kemal Atatürk, granting women rights such as voting and equal opportunities in all aspects of life. However, despite this legal framework, traditional gender roles persist within households, with women bearing the primary responsibility for household chores while men focus on external tasks. Nevertheless, there's a noted shift among the younger generation towards more shared responsibilities. Participants echo the legal equality before the law and highlight the significant role of women in family decision-making, regardless of whether they work outside the home.

Childrearing is predominantly the mother's responsibility, contributing to the transmission of cultural values to the next generation. On the other hand, the expectation is for men to protect and provide for the family, and their decisions hold significant weight in external matters. It also acknowledges gender equality in their culture, with women often taking on household chores while men predominantly work outside the home to provide income, especially in suburban areas, but in urban areas, most women work outside and also care for household chores. Despite legal progress towards gender equality, traditional gender roles continue to influence domestic responsibilities and societal expectations, although there are indications of a shift in attitudes, especially among the younger generation.

5.8. Cross-Cultural Intersections: Afghan Perspectives on Daily Life in Turkey

This study goes into the unique tapestry of daily living experiences, attitudes, and behaviors noticed by Afghans during their stay in Turkey. This investigation aims to demonstrate the complex similarities and contrasts between Afghan and Turkish cultures through the viewpoints of Afghan participants. By investigating everyday speech patterns, culinary traditions, and interpersonal dynamics among Turkish people, this study offers insight into the complex interplay of cultural exchanges and diverse societal norms that affect the lived experiences of people traveling between these two cultures.

They also mentioned Afghan participants, including Participant 1. During my time in Turkey, I noticed several aspects of Turkish culture that left a strong impression. Firstly, there's a palpable sense of patriotism among Turks, evident in their deep love for their country, flag, and revered leader, Mustafa Kemal Atatürk. Moreover, Turkish people engage in conversations with a distinct sweetness, using polite language and showing genuine interest in personal details. It's common for Turks to begin discussions with questions about one's origin, occupation, and marital status, with additional inquiries about children if married, especially among older individuals. This courteous and warm approach reflects the inherent hospitality and friendliness ingrained in Turkish society. Additionally, the Turkish language itself exudes a certain sweetness, contributing to the overall charm of daily interactions. These observations highlight the unique cultural traits and social dynamics that define the Turkish experience.

Participant 2: In both Turkish and Afghan cultures, certain proverbs hold significant meaning, reflecting shared values and beliefs. For instance, the proverb "Dostun dostu, düşmanın düşmanıdır" underscores the importance of loyalty and solidarity, conveying that a friend's friend is to be considered a friend, while an enemy's enemy is likewise regarded as a friend. Similarly, the proverb "Dil bir aynadır, kişinin yüzünü yansıtır" suggests that the tongue serves as a mirror, reflecting one's true character and intentions, emphasizing the significance of honesty and transparency in interpersonal relationships. Furthermore, the proverb "Söz gümüşse, sükût altındır" highlights the value of silence and discretion, suggesting that if speech is likened to silver, then

silence holds the greater worth of gold. This proverb underscores the wisdom of knowing when to speak and when to refrain, emphasizing the power of restraint and thoughtful communication. Lastly, the proverb “Dost kara günde belli olur” speaks to the importance of friendship during challenging times, implying that true friends reveal themselves in moments of adversity. Both Turkish and Afghan cultures highly value the virtues of resilience, solidarity, and support, as this proverb underscores.

Participant 4: One notable observation during my stay in Turkey was the stark contrast in clothing styles between Afghans and Turkish participants. Afghans tend to embrace conservative and traditional attire, while Turkish participants lean towards a more secular and Westernized fashion sense. Additionally, I noted a prevalent preference among Turks for Europeans over foreigners from Asian countries, which may reflect certain societal attitudes. Despite these differences, the inherent hospitality of Turkish people was evident in their warm and helpful responses, whether it was asking for directions or seeking advice. This highlights the importance Turkish society places on community bonds.

Participant 5. Furthermore, I observed a strong regard for children within the Turkish community, with individuals displaying extreme politeness and affection towards them, highlighting the importance of family values. Food preferences and cooking styles also varied between the two cultures. Afghan people tend to use more spices and herbs in their cuisine, while Turkish people prefer milder flavors. Additionally, dining customs differ, with Afghans often eating with their hands and Turkish people using cutlery. Moreover, tea-drinking habits varied, with Turkish people favoring black tea and consuming it copiously, while Afghans typically prefer green tea.

