

T.C.
MARMARA UNIVERSITY
INSTITUTE of SOCIAL SCIENCE
DEPARTMENT of MODERN TURKISH STUDIES

**SOCIAL INCLUSION PROCESS OF IMMIGRANTS IN ESKİŞEHİR
DURING THE COVID-19 PANDEMIC**

Master of Arts Thesis

AYBÜKE ÇALIŞKAN

İSTANBUL, 2022

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Supervisor: Assist. Prof. Dr. Muzaffer ŞENEL

İSTANBUL, 2022

I hereby declare that this thesis study titled “Social Inclusion Process of Immigrants in Eskişehir During the COVID-19 Pandemic” has been prepared in accordance with the thesis writing rules of Marmara University Institute of Social Science under the academic supervision of Assist. Prof. Dr. Muzaffer ŞENEL.

I hereby declare that the work presented in this thesis is original. I also declare that I have respected ethical principles and rules in all stages of my thesis study, all information and data presented in this thesis have been obtained within the scope of academic ethical principles and rules, all materials used in this thesis which are not original to this work have been fully cited and referenced, and all knowledge, documents and results have been presented in accordance with ethical principles and rules.

Aybüke ÇALIŞKAN

ABSTRACT

SOCIAL INCLUSION PROCESS OF IMMIGRANTS IN ESKİŞEHİR DURING THE COVID-19 PANDEMIC

Turkey is located at an important crossroads due to its geographical location, and for this reason, it encounters a lot of migration movements from the past to the present. Since 2011, the migration of refugees has turned into a mass asylum movement due to the war in Syria. On the other hand, Iraq and Afghanistan are at the top of the migrating countries to Turkey. While the social inclusion process of immigrants is a challenge even in ordinary times, this problem has increased significantly with the COVID-19 pandemic. The local measures taken by each country in the fight against the pandemic and the policies implemented for social inclusion have affected the existing social borders and inequalities, and exposed the social segments to different degrees of vulnerability. This study, which deals with the example of Eskişehir, one of the immigrant centers in Turkey, aims to explain the behaviours of mostly female immigrants living in the city towards the positive/negative reactions they face during the social inclusion process through surveys. As a result of this study, it has been revealed that although the word pandemic means a disease that affects all people etymologically, COVID-19, which rapidly affects all countries globally, does not affect everyone to the same extent, and it affects disadvantaged vulnerable groups much more.

Keywords: Social Inclusion, COVID-19, Immigrants, International Protection, Eskişehir, Female migrants,

ÖZ

COVID-19 SALGININDA ESKİŞEHİR'DEKİ GÖÇMENLERİN TOPLUMSAL UYUM SÜRECİ

Türkiye, coğrafi konumu nedeni önemli bir kavşak noktasında bulunmakta ve bu nedenle geçmişten günümüze çok fazla göç hareketleriyle karşılaşmaktadır. 2011 yılı ve sonrasında Suriye’de yaşanan savaş nedeniyle sığınmacı göçü kitlesel sığınma hareketine dönüşmüştür. Diğer yandan Irak ve Afghanistan, Türkiye’ye yönelik göçlerde ilk sıralarda yer almaktadır. Göçmenlerin toplumsal uyum süreci sıradan zamanlarda bile zorluk nedeniyle, bu sorun COVID-19 pandemisi ile önemli ölçüde artmıştır. Pandemiyle mücadelede her ülkenin yerelde aldığı önlemler ve sosyal uyum için uyguladığı politikalar, mevcut sosyal sınırları, eşitsizlikleri etkileyerek toplumsal kesimleri farklı derecelerde kırılganlığa maruz bırakmıştır. Türkiye’de göçmen merkezlerinden bir olan Eskişehir örneğini ele alan bu çalışma, şehirde yaşayan özellikle kadın göçmenlerin toplumsal uyum sürecinde karşılaştıkları olumlu/olumsuz tepkilere yönelik sergiledikleri davranışları derinlemesine mülakatlar ve anketler yoluyla anlamayı açıklamayı ve anlamlandırmayı amaçlamaktadır. Bu çalışma sonucunda, pandemi kelimesinin etimolojik olarak tüm insanları etkileyen hastalık anlamına geliyor olmasına karşın, küresel olarak hızla tüm ülkeleri etkisine alan COVID-19’un herkesi aynı ölçüde etkilemediği, dezavantajlı kırılgan grupları çok daha fazla bir şekilde etkilediğini ortaya konulmuştur.

Anahtar Kelimeler: Toplumsal Uyum, COVID-19, Göçmenler, Uluslararası Koruma, Eskişehir Kadın Göçmenler

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Aybüke ÇALIŞKAN
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LIST of ABBREVIATIONS

Abbreviation	Description
DGMM	The Directorate General of Migration Management
ECHO	The European Union Humanitarian Aid and Civil Protection Operations
EFTA	European Free Trade Association
EU	European Union
ESOGU	Eskişehir Osmangazi University
ESSN	The Emergency Social Safety Net
IDPs	Internally Displaced People
IFRC	The International Federation of Red Cross and Red Crescent Societies
IOM	The International Organization for Migration
IPS	International Protection Status
OMC	Open Method Coordination
ONCHR	The Office of the High Commissioner for Human Rights (UN Human Rights)
UN	The United Nations
UNDP	The United Nations Development Programme
UNFPA	The United Nations Population Fund
UNHCR	The United Nations High Commissioner for Refugees
WGSS	Women and Girls Safe Space
WHO	The World Health Organization



INTRODUCTION

In 2014, I participated in Mediterranean Red Cross and Red Crescent Youth Training on Migration in Sicily, Italy. Red Cross Italy (Croce Rossa Italiana) and Centre for the Cooperation in the Mediterranean (of Red Crosses and Red Crescents) organized it. As a group of eight young Turks, we were chosen to represent the Turkish Red Crescent.

That training included a 24-hour simulation game of how the Somalians migrated to Italy. We were made into groups of 7-8 people and formed as Somalian families with specific roles. For example, I was the head of the family as a 47 years old man. That simulation took 24 hours, and we were able to experience how people migrate under hard circumstances. Since I knew that it was just a game, I was pushing myself more to stay in the game no matter how hard the situations became or how many people were crying or quitting. In the end, I was only left with empathy for migrants. Because what Iraqis, Afghans, Syrians etc. went and still going through is not a game, and I am aware that my game experience is not even %1 of what they have lived. This eye-opening game made me become a volunteer in this specific area.

During my B.A. years in university, I continued to be a volunteer at Turkish Red Crescent Eskişehir City Branch and later at Eskişehir Osmangazi University (ESOGU) and United Nations Populations Funds (UNFPA) Women and Girls Safe Space (WGSS) Centre Project. Under the project, the centre provides sexual health and reproductive health services (mainly family planning, pregnant and new-born follow-ups etc.) and psychosocial services (psychological counselling and referrals etc.) to Iraqi, Afghani, Syrian and other foreign women, and girls, also to seasonal agricultural women. To see the empowerment of refugee women and girls made me motivated to work more for my sisters. Especially, to see Hele, an Iraqi girl, whom I gave English lessons as a student volunteer at WGSS before. (<https://turkey.unfpa.org/en/news/not-your-happily-ever-after>) Now Hele is stronger than before with aiming to go to university. Being a part of this center, being accepted by migrants without a common language deeply affected me. For this reason, to raise awareness, I wrote EU projects to help more people in need, and I organized Model United Nation conferences on topics as “refugee rights”, “women refugee rights”, and “ending violence against refugee women and girls” with hosting migrant women keynote speakers.

I was lucky to work as a project specialist in ESOGU and UNFPA WGSS Centre Project in May 2020. Since the migrant population of the city is mainly Iraqis and Afghanis, I came across the non-Syrians more during my work. Nevertheless, while working, I realized that the work, services, and

studies for the non-Syrian population might be insufficient. The lack of academic studies and research in this field led me to study, since I have the data and people to ask upon.

Turkey is at the geographical junction of the Mediterranean and the Black Sea coasts, as well as the North and the East worlds. Due to its place as a geographical space between Europe, the Middle East and Asia, make Turkey both a transit and a target country. Hence, it has been the host country for a significant amount of population flows. It is home to countries such as Syria, Iraq and Afghanistan, which have been the source of migration movements in recent years due to reasons such as war, economy and security (Elitok 2018; Elitok, Straubhaar 2011; Alakus,Uzan 2019).

On the other hand, while the largest migration movements have been experienced in recent years, in December 2019, World was in the middle of an unexpected major health crisis due to the new coronavirus pandemic called COVID-19. In addition to the many effects of the pandemic, it has also affected international migration with severe social effects. Governments to prevent the spread of the coronavirus, have shut down their land and air transportation, imposed travel bans, and severely limited human mobility (Chami 2020; Lahlou 2021). According to the United Nations Migration Agency IOM data (IOM,2020), it has been reported that during the COVID-19 pandemic, hundreds of thousands of immigrants lost their jobs and cannot arrange their food, medicine, and health needs, especially among the immigrant communities living in big cities such as Istanbul, Izmir, and Gaziantep. Concerning our literature search, there is no information about the social adaptation processes of the international protection status immigrants, both before the COVID-19 pandemic and during the COVID-19 pandemic in Eskişehir province of Turkey. It is known that unexpected crises such as the pandemic expose deficiencies in social inclusion and exacerbate existing social inequalities at the home, community, local, regional, and national levels (Jewett et.al., 2021).

In this context, there is a need to problematize, examine, analyse or study and understand the applicability of social inclusion measurement methodologies and results across different communities and geographies in the context of the global COVID-19 pandemic, due to the relationships between individuals and communities and their local, regional, and national government levels being affected by social inclusion. Within this study, it is aimed to reveal the problems encountered during the social inclusion process and to bring insights to develop an explanation framework to comprehend the issue in Eskişehir during the COVID-19 pandemic.

This research aims to understand the social inclusion process of migrants under International Protection Status (IPS) concerning the social, economic, and cultural bases.

Within the scope of this purpose, the main research objectives of this study are:

- To collect data on social, economic, and cultural inclusion processes of the immigrants during the COVID-19 pandemic, especially those who are under IPS in Eskişehir province,
- To determine socio-demographic features of IPS immigrants

- To identify understanding the concept of living in Eskişehir as an IPS immigrants.
- To explore migrants' methods to meet their social security and housing needs,
- To determine the changes in the attitudes and behaviours of individuals during the COVID-19 pandemic.

The main target groups were selected as Iraqi, Afghan and other non-Syrian migrant people over 18 years old who live in Eskişehir province of Turkey and under IPS in the context of the COVID-19 pandemic. Therefore 353 face-to-face surveys were held. Due to the comprehensive framework of the research objectives, 86 survey questions were created with the mentorship of academicians, and Each survey took between 20-45 minutes; because even though the survey had close-ended questions, immigrants had a lot to say. For the first time, immigrant people - especially women staying in their houses - had a chance to speak, tell their stories, make their voices heard.

Even there are some few similar researches, such as only Afghanis, or only Iraqis, the quantity of the sample is limited between 20-50. Not to mention, these are held as group discussions including Opinion Leaders by asking approx. 20 questions. In the other cases, research was conducted on NGOs working with immigrants or municipalities with high immigrant rates. For this reason, representation of the immigrants would be highly misleading or shaped around opinion leaders/decision-makers, not the immigrants themselves.

Conducting a grand survey to immigrant people directly was highly needed. Therefore, it is my pleasure to contribute a little but unique study to the literature.



PART 1

CHAPTER 1

DEFINITIONS AND CONCEPTUAL DEBATES

1.1. Definitions

Throughout the history of the world, migration, which took place due to voluntary or compulsory reasons, has been a constant and prominent expression of social mobility that creates great social effects and therefore demographic change. Migration is also an important phenomenon that creates new cultures through the coming together of different cultures (Chamie 2020:231)

Since migration is an issue that requires an international measure, policy, law and solution, it is important for everyone to develop a common terminology in order to avoid conceptual confusion. Therefore, this chapter will cover terminology and concepts in the field of migration.

1.1.1. International Terms on Migration

To state simply, a migrant is *“any person who lives temporarily or permanently in a country where he or she was not born and has acquired some significant social ties to this country.”* (EU, 2017) However, given the present complexity of being a migrant, this definition may be too limiting. To illustrate, the United Nations Convention on the Rights of Migrants defines migrant workers as *“person who is to be engaged, is engaged or has been engaged in a remunerated activity in a State of which he or she is not a national.”* This definition demonstrates that an individual can be considered a migrant even if he or she was born in the mentioned country. According to the International Organization for Migration (IOM), a migrant is *“any person who is moving or has moved across an international border within a State away from his or her habitual place of residence, regardless of the person's (1) legal status; (2) voluntary or involuntary movement; (3) reason for movement; or (4) duration of stay”*. The United Nations Convention on the Rights of Migrants provides a second, broader definition of migrant, as follows: *“The term 'migrant' in article 1.1 (a) should be understood as covering all cases where the decision to migrate is taken freely by the individual concerned, for reasons of 'personal convenience' and without intervention of an external compelling factor”* (UN, 1998). The definition of migrant emphasizes that the words migrant and refugee are different groups, even if the evidence becomes muddled in reality. This topic is also noted in the UNHCR's Emergency Book. As mentioned above, a

migrant is someone who crosses international or internal boundaries for a variety of reasons, such as economic gain or to flee a natural catastrophe. This is fundamentally different from a refugee, who is obliged to leave in order to save his or her life or protect their freedom.

In light of the previous definitions, migration is defined as “*the movement of people across a specified boundary for the purpose of establishing a new or semi-permanent residence*” (INDEPTH, 2017). This also include the migration of stateless individuals, internally displaced people, refugees, and economic migrants. Internal migration, under this definition, relates to the movement of people inside a country, while international migration refers to the geographical displacement of someone from one country to another. Additionally, migration typologies are primarily defined by the degree of choice associated with the decision to depart. On the one hand, voluntary migrants have the greatest degree of choice throughout their movement, while involuntary migrants have the least degree of choice since they are compelled to migrate. Thus, forced migration is another term for involuntary movement. There are three sorts of forced migration: displacement caused by war, displacement caused by development, and displacement caused by environmental degradation. Conflict-induced displacement is defined as the forced movement of individuals in situations when the state is unwilling or unable to protect them, such as during times of war, civil war, or persecution of a particular group due to their race, ethnic origin, or religion, and so on. Additionally, there are various categories of forced migrants, which are specified and explained below.

- **Refugees**

In Article 1 of the 1951 United Nations Convention Relating to the Status of Refugees and its 1967 Protocol, the term "refugee" refers to someone who is “*unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion.*” From this vantage point, refugeehood denotes the state of being a refugee, but refugee status denotes the refugee's rights and duties, which may be defined as a State's designation of a third-country citizen or stateless person as a refugee. The parameters of a State's recognition are critical here since the United Nations High Commissioner for Refugees (UNHCR) can only acknowledge someone as a refugee and attempt to have States recognize the stated individuals as refugees. In other words, only States, not UNHCR, have the authority to give protection. Additionally, there are several titles for acknowledged refugees, depending on whether the UNHCR recognizes them or not. Mandatory refugees are those who are recognized as refugees by the UNHCR. On the other hand, the term "conventional refugee" refers to “*a person who meets the refugee definition in the 1951*

Geneva Convention relating to the Status of Refugees". This term is incorporated into Canadian legislation and is generally recognized worldwide." (<http://ccrweb.ca/en/glossary>)

It's important to note that a stateless person/ statelessness/ heimatlos person is someone who isn't recognized as a citizen by any state. This means that when making the distinction between a refugee and a stateless person, it should be done very carefully. There are some refugees who could be stateless, but it doesn't mean that not all stateless people are refugees.

Non-refoulement is the most important thing to keep refugees safe. Notes on Non-Refoulement by UNHCR in 1977 say that "*no Contracting State shall expel or return ("refouler") a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion*" and also "No person referred to in Article 1, paragraph 1, shall be subjected to measures such as rejection at the frontier or, if he has already entered the territory in which he seeks asylum, expulsion or compulsory return to any State where he may be subjected to persecution."(UNHCR,1977) is used in a general sense. "

Prima facie is a Latin word that means at first glance. The term "prima facie" refers to group determination in the context of refugee law, because the refugee status determination is the starting point for each person's case. It says this in the UNHCR's Handbook on Refugee Status:

"While refugee status must normally be determined on an individual basis, situations have also arisen in which entire groups have been displaced under circumstances indicating that members of the group could be considered individually as refugees. In such situations, the need to provide assistance is often extremely urgent and it may not be possible for purely practical reasons to carry out an individual determination of refugee status for each member of the group. Recourse has therefore been had to so-called "group determination" of refugee status, whereby each member of the group is regarded prima facie (i.e. in the absence of evidence to the contrary) as a refugee." (UNHCR, 2019).

- **Internally displaced people (IDPs)**

The internally displaced people (IDPs) are shared within the 1992 report of the United Nations Secretary-General as "*persons who have been forced to flee their homes suddenly or unexpectedly in large numbers, as a result of armed conflict, internal strife, systematic violations of human rights or natural or man-made disasters, and who are within the*

territory of their own country.”. This is also the commonly used definition of internally displaced persons.

- **Asylum seekers**

Under the 1951 Refugee Convention, an asylum seeker is defined as someone who has crossed an international boundary in search of refuge from persecution or significant injury in a country other than his or her own. Additionally, when someone is referred to be an asylum seeker, his or her request for refugee status has not been established.

Asylum seekers who do not meet the criteria for refugee status are covered by international protection, often known as subsidiary protection. Concerning the Syrians' condition inside Turkey, they have been granted temporary protection by the Turkish government, which offers them a number of privileges.

In this study, we define the concept of immigrant as a person who could have been a refugee in a different country. But under the law and registration of Turkey, it will be defined as people who are under the International Protection Status which is given by the United Nations High Commissioner for Refugees.

1.1.2 Legal Regulations on International Migration of Turkey

After World War II, a "Convention Relating to the Status of Refugees" was formed by the United Nations General Assembly within the scope of migration and human rights. In this context, definition of refugee was limited as "events in Europe before 1 January", a time and place limitation were created and a foundation was laid for the fundamental rights and freedoms of individuals. Turkey is one of the first states to become a party to the convention.

However, when further migratory patterns became apparent over time, it became clear that the convention cannot cover millions of individuals moving. Thereupon, an additional protocol to the Convention was created in 1967. In the 1967 protocol, the expressions "as a result of the events that took place in Europe before 1 January 1951..." were removed from the text. Thus, the definitions of time and place were removed and the target audience was expanded. It has been stated that the new signatory states will implement the 1967 protocol without any geographical limitation. However, between 1951 and 1967, the countries that accepted the relevant convention were given the right to make their own decisions in terms of geographical restrictions. Therefore in 1968, Turkey signed the 1967 Protocol with geographical limitation. Accordingly, it is not possible for people coming to Turkey from countries that are not members of the Council of Europe to obtain refugee status from Turkey.

Turkey has been reforming its legal and administrative framework in order to establish an efficient national asylum system that complies with international norms. The Turkish Parliament approved Turkey's first ever asylum legislation, the Law on Foreigners and International Protection, in April 2013 and it went into effect on 11 April 2014. The Law establishes the fundamental foundations of Turkey's national asylum system and establishes the Directorate General of Migration Management (DGMM) as the primary organization responsible for immigrant policies and procedures in Turkey. Turkey also implemented the Temporary Protection Regulation on 22 October 2014, which establishes the rights and duties of persons given temporary protection in Turkey, as well as the processes for those granted temporary protection.

1.1.2.1 Foreigners and International Protection Law in Turkey

The Law on Foreigners and International Protection No. 6458 was approved by the Turkish Grand National Assembly on 04.04.2013 and published in the Official Gazette No. 28615 on 11.04.2013. The goal of this legislation is to regulate the processes and principles regarding the foreigners' admission to Turkey, their stay in Turkey and their departure from Turkey, as well as the scope and implementation of protection offered to foreigners seeking protection from Turkey (Resmi Gazete, 2013) Figure 1.1 depicts the number of admissions for international protection filed for the Turkish government throughout the years.

