

T.C.
UNIVERSITY OF GAZIANTEP
INSTITUTE FOR MIGRATION
DEPARTMENT OF MIGRATION STUDIES

**MIGRATION EXPERIENCES OF SYRIAN TURKMEN
WOMEN: THE CASE OF GAZIANTEP**

MASTER'S THESIS

Esra KURT

Supervisor: Asst. Prof. Dr. Orhun Burak SÖZEN

Supervisor: Dr. Muhammet Musa BUDAK

Gaziantep

June, 2023

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GÖÇ ENSTİTÜSÜ
GÖÇ ÇALIŞMALARI ANA BİLİM DALI

SURİYELİ TÜRKMEN KADINLARIN GÖÇ DENEYİMLERİ: GAZİANTEP ÖRNEĞİ

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Gaziantep

Haziran, 2023

ETHICAL DECLARATION

I declare that I have complied with scientific and ethical principles during the thesis writing process, that I have cited all sources I have used in the bibliography in accordance with the principles of citation, and that all statements other than these sections are my own.



ESRA KURT

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ABSTRACT**MIGRATION EXPERIENCES OF SYRIAN TURKMEN WOMEN:****THE CASE OF GAZIANTEP**

KURT, Esra

M. A. Thesis, Department of Migration Studies

Supervisor: Asst. Prof. Dr. Orhun Burak SÖZEN

Supervisor: Dr. Muhammet Musa BUDAK

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The aim of this study is to examine the processes and experiences of Syrian Turkmen migrant women who settled in Gaziantep due to the civil war that started in Syria in 2011, before and after migration. Considering the ethnicity variable as a component to be taken into account, this study questions the stance of Syrian Turkmen women's communities in their traditions, gender roles in Syria before the war, and their struggles to become a refugee woman after migrating to Turkiye, their life experiences and cultural adaptation processes. In this process, in which migration from Syria continued, Syrian Turkmen women, who were an important group of Syrians who had ties to Turkiye before the war and migrated to Turkiye after the war, were determined as the research subjects. Syrian migrant Turkmen women are examined in the context of those in Gaziantep. In this context, in-depth interviews were conducted with 20 women from different age, education, profession and income groups. In the findings of the study, which was conducted using the qualitative research method, it was found that Syrian Turkmen migrant women had an easier and more positive experience of adaptation to immigration and social integration than other groups due to their familiarity with the language and culture. However, it was concluded that they had difficulties in their struggles as migrant women in the first stage of the migration process due to their Syrian immigration status and gender roles. Despite this, it has been observed that women should not always be perceived as victims in the migration process, and that immigrant women continue their struggle for life despite the many problems they experience.

Key Words: Migration, Syrian Turkmen Woman, Gender, Social Exclusion, Adaptation

ÖZET
SURİYELİ TÜRKMEN KADINLARININ GÖÇ DENEYİMLERİ:
GAZİANTEP ÖRNEĞİ

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Bu çalışmanın amacı, 2011 yılında Suriye’de başlayan iç savaş nedeniyle Gaziantep’e yerleşen Suriyeli Türkmen göçmen kadınların göç öncesinde ve sonrasında yaşadıkları süreçleri ve deneyimleri incelemektir. Bu çalışma etnisite değişkenini dikkate alınması gereken bir bileşen olarak göz önünde bulundurarak, Suriyeli Türkmen kadın topluluklarının, geleneklerindeki duruşları, savaş öncesi Suriye'deki toplumsal cinsiyet rollerini ve Türkiye'ye göç ettikten sonra mülteci kadın olma mücadelelerini, yaşam deneyimlerini ve kültürel uyum süreçlerini sorgulamaktadır. Suriye'den göçün devam ettiği bu süreçte, savaş öncesi Türkiye ile bağları olan ve savaş sonrasında Türkiye'ye göç eden Suriyelilerin önemli bir grubu oluşturan Suriyeli Türkmen kadınlar araştırma özneleri olarak belirlenmiştir. Suriyeli göçmen Türkmen kadınlar Gaziantep'tekiler bağlamında incelenmiştir. Bu bağlamda farklı yaş, eğitim, meslek ve gelir grubundan 20 kadınla derinlemesine görüşmeler yapılmıştır. Nitel araştırma yöntemi kullanılarak yapılan araştırmanın bulgularında, Suriyeli Türkmen göçmen kadınların göçte uyum süreçlerini ve toplumsal entegrasyonunu diğer gruplara göre dile ve kültüre aşına olma nedeniyle daha kolay ve olumlu geçirdikleri fakat Suriyeli göçmenlik konumları ve toplumsal cinsiyet rollerinden dolayı göç süreçlerinin ilk aşamasında göçmen kadın olarak verdikleri mücadelelerde güçlükler yaşadıkları sonucuna ulaşılmıştır. Buna rağmen, kadınların göç sürecinde her zaman mağdur olarak anlaşılmamaları gerektiği, yaşadıkları bir çok probleme rağmen göçmen kadınların yaşam mücadelelerine devam ettiği gözlemlenmiştir.