6. Discussion

The study of the data shows a rich tapestry of cultural nuances and social dynamics that Afghan participants noticed while they were in Turkey. This provides us with significant details about the challenge it is for people from Afghan and Turkish communities to connect across cultures. The research found several main themes, such as how families work, how people treat guests, how people

cook, how people observe religion, what individuals like to wear, and what men and women are expected to do. These themes give an in-depth understanding of the ways that Afghan and Turkish cultures are similar and different, as well as the complicated way that custom, progress, and personal choice work together in these societies.

Within this sample, Afghan and Turkish participants described family structures as distinctive in how they work because of the size and structure of their homes. Families in Afghanistan typically consist of multiple generations living together in a single house, with the father making all decisions. Compared to Turkish families, they tend to be smaller and make decisions more equally, with both parents taking on tasks within the family. These differences stem from varying cultural and social beliefs about how to keep a family together, who is in charge, and the roles of men and women. But both cultures place a lot of value on family relationships, respecting elders, and getting together with other people. This shows how important family is in shaping who we are and how we connect with others.

Also, hospitality is a big part of both Afghan and Turkish society, showing that both countries value generosity, hospitality, and solidarity with one another. People from both countries remarked on how important it is to welcome people into their homes with open arms, no matter how much money they have. Also, some research conducted before mentioned the same findings, such as Coulson et al. and Stanek ^[8,9]. There are, however, small changes in how people from the two countries show hospitality. A big part of Afghan hospitality is making sacrifices for others and making sure guests have nice places to stay and food, often at a great cost to the host. Turkish hospitality, on the other hand, is more open. Both formal and informal forms of friendliness exist, with guests expected to receive care and respect. These differences can be attributed to cultural norms, economic factors, and past impacts on hospitality practices. However, at their core, both Afghan and Turkish societies use hospitality as a key part of relationships and cultural identity.

Afghan and Turkish food customs can help you learn about the cultural background and regional differences between these cuisines. Afghan food is known for its complex flavors, flavorful spices, and a wide range of regional specialties that reflect the country’s culture and physical

variety. Traditional Afghan dishes like Kabuli Pulao, Mantu, and Ashak are important parts of community events and family get-togethers because they help keep national identity alive and bring people together. Turkish food, on the other hand, has a lot of different tastes and effects because it combines Mediterranean, Middle Eastern, and Central Asian cooking styles. Turkish food is different depending on where you are in the country. For example, fish is popular near the Black Sea, while kebabs are popular in Southeastern Anatolia. Even though they are different, both Afghan and Turkish cuisines stress the value of eating together, being friendly, and sharing meals as a way to build cultural and social ties.

Nevertheless, religion is a big part of both Afghan and Turkish society, with Islam being the main religion and the main way that people keep together as a community. Participants from both countries talked about how important religious ceremonies and traditions are for marking important events in life and creating a sense of spiritual connection and community. However, there are differences in how Afghan and Turkish groups follow their religion. These differences come from different cultural traditions, regional customs, and historical impacts. Some research mentioned before the same results ^[1]. Afghan participants stressed how important Islam is in their daily lives, saying that religious practices affect family relationships, social exchanges, and traditional celebrations. Turkish participants, on the other hand, noticed a more complex connection between religion and daily life. Different groups of people have different levels of religious observance and ethnic identification. These differences show how religion, society, and personal views interact in a complicated way in Afghan and Turkish cultures. They also show how different religious experiences and expressions can be in different cultural settings.

In both Afghan and Turkish societies, clothes are a way to show who you are and what you enjoy wearing. They demonstrate how history, regional practices, and personal preferences have shaped them. Afghan participants talked about how important traditional clothing is for maintaining their cultural and ethnic identity. Different ethnic groups and regions have different clothing styles. Turkish participants, on the other hand, talked about how fashion trends change over time, with younger groups fa-

voring more current and Westernized styles. Even though these things are different, clothes are still a big part of both Afghan and Turkish culture, as well as a way for people to express themselves. They show how history, modernity, and personal identity are constantly interacting in these distinct societies.