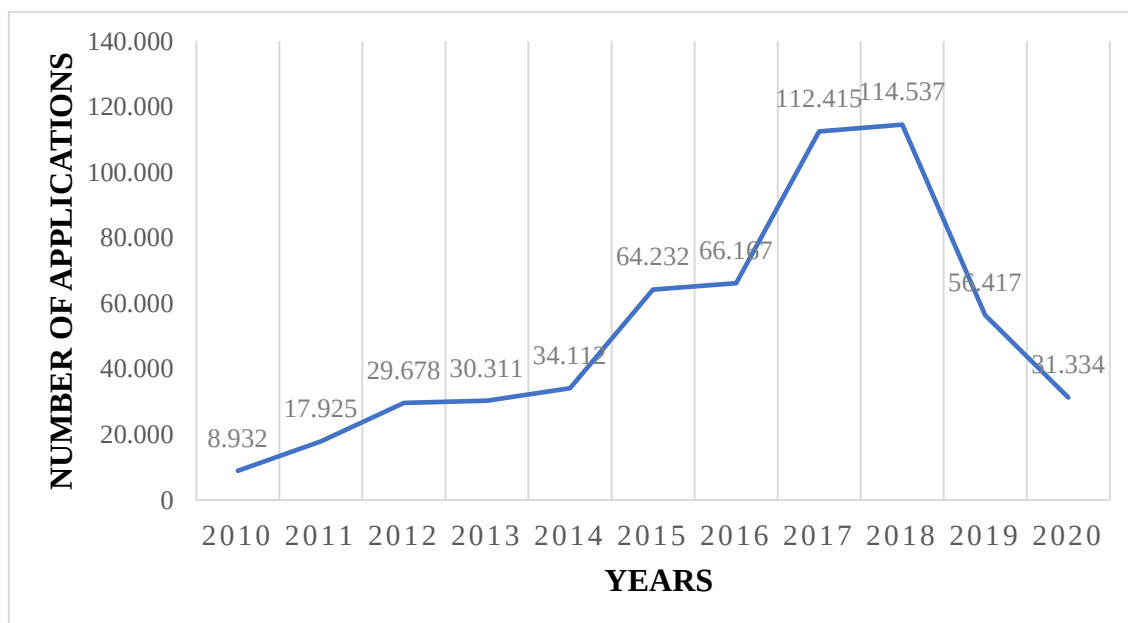


Figure 1.1 International protection application by years (<https://en.goc.gov.tr/international-protection17>)

Additionally, according to data from the General Directorate of Migration Management, people from Afghanistan and Iraq were among the first three countries to have applied for international protection status in Turkey between 2010 and 2020; Among them 22606 were Afghans, 5875 Iraqis, 1425 Iranians, and 1428 were other nationals (Figure 1.2).

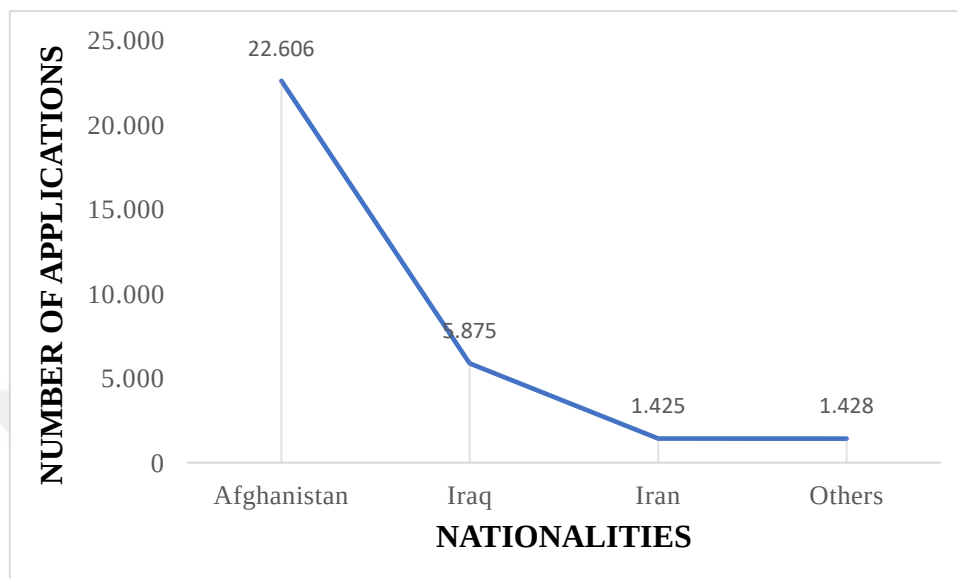


Figure 1.2 Nationalities application for international production between 2010-2020.

Table 1.1 summarizes international protection applications submitted by foreign nationals to EU and EFTA member nations in 2019 (<https://en.goc.gov.tr/international-prot>).

Table 1.1 Foreigners who apply for international protection EU and EFTA Countries in the year 2019

Applied Country	Number of foreigners who apply for international protection
Germany	165.615
France	150.070
Spain	117.800
Greece	77.275
Turkey	56.417
United Kingdom	46.055
Italy	43.770
Belgium	27.460
Sweden	26.255
Holland	25.200
Switzerland	14.195
South Cyprus	13.650
Austria	12.860
Ireland	4.780
Finland	4.520
Malta	4.090
Poland	4.070
Slovenia	3.820
Denmark	2.700

Romania	2.590
Luxembourg	2.270
Norway	2.265
Bulgaria	2.150
Czechia	1.915
Portugal	1.820
Croatia	1.400
Iceland	845
Lithuania	645
Hungary	500
Slovakia	230
Letonia	195
Estonia	105
Liechtenstein	50

1.1.2.2. Temporary Protection Status in Turkey

Temporary protection is granted to foreign nationals who have been forced to flee their country and are unable to return, who seek emergency and temporary protection at Turkish borders, or who arrive at Turkish borders individually during this mass influx and cannot be determined individually for international protection status. This status is applied in cases when individual refugee status assessment processes are impossible because of the magnitude of the refugee group and the sudden mass influx. Syrian citizens, who have arrived in Turkey since 29.04.2011 as a result of the events in Syrian Arab Republic, have been granted "Temporary Protection Status" under the first article of the "Temporary Protection Regulation," which was published in the Official Gazette of Turkey on 22.10.2014 and bearing the number 29153. The purpose of this Regulation is to provide emergency and temporary protection to those who cannot be evaluated individually under Article 91 of the Foreigners and International Protection Law:6458 (Yabancılar ve Uluslararası Koruma Kanunu, 2013). This category includes foreigners who have been forced to leave their country and are unable to return, as well as those who tries to pass through Turkish borders in huge numbers in search of emergency and temporary protection, to regulate the procedures and principles governing temporary protection, their admission to Turkey and stay in Turkey, their rights and obligations, the procedures to be followed upon their departure from Turkey, the measures to be taken against mass movements, and cooperation between national and international organizations (Geçici Koruma Yönetmeliği, 2014; Ayçiçek,Tecer 2018).

Syrians who come to Turkey as individuals or as part of a mass migration, as well as stateless people from Syria, are eligible for temporary protection. Furthermore, with the amendment to the Temporary Protection Regulation on 7 April 2016, Syrians who arrived in Turkey as a result of the bombings in Syrian Arab Republic's and crosses borders irregular means to reach the Aegean islands after 20 March 2016 are admitted back to Turkey. Temporary protection may also be offered to those

who seek it within the scope of this Regulation. Temporary protection is largely used to guarantee that those protected by it are not deported to Syria without their request. Additionally, this application grants registered individuals the legal right to remain in Turkey. It also enables foreigners who come to our nation to receive fundamental rights and services such as health, education, social assistance, and translation within the terms of Article 26 of the Temporary Protection Regulation (Geçici Koruma Yönetmeliği, 2014)

1.1.3. Theories of Migration

The globalization of migration has become a significant factor. With the exception of the United States, traditional immigrant-receiving countries like Australia and Canada have seen an increase in immigration from Asia, Africa, and Latin America, displacing Europe. The same happened in Europe, as nations that had been exporting migrants for centuries became immigrants. Western Europe started to draw large numbers of foreign workers after 1945. Initially from southern Europe, migrants from developing nations in Africa, Asia, the Caribbean, and the Middle East began arriving in the late 1960s and early 1970s. Italians, Spaniards, and Portuguese started importing labour from Africa, Asia, and the Middle East in the 1980s after sending migrants to wealthier northern European nations a decade earlier. With a labour shortage in Japan, migrants from impoverished Asian and even Latin American nations were actively sought.

Most developed nations have become multi ethnic societies and those that haven't are rapidly becoming so. To illustrate the intensity and consistency of the underlying causes, international migration has become a structural element of practically all industrialized nations. This knowledge is based on a fragile theoretical foundation. Immigrants are now outnumbering native-born people, yet the public is still stuck in nineteenth-century ideas and assumptions. Theories of international migration are scattered and often disciplinary in nature.

According to M. Köhler, forced migration on a worldwide scale has made it more difficult to handle migration successfully (Çelik, Şemşit 2019:283). Therefore, for the nations where illegal immigration occurs, it includes a rise in social, economic, and political concerns. It has controlled immigration rules for its members, particularly in the aftermath of Syria's 2011 Arab Spring, in order to halt probable migratory flows to Europe. This system, however, resulted in circumstances that violated many articles of the Universal Declaration of Human Rights and were inconsistent with the policies they enforced. The EU, in particular, which has created security and defence policies around the notion of 'Fortress Europe,' has proved its denial of humanitarian and basic principles, as well as its values in this context, via severe immigration policies that have increased border restrictions (Europol, Frontex, etc.). Within the context of legal restrictions governing immigrants, asylum seekers, and refugees, Article 14

of the Universal Declaration of Human Rights provides the following statement: *“Everyone has the right to seek and benefit from asylum in other nations in the face of persecution.”* This article refers to the 'right to demand and benefit' (Yılmaz, 2019:120,122).

According to Ravenstein, the majority of forced migrations worldwide occur as a result of internal conflicts, and the majority of migrants lack the economic and social capital necessary to relocate great distances. Western European countries with a high level of prosperity, which immigrants seek, make immigration a security issue and attempt to deter Syrian immigrants, even making it a bargaining chip, and the physical distance is too great, which has been a determining factor in Syrian immigrants migrating to nearby regions (İnce, 2019:7).

However, Joseph Nye's term “soft power” has influenced the social and sociocultural perceptions of asylum seekers and/or host countries via the provision of emergency and humanitarian assistance to political players through international humanitarian organizations.

While EU member states are anti-immigrant, anti-asylum seeker, and anti-refugee, European culture is multiracial. Additionally, immigrants contribute to Europe's peace via their social, economic, and scientific achievements. The importance and effect of immigrants in the growth of a number of European nations, most notably Germany, which imploded during World War II, is obvious (Babahanoğlu, Bilici, 2018:739).

1.2. History of Immigration in Turkey after 1988

Due to Turkey's geographical position, Turkey serves as a transit country for persons seeking to immigrate illegally from North Africa, the Middle East, and neighbour Asian nations to European Union (EU) countries and also a destination for immigrants for many years (Deniz 2014:184).

The history of migration in Turkey can be broken down into four different periods. Each of these periods has its own distinctive management practices and immigrants and migration flows. These are the (1) fertilization period from 1979 to 1987; (2) the maturation period from 1988 to 1993; (3) the saturation period from 1994 to 2001; (4) the degeneration period from 2001 to 2011. (İçduygu 2005; İçduygu, Sert, 2012) and (5) the major migrant hosting country from 2011 to present.

During this first period, which lasted from late 1970s to the first half of the 1980s, a lot of Iranians came to Turkey as a result of Iranian Revolution. Iranians were mostly transit migrants. They left their country for political reasons and stayed there until they moved to another country in Europe or North America, then moved on to another country. More than half a million people came to Turkey because of political and economic turmoil in other countries that bordered Turkey. This is called the

"maturing" period, which is the second period. Masses from Iraq and Bulgaria have come to the Turkey. as asylum seekers, and people from the Soviet Republics have fled because of economic reasons. There were even more types of migration during this time, like asylum, transit migration, and circular movement. The most common movement of the time was circular migration, which was the most common type of movement in that period.

While the majority of Kurdish asylum seekers from Iraq returned to their place of origin, over half of Turkish Bulgarian asylum applicants settled in Turkey as a result of Turkey's citizenship legislation, which permits ethnic Turks to get citizenship. Immigrants from the former Soviet Republics were cyclical migrants who spent just a few months in Turkey and moved between their home country and Turkey for business and other economic purposes. Finally, Iranians and Iraqis migrated to Turkey mostly as transit migrants, remaining in the nation for brief periods of time.

The third period is referred to as the saturation period, and it spans the years 1994 to 2000/2001. The year 1994 is defined by the Asylum Regulation, which implemented new policy adjustments to address the country's growing immigrant flows. After the Gulf War in 1991, nearly half a million people from Iraq, 20 thousand people from Bosnia between 1992-1998, 17.746 people after the events in Kosovo in 1999, 10.500 people from Macedonia in 2001 came to Turkey (Dönmez Kara, 2015:135) The number of transit migrants has grown dramatically in comparison to prior eras, and more crucially, many transit migrants have turned irregular as a consequence of exceeding their permitted term of stay or continuing to remain in the country illegally. Turkey has increasingly become a transit nation for thousands of irregular migrants and asylum seekers, and between 1994 and 2000/2001, the Turkish authorities pursued a more proactive and focused approach to addressing these movements.

Between 2001 and 2011, Turkey experienced a period of decline in terms of irregular migration. Turkey's migration systems have grown increasingly crucial both domestically and internationally, with irregular migration, human trafficking, and people smuggling at the top of the agenda. Turkey has been aggressively reforming its legislative and administrative frameworks, as well as its technological infrastructure, since 2001 in order to bring its migration and asylum systems into line with the EU acquis. In recent years, the government has partnered with EU member states to establish border control measures aimed at reducing illegal migration into the nation. These measures laid the groundwork for a more rigorous immigration rule than in prior eras.

2011 was a turning point for Turkey's migration history. In the consequence of internal disorder in the Syrian Arab Republic, millions of people arrive to the border for their safety. "Asylum-seekers" have taken "temporary protection" according to these procedures. Temporarily protected refugees have a right to stay on Turkey's borders until a third party has confirmed them to move and stay in their country zone. However, after the 2011 incidence, 1994 regulations were not enough to solve thousands

of refugees' problems, and in April 2014 Foreigners and International Protection Act applied to the current situation. Some articles of this act are believed to help to solve refugees' official status. Afterwards, in September 2014, temporary protection regulations were applied according to April 2014 act. This act clarified the temporary protection status of Syrian refugees' official status, rights, and social assistance and also brought a new arrangement into the current condition.

The creation of new laws and regulations are made to arrange better-living conditions. But these laws and regulations do not include the integration and inclusion of refugees with Turkish citizens. People, international organizations and non-governmental organizations are free to do integration activities since there is no defined framework for the integrations, but the problem is that people are less likely to work for the integration of refugees in the period from 2011 until the present. Because the majority of the population in Turkey saw the refugees as guests and waiting until the refugees go back to their country. But since the Syrian and Iraqi refugees cannot go back to their country back in a few years, also Prof. Dr. Kemal Kirihat from Brookings Institute in September 2015 clearly discuss that refugees are not planning to go back to their countries. Until now, this situation still continues as returned of the immigrants are very low, where Turkey hosts the largest number of refugees, with 3.7 million people (Kihirat, Ferris 2015: 2). To summarize, as a result of increased immigration to Turkey for compulsory reasons such as war, terrorism, conflict, and violence in neighbouring countries, new policies and legal regulations on international migration and asylum migration have been developed and implemented in Turkey. Among many, the 1994 Asylum Regulation, the 2003 Law on Foreigners' Work Permits, the 2005 National Action Plan for Turkey in the Field of Asylum and Migration, and the 2006 Settlement Law are significant in terms of illustrating the dynamics and points of resistance in Turkey's official perspectives on migration (Yılmaz, Barışık 2020: 168-197; İçduyu 2010).

The General Directorate of Migration Management was founded by the "Foreigners and International Protection Law" (no. 6458), which was published in the Official Gazette on 04/04/2013 under the number 28615 (Yabancılar ve Uluslararası Koruma Kanunu, 2013).

1.3. History of COVID-19 Pandemic and Turkey

In December 2019, many cases of pneumonia, which showed a clinical picture very similar to viral pneumonia, but whose cause could not be determined, emerged in the city of Wuhan, Hubei province of China. After examining the lower respiratory tract samples from the patients with molecular biology techniques, it was determined that the disease was caused by a new type of corona virus and the virus was named 2019 new corona virus (2019-nCoV) (Huang et al. 2019: 497).

Shortly thereafter, the World Health Organization (WHO) labelled the corona virus-related disease as "COVID-19," an acronym formed from "Corona Virus disease 2019". The virus is named as "Severe Acute Respiratory Syndrome Corona Virus 2" and its acronym formed as "SARS-CoV-2". At the media briefing on COVID-19 on March 11, 2020, Dr Tedros Adhanom Ghebreyesus, the Director-General of the World Health Organization (WHO) stated that the number of COVID-19 cases outside of China has increased and they expect the number of cases, deaths and the number of affected countries to increase further in the future. For this reason, it has made the assessment that COVID-19 can be qualified as a pandemic (WHO, 2020).

Immediately after the first case was seen in Turkey, the distance education teaching method was started, the obligation to wear masks in crowded areas such as markets and bazaars was instructed, and measures such as curfews began to be implemented. While pandemics are processes that affect public health, they are also social phenomena that affect individuals and society at different levels (Karataş 2020:5). Although curfew is one of the most effective methods in combating the pandemic among the measures taken in this process, it is reported that immigrant/refugee families who do not have a house to stay or have to migrate from their homes are among the vulnerable groups most affected by this process (Özcan, 2021:3810).

COVID-19 was first identified in Turkey on March 11, 2020. However, prior to the detection of the first case, the epidemic process was followed, and the Corona Virus Science Board was established within the Ministry of Health according to the Pandemic Influenza National Preparation Plan prepared by the Ministry on January 10, 2019 (Karataş 2020:5). The Corona Virus Science Board, which is the primary decision creator of anti-virus measures in Turkey, has kicked off Turkey's war against coronavirus with the publication of the "2019-nCoV Disease Guide." It is clear that each country implemented its own national pandemic strategy throughout the pandemic's course. The primary objective of this effort, which Turkey is also a part of, was to minimize the number of patients by slowing the virus's spread. For the first step of prevention, Turkey set limitations on flights to and from China were implemented in January 2020. International flights were stopped from 14 March 2020 to 17 April 2020 (Sertdemir 2020:21) On 16 March 2020, it was determined that all educational institutions, including universities, will conduct education on online platforms. The first fatality caused by COVID-19 was on 17 March 2020. On 18 March 2020, the public was urged to remain at home, and on 21 March 2020, a permanent curfew was established for the population aged 65 and above, the age group most afflicted by the disease. Additionally, from 27 March 2020, entry and departure routes to Zonguldak and 30 metropolitan cities were prohibited, and intercity travel between all provinces required permissions. Timeline for prevention and control measures from December 2019 to April 2020 was given in (Fig 1.3.). On the other hand, in order to slow the spread of the virus, a curfew for people aged

20 and younger was implemented on 04 April 2020. After April 11, 2020, a curfew was enforced for 30 metropolitan cities and Zonguldak on weekends and public holidays, with entrance and departure restrictions according on the number of patients. In mid-May 2020, as the number of new cases discovered daily decreased, the limitations began to be progressively eased (Telatar, Üner 2020:53).

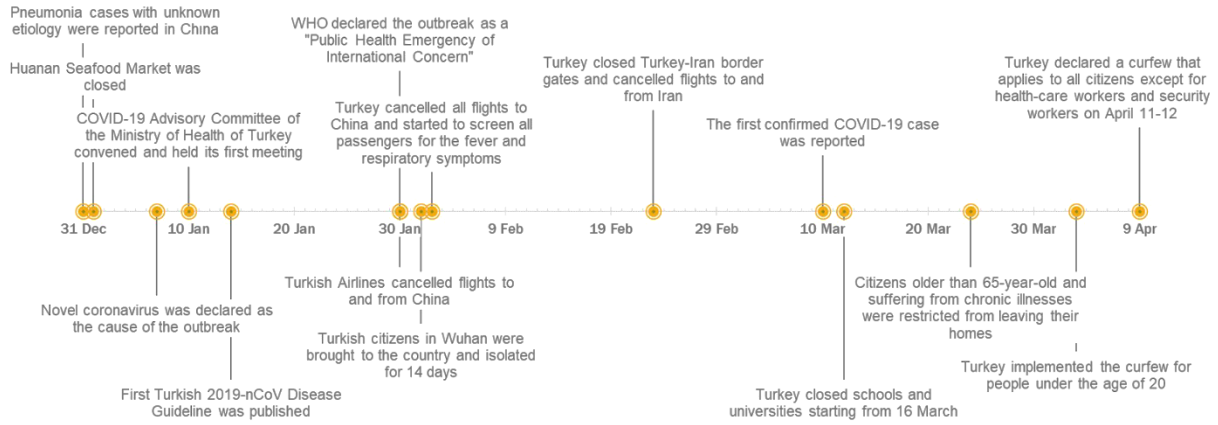


Figure1.3 Timeline for prevention and control measures in Turkey. (Source: Güner, Hasanoğlu, Aktaş 2020:576).