Anahtar Kelimeler: Göç, Suriyeli Türkmen Kadınlar, Toplumsal Cinsiyet, Sosyal Dışlanma,

ACKNOWLEDGEMENT

By focusing on specific aspects of the migration process, this study aims to clarify how those who migrate under the guise of women are impacted by it. This study's significance lies in its ability to illuminate the connection between women and migration from the perspectives of migrant women. The endeavor to increase women's visibility, particularly throughout the migration process, underlines the significance of this study. The primary reasons for deciding to study the dynamics of the link between migration and women are because the history of migration and the experience of women are overlooked in the migration process.

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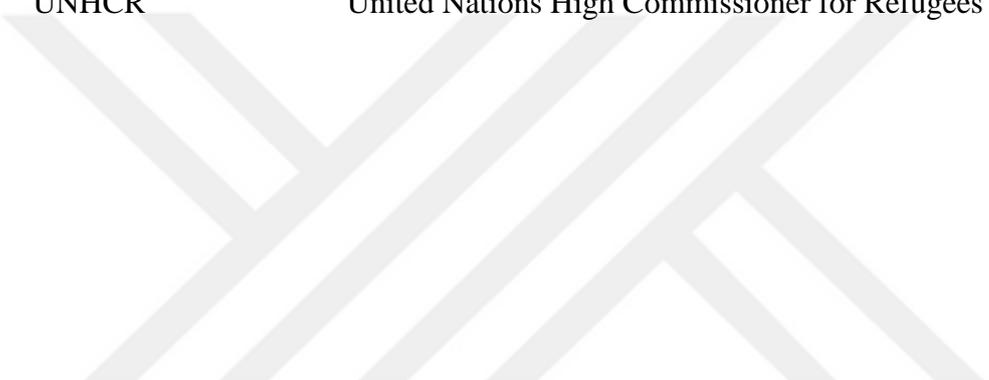
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ABBREVIATIONS

DGMM	The Directorate General of Migration Management (Turkiye)
ILO	The International Labor Organization
IOM	International Organization for Migration
ISIS	The Islamic State of Iraq and al-Sham
UN	The United Nations
UNHCR	United Nations High Commissioner for Refugees



CHAPTER I

INTRODUCTION

1.1. SCOPE OF THE RESEARCH

In March 2011, the "Arab Spring" movement, which had an impact on several Middle Eastern nations, also manifested itself in the Syrian Arab Republic, sparking a civil conflict. Syria has grown increasingly perplexed and unstable as a result of the civil war's growing effects. In this chaotic climate, forced migrations from Syria began and continued with day-by-day increases in bloodshed due to the expansion of terrorist groups' activity within the Syrian territory. These first internal migrations to safe regions of the nation subsequently developed into cross-border migrations. The United Nations did not keep mute about this human catastrophe, which caused migration as a result of the civil conflict in Syria to spread throughout the whole world. The majority of cross-border migration, however, has been borne by Syria's neighbors.

Among the nations receiving immigrants in this process is Turkiye, a country that shares a border with Syria. Turkiye, which has historical and cultural ties to the Syrian people, was unable to remain silent about the issues facing the people in the area. By implementing a "open door" policy, Syrian refugees who sought asylum in Turkiye during the war were given "temporary protection" without being treated differently. As long as the war raged on and terrorist groups like ISIS increased their level of brutality in the area, migration would continue to rise. According to official figures from December 2022 provided by the United Nations High Commissioner for Refugees, more over five million Syrian people left their country to participate in the migrant process. According to the same authoritative sources, Turkiye, which is now housing more than three and a half million Syrian immigrants, is currently in the top spot on the list of nations that are receiving immigration. Due to the civil war and humanitarian flight, the entire world has been impacted, especially neighboring nations. This is the first time the world has faced such severe humanitarian crises.