In Afghanistan and Turkey, gender roles and standards are different because of different social norms, historical legacies, and cultural ideals about family, work, and personal freedom. The Afghan people talked about how common traditional gender roles are. For example, women are expected to do most of the housework and care for children, while men are expected to provide for the family and make decisions. But there are signs that gender roles are changing, especially among younger groups, as women get more chances to go to school, get a job, and be involved in public life. On the other hand, Turkish participants discussed how Mustafa Kemal Atatürk ensured equal legal treatment for men and women. For example, women had the right to vote and the same chances in all areas of life. However, standard gender roles still exist in homes, with women usually doing most of the housework and men focusing on work outside the home. These differences show how complicated it is for cultural norms, societal standards, and individual choices to shape gender roles and identities in Afghan and Turkish societies. They also show how societies are always changing and evolving.

Overall, the study of the data gives us helpful details about the ways that Afghan and Turkish cultures are similar and different, as well as how custom, modernity, and personal choice interact in these quite distinct settings. By looking at important topics such as family relationships, hospitality, cooking, religious practices, clothing choices, and gender roles, this study allows us to learn more about how culture and society affect daily existence in Afghanistan and Turkey. We need to conduct further research and discovery to fully comprehend the complexity of cross-cultural interactions and the differences in people's experiences when they transition between these two vibrant and rich cultures.

7. Conclusions

This study of the differences and similarities in daily

life habits between Afghan and Turkish cultures shows a complex structure of traditions, social norms, and cultural practices that shape the lives of people in these different but connected communities. By combining academic discussion and qualitative research methods, the study has given us helpful knowledge about how complicated daily life is in these two quite distinct societies.

In both Afghanistan and Turkey, religious practices play a significant part in shaping daily life routines. Islam has a big impact on many areas of life, such as lifestyle choices, social exchanges, and family relationships. Comparative studies have shown how cultural norms and symbols are alike and different, giving us information about family structures, welcoming routines, food habits, and gender roles.

To better understand the complicated interconnected structure of human communities through the lens of cultural variety, this study uses the theory of cultural relativism as an initial framework. Through looking into items such as family relationships, cooking rituals, religious practices, clothing traditions, and gender roles, the research has shed light on the long-lasting values, traditions, and social dynamics that shape people's lives in Afghan and Turkish communities.

The study used qualitative research methods, including in-depth interviews and theme analysis, to find out significant information about how custom, identity, and social cohesion work together in the Afghan and Turkish cultures. By looking at both similarities and differences, this study shows how important cultural context is in forming both individual and group identities. It also shows how diverse human societies are and how deeply cultural heritage affects social rules and practices. This comparison helps us learn more about the different aspects of Afghan and Turkish cultures. It demonstrates how tradition, social norms, and cultural practices influence daily life in these vibrant cultural tapestries. This study recognizes the rich variety of human cultures by looking at both similarities and differences. It also shows how important cultural context is in shaping both individual and group identities in a wide range of cultural settings.

In conclusion, Afghanistan and Turkey have considerable cultural parallels and contrasts, which affect their distinct societal norms and customs. Both cultures place

a premium on family values, hospitality, and community links, highlighting elder respect and the development of strong intergenerational relationships. Furthermore, both Afghan and Turkish cultures have extensive culinary traditions, daily rituals, and a common influence of Islam on everyday life. However, there are some significant contrasts between the two civilizations. Afghan families often have bigger structures and hierarchical decision-making, whereas Turkish families may be smaller and more equitable. Participants reported that Afghan hospitality often requires higher sacrifices for guests, but Turkish participants characterized hospitality as more adaptable based on familiarity. Turkish cuisine represents varied influences from numerous locations, while Afghan cuisine is known for its regional differences and delicious meals. Furthermore, while Islam has affected both societies, there may be differences in religious practices and interpretations, as well as the significance of religion in daily life. Overall, these similarities and variations add to the rich tapestry of cultural variety and legacy found in Afghan and Turkish communities.

Limitations and Future Research

The primary limitation of this study is the small sample size ($N = 10$), which restricts the generalizability of the findings beyond the specific group of urban, educated Afghan and Turkish participants included in this research. Additionally, most participants held university degrees and resided in urban contexts, potentially excluding rural, less-educated, or working-class perspectives where cultural practices and social norms may differ. The study also relies on self-reported data obtained through in-depth interviews conducted via video conferencing, which may introduce recall bias or social desirability bias. Despite these limitations, thematic saturation was reached early in the interview process, as key themes such as family hierarchy and hospitality emerged consistently across participants. Future research should employ larger and more stratified samples, incorporate rural–urban comparisons, and consider mixed or ethnographic methods to deepen understanding of cultural practices within and across Afghan and Turkish societies. Accordingly, the present study should be interpreted as an exploratory qualitative analysis of educated urban perspectives rather than a definitive representation of national cultures.