Currently, the Ministry of Health announces all information regarding COVID-19 as public and traceable at (<https://COVID19.saglik.gov.tr/>). It is known that the search for treatment began with the onset of the pandemic. In this context, the first coronavirus (CoronaVac) vaccine, which was approved for Emergency Use by the Ministry of Health, started with the first vaccination to Minister of Health Fahrettin Koca in Ankara City Hospital (<https://www.saglik.gov.tr/TR,78148/ilk-koronavirus-asisi-saglik-bakani-fahrettin-kocaya-yapildi.html>). The groups to be vaccinated against COVID-19 were determined by the Ministry of Health by evaluating the risks of exposure to the disease, severe transmission and transmission of the disease, and the negative impact of the disease on the functioning of social life, and these groups are vaccinated respectively. After four months mRNA vaccine BioNTech is also approved by Turkey and vaccinations are diversified (<https://web.archive.org/web/20210120202606/https://COVID19asi.saglik.gov.tr/TR-77707/asi-uygulanacak-grup-siralamasi.html>);).

When we look at the policies followed by all states during the pandemic process, it is reported that four basic ways are followed: social awareness activities, restriction of transportation and circulation, economic measures and regulations, social assistance and strengthening social solidarity (Turan 2020:7).

CHAPTER 2

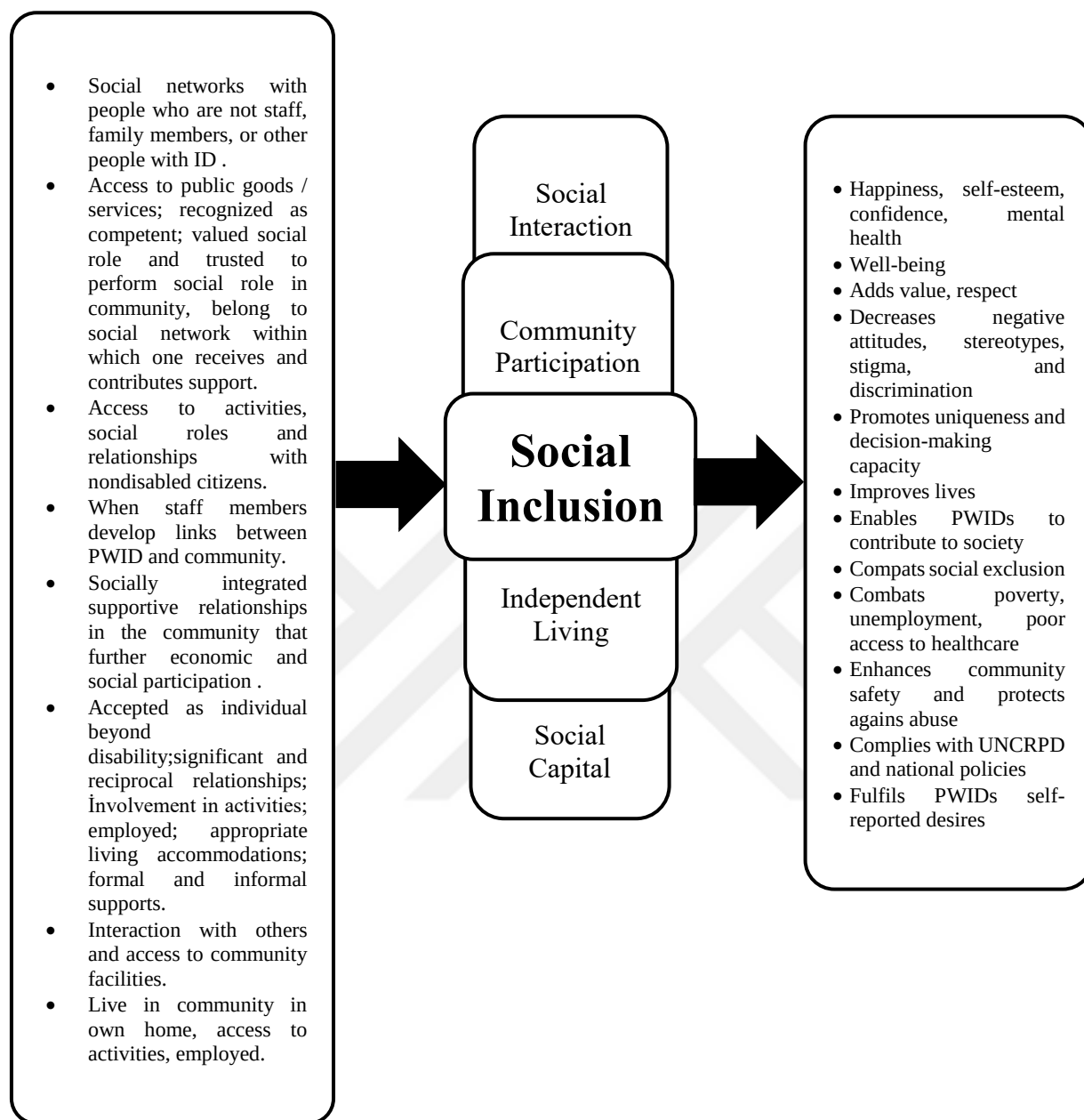
SOCIAL INCLUSION AND STATE POLICIES

2.1. What is Social Inclusion Policy?

Social inclusion should not be considered only as a concept/reaction or a policy implemented against another policy concept which is social exclusion. It includes a proactive human development approach towards social welfare, which requires more than the elimination of obstacles or risks for individuals who have difficulties in participating in social life. For this reason, it is necessary to develop policies on it. It is reported that it is difficult to explain by limiting it to a single dimension or meaning, since social inclusion is a broad concept that has more than one component and expresses a challenging process (Simplican et al. 2015:20). Figure 2.1 is listed by bringing together definitions of social inclusion according to international references in the current literature.

Although the concept of social inclusion is often confused with an egalitarian concept of distributive justice, it should be considered as an aim or principle of justice. Social inclusion does not seek an identical and broadly equivalent outcome for citizens. The general aim is not to provide equality of welfare in the society, but to provide a minimum level of welfare for every citizen. For this reason, within the scope of the concept of social inclusion, the absolute disadvantage of different groups in the society is taken into account, not the disadvantage relative to each other. Policies are developed to ensure and improve the participation of certain groups in this society in education, health, accommodation services, employment, access to goods and services, housing and cultural activities (Collins 2003:22). Especially in recent years, millions of individuals and families migrate to more developed countries for political or economic reasons. Due to the fact that industrialized countries host large masses of people, there is a high level of connection between individuals and communities from different cultures (Taş, 2021:99). One of the challenges faced by international refugee aid organizations is how to resettle and assist refugees in host countries who have to live for a long time in their host country. In fact, the problem is not only how to best assist refugees, but also how to find acceptable solutions for host countries in conditions of restrictive and temporary asylum environment. It is very difficult to deliver aid to refugees without the consent and active participation of the host country. For this reason, it is important to develop policies for social inclusion by focusing on the needs and constraints of host countries and governments as much as the needs of immigrant (Jakobsen, 2001:3).

Figure 2.1. Definitions of social inclusion (Described by Simplican et al. 2015:20)



2.2. Why and When States Develop Social Inclusion Policies?

The most effective method in promoting and increasing the social inclusion of certain groups in a society is reported as active efforts in the implementation of public policies (Cheung 2013:47). The concept of social inclusion and policies is one of the main clearly defined objectives in the formulation and implementation of public policies, especially in European countries. However, in addition to policy-making public institutions, cooperation and coordination of relevant stakeholders such as local governments, non-governmental organizations, labour and employer unions is also very important. In

addition, it has been stated that it is necessary to increase sensitivity and awareness about discrimination and disadvantaged groups, which are among the factors that emphasize social exclusion in the society, in order to increase the effectiveness in the implementation of social inclusion policies (Gündüz 2007: 12).

The concept of social exclusion and taking measures and practices against this concept are among the most important agenda items of both national institutions and international institutions such as the European Union and the World Bank. Although policies have been developed in many areas against social exclusion, it is argued that a holistic struggle, policy or approach is still not adopted. The concept of social exclusion, which first came to the front in the 1960s and has become one of the main goals that the EU is trying to end since the 1990s. For this reason, social inclusion policies, especially in the EU, first emerged within the scope of combating poverty and social exclusion in the same years (Altınsoy 2019:37).

Social inclusion in the EU started with the European Council Summit of 23-24 March 2000. In this context, social inclusion has become one of the clearly defined objectives of the European Union. For this reason, it has been determined as a basic objective that EU members should not be prevented from benefiting from and contributing to economic and social progress. The European Social Inclusion Strategy was decided at this summit as a ten-year strategy with objectives such as modernizing and reforming the EU's social and economic model and becoming the most competitive and dynamic knowledge economy by 2010. Since 2001, the strategic approach determined for social inclusion has been followed together with the European Union's Open Coordination Method to help achieve the determined goals (Kelly 2010:1).

Social inclusion can occur in different ways such as having the most basic social and legal rights of everyone forming the society, establishing new ties and friendships, applying for a job in the society in which they live, being able to go to school, equal access to different vital services such as housing or health. Social inclusion enables people to participate fully in their communities and requires solidarity. However, social inclusion can also involve difficult processes for societies that rejects their own culture, religion or ethnic origin. Involving immigrants, in particular, in the communities in which they seek refuge by escaping conflict and violence, is the most effective way to help them rebuild their lives. However, immigrants face barriers that prevent them from participating in the social, economic and political life of their host communities. For this reason, countries implement national action plans within the scope of harmonization strategies as well as international agreements. The wave of immigration, which started with the passage of a small group to Turkey for the first time in 2011 after the Arab Spring, reached the level of millions in a very short time. With the Law No. 6458 on Foreigners and International Protection, which is created and take into the force in 2013 as a part of the new regulations, replacing

the laws and regulations that were insufficient to meet the increasing regulatory needs in the intense immigration conditions. In this context, the issue of inclusion, which is the main component of migration management, is discussed. With this regulation, the issue of harmonization became a part of the legislation for the first time and the necessary normative framework was created for policy formation in this area. (Göç İdaresi Genel Müdürlüğü 2018:11)

2.3. What Are the Policies and Institutions?

Social inclusion offers a prescription for well-being and healthy living for the individuals and communities that make up the society. The concepts of social capital, social cohesion, and social inclusion used today are especially important in terms of considering poverty and designing economic, sociological and political policies in this regard. Social policies include methods for determining and solving the distribution of resources, needs, problems and risks required to ensure social welfare. Social exclusion occurs when all groups that make up a society do not benefit equally from social welfare; and this constitutes one of the main areas of social inclusion policies. Especially at the end of the 20th century, the weakening of the strong link between employment and livelihood, and naturally occurring poverty and social exclusion affected many segments of the society. Increased poverty and social exclusion all over the world have created a social problem that threatens markets and social welfare which needs to be prevented. For this reason, social inclusion policies have been developed at both national and international levels in order to ensure the social welfare and coordination of excluded individuals or groups, and it has become one of the most fundamental components of social policies (Yerlikaya, Koçancı 2018:73; Taş 2021:103; Oxoby 2009: 2).

Social policies are still current issues for the EU and its member states. Especially Poverty Programs and council decisions have been taken into account since 1975 in order to create a method common to the members and applicable to every country (European Commission, 2010). The European Economic Community, which is considered an important starting point in the history of European social policy, was established as a result of the 1957 Treaty of Rome. With this treaty, social policy was separated with a separate title. In particular, it contains regulations at the national level on employment, vocational training, working and living conditions, social security & social protection, migrant workers, equal pay for equal work, and prevention of discrimination based on gender and race. Within the context of the agreement, it is planned to provide social policy financing to create employment and raise living standards for workers, therefore the European Social Fund was established in 1961. Due to the economic recession and increased unemployment in the 1970s, the social targets that were not achieved via The

Paris Summit of 1972 and the Social Action Plan of 1974. With the 1986 Single European Act, the legal basis of multi-level governance and social policies within the scope of international cooperation became clear and the idea of the European Social Area became concrete. Under the context of the 1989 Community Charter of the Fundamental Social Rights of Workers, it was aimed to create a legal infrastructure for social policy, and 12 basic rights, including the living and working standards of workers, were determined. The European Union Treaty (also known as the Maastricht Treaty), signed in Maastricht in February 1992 and entered into force in November 1993. It was the first official document that addressed the problem of social exclusion. By creating a protocol on social policy, it is aimed to ensure social inclusion as well as economic inclusion. With a new article of the 1996 Revised European Social Charter, it is stated that “all citizens have the right to be protected against poverty and social exclusion” (Balaban 2015:25; Altınsoy 2019:42.43; Yerlikaya, Koçancı 2018:73).

The real social inclusion policy of Europe started with the strategy created at the Lisbon Summit held in March 2000. At the Lisbon Summit, the Lisbon Strategy was determined, which includes “becoming the most competitive and dynamic economy with the capacity for sustainable economic growth in the world through employment and social cohesion until 2010” and a determined struggle for the elimination of poverty and social exclusion by 2010. In this context, it has been decided to use the Open Method of Coordination for policies to combat social exclusion and social inclusion. With this method, every country that is a member of the EU has promised to transform their national practices into the social policies of the EU. Thus, the Council of Europe has had a directing and coordinating function. Via the Lisbon strategy, the EU will no longer try to combine the different national welfare levels among the member states in a common area, so that the EU member states will work towards the creation of a European Social Model that will serve their national economic interests with their different regulations. Therefore, according to the "Open Method of Cooperation", it is aimed to develop national strategies on the fight against poverty and social exclusion and to ensure political coordination among EU member states (Sapançalı 2007:59; Yıldırımalt 2014:99).

In December 2000, at the European Commission meeting at the Nice Summit, new methods were determined within the scope of the implementation of a social inclusion strategy by the member countries in the field of combating poverty and social exclusion, which is among the priorities of the European Social Policy Agenda. In addition, the "Social Policy Agenda: 2000-2005", the first five-year action program of the EU in the field of social policy, was accepted (European Commission 2000:5). The four common goals outlined below are included in the national action plans for social inclusion and in the joint reports on social inclusion (2001-2006).

- Increasing participation in employment and ensuring equal accessibility to resources and rights,
- Preventing the risks due to the social exclusion,
- Helping the most vulnerable people in society
- All institutions and organizations related to the subject will be activated for action

The targets were revised after the meeting held in July 2002 by adding the following items;

- In line with the decisions of the Barcelona European Council, National Action Plans for member states include the target of minimizing the number of people at risk of poverty and social exclusion by 2010.
- Considering and emphasizing the importance of gender roles in all processes of the National Action Plans of the member states
- Considering and emphasizing that some men and women are at greater risk of poverty and social exclusion as a result of migration (Sapancalı 2007: 60,61)

Social Policy Agenda 2000-2005 includes social target actions planned under the Lisbon strategy. The agenda also includes the target of improving social inclusion with the aim of increasing the quality of social policy. Within the scope of social inclusion, the objectives of combating poverty and social exclusion, the participation of all individuals in economic and social life and the development of inclusion have been focused and the following objectives have been determined (Altınsoy 2019: 45).

- To eliminate social exclusion by the implementation of the specific action plan,
- To collaborate across all key sectors to advance the open coordination technique, to make choices on aims and objectives, to establish indicators and enhance statistics,
- Evaluate the European Social Fund's impact on social inclusion, particularly the Community Initiative Equal,
- By proposing to tighten employment norms, expand work chances for vulnerable populations will be promoted (such as individuals with disabilities, ethnic minorities, and recent immigrants.)
- To issue a yearly report on the policy of social inclusion (European Commission 2000 :20-21)

At the December 2001 Laeken Summit, the vision of social inclusion was further expanded compared to the targets set in previous years. In order to measure poverty and social exclusion and

monitor social inclusion, 10 primary and 8 secondary indicators were developed by the Social Protection Committee given below in Table 2.1. and Table 2.2.

Table 2.1. Primary Laeken Indicators of European Council, (Source: Atkinson, Marlier, Nolan 2004:53,54).

<i>Indicator</i>	<i>Definition</i>
1. At-risk-of-poverty rate after social transfers	Share of persons living in households with an income below 60% national median income (breakdowns by age and gender, most frequent activity status, household type, tenure status + illustrative values of the at-risk-of-poverty threshold)
2. Inequality of income distribution	S80/S20 income quintile ratio: ratio of total income received by the top 20% of the country's population with the highest income (top quintile) to that received by the 20% of the country's population with the lowest income (bottom quintile)
3. Persistent risk-of-poverty rate (60% median)	Share of persons living in households with an income below the 60% risk-of-poverty threshold in current year and in at least two of the preceding three years (including gender breakdown)
4. Relative median at risk-of-poverty gap	Difference between the median income of persons below the low income threshold and the at-risk-of-poverty threshold, expressed as a % of this threshold (including gender breakdown)
5. Regional cohesion	Coefficient of variation of employment rates at NUTS 2 regional level
6. Long-term unemployment rate	Total long-term unemployed population (≥ 12 months; ILO definition) as proportion of total active population (including gender breakdown)
7. Persons living in jobless households	Persons aged 0–65 (0–60) living in households where none is working out of the persons living in eligible households
8. Early school leavers not in education or training	Share of total population of 18–24-year olds having achieved ISCED level 2 or less and not attending education or training (including gender breakdown)
9. Life expectancy at birth	No. of years a person may be expected to live, starting at age 0, for males and females
10. Self-defined health status by income level	Ratio of the proportions in the bottom and top income quintile groups (by equivalized income) of the population aged 16 and over who classify themselves as in a bad or very bad state of health (including gender breakdown)

Table 2.2. Secondary Laeken Indicators of European Council, Source: Atkinson, Marlier, Nolan 2004:53,54).

<i>Indicator</i>	<i>Definition</i>
11. Dispersion around the risk of poverty threshold	Share of persons living in households with an income below 40, 50 and 70% of national median income
12. At-risk-of-poverty rate anchored at a moment in time	For a given year n , the 'at-risk-of-poverty rate anchored at a moment in time (e.g. year $(n-4)$)' is the share of the population whose income in that given year is below a risk-of-poverty threshold calculated in the standard way (here for the year $(n-4)$) and then uprated for inflation (here, the period concerned is $(n-4)-n$, but the inflation rate to be applied if the European Community Household Panel (ECHP) is used as data source is that for the period $(n-5)-(n-1)$ because the income reference year in the ECHP is the year prior to the survey)
13. At-risk-of-poverty rate before social transfers	At-risk-of-poverty rate where income is calculated as follows: 1. Primary income, i.e. income excluding all social transfers 2. Primary income plus old-age and survivors' pensions 3. Total income, i.e. including all social transfers (= indicator 1) (including gender breakdown)
14. Gini coefficient	Relationship of cumulative shares of the population arranged according to the level of income, to the cumulative share of the total income received by them
15. Persistent risk-of-poverty rate	Share of persons with an income below the 50% risk-of-poverty threshold in current year and in at least two of the preceding three years (50% median) (including gender breakdown)
16. Long-term unemployment share	Total long-term unemployed population (≥ 12 months; ILO definition) as proportion of total unemployed population (including gender breakdown)
17. Very long-term unemployment rate	Total very long-term unemployed population (≥ 24 months; ILO definition) as proportion of total active population (including gender breakdown)
18. Persons with low educational attainment	Educational attainment rate of ISCED level 2 or less for adult education by age groups (25-34, 35-44, 45-54, 55-64) (including gender breakdown)

Since it was understood that the numerical targets envisaged in 2005 would not be achieved, the Lisbon strategy was revised and it was foreseen to focus on the policies to reach the determined targets instead of reaching the numerical targets. In addition, it was stated that the development of growth and employment and the development of social goals developed in parallel, and the "Social Agenda for the 2005-2010 period" was accepted as the "Social Agenda" for social empowerment. Among the priority

issues on the agenda, providing equal opportunities for everyone, fighting poverty and promoting social inclusion, as well as promoting a more integrated society and employment issues are taking a part. (European Commission 2005:25).

In March 2006, the Council of Europe linked the social inclusion and social cohesion objectives within the scope of the Revised Lisbon Strategy and ensured the union's compliance with the economic and social conditions it is in. Considering the main problems encountered, a new structure was created within the scope of Open Method of Coordination (OMC). Under the caption of “*new common objectives for the streamlined OMC on social protection and social inclusion*”; clauses stated below are included.

- Promote social cohesion and fairness and equality for all by establishing adequate, accessible, economically sustainable, adaptable, and efficient social protection and inclusion systems and policies.
- Interact closely with the Lisbon objectives of increased economic growth and the generating new and better jobs, as well as with the EU's Sustainable Development Strategy.
- Boost governance, accountability, and stakeholder involvement in policy creation, implementation, and monitoring (EC 2005:5; Sapanal 2007:62).

The Lisbon Strategy ended in 2010 without achieving many of its goals. However, the experiences gained with the Lisbon Strategy are important for Europe in order to create new policies for the new period. Then, with the “EUROPE 2020 A strategy for smart, sustainable and inclusive growth” in March 2010, a new vision for the social market economy of Europe for the 21st century was put forward. Under this context, Europe 2020 identifies three interdependent priorities:

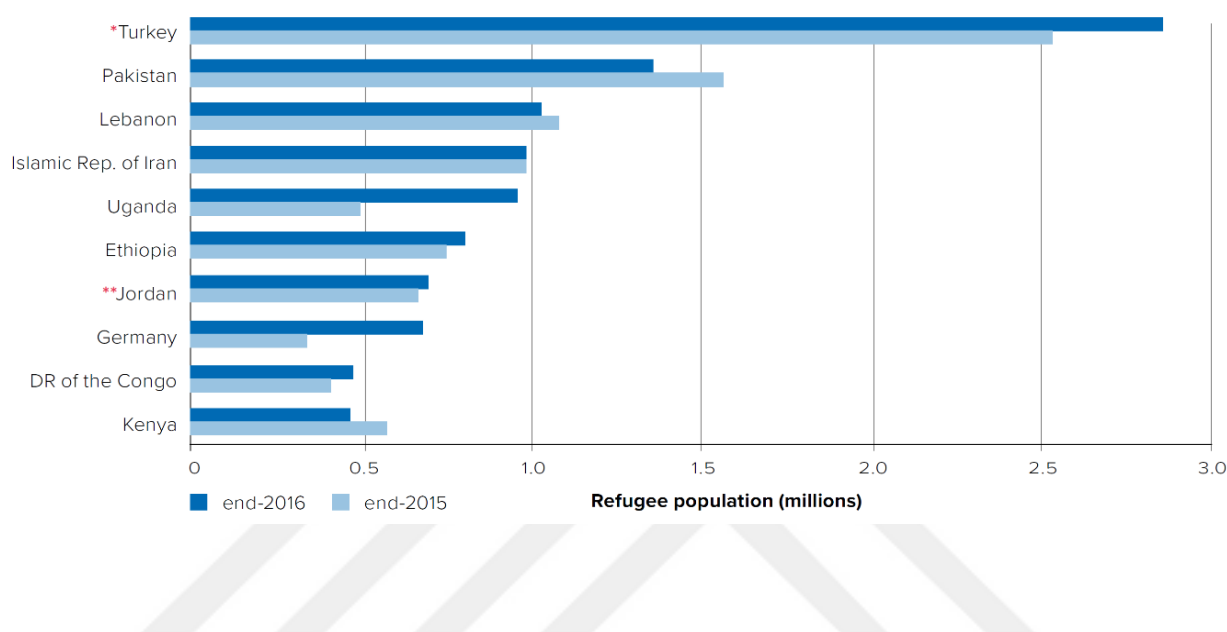
- Intelligent growth: establishing a knowledge-based and innovative economy.
- Promoting sustainable development by fostering a more resource-efficient, environmentally friendly, and competitive economy.
- Inclusive growth: developing a prosperous economy that fosters social and territorial inclusion (EC 2010: 3).

2.4. Refugees- Host Country Relations

The UNHCR reports show the global refugee population is increasing, reaching 22.5 million by the end of 2016. %68 of all refugees and immigrants are from only five country: Syrian Arab Republic, Venezuela, Afghanistan, South Sudan and Myanmar. The vast majority (%84) of these refugees and

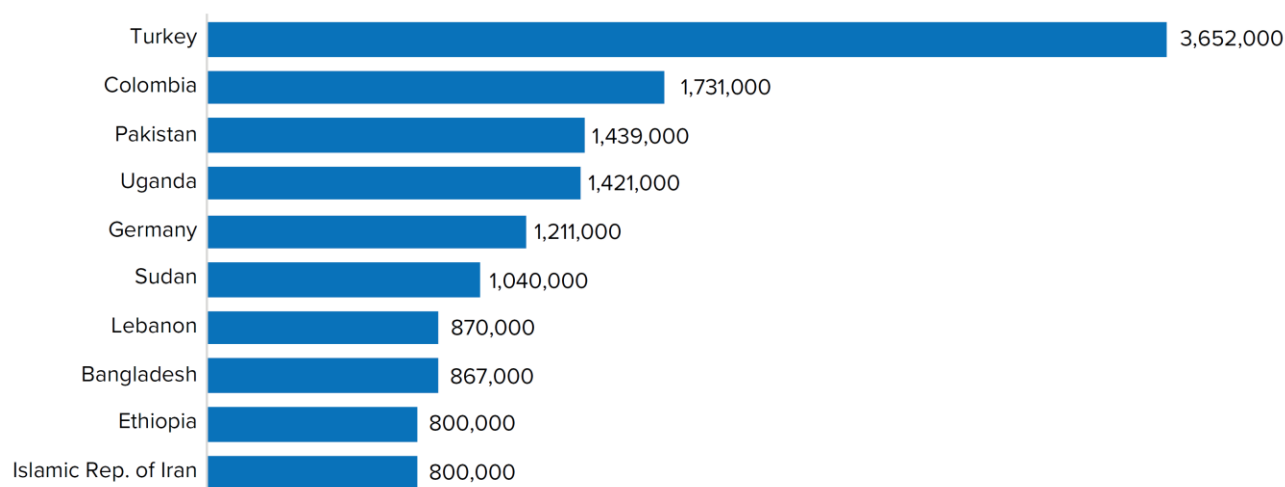
immigrants, are hosted by developing nations (i.e. low and middle-income countries), with several of them ranking among the world's poorest (Fig. 2.2). (United Nations High Commissioner for Refugees, 2017:2,13)

Figure 2.2 Major nations that welcome refugees at the end of 2015- 2016 (Source UNHCR 2017:15)
(Nine of the top 10 nations that receive refugees are low- or middle-income countries. The total number of refugees in the world's major host nations at the end of 2015- 2016 (Source UNHCR 2017:15)



According to UNHCR's Refugee Population Statistics Database, UNHCR estimates that global forced displacement has surpassed 84 million at mid-2021. Additionally, as of mid-2021, displaced abroad people and the hosting countries have not changed, where Turkey is the number one of the hosting country with 3.5 million people (See Fig.2.3) (<https://www.unhcr.org/refugee-statistics/>).

Figure 2.3 Major nations that welcome refugees at the end-2020 (Source: UNHCR 2020:19)



Refugees are often seen as a load on the host country, placing a burden on the public budget and service delivery. Refugees, on the other hand, may support to development by offering talents and resources, as well as stimulating production capacity and consumption needs. It is critical, therefore, to combine short-term humanitarian responses to refugee crises with longer-term development solutions in order to amplify the good effects of forced relocation. Policymakers are increasingly recognizing the critical link between humanitarian aid and long-term development planning. Such policy initiatives need scientific information of refugees' socioeconomic repercussions. (OECD, 2017: 2).

The global refugee system stresses the need of responsibility sharing in order to prevent nations hosting high numbers of asylum seekers from being overburdened and forced to carry the expense of providing asylum on their own. Finding ways to increase and effectively share responsibility for the negative consequences of hosting refugees is one of the most persistent difficulties confronting the global refugee regime. Understanding the consequences of hosting refugees is critical for developing solutions that reduce the costs and risk faced by host nations and communities, increase refugee protection, and make efficient and effective use of available resources. The consequences of hosting refugees may be classified into five major areas: financial, ecological, social, political, and safety (Miller 2018:1).

Hosting a significant number of refugees could be difficult for any nation, much more so if its financial and administrative capacities are as restricted as they are in many underdeveloped countries. Refugees and citizens may compete for employment, public and social services, and limited resources such as accommodation, resulting in economic difficulty for both groups and the need for increased government investment. Additionally, some host nations give cash assistance to refugees while they learn occupational and linguistic skills, adding to the financial burden. Because the majority of high-income nations host relatively few refugees, such negative consequences are bearable. By contrast, developing nations often host a disproportionate number of refugees in comparison to their populations, but also receive substantial foreign financial and technical assistance. Such assistance is generally administered via international organizations, most notably the UNHCR, and typically meets the refugees' subsistence requirements. International assistance not only relieves host nations of potential financial burdens, but also stimulates the local economy by raising demand for locally produced products and services. (Schneiderheinze and Lücke 2020:5)

Refugees, immigrants and asylum seekers have vital needs that must be met like all other citizens living in the host country. However, since they experience a high risk of social exclusion, it is recommended to develop policies to ensure their active integration and inclusion into the host society. Social exclusion occurs when individuals or societies become completely or partially marginalized due

to reasons such as poverty, unemployment, insufficient education, inadequate health, inadequate housing conditions and discrimination. (Miller 2018:351).

2.5. Citizenship Regulations as Social Inclusion

Today, the concept of citizenship changes depending on the increase in foreign migration movements. The concept of citizenship, which used to express only the official relationship between a sovereign state and an individual, today expresses an identity and a rights-based statute (Töre 2017:1) Citizenship rights; It defines the rules and limits of an individual's access to the state and is defined as the rights and obligations of individuals living in a sovereign country towards each other (Koopmans, Michalowski, Waibel 2012:1202) According to T.H. Marshall, civil citizenship is 'the rights required for individual liberty—individual liberty, freedom of expression, thinking, and religion, and the ability to own property and enter into lawful contracts' (McKeever 2007:424)

With social inclusion, which is one of the most important concepts in the prevention of social exclusion, it is aimed to protect citizens and reduce the effects of social exclusion. As a result of the EU's practices within the scope of social inclusion policies, there have been changes in the definition of social citizenship conceptualized by T.H.Marshall. (Aydın 2021:342).

Since social exclusion is associated with deprivation of social rights, it can also be defined as "deprivation of civil rights". It can also cause deprivations in the use of civil and political rights. Several European nations have discussed how to handle immigrants in recent years, particularly how to define citizenship. Almost every EU-15 country has revisited – though not necessarily revised – its citizenship laws. One such country is Germany, which fundamentally redefined citizenship in 1999 by shifting from a pure *jus sanguinis* to a mixed form of *jus soli* and for the first-time conferring citizenship on individuals born in Germany to German parents. This shift occurred in the context of increasing migration from the former Soviet bloc after the fall of Berlin, as well as the presence of a sizable number of people from Turkey with children born and raised in Germany. In contrast, the 1990s witnessed the tightening of rules in France, where Charles Pasqua, the French interior minister, signed a bill in 1993 that made it more difficult for immigrants to become French citizens, among other things. Similarly, in Ireland and Italy, some features of citizenship are more limiting (Just and Anderson 2012:507).

The phrases "citizen" and "foreigner" refer to legal status and procedures that apply in accordance with the rights and duties established by each state under international and domestic law. Foreigners having legal statuses such as "immigrant," "refugee," or "temporary protection," which are recognized by the nation's laws and regulations, are not connected to the country in which they dwell by a citizenship bond. However, each nation has its own set of rules and regulations governing rights and duties. The process of citizenship entails the change of "immigrants" and "refugees" in the status of "temporary,"

"foreign," or "guest" into a "permanent" and "residential" state, with all the legal rights and duties of the society in which they live. It is well established that the citizenship process normally entails an inclusive and sustainable process of inclusion and integration. However, it is also known that the procedure is used as part of assimilation policies or practices that involve discriminatory and racist tactics in some nations. While some countries consider the processes governing the citizenship of "immigrants" and "refugees" (such as the subject of use as a citizenship regulation) to be included in the legal processes applicable to foreigners residing in the country, others consider them to be distinct legal regulations (Yıldız 2017:38).



CHAPTER 3

TURKEY'S SOCIAL INCLUSION POLICY & METHODOLOGY OF THE STUDY

3.1. Turkey's Social Inclusion Policy until Syrian Crisis

Turkey is one of the countries of most affected by international migration mobility due to humanitarian crises and administrative irregularities in countries with which it is geographically close (Adaptation Strategy Document and National Action Plan 2018).

According to reports, Turkey received more than 1.6 million refugees from the Balkans during the 75 years covering the years 1923-1997. During this period, Turkey opened its doors to more than 300,000 refugees of Turkish origin, who fled the religious and political oppression created by the political regime in Bulgaria, especially in 1950 and 1989, and also accepted those who came within the scope of the Settlement Law No. 2510 of 1934 from "Turkish descent and culture" by providing Turkish citizenship for all. Thousands of asylum seekers came to Turkey from Communist countries in Eastern Europe and the Soviet Union during the Cold War. The huge majority were identified as refugees and relocated in other countries such as Canada and the United States by the United Nations High Commissioner for Refugees (UNHCR). In 1988 and 1991, Turkey received over half a million refugees from Iraq, as well as large influxes of Albanians, Bosnian Muslims, Pomaks (Bulgarian-speaking Muslims), and Turks in 1989, 1992-1995, and 1999. Turkey is a refugee-receiving nation, having signed the 1951 Convention on the Status of Refugees as one of the original signatories. Turkey, on the other hand, is one of just a few nations that retains a "geographical limitation" to the agreement's applicability, as stated in Article 1.B(1)(a) of the Convention. As a result, Turkey does not recognize asylum applicants from outside Europe as refugees and maintains a two-tiered asylum regime (Kirişçi 1996:385; 2003).

The 1994 regulation specifies what is required in the case of individual and collective asylum. As per the regulation, unless the government decides to the contrary; It was stated that "mass refugee influxes must be responded to before refugees cross the Turkish border". In cases where mass refugee influxes crossed the Turkish border and entered the country, it was stated that "refugees should be kept in camps established close to the border areas as possible" and defined the process and requirements for accepting refugees and applying for individual asylum. Turkey has been flooded with hundreds of thousands of refugees for reasons such as the regime change in its neighbour Iran in the late 1970s and the end of the cold war in the late 1980s. In the early 1980s, due to the Russian-Afghan war, Afghans

took refuge and settled in Turkey. On the other hand, Bosnians in 1992, Kosovars in 1999, Chechens and Uyghurs (East Turkestan/ Xinjiang) after 2000 are among the groups that came to Turkey collectively as asylum seekers/refugees due to the war (Barkın, 2014: 351-352). ; Kirişçi, 2014).

Due to the fact, Turkey is one of the most important regions of the land and sea migration routes to Europe, especially in terms of geography, and the problems of migration and mass asylum are increasing every year, the Council of Ministers established “The Procedures and Principles related to Possible Population Movements and Aliens Arriving in Turkey either as Individuals or in Groups Wishing to Seek Asylum either from Turkey or Requesting Residence Permission in order to Seek Asylum From Another Country (<https://www.resmigazete.gov.tr/eskiler/2006/01/20060127.htm>) This regulation known as the "1994 Regulation" was published in the Official Gazette on 30 November 1994. In addition to accepting the 1951 Convention with "geographical restriction", the Republic of Turkey limited the right to receive refugee status within the scope of the "1994 Regulation" only to those who sought refuge due to "events in Europe". As the most preferred permanent solution for those who took refuge in Turkey due to events occurring outside of Europe, a temporary residence permit can be obtained from Turkey until the resettlement procedures are completed. The 1994 regulation specifies what is required in the case of individual and collective asylum. As per the regulation, unless the government decides to the contrary; It was stated that “mass refugee influxes must be responded to before refugees cross the Turkish border”. In cases where mass refugee influxes crossed the Turkish border and entered the country, it was stated that “refugees should be kept in camps established as close to the border areas as possible” and defined the process and requirements for accepting refugees and applying for individual asylum. Turkey has been flooded with hundreds of thousands of refugees for reasons such as the regime change in its neighbour Iran in the late 1970s and the end of the cold war in the late 1980s. In the early 1980s, due to the Russian-Afghan war, Afghans took refuge and settled in Turkey. On the other hand, Bosnians in 1992, Kosovars in 1999, Chechens and Uyghurs (East Turkestan/ Xinjiang) after 2000 are among the groups that came to Turkey collectively as asylum seekers/refugees due to the war (Barkın, 2014: 351-352). ; Kirişçi, 2014).

Turkey currently accommodates huge number of refugees than any other country in the world, a position it has held for about ten years running since the Syria crisis. Consequently, it also undertakes legal and institutional reforms to create an effective national asylum system in line with international standards.

3.2. Transformation of Social Inclusion Policy during Syrian Crisis

Due to the conflict that started in Syria in 2011, 11.8 million people had to leave their homes and migrate. In addition, more than 6.2 million people had to migrate to other cities within the country (UNHCR, 2019). Turkey has implemented an open-door policy since the beginning of the crisis in its neighbouring country. However, despite being a country accustomed to refugees and asylum seekers, the numbers unexpectedly reached millions in a short time and did not resemble previous mass influx phenomena.

For this reasons, legal actions are taken by establishing Turkey's first asylum law, the “Foreigners and International Protection Law”. The law was approved by the Parliament in April 2013 and applied on 11 April 2014. The Law establishes the fundamental foundations of Turkey's national asylum system and establishes the Directorate General of Migration Management (DGMM) as the primary organization responsible for immigrant policies and procedures in Turkey. Turkey also implemented the Temporary Protection Regulation on 22 October 2014, which establishes the rights and duties of persons given temporary protection in Turkey, as well as the processes for those granted temporary protection.

Today, according to the data of the Directorate of Migration Management dated 02.12.2021; 3,736,760 Syrians live in Turkey under temporary protection (<https://www.goc.gov.tr/gecici-koruma5638>). In addition to Syrians, many foreigners from countries such as Iraq, Afghanistan, Iran and Somalia are in Turkey. However, the number of foreigners in Turkey excluding Syrians is lower when compared to Syrians. While foreigners with other nationalities are generally in Turkey within the scope of International Protection, Syrians are included in the scope of Temporary Protection throughout Turkey (Taşçı, Kara 2019: 262). In order for millions of foreigners living in Turkey with different legal statuses to live together with the Turkish society on Anatolian lands, an effective migration management and social inclusion policies are required (Uyum Strateji Belgesi ve Ulusal Eylem Planı 2018).

The Law on Foreigners and International Protection No. 6458 regulates social inclusion policies. Thus, for the first time, the subject of harmonization was incorporated in legislation, and the normative framework necessary for policymaking in this area was established. On the other hand, the General Directorate of Migration Management was tasked with the responsibility of planning and implementing necessary activities to ensure foreigners' integration and inclusion into host societies, and the Department of Harmonization and Communication was established to plan and implement social adaptation activities. The following are the five basic principles that govern the execution, monitoring, and evaluation stages of the Integration Strategy Document and the National Action Plan that were developed in this context and will cover the years 2018-2023:

- **Holistic Approach**

The plan has been designed for the needs of all immigrants and Turkish citizens with varying legal status in the Republic of Turkey.

- **Participation**

During the creation of the plan, meetings were held with all official institutions and organizations, municipalities, international organizations and non-governmental organizations involved in the integration and inclusion of immigrants and immigrants with society. The opinions of all stakeholders were taken at the meetings and the plan was documented during the planning process.

- **Openness & Transparency**

The strategy has been designed with legal basis, considering all applicable national and international legislation. Turkey's policy decisions and objectives towards harmonization are communicated in a straightforward, unambiguous and open style.

- **Effectiveness and Efficiency**

Necessary methods and mechanisms have been determined for the effective implementation of harmonization operations. Appropriate competence, expertise and division of labour has been made to be evaluated in these activities and it has been projected that effective results will be obtained from these activities.

- **Non-Discrimination**

Within the plan; The principle of non-discrimination based on gender, race, colour, nationality, hereditary features, language, religion, belief, political or other opinions, marital status, financial circumstances, disability, age or similar considerations has been implemented.

The most essential areas of migration management are communication, engagement, and harmony between immigrants and members of the immigrant community. As a result, national and international authorities have endorsed a variety of activities promoting social inclusion, and 2019 has been designated as the "Year of Inclusion" (Taşçı, Kara 2019: 262).