Funding

This research did not receive any specific funding from public, commercial, or nonprofit funding sources.

Institutional Review Board Statement

This research received approval from the Ethics Committee of Kandahar University (Approval No. EC/2024/PHDR-KDR-56), and all procedures adhered to the ethical standards set forth by the committee.

Informed Consent Statement

Informed consent was obtained from all participants prior to their participation in the questionnaire survey. Participants were clearly informed about the purpose of the study, the voluntary nature of their participation, their right to withdraw at any time without penalty, and the confidentiality and anonymity of their responses. Completion and submission of the questionnaire were considered as an indication of their informed consent to participate in the study.

Data Availability Statement

The data supporting this study's findings are not publicly accessible due to ethical and privacy considerations. However, further information about the study can be requested from the corresponding author, provided the request is reasonable.

Conflicts of Interest

The author declares no conflict of interest related to this research.

References

- [1] Zeybekoğlu Akbaş, Ö., Aygül, H.H., Gürbüz, G., et al., 2023. The religious life of Afghan migrants before and after migration: Protecting their religious identity or social cohesion. *Ilahiyat Studies*. 13(2), 207–255. DOI: <https://doi.org/10.12730/is.1162432>
- [2] Batu, M., Sarvari Kohnehshahri, F., Varışlı, B., 2023. Iranian migrants' perceptions of Turkish and Iranian culture: A comparative analysis with ZMET technique. *Türkiye İletişim Araştırmaları Dergisi/Turkish Review of Communication Studies*. 42, 103–122. DOI: <https://doi.org/10.17829/turcom.1122465>
- [3] Erol, H., Ali, A.M., 2022. Reasons for the migration from Afghanistan to Turkey: Aegean region example. *Ege Stratejik Araştırmalar Dergisi*. 13(1), 27–38. DOI: <https://doi.org/10.18354/esam.1059242>
- [4] Kurt, G., Ekhtiari, M., Ventevogel, P., et al., 2023. Socio-cultural integration of Afghan refugees in Türkiye: The role of traumatic events, post-displacement stressors and mental health. *Epidemiology and Psychiatric Sciences*. 32, e51. DOI: <https://doi.org/10.1017/S204579602300063X>
- [5] Dizman, Z.Ş., 2021. Social problems arising in today's Turkish family structure. *Uluslararası Sosyal Araştırmalar Dergisi/The Journal of International Social Research*. 14(76), 466–471.
- [6] Evason, N., 2019. Turkish Culture. Available from: <https://culturalatlas.sbs.com.au/turkish-culture/turkish-culture-family> (cited 15 July 2025).
- [7] Cultural Orientation Resource Exchange (CORE), 2021. Introduction: Afghanistan's Political History and Presence in the United States. In *Afghan Backgrounder*. Cultural Orientation Resource Exchange (CORE): Washington, DC, USA. Available from: <https://www.scribd.com/document/766026499/Afghan-Backgrounder-Dec-2021-1> (cited 15 July 2025).
- [8] Coulson, A.B., MacLaren, A.C., McKenzie, S., et al., 2014. Hospitality codes and Social Exchange Theory: The Pashtunwali and tourism in Afghanistan. *Tourism Management*. 45, 134–141. DOI: <https://doi.org/10.1016/j.tourman.2014.03.019>
- [9] Stanek, K.B., 2019. An Essay on the Concept of Hospitality in Turkish Culture and Language. In: Mitrović, A. (Ed.). *Orientalism Yesterday–Today–Tomorrow*. University of Belgrade: Belgrade, Serbia. pp. 107–119. DOI: https://doi.org/10.18485/orientalistika_jds.2019.ch8
- [10] Jabarov, J., 2023. Cultural relativism theory and Azerbaijan democracy. *International Journal of Multiculturalism*. 4(1), 25–38. DOI: <https://doi.org/10.30546/2523-4331.2023.4.1.25>
- [11] Arat, A., 2022. Cultural relativism types and its elements. *Global Journal of Sociology and Anthropology*. 11(1), 1.
- [12] Karanmiana, S., 2022. Cultural relativism: Types and implications. *Anthropology*. 10(2). Available from:

- <https://www.longdom.org/open-access/cultural-relativism-types-and-implications-93199.html#:~:text=Absolute%20cultural%20relativists%20claim%20that,certain%20cultural%20practices%20and%20why>
- [13] Österman, T., 2021. Cultural relativism and understanding difference. *Language & Communication*. 80, 124–135. DOI: <https://doi.org/10.1016/j.langcom.2021.06.004>
- [14] Tosam, M.J., 2020. Global bioethics and respect for cultural diversity: How do we avoid moral relativism and moral imperialism? *Medicine, Health Care and Philosophy*. 23(4), 611–620. DOI: <https://doi.org/10.1007/s11019-020-09972-1>
- [15] Eshetu, Y., 2017. Understanding cultural relativism: A critical appraisal of the theory. *International Journal of Multicultural and Multireligious Understanding*. 4(6), 24–30.
- [16] Mcauliffe, G.J., Grothaus, T., Jensen, M., et al., 2021. Assessing and promoting cultural relativism in students of counseling. *International Journal for the Advancement of Counselling*. 34(2), 118–135. DOI: <https://doi.org/10.1007/s10447-011-9142-4>
- [17] Blaydes, L., Gengler, J., Lari, N.A., 2021. Understanding cultural constraints to female labor force participation: How family dynamics influence women's employment in Qatar and the Arab Gulf states. Available from: <https://aalims.org/wp-content/uploads/2021/04/Blaydes-Qatar-Women-Labor-Force-Participation-v5.pdf> (cited 20 July 2025).
- [18] Lashley, C., 2015. Hospitality and hospitableness. *Research in Hospitality Management*. 5(1), 1–7. DOI: <https://doi.org/10.1080/22243534.2015.11828322>
- [19] Panuntun, D.F., Susanta, Y.K., 2021. Christian hospitality in Javanese *bancaan* tradition. *HTS Theologiese Studies/Theological Studies*. 77(4), a6565. DOI: <https://doi.org/10.4102/hts.v77i4.6565>
- [20] Partarakis, N., Kaplanidi, D., Doulgeraki, P., et al., 2021. Representation and presentation of culinary tradition as cultural heritage. *Heritage*. 4(2), 612–613. DOI: <https://doi.org/10.3390/heritage4020036>
- [21] Mohd Fikri, N.H., Abdul Rahman, A.E., Noh, I., 2021. Exploring culinary heritage practices among the younger Chetti generations in Melaka. *Journal of Ethnic Foods*. 8(1), 25. DOI: <https://doi.org/10.1186/s42779-021-00101-8>
- [22] Tarabeih, M., Bokek-Cohen, Y., Abu Rakia, R., et al., 2020. Religious observance and perceptions of end-of-life care. *Nursing Inquiry*. 27(3), e12347. DOI: <https://doi.org/10.1111/nin.12347>
- [23] Aspide, A., Brown, K.J., DiGiuseppe, M., et al., 2022. Culture & European attitudes on public debt. *New Political Economy*. 28(4), 509–525. DOI: <https://doi.org/10.1080/13563467.2022.2143490>
- [24] Saidova, S., 2022. National clothing as a historical and spiritual event. *Art and Design: Social Science*. 2(1), 4–5. DOI: <https://doi.org/10.37547/ssa-V2-I1-2>
- [25] Surugiu, O., Caraseva, H., 2023. Colors and patterns in Asian traditional clothing. Available from: <https://repository.utm.md/bitstream/handle/5014/24093/Conf-TehStiint-UTM-StudMast-Doct-2023-v4-p-422-425.pdf?sequence=1&isAllowed=y> (cited 15 July 2025).
- [26] Ataman, G.G., 2013. Uses of culture and 'cultural relativism' in gender violence discussions. *Kadın Araştırmaları Dergisi*. 13, 61–80.
- [27] Tunga, N.F., 2016. Combining qualitative and quantitative methods in data analysis. *Sintuwu Maroso Journal of English Teaching*. 2(1), 29.
- [28] Taherdoost, H., 2022. What are different research approaches? Comprehensive review of qualitative, quantitative, and mixed method research, their applications, types, and limitations. *Journal of Management Science & Engineering Research*. 5(1), 53–63. DOI: <https://doi.org/10.30564/jmser.v5i1.4538>
- [29] Denny, E., Weckesser, A., 2022. How to do qualitative research? *Qualitative research methods*. *BJOG: An International Journal of Obstetrics and Gynaecology*. 129(7), 1166–1167. DOI: <https://doi.org/10.1111/1471-0528.17150>