The Emergency Social Safety Net - ESSN (Sosyal Uyum Yardımı – SUY) is a program designed to help those who are in Turkey with an International Protection / Temporary Protection / Humanitarian Residence Permit, have a foreign identity card starting with 99 issued by the competent authorities of the Republic of Turkey, and need assistance. It is specifically designed to provide cash assistance to all foreign nationals living outside the camps. ESSN, which ensures that basic needs such as food, shelter and clothing are met with dignity, is carried out through the KIZILAYKART provided by the Turkish

Red Crescent. ESSN is carried out jointly by the International Federation of Red Cross and Red Crescent Societies (IFRC), the Turkish Red Crescent and the Ministry of Family and Social Services, with the funding provided by the European Union Humanitarian Aid and Civil Protection Operations (ECHO) Unit (<https://kizilaykart.org/tr/faq0.html>)

On January 20, 2015, the Turkish Red Crescent created the first "Community Center" in Şanlıurfa as part of the Community Based Migration Program, where Şanlıurfa is one of the provinces heavily impacted by the Syrian crisis. Today, 16 community centers serve both the local population and asylum seekers in Şanlıurfa, Istanbul (Anatolian and European sides), Konya, Ankara, Kilis, Bursa, İzmir, Adana, Mersin, Gaziantep, Hatay, Kayseri, Kahramanmaraş, Kocaeli, and Mardin. The centers' mission is to contribute to the development of social resilience and a culture of coexistence by enhancing the psychosocial and economic well-being of disadvantaged communities and individuals. Thus, under the auspices of Turkish Red Crescent Community Centers, integration education in Turkey is organized around the themes of legal rights and human services, Turkish language education, vocational training, individual and group psychosocial support activities, group and individual therapies, drama, music, and workshops for children, as well as child and youth friendly field activities. Health education and orientation activities, women's information meetings, handicrafts, garment production, art and design training, employment orientation, field studies (need assessments, etc.), case follow-up, and protection are all conducted. (tr <https://kizilaytoplummerkezleri.org/tr>)

The United Nations Refugee Agency (UNHCR) conducts programs to strengthen communication and conversation between refugees and host country's society members and service providers, as part of its efforts to promote social inclusion and integration. As a result, UNHCR's priority areas of activity include the implementation of the Integration Strategy Document and the National Action Plan (Uyum Strateji Belgesi ve Ulusal Eylem Planı) adopted by the Republic of Turkey in February 2018, as well as collaborative work with stakeholders to strengthen social inclusion between refugees and host societies. In this context, UNHCR and the Directorate General of Migration Management arrange awareness-raising and sociocultural events for a variety of stakeholders in order to formulate local policies, share information, and foster a welcoming atmosphere for refugees and host society members. UNHCR is also promoting Turkish language courses through funding in order to contribute to social inclusion through the Turkish Ministry of National Education's Public Education Centers (<https://www.unhcr.org/tr/kapasite-gelisteme>).

The United Nations Development Program (UNDP) is implementing the Syrian and Turkish Youth Employment, Entrepreneurship, and Social Cohesion Project in Response to the Syria Crisis. The project's objective is to maximize the potential for social stability, social cohesion, and socioeconomic empowerment among Syrian youth under Temporary Protection and the host society's youth. Thus, it

strives to improve social stability between migrants and members of the migrant community, as well as to build socioeconomic inclusion through entrepreneurship, skill development, and access to labour market possibilities. The project is funded by the Japanese government and Republic of Turkey. It is implemented in collaboration with the Ministry of Youth and Sports' General Directorate of Youth Services. The project is aimed at young women in Turkey and Syria. (<https://www.tr.undp.org/content/turkey/tr/home/projects/japan-3.html>).

On the other hand, according to the United Nations Population Fund (UNFPA), over 75% of refugees in Turkey are women and children under the age of 18, with a quarter being women of reproductive age. UNFPA is involved in a variety of programs to address the ever-increasing demand created by the refugee crisis, which is the world's worst humanitarian crisis in recent history. UNFPA Turkey's response to the country's crisis continues to be guided by the United Nations Regional Refugee and Resilience Plan - 3RP - and the Regional Refugee and Migrants Response Plan - RMRP. It supports relevant gender-based violence coordination mechanisms by collaborating closely with the health sector to ensure reproductive health requirements are fulfilled and by coordinating sexual and reproductive health efforts, particularly in the context of humanitarian assistance. These actions, which include social adaptation, can be classified into three categories: capacity building (resilience), service delivery (intervention), and equipment and supplies (intervention) (<https://turkey.unfpa.org/tr/topics/insani-yard%C4%B1m>).

3.3. The Eskişehir Case

According to the archives, it is reported that immigrants from different geographies such as Crimea, Caucasus, Rumelia, Germany, France, Batumi, Syria, Lebanon and Jerusalem came to Eskişehir between 1839-1918. Additionally, it is reported that the nomadic-Turkmen community that migrated to Eskişehir during the classical period of the Ottoman Empire was replaced by immigrants from regions such as the Crimea, Caucasus and Rumelia. Especially between the 1839-1918, it was reported that Crimean Tatar, Nogay, Circassian, Abkhaz, Bosnian and Pomak immigrants lived in Eskişehir intensively and changed the population structure in Eskişehir in terms of socio-cultural and economic changes (Yazıcı, 2019: v; Çuha, 1999:84)

The passage of the Istanbul-Baghdad Railway through Eskişehir in 1894 had an impact on the immigration policy of the state. The basic strategy of the state was to bring fertile lands suitable for agriculture into production, to settle Muslim-Turkish elements in important and sensitive areas, and to solve the settlement problems of immigrants as soon as possible. On the other hand, the priorities of the immigrants are to be settled around the main roads in order to provide opportunities for them to produce,

to be close to the markets, and to communicate with their relatives. In this context, Eskişehir has met the basic demands of both sides. Most of the immigrants were settled in villages. Those who were settled in the city center led to the expansion of the living areas of the city. Immigrants with a profession on the other hand, have led to the strengthening and diversification of existing occupations in the city. The human power needed by Eskişehir, which was developing rapidly, has been met by immigrants to a large extent. The city developed with the formation of new immigrant villages, vacant lands for agriculture and the construction of the railway. (Önder,Kara, 2019: 129). The city developed with the formation of new immigrant villages, vacant lands for agriculture and the construction of the railway. (Önder,Kara, 2019: 129)

Today, according to the data of the Directorate of Migration Management, there are 5,928 Syrians under temporary protection in Eskişehir, where 865,311 people live (<https://www.goc.gov.tr/gecici-koruma5638>). Unfortunately, data on the current number of immigrants and social inclusion studies in Eskişehir are scarce in the literature. The harmonization and field studies of the Provincial Directorate of Migration Management, affiliated to the Governorship of Eskişehir, were compiled on the basis of activities and the activities carried out between 2018-2020 were published in this context ([https://eskisehir.goc.gov.tr/2018-2019-2020-uyum-ve-field work](https://eskisehir.goc.gov.tr/2018-2019-2020-uyum-ve-field-work)). Moreover, there is no record about the number of international protection status in Eskisehir whether their population, or their origin countries.

Additionally, a United Nations Population Fund (UNFPA) project started in Eskişehir in 2017 with the implementing partner Eskişehir Osmangazi University (ESOGU) and with the collaboration of Ministry of Health. Women and Girls Space Project (WGSS) are for immigrant women and girls who are Syrian, Iraqi, Afghani, other nationalities and also seasonal agricultural workers. The target group can benefit from sexual and reproductive health services (such as family planning from Midwife/Nurse) and gender-based violence services (phycologist, social worker) for free. The center also provides training courses, awareness sessions, vocational classes and talks for cultural exchanges. Up to date, the project reached almost eight thousand women and girls within Eskişehir.

WGSS center hosted the coordination meeting to combat the COVID-19 pandemic. Officials of the Provincial Health Directorate, academicians from universities, health workers and opinion leaders of the immigrant population were invited at the coordination meeting held after the Provincial Health Directorate stated that the COVID vaccination rate in Eskişehir was around 85%, but this number was extremely low among immigrants. The misinformation about COVID-19, the importance of vaccination and what can be done to spread vaccination awareness were discussed. The Provincial Health

Directorate provided work to make the WGSS a temporary vaccination station. Thus, with the announcements of the center and opinion leaders, immigrants were called to the WGSS and a COVID-19 vaccination rate of immigrants raised.

3.4. Methodology of the Study

Detailed literature research was conducted in order to determine the research method and to examine and understand the target group briefly as possible. Accordingly, it was found appropriate to carry out the methodology of the research as quantitative data. Because in the field of migrants and refugees the study would have a better understanding of the research by collecting and analysing quantitative (closed-ended) and few qualitative data (open-ended) where attendees can express themselves freely. The questionnaire data shows how the target group behaves or their opinion (Glesne 2013).

Quantitative and qualitative data can be collected followingly, so that data from one source can be used to enrich, elaborate, or support findings from another source (Greene, Caracelli, Graham 1989). When quantitative and qualitative data are combined, it is stated as "a very powerful mix" (Miles, Huberman 1994:42). For the further studies, this data from questionnaire will be used with qualitative focus group sessions.

3.4.1. Population and Sample of the Study

Within the scope of quantitative data collection (since there are no publicly shared records and data about the population of Internationally Protection Status in Eskişehir) registration counting of the ESOGU UNFPA WGSS was used as a population of the research. Between the 2017-2021, a total of 4073 people with Internationally Protection Status registered in this center, were evaluated within the scope of the research universe. Within the scope of the thesis research, the population size of the research was determined as $N = 4073$ in the research, in which the social integration process of people with Internationally Protection Status was examined. The population of the participants for the survey was calculated according to the sample size formula. In this context, the p value was calculated as 0.5, the t value as 1.96, the d value as 0.5, and the $(1-\alpha)$ value as 0.95. Accordingly, it has been concluded that there will be 351 people who represent the research population to which the survey will be applied at the 95% confidence interval at the 5% significance level. Since the number of Iraqis are higher than Afghans and other nationalities, 33% of the survey will be applied to Afghans (minimum 115 people), 65% to Iraqis (minimum 228 people) and 2% to other nationalities (8 people).

3.4.2. Data Collections Tool - Survey

In terms of data collection tools, quantitative methodologies were utilized. To view the attendees, face-to-face survey with comprehensive questions were held. Within the scope of the study, the literature was searched, related studies were examined and research problems were determined. After determining the problem of the research, the interview questions were created in detail in order to determine the hypotheses that could reveal the problem and to make the study more qualified.

Purposeful sampling was used in the non-random sampling method, according to Fraenkel and Wallen's (2006) classification, instead of simple random sampling, in order not to encounter samples living in the same house or at the same level, and to get healthier and equal answers in the survey conducted in the city. In Patton's (1990) purposive sampling method, the maximum variation sampling method was preferred. In this way, data representing the entire target audience could be obtained without any discrimination with questions such as age, gender, country of origin, length of stay in Eskişehir, where they came from, type of accommodation.

The problem was discussed in a broader framework by revealing the different or common aspects between the answers of the immigrants under international protection and the situations determined for the purpose of the research. In the survey conducted within the city, the neighbourhoods were selected considering the abundance of IPS capacity. A questionnaire study was applied by going to the selected neighbourhoods one by one and interviewing the immigrants one-on-one and face-to-face.

The survey consists of 7 section sections. These categories are (1) demographic and factual questions, (2) evaluation of their children and their children's social inclusion, (3) economic and working life, (4) social life in Turkey and Eskişehir, thoughts on language education and communication, (5) thoughts on social inclusion and socialization, (6) comparisons of social inclusion before and during the pandemic and (7) the effectiveness of aid institutions and organizations will be asked to measure.

One open-ended question was given in the questionnaire and an area was reserved for the participants to express themselves freely. Thus, their demands and expectations will be tried to be determined.

3.4.3. Demography of the Participants

The survey consists of demographical questions and factual questions to visualise the demography of the immigrants. Due to the fact that, males were at work, females were available to answer the survey. Therefore, the majority of the attendees were females. It is also observed that almost half of the survey

attendees not only state their home country, but also state their nationalities such as Afghan Uzbek, Afghan Tajik, Iraq Turkmen or Iraq Arab. For this reason, only the home country is taken into consideration under this research as it stated in table 3.1.

Table 3.1. Cross tabulation of Gender * Home Country

Gender*Home Country					
		Home County			Total
		Afghanistan	Iraq	Other Countries	
Gender	Male	24	28	0	52
	Female	92	201	8	301
Total		116	229	8	353

Since this survey was held face to face, I was able to observe family/daily lives inside the community. As the demography states, the surveys applied mostly to the females because they were mostly staying at home. On the other hand, it is stated that males are mostly outside for work. During the preparation of the survey, the target audience was determined as over the age of 18, and within this scope, the survey was mainly conducted with people who could be employed as it is shown in table 3.2.

Table 3.2. Cross tabulation of Gender * Age

Gender * Age Range							
		Age Range					Total
		18-26	27-35	35-45	45-65	65+	
Gender	Male	11	12	13	13	3	52
	Female	66	94	65	64	12	301
Total		77	106	78	77	15	353

Table 3.3. states, the majority (%83,6) of the survey attendees were married. Some of the attendees stated that they only had a religious marriage whereas some of them stated they have an official and religious marriage. On the other hand, 27,5 percentage stated as only married and did not define the type.

As it is shown in table 4.4., 295 attendees were married and except few cases, they are in a relationship of monogamy. During survey, those with monogamy marriage, reacted to this question like it's a bad thing to have a polygamy relationship. On the other hands women who stated that their husband has another suppose were shy to answer this question. Some of these polygamy cases were explained as

the husband returned to the home origin country and married another woman in there. Polygamy relationships' demographical division is 7 Afghan 6 Iraqi and 1 other nationalities.

Table 3.3. Marital Status Frequency

Marital Status		
Marital Status	Frequency	Percent
Single	26	7,4
Engaged	1	,3
Married	97	27,5
Religious Marriage	37	10,5
Official and Religious Marriage	161	45,6
Widow & Widower	30	8,5
Divorced	1	,3
Total	353	100,0

Table 3.4. Monogamy & Polygamy Frequency

Does your spouse have other spouses than you?

	Frequency	Percent
Yes	14	4,7
No	281	95,3
Total	295	100,0

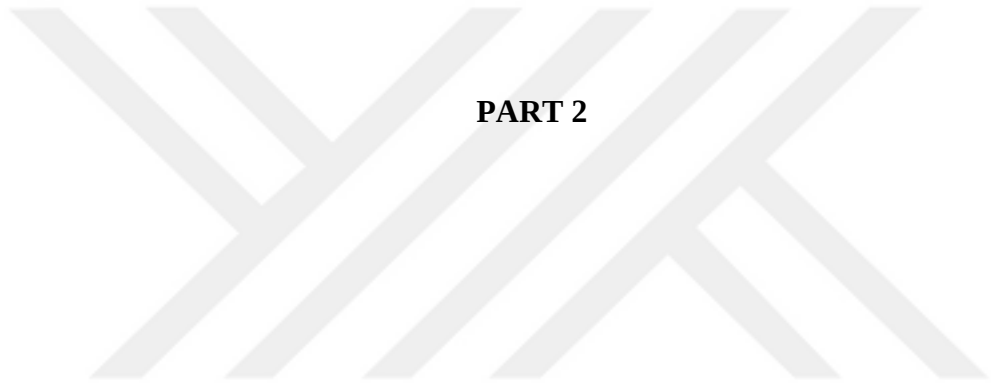
3.4.4. Limitations of the Study

In the study, the neighbourhoods in the central districts of Eskişehir (Odunpazarı and Tepebaşı) where immigrants with IPS live intensely was selected. Which were mainly Sütölçe and Gündoğdu, additionally few closer districts. Also within the scope of the research, the problems faced by individuals under IPS in the COVID-19 pandemic were categorized as main themes.

One of the main risks and the problem while doing survey was the language barrier. Since most of the people from Iraq were identified themselves as Turkmen, I was able to communicate. But for most of them, they needed help in translation. This risk was prevented by with the help of translators, and people who can speak Turkish-Arabic, Turkish-Persian, Turkish-Turkmen, Turkish-Uzbek and vice versa.

Some of the participants were at work for economic reasons, and they could not spare their time. This situation occurred mostly with males. According to the suitability of the participants, new field visits were planned for the survey. But still, males were not at home in the arranged hours as well. Additionally, it is observed that males were not keen to participate the survey and referred their female house members to us for survey. Therefore, the study focused on females.





PART 2

CHAPTER 4

ANALYSIS OF DATA SOCIAL INCLUSION: INDIVIDUAL EXPERIENCES

Within the scope of this section; Information about the individual experiences of the daily life of immigrants and the processes that immigrants go through were questioned.

4.1. Daily and Social Life

4.1.1. Family

It is observed that Afghan and Iraqi immigrants are very similar in terms of their family and daily life. As it is shown in Table 4.1., they usually have around 4-9 family members. But it also states that immigrants from Afghanistan usually live with 4-9 household members, whereas people from Iraq usually live with 4-11 household members. This shows that, while they usually live in a close community in terms of districts, they also live in close communities inside their home too.

Table 4.1. Cross-tabulation of Family Size * Country

		Country			Total
		Afghan	Iraq	Other	
Q: How many family members do you have?	1-3 People	15	31	0	46
	4-5 People	33	64	5	102
	6-7 People	39	64	3	106
	8-9 People	12	53	0	65
	10-11 People	8	16	0	24
	12+ People	9	1	0	10
Total		116	229	8	353

Table4.2. Cross-tabulation of Household Size * Country

Household Size * Country					
		Country			Total
		Afghan	Iraq	Other	
How many people live in your home?	1-3 People	9	16	2	27
	4-5 People	40	49	4	93
	6-7 People	37	63	2	102
	8-9 People	16	50	0	66
	10-11 People	6	48	0	54
	12+ People	5	3	0	8
	Unanswered	3	0	0	3
Total		116	229	8	353

The survey attendees were asked whether they share their home with other families. The majority answered as they are only one family as it is seen in Table 4.3. When we compare with Table 4.2., we understand that immigrants describe themselves as one big family. Some of the immigrants, who stated that they share the house with other families, defined 'other families' as their uncles and aunts etc. But some of them stated that they share the house other than their relatives. But some of them stated that they share the house with families other than their relatives.

Table 4.3. Cross-tabulation of number of Families * Country

Families in a house * Country					
		Country			Total
		Afghan	Iraq	Other	
How many other families are in your house besides you?	1	9	34	0	43
	2	13	25	0	38
	3	0	10	0	10
	None	94	160	8	262
Total		116	229	8	353

When it was asked (table 4.4.) whether they still have any close family members (mother, father, wife, husband, sister, brother, children) living in their home country, majority stated that they still have

their at least one close family member is remaining. It is also important to point that, immigrants also have relatives in Turkey. Therefore they are connected to their homeland and Turkey in terms of family. This also points out the chain migration ways.

Table 4.4. Remaining family members in hometown and Turkey

Please mark whether you agree with the following statements.	Yes	No
Do you have a close family member living in your hometown? (Remaining)	214	139
Do you have relatives in Turkey?	297	59

To summarize, most of the immigrants have relatives both in the country of origin and in Turkey. Due to the closeness of these family ties, they generally live in the same house and define themselves as a single family, not count as different families in crowded household environments. The situation of going and settling with relatives in the destination country, takes place in Turkey too. Especially the Turks who went to Europe from Turkey can be given as the most obvious example. A code of conduct has been observed that people can get support from their relatives because they do not know the way.

Undoubtedly, one of the most important indicators of understanding social inclusion in such a closed and vulnerable society is children. In this context, the opinions of individuals about their children were asked (Table 4.5). While the respondents stated that they are happy that their children have Turkish friends a significant decrease was observed in their approval for their children to marry Turks when it comes to the marriage. This disapproval increases towards the person belongs to a country other than a Turk, but is Muslim or is from another country and is not a Muslim. In short, immigrants state that they approve of keeping their children's local relations at the friendship level, but they would not like a socio-cultural union if there are religious or nationalistic differences occur. Even the attendees whom state that it's their children's life and does not matter that person is Turkish or not (No Idea voters), state that they don't want a non-Muslim person as their bride/groom. Thus, religion stood out as a very decisive role. Additionally, the close community behaviours repeat themselves where they prefer unions & relations when they are a part of a similar group.

Table 4.5 Opinions on their children's interactions

Opinions on their children's interactions

Please mark whether you agree with the following statements.	Yes	No	No Idea
Does it make you happy that your child has Turkish friends?	280	10	11
Would you like your child to marry a Turkish person?	103	142	57
Would you like your child to marry a Muslim from another nationality?	98	150	51
Would you like your child to marry someone of another nationality and religion?	26	256	17

4.1.2. Eskişehir and Turkey

Table 4.6. shows that when immigrants came to Turkey, they mostly directly came to Eskişehir. The main reason is having relatives in Eskişehir. This chain migration situation justifies the kinship, the close community and seeking home next to the relatives for adjustments and support. To understand the context and their individual experiences, several questions are asked.

Table 4.6. Years in Turkey and Eskişehir

Years in Turkey and Eskişehir

Please mark whether you agree with the following statements.	Came During Pandemic	2-3 Years	3-5 Years	5-7 Years	7+ Years	Unanswered
How many years have you been living in Turkey?	12	44	184	67	35	11
How many years have you been living in Eskişehir?	13	57	173	74	22	14

The reasons for choosing Eskişehir were asked to the immigrants and it was stated that they could give more than one answer (multiple answer) to the question in this context (table 4.7.). As a result 489 input is received for choosing Eskişehir in total. Since the participants could not choose the same reason twice, the percentage rate was formulated and calculated as “the number of responses / total number of participants x 100”. It was mentioned previously that immigrants have relatives in Turkey and have a large family to live with. This family structure chain migration also stood up as the most important factor in the immigrants' choice of Eskişehir as the city. The existence of the relatives or their thoughts and recommendations play a significant role for settlement which can also be observed via

their thoughts on expectations on Eskişehir. Table 4.8. shows that, the vast majority of immigrants stated that their expectations for Eskişehir were met. While answering the question, they stated that they fled from the war and wanted nothing but a safe place for their children. At the same time, the participants who stated that they had no expectations from Eskişehir mentioned that they chose the option for the same reason. For this reason, the participants, who stated that they had no expectations, were partially had their expectations met from Eskişehir because they were actually trying to provide a safe life for their children.

Table 4.7. Reasons to choose Eskişehir as destination

Reasons to choose Eskişehir as destination

		Frequency	Percent
What is your reason for choosing Eskişehir?	Unanswered	2	,6
	Thinking it's a safe city	79	22,4
	Relatives are living in Eskişehir	227	64,3
	Feel culturally close	6	1,7
	In Eskişehir, I can express my identity comfortably	1	0,3
	In Eskişehir, I can freely express my ideas	3	0,8
	Has good education	51	14,4
	No reason, came randomly	7	2,0
	Friend/acquaintance recommendation	84	23,8
	As a result of prior research	12	3,4
	State's own resettlement	9	2,5
	Other	8	2,3

Table 4.8. Expectations on Eskişehir

Expectations on Eskişehir

		Frequency	Percent
Were your expectations before you came to Eskişehir met?	Unanswered	11	3,1
	Yes, it was enough	230	65,2
	No, not enough	26	7,4
	Had no expectations	86	24,3
	Total	353	100,0

It was observed that when immigrants are asked if they have been attacked, they hesitate to answer questions from gestures, facial expressions and pauses. Because they were uncomfortable with this question, they tried to pass it off, by saying, "No, nothing happened to me, we are very safe here, it's very nice here". It is not appropriate to evaluate the answers because we think that immigrants did not provide a healthy answer to this question. For example, during the survey conducted with an Afghan man, he stated that nothing happened to him, but his daughter interrupted by saying, "No, a Turkish man defrauded my father. They took my father's money. Also, our neighbours always calling police on us for making noises even though we are speaking very quiet. We were verbally insulted. Many such incidents have happened to us."

Also, during another survey, an Iraqi Turkmen men stated nothing happened. But his daughter stated that her father was working part time as cleaning a mosque in their neighbourhood and the mosque was the only place to socialize for her father. She stated that the state moved the family from Eskişehir to Ankara because of the slander of another man who went to the mosque, saying "This Syrian man raped me" about his father; after the father warned him for polluting the mosque. She also stated that even though her father's innocence was clear and supported with many evidence such as the security camera recordings, not to mention the contradictory statements of the person who slandered, they had to live in Ankara for 2 years because of trials. During this period, the remaining family members who stayed in Eskişehir faced discrimination. She even stated that, after this incident, her father and her family stopped going to the mosque. For this reason, table 4.9. should not be taken into consideration to evaluate briefly.

It is important not to skip the answers as verbally abused. Immigrants stated that, people who use slurs or discriminative, racist sentences are usually old people; and youth are more accepting and more cosmopolite.

Table 4.9. Experiences of assault in Turkey

Experiences of Assault in Turkey		Frequency	Percent
Have you been attacked or assaulted in Turkey?	Unanswered	6	1,7
	Yes, verbally abused	49	13,5
	Yes, physically abused	8	2,2
	Yes, sexually abused	2	0,6
	Active discrimination	2	0,6
	No, nothing happened to me	296	81,5

4.1.3. Economical Life

The presence of immigrants in employment whether as beneficiary or contributor to the domestic economy is one of the most discussed issues in Turkey's domestic policy; not to mention, the limits/frameworks created by legal regulations also affect immigrants' daily lives. Unlike many general concepts, participation to employment rates of immigrants are not correlated with their educational qualifications. Cultural norms and gender roles are highly dominative. Therefore, it has been observed that many of these immigrants are economically dependent on their working family members. Table 4.10. visualize the employment status in home country versus Turkey. While the total number of people who were employed in their own country is 57, the total number in Turkey has decreased to 43. In terms of employment, half of the men who were working in their home country were able to find another job in Turkey whether it is a registered job or not. This situation also applies for those who were are not working in their home county but able to find jobs in Turkey. But since the sampling for males is inefficient due to the fact that males were out of home for work and few males were able to attend the survey, results would not reflect the real situation. Jobs stated that the men do were "agricultural worker", "shepherd", "welder", "unskilled worker", "construction/factory worker", "upholsterer", "leatherworker", "furniture maker", "lorry driver", "deliverymen", "baker", "teacher", "tennis player" and "nurse". For women the jobs were "in home tailor", "agricultural worker", "teacher", "hairdresser", "nurse", "beautician", "doctor", "banker" and "salesgirl in optician and stationary". During field, it was heart-breaking to hear that for those who have profession, were not able to perform their profession and are only able to work for unskilled labour.

It is also really important to state gender inequality. Because we are able to see an aspect of the gender roles in employment. In particular, women are generally not taking a part in employment as it is seen in the table. According to the analysis, women from Afghanistan and Iraq continue to stay at home and do household activities and not be able to take a part in employment.

Table 4.10. Employment Status Home Country * Turkey

Employment status in his/her home country and Turkey

				Employment status in Turkey		Total
				Working	Not Working	
Gender	Home Country	Employment status in home country				
Male	Afghanistan	Working		10	4	14
		Not Working		5	5	10

Total				15	9	24
	Iraq	Employment status in home country	Working	9	7	16
			Not Working	3	9	12
	Total			12	16	28
Female	Afghanistan	Employment status in home country	Working	5	12	17
			Not Working	6	69	75
		Total			11	81
	Iraq	Employment status in home country	Working	1	4	5
			Not Working	3	193	196
		Total			4	197
	Other	Employment status in home country	Working	1	4	5
			Not Working	0	3	3
		Total			1	7

To understand the effect of COVID-19 in terms of economical aspect of the living in Eskişehir and in order to make a comparison, about how they lived before the pandemic and during the pandemic, various economy related questions were asked. When we consider again that most of the respondents are women, we observe that a family member is responsible for the livelihood of their household by working. The reason for this is that women are hesitant to work where men are or the family is hesitant on behalf of women. This applies not only to work, but also to school and other public areas of daily life. In order to ensure gender equality and social inclusion, women's participation in paid working life, should be increased. According to perspective of immigrants, their situation was the similar before (table 4.11.) and during (table 4.12.) the pandemic.

Table 4.11. Ways of Making A Living Before COVID-19 Pandemic

Ways of making a living before COVID-19 Pandemic				Frequency	Percent
How did you make a living before the pandemic?	Full Time Jobs			67	19,0
	Part Time Jobs			35	9,9
	Daily Jobs			27	7,6
	Receiving money from relatives in home country			1	,3
	Using my own savings			1	,3

Donations	20	5,7
Other	14	4,0
Other: Family members are working	139	39,4
Other: Seasonal agricultural workers	6	1,7
Unanswered	43	12,2
Total	353	100,0

Table 4.12. Ways of Making A Living During COVID-19 Pandemic

Ways of making a living during COVID-19 pandemic

		Frequency	Percent
How did you make a living currently?	Full Time Jobs	68	19,3
	Part Time Jobs	36	10,2
	Daily Jobs	22	6,2
	Receiving money from relatives in home country	3	,8
	Donations	22	6,2
	Other	10	2,8
	Other: Family members are working	142	40,2
	Other: Seasonal agricultural workers	5	1,4
	Unanswered	45	12,7
	Total	353	100,0

It is important to state that, male immigrants who are working are mentioned as working as an unskilled worker (such as welders in the industry or as a worker in construction sites). This includes people with university degrees or even lawyer immigrants, due to the fact that they do not have working permit or registrations are not inclusive enough to perform their own professions.

In this context, in order to understand the social inclusion of immigrants in employment, they were asked about their satisfaction with working with Turks. As it can be seen in table 4.13., half of the participants answer the survey as having no idea or did not answer the question because they have never worked with Turks in a business sense. All those who are working said that Turks are positioned as their bosses where they work. For this reason, it is thought that the participants gave a fair or excellent answer to the question due to their personal concerns. They explained the difficulties they experienced in finding

a job, therefore they were satisfied that they had at least one job. To summarize in the shortest way, they are content with what they have. For this reason, it is hard measure the real satisfaction of immigrants.

Table 4.13 Satisfaction rate working with Turks

Satisfaction rate working with Turks

		Frequency	Percent
If you were working or currently working, rate your satisfaction with working with Turks.	Unanswered	37	10,5
	0 Very Poor	6	1,7
	3	2	,6
	4	1	,3
	5 Fair	74	21,0
	6	2	,6
	7	4	1,1
	8	7	2,0
	9	6	1,7
	10 Excellent	47	13,3
	No Idea	167	47,3
	Total	353	100,0

Considering their economic situation and family structure, we asked a question to measure their integration with their relatives staying in their home country (table 4.14.). When we asked if they were sending money to their relatives, they stated that they had a hard time getting along, so they could not even provide financial support to their close relatives.

Table 4.14. Economical support to relatives in home country

Economical support to relatives in home country

		Frequency	Percent
Do you send money to relatives in your country?	Always	2	,6
	Often	3	,8
	Sometimes	17	4,8
	Rarely	11	3,1
	Never	309	87,5
	No Idea	6	1,7
	Unanswered	5	1,4
	Total	353	100,0

The most frequently encountered statements were that immigrants who have left their own countries and are in international protection status are unable to do business within the scope of their competence due to legal processes or that they work uninsured and illegally in order to get a little more wage for their jobs. For this reason, we can state that they survived only to meet their own needs.

When immigrants are asked from where they get their housing needs, they indicate that they usually get their needs from the market or from small markets such as A101, Şok, BİM, as seen in Table 4.15. Apart from this, they stated that the grocers around them helped them a lot and that's why they shop at the grocery store as well.

Table 4.15. Ways of providing household needs

Ways of providing household needs		Frequency	Percent
Where do you get your household needs?	Unanswered	5	0,6
	Bazaar	317	36,2
	Grocer (Bakkal)	203	23,3
	Little Markets	298	34,1
	Big Gross Markets	40	4,6
	Donations	7	0,8
	Other	4	0,5
	Unanswered	5	0,6

Immigrants said that they bought their basic needs as much as possible due to their limited livelihoods and they could only buy as much as they could afford. A lot of answers were received as "I do not have any problems while shopping because I shop as much as I can afford". As can be seen in Table 4.16. the percentage of those who have difficulties while shopping, and they stated that they shop on credit. Within the scope of the survey's field study, the grocers in question were also visited. These grocers have also been found to bring foods specific to Iraq or Afghanistan. It has been seen that the grocers are Iraqi, Afghan and one Turkish, and it is known that these people provide credit support or distribute aid supplies to support the committees.

Table 4.16. Opinions on shopping

Please mark whether you agree with the following statements.	Yes	Sometimes	No	No Idea

Do you have difficulties while shopping?	37	55	252	2
Do you shop on credit?	38	53	246	-

4.2. Future Plans

Immigrants were also asked about their plans for the future (Table 4.179. In this context, the majority of responses were received saying that they want to continue their lives in Turkey and that they do not plan to return to their country at the moment. Most of the responses were received as “If the war is over, I would like to go back to my country because I miss my home, my pre-war life so much. But I do not believe that the war will end anytime soon”. The common observed attitude is that immigrants sharply refuse when asked if they are considering going to, the United States of America or another country. They stated that they left the war and were only looking for a safe area, that Turkey's culture is very similar to their own and Turkey is a Muslim country therefore they do not plan to go to any other country.

Table 4.17. Future Plans

Please mark whether you agree with the following statements.	Always	Often	Sometimes	Rarely	Never	No Idea
Are you planning a future in Turkey?	175	30	27	13	70	29
Are you considering going to back to your country?	13	9	20	23	245	38
Are you considering going to Europe?	28	5	10	8	277	18
Are you considering going to the United States of America?	27	6	9	6	272	25
Are you considering going to another country?	11	5	7	13	281	32

Most of the immigrants whose children go to school stated that their children have a good future in Turkey (Table 4.18.) They stated that because their children could not receive an education in their own country due to the war, they were happy because they were able to complete their education and improve themselves here. However, immigrants with adult children stated that they usually did not agree because their children could not get a job even if they were university graduates due to their legal status. For this reason, their children were struggling mentally and physically because of working as a worker in industry, construction etc.

Table 4.18. Future Plans for their children in Turkey

Future Plans for their children in Turkey

		Frequency	Percent
Do you believe that your child has a bright future in Turkey?	Yes	173	49,0
	No	113	32,0
	No Idea	17	4,8
	Unanswered	50	14,2
	Total	353	100,0

The kinship ties of the immigrants who settled in Eskişehir after gaining international protection status are very strong which they live together in their home life. This situation is similar for Turks who went to next to their relatives in Europe, especially in Germany. Since few people can work due to the existing legal processes, they use their resources sparingly and reduce their per capita costs by staying in the same house. The experiences of individuals in their communication and relations with local people and other communities constitute an important structure in trust and family relations. The fact that this population, who came in about 3-5 years, sees Eskişehir as a safe heaven and their satisfaction is also important in this trust relationship. Despite the indications that Eskişehir is more affordable than other provinces in terms of economy, they express that there is difficulty in adapting to the changing conditions of the country's economy. Although they want support their close family members to stay in their own country, they are unable to provide financial assistance to their close family members. Individuals with professions such as lawyer, psychologist, banker, working with children with special needs, stated during the survey that they do not have the opportunity to work in their own field and because there is no equivalence. Therefore they either stay at home or do unqualified various jobs such as dishwashing, cleaning, basic worker as manual welding. University diplomas of professionals should be provided with an equivalence with Turkey and necessary studies should be carried out to ensure their employment. Thus, poverty and deprivation of immigrants will be reduced and it will be an important effort to ensure social harmony as well as contributing the countries labour.

Immigrants with children have stated that they are very happy that their children have Turkish friends. However, many participants do not think alike in terms of the inclusion of an outsider into the family (for example, marriage). During the interviews, many women stated that they married at a young age and that they did not have the power to choose a spouse; and know she thinks that the marriage should be at the request of their children, so it did not matter to them whether they were married to a

Turk or another Muslim, they would approve it. In fact, some male immigrants said that they used to think child marriage was not a problem, but seeing their children get stronger as they receive education in Turkey makes them proud, and therefore they support their daughters and sons in choosing who they will marry and when. Yet it should be omitted that religion is an important factor. Respecting the child's decision is only possible if the people they will marry are Muslims. Many of the religious and cultural practices that he moved from his country still continue as they are.



CHAPTER 5

ANALYSIS OF DATA SOCIAL INCLUSION: COMMUNITY EXPERIENCES

Within the scope of this section, questions about the community experiences of immigrants were asked and the communication/interaction of immigrants with people and their experience with institutions were examined in terms of social inclusion.

5.1. Interactions of Immigrants

In this part, we examined immigrants' interaction under three headings. The first part was about the definition of friendship, the second part was about neighbours, neighbourly relations and interactions with neighbours, and the third part was about collective spaces and cultural interaction.

5.1.1. Friendship

Of course, the most socially supportive element within the scope of social inclusion of immigrants is the friends in the environment. In this context, when it is asked if they have Turkish friends, they said yes to 68 percent (table 5.1.). In the conversations we had during the survey, it should not be overlooked that the majority of this definition of friend is defined as neighbours, and some of them are stated as co-workers or their bosses. On the other hand, people who have children or nephews or siblings stated that their little ones have Turkish friends and spend time with them. They said that these friends were children from school or neighbours' children in the neighbourhood.

Table 5.1. Statements on Friendship

Please mark whether you agree with the following statements.	Yes	No	No Idea
Do you have Turkish Friends?	240	102	4
Does your child have Turkish friends?	271	27	4
Do you have any friends outside of your ethnic group?	139	192	9
Do you have any friends from another country?	109	247	4

When we asked the immigrants whether they had friends outside of their own ethnic group (For Iraqi Turkmen to have Iraqi Arabs or Iraqi Kurds friends; or for Afghan Uzbeks to have Afghan Tajiks friend etc. vice versa), more than half of the immigrants answered No to this question (Table 5.31.). This is because these people live in closed communities, so the people they describe friends are generally relatives who live close to them. Those who stated that they had friends outside of their own ethnic group told that they met these people in places such as ESOGU UNFPA WGSS that provides services for immigrants or within the scope of social activities for immigrants such as certificate programs and trainings. Likewise, people who stated that they had friends from another country also stated that they made friends from similar places. However, the fact that the number of people who state that they do not have friends from other countries is in the majority, shows us again that immigrants, especially women immigrants, are trapped in closed communities. It has shown us that the work provided for immigrants requires activities to ensure their social inclusion, mixed with the community, other than providing various services (health) or providing them with Health Services.

5.1.2. Neighbourhood life

The survey was generally carried out in Sütlüce, Gündoğdu and a few nearby neighbourhoods where immigrants reside. In order to see the diversity of these neighbourhoods, few self-awareness questions are asked about immigrants from other countries (Table 5.2.). Half of the respondents stated that they have neighbours from other countries and there is a diversity. However, it should not be overlooked that a quarter of the survey respondents stated that they only have Turkish neighbours. Considering the neighbourhoods where we conducted the survey, it was known and seen that there was always an immigrant close to the households visited, but the fact that people do not know this is another indicator that they do not go out of their own family environment.

Table 5.2. Neighbourhood Residents

Neighbourhood Residents		Frequency	Percent
Do people from different nationalities live in	No, only Turkish neighbours.	92	26,1
	No, only people from my home country.	11	3,1

your neighbourhood?	No, I only have Turkish neighbours and people from my own country.	52	14,7
	Yes, I have neighbours from other countries.	180	51,0
	Unanswered	18	5,1
	Total	353	100,0

Migrants were asked to rate their neighbours in order to understand their relations with their neighbours (Table 5.3.). It is seen that they give high points to their relations with Turks and their neighbours from their own countries and they are very satisfied. In both tables, these questions are received similar rates in similar percentages. When the neighbours from other countries are taken into account, half of the immigrants who answered the survey scored as middle or not having any idea. They explained that they could not chat much with people from other countries because there is sometimes a language barrier, or they only had simple daily conversations like hello-hello, so they had no idea or gave a fair/medium answer.

Table 5.3. Relationship scores with neighbours

Rate the following statements according to their level of agreement.	0 Very Poor	1	2	3	4	5 Fair	6	7	8	9	10 Excellent	No Idea
Your relationship with your Turkish neighbours	8	3	2	6	2	92	4	9	28	26	154	14
Your relationship with neighbours from your home country	5	1	-	3	1	88	1	9	27	26	165	21
Your relationship with neighbours from different country	13	10	7	3	6	101	3	9	20	28	56	91

The most visible outcome of the close committees can be seen while comparing the effect of COVID 19 on everyday life Pre-COVID and during COVID. It was stated that the participants could give multiple answers to these questions. The purpose of these questions is to observe their interactions with social events that people encounter in daily life such as Eids, iftar, weddings and funerals. Before the COVID-19 (Table 5.4.), it was observed that about half of the immigrants did participate in practices

such as Eid, iftar, wedding, funeral, either from their own countries or from other communities. In addition, immigrants stated their interactions with people from their own country, are mostly their relatives. Another immigrant mentioned that their economic situation was declining gradually, so they did not have much opportunity to host guests.

Only one of these interactions, local Turkish people receives more interaction than others. That is the share of meat during Eid-al-Adha. Sharing the meat is a very important practice during Eid-al-Adha for all Muslim Countries and especially for Turkish people. Therefore the interaction between Turks and their neighbours is peaking during this time. This religious and cultural closeness contributes to social wellbeing and sharing,

Table 5.4. Comparing the Effect of COVID on Everyday Life (Pre-COVID)

Comparing the Effect of COVID on Everyday Life (Pre-COVID)

Answer the following questions, taking into account the pre-COVID-19 era.	Yes local people of Eskişehir	Yes people from my home country	Yes people from other countries	No	Other reasons	Unanswered
Have you made an Eid visit to your neighbours?	98	149	10	147	13	5
Did your neighbours come to visit you for Eid?	91	146	9	148	13	6
Have you invited your neighbours to iftar in Ramadan?	29	108	3	205	15	7
Have you been invited to iftar in Ramadan?	41	109	2	194	14	6
Did your neighbours give you a share of the sacrifice on Eid-al-Adha?	191	134	14	90	17	7
Have you ever been to a wedding in Turkey?	70	109	6	173	13	10
Have you ever been invited to a wedding in Turkey?	74	109	8	174	13	7
Did you go to your Turkish neighbour/friend for a funeral condolence/visit?	59	45	5	219	21	9
Did your neighbours/friends come to your condolences/visit at the funeral of a relative?	49	100	8	193	31	10

Nevertheless, it has been observed that immigrants comply with the measures against the virus during the COVID epidemic and therefore limit their interaction within their communities and with other communities. (Table 5.5.). Immigrants stated that the people they interacted were within their own committees, for example, whom they went to visit during the Eid or invited for iftar, were also their close relatives. They stated that they keep their interactions in minimum due to COVID.

Table 5.5. Comparing the Effect of COVID on Everyday Life (During COVID)

Comparing the Effect of COVID on Everyday Life (During COVID)

Answer the following questions, taking into account the COVID-19 process.	Yes local people of Eskişehir	Yes people from my home country	Yes people from other countries	No	Other reasons	Unanswered
Have you made an Eid visit to your neighbours?	21	45	7	290	-	5
Did your neighbours come to visit you for Eid?	18	52	7	285	-	6
Have you invited your neighbours to iftar in Ramadan?	6	43	2	299	-	7
Have you been invited to iftar in Ramadan?	14	47	6	285	-	10
Did your neighbours give you a share of the sacrifice on Eid-al-Adha?	148	91	13	161	4	7
Have you ever been to a wedding in Turkey?	19	39	5	288	-	13
Have you ever been invited to a wedding in Turkey?	26	40	7	281	-	10
Did you go to your Turkish neighbour/friend for a funeral condolence/visit?	12	24	3	307	6	11
Did your neighbours/friends come to your condolences/visit at the funeral of a relative?	16	52	5	266	20	10

5.1.3. Social life

Within the scope of the social life of the immigrants, various questions were asked about their experiences and cultural interactions in public areas and in their neighbourhoods. They were asked whether they felt uneasy in their neighbourhoods or on the street due to the increasing xenophobia in Turkey and around the world (Table 5.6.). Afghans and Iraqis mentioned that the neighbourhood they live in is generally does not create a case for xenophobia; therefore they do not feel any uneasiness because their relatives are always nearby (Table 5.7.) The immigrants who stated that they felt uneasy are the immigrants in the other category living in closer to the center of the city where immigrants usually do not reside in. The higher number of immigrants in the neighbourhood also makes immigrant families feel more secure. As they learned from their relatives that Eskişehir is a liveable and safe city, immigrants settle in Eskişehir with their relatives. This environment of trust creates an atmosphere of solidarity and trust for themselves by settling in apartments in the same neighbourhood or on a similar or nearby street.

Table 5.6. Feeling of Anxiety While Walking on the Street

Feeling of Anxiety While Walking on the Street

		Frequency	Percent
Do you feel threatened while walking on the street?	Always	5	1,4
	Often	1	,3
	Sometimes	15	4,2
	Rarely	4	1,1
	Never	312	88,4
	No Idea	13	3,7
	Unanswered	3	,8
	Total	353	100,0

Table 5.7. Concerns and Community Experiences on Safety

Concerns and Community Experiences on Safety

Please mark whether you agree with the following statements.	Yes	Sometimes	No	No Idea
Do you feel safe in your neighbourhood?	337	6	3	1
Do you have any difficulties (concerns) in public while speaking in your mother tongue	37	21	6	253
Do you think you have experienced various negativities because you came from another country?	59	38	241	9
Has anyone from your family or friends been assaulted?	10	4	321	13
Do you have difficulties in public areas (such as parks, shopping malls)?	14	23	279	30

This is also applying to their concern levels when speaking their mother tongue in public. Especially, most of the people coming from Iraq stated that they introduced themselves as Iraqi Turkmen and stated that they did not have any concern about the fact that they spoke Turkish because they originally spoke Turkmen. Those who hesitate to speak Turkish in public were few people from Afghanistan or people from other countries. They stated that they had concerns because they did not go because the majority of their neighbourhood were Turkish people.

The majority of the immigrants stated that they did not experience various negative situations in Turkey just because they came from another country. It is thought that the main reason for their response in this way is that they may have said no because they were hesitant to answer as stated before in Experiences of Assault in Turkey question. The same issues relapse when it is asked whether a person

they known are assaulted. But, during the conversations we had while conducting the survey, they stated that sometimes they were insulted or received services on low respect such as on the tram, on the street, on the bus or in some public areas such as hospital. Immigrants stated they deliberately slowed down or postponed their required services etc; not to mention they can be subject of xenophobia.

When we asked them to describe the public areas, they stated that they usually went to the parks close to their homes, did not encounter any difficulties and able to can spend time comfortably in their neighbourhoods with their families and relatives. On the other hand, they mentioned that when they go to the city center, they usually did not experience any problems, but in limited areas such as trams, people sometimes confuse Afghans and Iraqis with Syrians therefore they had to listen people talking like “go to your country” etc, or they had trouble using various services. For example, during field I came across to an Iraqi woman who obtained Turkish citizenship stated that she could not benefit from the COVID aid that the municipality distributes only to Turkish Citizens. She said, she received a response saying "Even if you have a Turkish identity card, you are still an immigrant". They stated that although such discrimination bothers them, they are used to it and do not see it as a problem anymore.

Immigrants were asked whether they followed TV series, movies, music, television programs, football teams, football players, magazines, newspapers, and other telecommunication services in Turkish. In this context, since there were too many different answers. Therefore the answers are divided into 3 main subjects: watching the contents of the visual entertainment watchers, Visual Social Issues Watchers and Audial Listeners (Table 5.8).

Table 5.8. Types of used Turkish telecommunication services

Types of used Turkish telecommunication services		Frequency	Percent
What types of Turkish telecommunication services are you using?	Visual Entertainment watchers	185	34,7
	Visual Social Issues Watchers	90	16,9
	Audial Listeners	91	17,1
	None	133	25,0
	Unanswered	34	6,4

Within the scope of visual entertainment content, it was seen that they mostly watched TV series and movies based on fiction. Even if immigrants do not have a television at home, they can watch every

visual material used by Turkish viewers on their mobile phones. Thus, they are isolated from their rooms and enter a new fictional world. The mentioned series consist of Turkish historical, military and action series such as “*Kurtuluş Osmanlı*”, “*Büyük Selçuklu*”, “*Diriliş Ertuğrul*”, “*Savaşçı*”, “*Söz*”, “*Teşkilat*”, “*Çukur*”, “*Ramo*”, “*Üç Kuruş*”, “*Eşkiya Dünyaya Hükümdar Olmaz*”, and romance dramas Turkish dubbed Hindi serials (“*Masum*”, “*Kördüğüm*”), and many Turkish drama series as “*Sen Çal Kapımı*”, “*Camdaki Kız*”, “*Sadakatsiz*”, “*Hercai*”, “*Bizimkiler*”, “*Doktorlar*”, “*Adını Feriha Koydum*”, “*Yaprak Dökümü*”, “*Yasak Elma*”, “*Emanet*”, “*Kalp Yarası*”, “*Gönül Dağı*”, “*Kuzey Yıldızı*”, “*Sen Anlat Karadeniz*”, “*Kardeşlerim*”, “*Erkenci Kuş*”, “*Bir Zamanlar Çukurova*”, “*Kalp Atışı*”, “*Acı Hayat*”, “*Elimi Bırakma*”, “*Anneler*”, “*Aşk ve Mavi*”, “*Aşk, Mantık, İntikam*” and “*Sefirin Kızı*”. Although some of these TV series are still being broadcast and new episodes are coming, some of them are TV series that were previously published and their broadcast life has ended. On the other hand, they said that they watched “*Türkan Şoray*”, “*Cüneyt Arkın*” and “*Kemal Şunal*” films. Immigrants stated that they are usually using YouTube, Facebook to watch the series, not to mention they are also using Instagram and TikTok very commonly. Therefore, able to catch up the latest trends, issues, series and current comedians contents such as “*Hasan Cankaya*”.

In terms of Visual Social Issues, they stated that they watched Turkish news, documentaries, women's programs (“*Müge Anlı*”, “*Esra Erol*”), various competitions (“*Gelinim Mutfakta*”, “*Zuhal Topal’la Sofrada*”, “*Masterchef*”, “*Survivor*”, “*Temizlik Benim İşim*”, “*O Ses Türkiye*”, “*Yaparsın Aşkı*”). Watching women programs is important in terms of establishing a bond among themselves. This shows that they have an interest in learning Turkish culture. Women programs are essential for passive social participation even though it occurs without an engagement. On the other side, the fact that many immigrants also state that they watch cooking shows is a very important finding in terms of their desire to self-match with themselves in terms of food culture, to cook similarly and to feel a sense of belonging.

For audial listeners, many immigrants replied as “I do not know their names, but I listen to Turkish Music / Turkish Radio all the time”. The most common answers among those who gave names are “*Ahmet Kaya*”, “*Ferdi Tayfur*”, “*İbrahim Tatlıses*”, “*Müslüm Baba (Müslüm Gürses)*”, “*Ebru Gündeş*”, “*Sibel Can*”. The fact that these people are arabesque artists expressing pain and sadness shows that they identify with themselves. Mentioning “*Müslüm Gürses*” as “*Müslüm Baba*” also shows that they feel the same about the sadness and sorrow in the songs and they feel belong by owning the artist. In addition, the names of musicians such as “*Sezen Aksu*”, “*Sıla*”, “*İrem Derici*”, “*Mustafa Ceceli*”, “*Koray Avcı*”, “*İsmail YK*”, “*Sagopa Kajmer*”, “*Murat Boz*” and “*Muhammet Kaya*” were given.

In terms of cooking dishes related to Turkish cuisine (Table 5.9), immigrants said that especially their children love Turkish food and that they always want Turkish food to be prepared from them. For this reason, they are trying to learn and do Turkish traditional foods. We understand that the main factor that ensures social inclusion with Turkish cuisine is children. Some immigrants stated that they did not know Turkish cuisine, so they continue to cook what they knew.

Table 5.9. Cooking Turkish Cuisine

Cooking Turkish Cuisine		Frequency	Percent
Do you cook Turkish food at home?	Always	47	13,3
	Often	15	4,2
	Sometimes	136	38,5
	Rarely	34	9,6
	Never	106	30,0
	No Idea	8	2,3
	Unanswered	7	2,0
	Total	353	100,0

The majority of the immigrants stated that they were able to continue their own culture in Eskişehir (Table 5.10.). Immigrants, who said that they could not do it, mostly stated that the reason for this was that they could not find some of their cultural material needs; some of them were hesitant from local Turkish people; and some of them stated that "we have come to this country now, we live in this city, we have to keep up with the culture of this place".

Table 5.10. Keeping traditional practices

Keeping traditional practices		Frequency	Percent
Are you able to keep your traditions in Eskişehir?	Always	215	60,9
	Often	22	6,2
	Sometimes	24	6,8
	Rarely	7	2,0
	Never	65	18,4
	No Idea	16	4,5
	Unanswered	4	1,1

Total	353	100,0
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5.2. Institutions

5.2.1. Education

Many of the respondents reported that they could only attend primary or middle school and were not able to continue their education in their home country due to the war or economic situation in their country. This situation can be seen in table 5.11. as immigrants from Afghanistan are mostly illiterate or was able to attend until primary school. But on the other hand, people from Iraq, was able to receive primary and higher education. One of the cases in here is the gender. While men can go to school as they grow up, this is not a case for women and girls. Women and girls seen as a responsible person of the household chores. They grow up being thought of it as a customary thing and they are also wedded at a very young age. Therefore girl childs' responsibility changes from supporting household chores to becoming a responsible person as a wife and in most cases teen mom. Child marriages child pregnancies totally rips girls out of education and their dreams.

Table 5.11. Cross-tabulation of Gender * Education Level

Gender * Education Level

Home Country			Educations Level							Total
			Illiterate	Literate	Primary	Middle School	Madrasa	High School	University	
Afghan	Gender	Male	13	2	3	3	1	0	2	24
		Female	46	6	20	10	2	3	5	92
	Total		59	8	23	13	3	3	7	116
Iraqi	Gender	Male	2	0	4	11	0	5	6	28
		Female	24	2	87	65	2	17	4	201
	Total		26	2	91	76	2	22	10	229
Other	Gender	Female	2		1	1		2	2	8
	Total		2		1	1		2	2	8

In terms of knowing Turkish, they stated that especially those who came from Iraq knew Turkish because they spoke Turkmen, and they could adapt to Turkey Turkish very easily. (Table 5.12.) However, the same is not the case for those who come from other ethnic groups in Iraq and those who

come from other countries. For this reason, they were asked whether they learned Turkish or not, only some of them stated that they are currently working on learning Turkish. Those who stated that they learned to speak Turkish from their children because their children is going to school and therefore they learned the Turkish with correct grammar. The ratio of immigrant children attending to school is massively high. As mentioned before, immigrant families with children serve as a bridge in terms of social inclusion in Turkey. (Table 5.13.).

It has been observed that the number of immigrants receiving education in their mother tongue is very low. These people, who are educated in their mother tongue, stated during the survey that they took Arabic courses. Arabic lessons provided by ESOGU UNFPA WGSS, is provided for everyone. But especially the young immigrant population interested to have connection with their own culture. In addition, some people stated that they wanted to learn to read and write in Arabic in order to read the Qur'an, so they attended Arabic trainings in various religious organizations.

Table 5.12. Knowing Turkish

Knowing Turkish		Frequency	Percent
Do you know Turkish?	Beginner	16	4,5
	Elementary	45	12,7
	Upper Intermediate	53	15,0
	Intermediate	73	20,7
	Advanced	53	15,0
	Mother Language	9	2,6
	No	104	29,5
	Total	353	100,0

Table 5.13. Status of Turkish Learners

Concerns and Community Experiences on Safety

Please mark whether you agree with the following statements.	Yes	Sometimes	No	No Idea
Are you learning Turkish?	76	30	234	6
Is your child learning Turkish?	287	-	16	2
Can you receive education in your mother tongue in Turkey?	49	3	284	6

When asked whether they want to receive education in Turkey, some of the immigrants stated that they received education, some of them would like to receive education, and some of them did not. (Table 5.14.) They stated that the reasons for not wanting to receive education in Turkey are that people generally say that they do not need them because they see themselves as old, or that there are too many small children at home, and that the burden of housework is heavy, so they cannot allocate time. There are very few people who have completed their education, we learned that there are people who could not complete their education due to the COVID-19 pandemic.

Table 5.14. Participation to Education in Turkey

Participation to Education in Turkey		Frequency	Percent
Do you study in Turkey?	Yes, I do	126	35,7
	No, but I would like to.	97	27,5
	No, and I don't want it.	74	21,0
	I already studied, I'm a graduate	14	4,0
	I studied before, I couldn't finish.	18	5,1
	Total	353	100,0

Some of the immigrants stated that they received their education (Table 5.15.) from the Open Education Secondary School or Open Education High School and some of them were entitled to receive their diplomas given by Public Education Centers. But the vast majority of them receive education as non-degree, such as Turkish speaking courses. There are also those who stated that they attended various religious Qur'an courses preferred by religious people. In order to raise empower and create inclusiveness, literacy rates should go higher.

Table 5.15. Applied Educational Institutions

Applied Educational Institutions		Frequency	Percent
Which of the educational institutions do you benefit from in Turkey?	Degree Educations (Primary, Middle School, High School, Open Education Schools etc.)	49	13,9
	Non-Degree Educations (Certificates)	158	44,8

Religious Education	7	2,0
Other	11	3,1
Unanswered	98	36,3
Total	353	100,0

5.2.2. Supports and Donations

In terms of the support received from institutions in Turkey by immigrants under International Protection (Table. 5.16.), the most common response was the ESSN (Kızılay Card). However, the majority of those who can receive card support are Iraqis. People coming from Afghanistan and other countries mentioned they need ESSN card support. Considering the application process has different inquiries, the given support cost is 155 Turkish Lira, many immigrants are in need for ESSN and patiently waiting for their ESSN application results.

Table 5.16. Receiving support from Institutions

Receiving support from Institutions

		Country			Total
		Afghan	Iraq	Other	
Do you	ESSN (Kızılay Card)	49	185	1	235
receive any	ESSN and supports from governmental	5	0	0	5
support from	institutions				
institutions?	ESSN and other supports from NGOs, donations	6	18	2	26
	Municipality	1	1	0	2
	Not Receiving	49	24	4	77
	Unanswered	6	1	1	8
Total		116	229	8	353

The majority of the participants stated that they do not receive any financial support from other institutions. We see that the efficiency of the support they have received remains very average (Table 5.17.). During our conversations, it has been learned that in crowded families, the work of a few people meets their household needs, and the ESSN card helps them pay their rent. Therefore, for them, ESSN support is enough. However, people with smaller family sizes stated that the ESSN support is not sufficient to meet the needs.

Table 5.17. Opinion on Effectiveness of Aids/Supports and NGO's

Rate the following statements according to their level of agreement.	0 Very Poor	1	2	3	4	5 Fair	6	7	8	9	10 Excellent	No Idea
How effective are the aids/supports?	34	6	14	10	8	140	9	3	7	20	67	32
How effective is the work of non-governmental organizations?	53	14	8	3	7	112	5	13	31	28	31	42

The answers to the questions asked to find out whether immigrants knew NGOs and whether these non-governmental organizations are accessible, were very close to each other (Table 5.18.) While some of them mentioned that non-governmental organizations have access to them, some said that they do not even know whether there are associations that support immigrants. Local, National, International associations are mentioned, but most of them were unknown to immigrants. When asked if they knew the Iraqi Turks Association and the Afghan Uzbek Association, which were founded by immigrants, immigrants from Iraq stated that knew about their association and were involved in their activities. However, Afghans said that they learned that there was an Afghan Uzbek association for the first time.

Table 5.18. Ability of NGOs to Reach Out to Immigrants?

Ability of NGOs to Reach Out to Immigrants?			
		Frequency	Percent
Can non-governmental organizations reach you?	Yes	105	29,7
	Sometimes	68	19,3
	Unanswered	7	2,0
	No	110	31,2
	No Idea	63	17,8
	Total	353	100,0

The fact that people from another country and are Turks and immigrants live in almost harmony with each other without problems is an indication that there is no ghettoization. The fact that there is mutual communication and interaction in moments of unity, such as weddings, funerals, and Eids, present the feeling of belonging, owning and sharing. When we talked to the mukhtars of the neighbourhoods, the fact that there are not many cases of racism in the neighbourhood proves this situation in terms of these regions.

Due to the fact that devices such as smart mobile phones come as a basic and important necessity with the pandemic. There is at least one device that can connect to the internet in every home. In addition to participating in online education during the pandemic period, the opportunity to experience Turkish culture through social media was provided for other household members. Thus, individuals were able to follow Turkey closely through both visual and auditory channels; enabled them to form belonging/sharing experience with them.

Many people stated that they wanted to receive training, especially because they wanted to have better communication with the Turkish people. There are wishes for their children to "study", "a job in the future", " have a better future". PICTES project and ESOGU UNFPA WGSS projects have great contributions in raising educational awareness. The story of Hele in the introduction part of the study is one of the best examples of this. In Iraq and Afghanistan, many young girls are taken from their education life and they carry the title of wife and mother with early marriages. Awareness of this situation as examples of malpractice and taking their education life out of work in terms of social inclusion. It is necessary to ensure that these trainings and studies are not only for children and young people, but also accessible and continuous for people of all ages.

CONCLUSION

Migration is an event that has existed since the past and will continue in the future at every stage of history. Today, irregular migration is one of the most important types of migration. People migrating with these movements may be caused by economic, social or political problems that occur in their countries. In order to lead a more orderly life in the future, they migrate to both neighbouring countries and developed countries. Studies on migration in Turkey increased with the Arab Spring that started in 2011, and the field of study is usually on Syrians under Temporary Protection. There are no current studies for Afghans, Iraqis and refugees from other countries who have migrated to Turkey.

The social inclusion process of immigrants who are in International Protection Status living in Eskişehir during the COVID 19 Pandemic was observed. After the COVID-19 epidemic broke out in Wuhan, China in December 2019, the first case was seen in our country on March 11, 2020. In a period of approximately 1 year since the first case, activities carried out in many public areas, including the education system of our country, have been suspended by the authorities in order to protect public health. Calls were made for people to stay at home. In this context, people with language barriers and those who do not have mass media such as television have been able to follow the process late and have formed Turkey's fragile community.

Even while there are a few comparable studies, on Afghans, Balkans and Iranians, there were generally not conducted in a wide range sampling, there was no study on inclusiveness, and not to mention no study was conducted in Eskişehir as well. As a result, representations of immigrants were deceptive or geared toward opinion leaders/decision-makers rather than toward the immigrants themselves. Also, a city case of the unheard, illiterate immigrants people was needed academically as well.

The primary target groups were Iraqi, Afghan, and other non-Syrian migrant adults over the age of 18 who reside in the Eskişehir. As a result, 353 face-to-face interviews were conducted. Due to the scope of the study, 86 survey questions were developed under the supervision of academics, social workers, and psychologists working on immigration. Each survey took between 20 and 45 minutes to complete, owing to the fact that, despite the survey's closed-ended questions, immigrants had a story for almost all the questions. This study is one of the very few studies on the topic of immigrants. With this study, immigrants - particularly women who remained in their homes - were given the opportunity to share experiences in terms of inclusiveness.

Families who left their country due to the war came to their relatives in Turkey. Within the years, it turns into a chain migration process, because relatives in Eskişehir represents Eskişehir as a safe heaven. This chain migration situation can be compared to the Turks going to Germany and settling there with their relatives. This chain migration started as a street and spread over time and concentrated on the basis of neighbourhoods. These neighbourhoods are at a certain distance from the centre of Eskişehir and are generally the places where economically disadvantaged people live. When we talked to the mukhtars, they stated that the local people living in the relevant neighbourhoods also have similar disadvantages, so they observed that the groups were more compatible with each other compared to other developed neighbourhoods. But this does not apply to all disadvantaged neighbourhoods. Within the scope of the preliminary field study carried out before starting the survey, in one of the disadvantaged neighbourhoods, both the mukhtar and the residents stated that they do not want the immigrants at all in their neighbourhoods. In one moment mukhtar stated that “Even on a rainy day, I would not share a glass of water with them.” For this kind of reasons, immigrants are staying in the neighbourhoods that they are welcomed.

Generally, we see that immigrants can adapt to Turkey more easily because it is a Muslim country and has a similar culture to them. However, it has been revealed that in order to advance the social inclusion process in a healthy way, institutions must first conduct more field studies on the understanding the needs of immigrants and create new methods and options on how these needs can be met.

First of all, work should be done on overcoming the language barrier. It is necessary to give Turkish lessons at a level that will support people for living in Turkey. In their visits, applications or interviews with various institutions, for example going to the hospital, they are unable to explain their issues / problems because they do not know Turkish, and there are no foreign language speaker in the facility. Basically, they cannot even obtain the service they need with their own financial means.

The second element is supporting the economic needs. While it was limited for immigrants to get a job and earn an income before COVID, this process has decreased even more after COVID. Working immigrants work as unskilled workers under the minimum wage to meet their basic needs, illegally and without using their own competencies in employment. For this reason, the relations of immigrants with people who have the same job do not remain at the same level. Therefore, a negative impact on the social inclusion process occurs.

The third element is lack of knowledge. In Eskişehir, which hosts fewer immigrants compared to other provinces in Turkey, there are various institutions, organizations and associations that provide services to immigrants and have branches in Eskişehir. But the survey conducted that these national & international associations are struggling to reach their target audience. Migrants cannot get a healthy

information about where to apply when they have an issue or need. Therefore, these associations should review their operation processes. Effective work can be achieved for the social inclusion of immigrants through the cooperation of The Provincial Directorate of Migration, Municipalities, Mukhtars, projects providing free of charge services for immigrants (such as ESOGU UNFPA WGSS Center) and other institutions and organizations providing services for immigrants.

During the field research observations can be summarized as:

- It has been observed that the social inclusion process varies with the factors such as age, gender, education, economy and social roles of the individuals.
- During the war, the target people experienced family, moral and material losses, their social status and economic status are lost and cannot be regained.
- Most of them do not have a qualifying profession. Especially women are generally at home; young women and girls are “Neither in Employment Nor Education”. In order to create inclusiveness, women empowerment plays a significant role. Behaviours as registering and attending classes at public education centres is observed as a basic but still a little bit effective solution to create more inclusive environment and more gender-equal understanding in-home.
- Due to a lack of recognition of their profession, immigrants experience huge obstacles in their daily life, such as health conditions, economical problems. Therefore inclusion can not occur when they are not recognized.
- It has been seen that the new generation's participation in education has improved in terms of inclusion, but the necessity of increasing the age range is a must for the general wellbeing of the society.
- It has been noticed that female immigrants lead a more isolated life than men because they take care of the needs at home (household chores, taking care of children and the elderly people), and the friend environment is limited to relatives and close neighbours.
- Male immigrants, on the other hand, are more outgoing than females and are more involved in society due to work (even in unhealthy work environments).
- Unfortunately, it is seen that social inclusion takes place slowly due to the fact that the social inclusion studies carried out in Eskişehir are at a micro level, but the procedures are implemented at the Macro level and these processes bring difficulties.
- The high majority of the immigrants requested Turkish Identity and citizenship. This situation can be held as either they want to stay in Turkey as safe heaven, they feel culturally and socially belong to Turkey for their reason of stay, or they want support. Because their wish of having Turkish citizenship also came up as a follow up of their

need of economical support. Such as “I need economical support and want ID/cizitenship”

- Other highly requested will was education or job. Therefore, they can guarantee their future and children’s future.
- Common comment statement was their general life request and sense of security. As discussed in Table 5.7. Concern and Community Experiences on Safety, during the survey immigrants gave sharp response as they had not experienced anything here. But they commonly told “ I want to live comfortably.”, “I don't want anyone to interfere with me and the way I live, to disown me as a foreigner.”, “I don’t want discrimination”, “I want live peaceful” vice versa. Not to mention in few cases immigrant told their stories as they are targeted by Taliban or ISIS and request further security.
- Nonetheless, inclusion policies should be adapted for all.

This study, which is a pioneer about immigrants with international protection status in Eskişehir, will create a foresight for those who will work in the field of migration and international protection. However, for the methods to be carried out in order to improve the social inclusion process, more subject-oriented and in-depth interviews with immigrants should be carried out with enriched studies.

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APPENDIX

Survey

Sayın Katılımcı,

Katıldığınız bu çalışma bilimsel nitelikte bir araştırma olup, konusu “COVID-19 Salgınında Eskişehir’deki Göçmenlerin Toplumsal Uyum Süreci” dir. Bu araştırmayı, Marmara Üniversitesi Sosyal Bilimler Enstitüsü Modern Türkiye Çalışmaları (İngilizce) öğrencisi olarak yüksek lisans tezim kapsamında gerçekleştirmektedirim. Sizlerden, aşağıda sunmuş olduğum anketi cevaplandırmanızı rica ediyorum. Anket, siz ve ailenizle ilgili basit sorulardan ve Eskişehir’de yaşamış olduğunuz süreci incelemek üzere hazırlanmış sorulardan oluşmaktadır.

Çalışmaya katılım gönüllülük esasına bağlı olup, vereceğiniz cevaplar yalnızca bilimsel amaçlarla kullanılacağından adınızı, soyadınızı ya da kimlik bilgilerinizi belirtmeniz gerekmemektedir. Ayırdığınız zaman ve katkılarınız için çok teşekkür ederim.

Saygılarımla,
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Araştırmaya katılım tamamıyla gönüllülük esasına dayalıdır. Çalışmada sizden kimlik belirleyici bilgi istenmemektedir. Cevaplar gizli tutulacak ve sadece araştırmacı tarafından değerlendirilecektir. Veriler sadece bilimsel amaçlarla kullanılacak ve üçüncü kişilerle paylaşılmayacaktır. Çalışma, kişisel rahatsızlık verecek sorular ve durumlar içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden rahatsızlık hissederseniz cevaplama işini yarıda bırakabilirsiniz.

☐ Bu araştırmaya gönüllü olarak katılıyorum ve verdiğim cevapların bilimsel amaçlarla kullanılmasını kabul ediyorum.

Anket Grubu:		Cinsiyet:		Yaş:		Uyruk:	
Kendi ülkenizdeki mesleğiniz:				Türkiye’deki mesleğiniz:			
Kaç yıldır Türkiye’de yaşıyorsunuz?				Kaç yıldır Eskişehir’de yaşıyorsunuz?			
1. Eğitim Durumunuz:		1. Okuma-Yazma yok 2. İlkokul 3. Ortaokul 4. Lise 5. Ticaret Lisesi 6. El Sanatları Lisesi 7. Öğretmenlik Lisesi		8. Medrese 9. Üniversite 10. Hiçbiri 11. Diğer.....			
2. Medeni Durumunuz:		1. Bekar 2. Sözlü/Nişanlı 3. Evli 4. Dini 5. Resmi		6. Dul 7. Boşanmış 8. Birlikte Yaşama			
3. Eşinizin sizden başka eşi var mı?				4. Kaç kişilik bir aileniz var?			
5. Türkiye’de akrabalarınız var mı?				6. Memleketinizde kalan kaç yakın aile bireyiniz var?			
7. Şu an oturduğunuz evin durumu?				1. Kira 2. Kendinize ait 3. Diğer.....			
8. Evde kaç kişi yaşıyorsunuz?				9. Oturduğunuz evde sizden başka kaç aile var?			

	Çocuğu olan bireyler, aşağıdaki ifadelerle katılma durumunuzu işaretleyiniz.	Evet	Hayır	Belki /Biraz	Fikrim Yok
10	Çocuğunuz Türkçe öğreniyor mu?				
11	Çocuğunuzun Türk arkadaşları var mı?				
12	Çocuğunuzun Türk arkadaşları olması sizi mutlu ediyor mu?				
13	Çocuğunuzun Türk arkadaşlarının olmasını ister misiniz?				
14	Çocuğunuza kendi kültürünüzü, dilinizi, dininizi öğretebiliyor musunuz?				
15	Türk biriyle evlenmesi ister misiniz?				
16	Başka uyruktan Müslüman biriyle evlenmesini ister misiniz?				
17	Başka uyruktan ve başka dinden biriyle evlenmesini ister misiniz?				
18	Çocuğunuzun Türkiye'de parlak bir geleceğinin olduğuna inanıyor musunuz?				

19. Pandemi öncesi geçiminizi nasıl sağlıyordunuz?		20. Şu an geçiminizi nasıl sağlıyorsunuz?	
1. Tam zamanlı çalışıyorum		1. Tam zamanlı çalışıyorum	
2. Yarı zamanlı çalışıyorum		2. Yarı zamanlı çalışıyorum	
3. Gündelik işler		3. Gündelik işler	
4. Kendi ülkemden para gönderilmekte		4. Kendi ülkemden para gönderilmekte	
5. Kendi birikimimi kullanıyorum		5. Kendi birikimimi kullanıyorum	
6. Bağış ve desteklerle		6. Bağış ve desteklerle	
7. Diğer.....		7. Diğer.....	
21. Pandemi öncesi Türkiye'de aylık gelirinizi: (bireysel)		22. Pandemi sürecinde Türkiye'de aylık gelirinizi: (bireysel)	
1. Gelirim yok		1. Gelirim yok	
2. 500 lira altı		2. 500 lira altı	
3. 500-1000 TL		3. 500-1000 TL	
4. 1000 -2000 TL		4. 1000 -2000 TL	
5. 2000 TL üstü (yaklaşık ne kadar?).....		5. 2000 TL üstü (yaklaşık ne kadar?).....	
23. Çalıştığınız yerde Türklerle aynı maaşı aldığınızı düşünüyor musunuz?		1. Evet 2. Hayır, daha düşük maaş aldığımı düşünüyorum 3. Hayır, daha yüksek maaş aldığımı düşünüyorum 4. Fikrim yok.	
24. Pandemi öncesinde Türkiye'de ailenizin kaç üyesi bir işte çalışmaktaydı?		25. Şu an Türkiye'de, ailenizin kaç üyesi bir işte çalışmaktadır?	
26. Kurumlardan herhangi bir destek alıyor musunuz?		1. Hayır 2. Evet ise açıklayınız	
27. Ev ihtiyaçlarınızı nerelerden karşılıyorsunuz? (Çoklu işaretleyebilirsiniz)		28. Veresiye alışveriş yapabiliyor musunuz?	
1. Pazar		1. Evet ise nerelerden	
2. Bakkal			
3. Küçük Marketler		2. Hayır	
4. Büyük Marketler		3. Bazen	
5. Bağış			
6. Diğer.....			

29. Türkiye’de saldırıya uğradınız mı?	1. Evet, sözlü tacize uğradım 2. Evet, fiziksel şiddete uğradım 3. Evet, cinsel istismara uğradım. 4. Evet. Diğer..... 5. Hayır, başıma bir şey gelmedi
30. Eskişehir’i seçme sebebiniz hangisidir? (birden fazla seçebilirsiniz)	1. Güvenli bir şehir olduğunu düşündüğüm için 2. Akrabalarım burada yaşadığı için 3. Kendimi kültürel olarak yakın hissettiğim için 4. Kimliğimi rahatça ifade edebileceğim bir yer olduğunu düşündüğüm için 5. Fikirlerimi rahatça ifade edebileceğim için bir yer olduğunu düşündüğüm için 6. Eğitimi iyi olduğu için 7. Bir sebebi yok. Rastgele geldim. 8. Arkadaş/tanidik tavsiyesi 9. Araştırma sonucu karar verme 10. Devletin kendi yerleştirmesi 11. Diğer.....
31. Eskişehir’e gelmeden önceki beklentileriniz karşılandı mı?	1. Evet, karşılandı. 2. Hayır, yeterli değil. 3. Hayır, şehir değiştirmeyi düşünüyorum. 4. Hiç beklentim yoktu 5. Fikrim yok
32. Çevrenizde geldiğiniz ülkeden farklı milletlerden insanlar yaşıyor mu?	1. Hayır, sadece Türkler var. 2. Hayır, sadece kendi ülkemden insanlar var. 3. Hayır, sadece kendi ülkemden ve Türk komşularım var. 4. Evet başka ülkeden gelen komşularım var.
33. Türkiye’de eğitim görüyor musunuz?	1. Evet, eğitim görüyorum. 2. Hayır, ancak görmek istiyorum. 3. Hayır, eğitim görmek istemiyorum. 4. Önceden eğitim aldım, mezunum. 5. Önceden eğitim aldım, bitiremedim. Yukarıdaki soruya cevabınız hayır ise sebebi nedir?.....
34. Türkiye’de yararlandığınız eğitim kurumu aşağıdakilerden hangisidir?	1. Halk eğitim kursları 2. Devlet okulları 3. Akşam lisesi 4. Lise tamamlama 5. Üniversite 6. Açık öğretim 7. Diğer.....
35. Anadilinizde konuşurken toplum içinde sorun yaşıyor musunuz?	1. Evet, konuşmaktan çekiniyorum 2. Hayır 3. Bazen 4. Kısmen 5. Fikrim yok
36. Aşağıdakilerden Türkçe olarak hangilerini takip ediyorsunuz? (Lütfen bildiklerinizi yazın)	1. Diziler..... 2. Filmler..... 3. Müzik..... 4. TV Programları (Yarışmalar, Yemek Programları, Reality Programları gibi)..... 5. Futbol Takımı.....

	6. Futbolcu..... 7. Dergi..... 8. Gazete..... 9. Tiyatro..... 10. Diğer..... 11. Hayır takip etmiyorum																																										
37. Hangi dilleri biliyorsunuz? Lütfen işaretleyiniz. Aşağıda yazılı diller haricinde bildikleriniz varsa boş alana ekleyiniz.																																											
☐ Arapça ☐ Farsça ☐ Kürtçe ☐ Türkçe ☐ ☐	<table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th>Ana Dil</th> <th>İleri Seviye</th> <th>Orta Üst</th> <th>Orta</th> <th>Orta Alt</th> <th>Başlangıç</th> </tr> </thead> <tbody> <tr><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td></td><td></td><td></td><td></td><td></td><td></td></tr> </tbody> </table>	Ana Dil	İleri Seviye	Orta Üst	Orta	Orta Alt	Başlangıç																																				
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	Aşağıdaki ifadelerle katılma durumunuzu işaretleyiniz.	Her Zaman	Çoğu Zaman	Bazen	Arada Bir	Hiçbir Zaman	Fikrim Yok
38	Ülkenizdeki akrabalarınıza para yolluyor musunuz?						
39	Geçen yıl ülkenizdeki akrabalarınıza para yolluyor muydunuz?						
40	Sokakta yürürken tehdit altında olduğunuzu hissediyor musunuz?						
41	Gelenek göreneklerinizi Eskişehir'de yaşayabiliyor musunuz?						
42	Türk yemeklerini evde yapıyor musunuz?						
43	Türkiye'de bir gelecek planlıyor musunuz?						
44	Ülkenize geri dönmeyi düşünüyor musunuz?						
45	Amerika'ya gitmeyi düşünüyor musunuz?						
46	Avrupa'ya gitmeyi düşünüyor musunuz?						
47	Başka bir ülkeye gitmeyi düşünüyor musunuz?						

	Aşağıdaki ifadelerle katılma durumunuzu işaretleyiniz.	Evet	Hayır	Bazen	Fikrim Yok
48	Mahallenizde kendinizi güvende hissediyor musunuz?				
49	Alışveriş yaparken zorluk yaşıyor musunuz?				
50	Başka ülkeden geldiğiniz için çeşitli olumsuzluklar yaşadığınızı düşünüyor musunuz?				
51	Ailenizden ya da çevrenizden saldırıya uğrayan var mı?				
52	Toplu yaşam alanlarında (Parklar, avm gibi) zorluk yaşıyor musunuz?				

	Aşağıdaki ifadelere katılma durumunuzu işaretleyiniz. (devamı)	Evet	Hayır	Bazen/Biraz	Fikrim Yok
53	Sivil toplum örgütleri size ulaşabiliyor mu?				
54	Türk arkadaşlarınız var mı?				
55	Kendi etnik grubunuz dışında arkadaşınız var mı?				
56	Başka ülkelerden arkadaşınız var mı?				
57	Türkçe öğreniyor musunuz? Türkçe dersi alıyor musunuz?				
58	Türkiye’de anadilinizde eğitim alabiliyor musunuz?				

	Aşağıdaki soruları Covid-19 öncesini göz önünde bulundurarak cevaplandırınız.	Evet, Yerel Halk	Evet, Diğer Ülkeler	Evet, Kendi Uyruğum	Hayır	Diğer (Belirtiniz)
59	Komşularınıza bayram ziyareti yaptınız mı?					
60	Komşularınız size bayram ziyaretine geldiler mi?					
61	Ramazan ayında iftara komşularınızı davet ettiniz mi?					
62	Ramazan ayında iftara davet edildiniz mi?					
63	Kurban bayramında komşularınız size kurbandan pay verdiler mi?					
64	Hiç Türkiye’de düğüne gittiniz mi?					
65	Hiç Türkiye’de düğüne davet edildiniz mi?					
66	Türk komşunuza/arkadaşınıza cenaze taziyesine/ziyaretine gittiniz mi?					
67	Bir yakınınızın cenazesinde taziyenize/ziyaretinize, komşularınız/arkadaşlarınız geldiler mi?					
	Aşağıdaki soruları Covid-19 sürecini göz önünde bulundurarak cevaplandırınız.	Evet, Yerel Halk	Evet, Diğer Ülkeler	Evet, Kendi Uyruğum	Hayır	Diğer (Belirtiniz)
68	Komşularınıza bayram ziyareti yaptınız mı?					
69	Komşularınız size bayram ziyaretine geldiler mi?					
70	Ramazan ayında iftara komşularınızı davet ettiniz mi?					
71	Ramazan ayında iftara davet edildiniz mi?					
72	Kurban bayramında komşularınız size kurbandan pay verdiler mi?					
73	Hiç Türkiye’de düğüne gittiniz mi?					
74	Hiç Türkiye’de düğüne davet edildiniz mi?					
75	Komşunuza/arkadaşınıza cenaze taziyesine/ziyaretine gittiniz mi?					
76	Bir yakınınızın cenazesinde taziyenize/ziyaretinize komşularınız/arkadaşlarınız geldiler mi?					

	Aşağıdaki ifadeleri katılma durumunuza göre puanlayınız.	0 Çok Kötü	1	2	3	4	5 Orta	6	7	8	9	10 Çok İyi	Fikrim Yok
77	Eğer çalıştıysanız veya şu an çalışıyorsanız, Türklerle çalışmaktan memnuniyetinizi puanlayınız.												
78	Yapılan yardımlar/destekler ne kadar etkili?												
79	Yardım yapan, destek veren bireylerin sizlere yaklaşımı nasıl?												
80	Kendi ülkenizden gelen komşularınızla ilişkinizi puanlandırınız.												
81	Türk komşularınızla ilişkinizi puanlandırınız.												
82	Başka ülkelerden gelen komşularınızla ilişkinizi puanlandırınız.												
83	Sivil toplum örgütlerinin yaptığı çalışmalar ne kadar etkili?												
84	Sivil toplum örgütlerinin sizlere yaklaşımı nasıl?												
85	Türkçeyi ne seviyede konuşabiliyorsunuz?												
86	Eğitim kurumlarından siz veya aileniz yararlanıyorsa, sizce ne kadar etkili?												

87. Sizler bu anket ile ilgili eksik gördüğünüz ve ya eklemek istediklerinizi buraya belirtebilirsiniz.

Ankete katıldığınız ve zaman ayırdığınız için çok teşekkür ederim