Studies of Syria's geography and the civil conflict have increased as a result of the country's recent humanitarian crisis. When we examine the history of the Syrian State, we can see that it has been the scene of remarkably old civilizations and has long been a place where people of all racial and religious backgrounds have coexisted. Many civilizations have found it to be intriguing geographically because of its position and riches both above and below ground. The differences throughout the civil war have also been a manifestation of this predicament in the Syrian State, which is made up of several diverse religious and ethnic aspects. When we consider the significance of Syria's geography to Türkiye, we find that there are long-standing connections between the two countries, which are founded on the migration of Turks from Turkistan to the geographical region of Anatolia. The arrival of Turks in this region marked the beginning of a period of Turkish dominance that lasted until the collapse of the Ottoman Empire. However, despite the collapse of the Ottoman Empire, the Turkmen people who lived in these regions managed to keep their culture alive and continue to live there to this day. Due to these historical relationships, Türkiye placed a high value on what occurred in Syria. Türkiye took a particularly active interest in the issues of the Turkmen groups as a result of the civil war's severe effects on the Turkmen population.

Regardless of how migration occurs, it has a profound social, psychological, cultural, and economic influence on the lives of those who go through it. Immigrants, particularly those with prior international movement experience, confront more adjustments and even issues. The primary topics that spring to mind initially do not know their citizenship status, language hurdles, and the adaptation process faced in the newly established culture. This set of issues disadvantages women, who are referred to be "sensitive masses" in society, and puts them in an unenviable predicament. As a result, the study's focus is on women, who are the unseen victims of the migratory process. Research conducted thus far has neglected to focus on the roles and experiences of women in migration. In addition, women were ranked as family members and dependents before, during, and after the migration process (wife, mother, young girl). This might be interpreted as evidence of women's exclusion and inequality in the migration field generally. However, just as in other spheres of life, it is crucial to highlight the involvement of women during the migration process. The study's overarching goal is to shed light on the plight of

women of Turkmen descent in Syria who have been forced to leave their homes and communities.

1.1.2. Strengths of Research

By focusing on specific aspects of the migration process, this study aims to clarify how those who migrate under the guise of women are impacted by it. This study's significance lies in its ability to illuminate the connection between women and migration from the perspectives of migrant women. The endeavor to increase women's visibility, particularly throughout the migration process, underlines the significance of this study. The primary reasons for deciding to study the dynamics of the link between migration and women are because the history of migration and the experience of women are overlooked in the migration process.

However, what sets this study apart from others is the fact that it investigates the topic of immigrant women from the viewpoint of social exclusion by taking into account the ethnicity variable as a component to consider. Syrian Turkmen women's communities, their stance in their traditions, gender roles in Syria before the war, and their position as refugee Turkmen women after migration to Turkiye were analyzed through their life experiences. In this process, in which migration from Syria continues, Syrian Turkmen women, an important group of Syrians who had ties with Turkiye before the war and immigrated to Turkiye after the war, were determined as the research area. Immigrant Syrian Turkmen women were examined in the context of those in Gaziantep.

1.2. METHOD OF THE RESEARCH

This study is grounded primarily on fieldwork, and it includes use of in-depth interviews with women immigrants, which were then analyzed qualitatively in order to get insight into the lived experiences of these women. This study employed the qualitative research approach and its associated data gathering tool, the "in-depth interview." The feminist research approach is another approach that has been employed to deal with the topic. In addition to these considerations, the literature review that will serve as the foundation for the study and the related studies are examined, and a theoretical framework is developed with the help of these sources.

The most appropriate strategy for understanding and making visible women's migratory experiences was qualitative research. Because qualitative research is a

method that refers to the meanings ascribed to human or any social problem with assumptions, as well as the use of interpretative or theoretical frameworks when investigating research problems. Qualitative researchers analyze a topic using a qualitative technique, using data from the human and environmental environments in the study. Associations such as participant voices, stress and intonation, gestures, facial expressions, perceptions of the researcher, explanation and interpretation of the problem are all part of qualitative research (Creswell, 2013: 44). To make sense of human experiences, according to Berg and Lune (2019), qualitative research is essential. To find solutions, qualitative research probes society at several levels, including the person, the group, and the institution. Therefore, qualitative research; It investigates the processes through which individuals interpret and make meaning of their own lives, experiences, beliefs, and social institutions. As Berg and Lune (2019) stated, it was thought that the most appropriate method would be qualitative in order to make sense of the migration phenomenon and women's relationship, which is a sociological study, and their migration lives.

Research participants are female migrants, and data collection consisted mostly of in-depth interviews conducted in their native settings. Efforts were made to ascertain the nature of the connection between the two sides. In order to convey the topic more effectively, the authors aimed to have the women themselves describe their experiences. The in-depth interview approach was utilized in the research because it was considered that having a face-to-face in-depth interview would provide extensive and objective data about a person's beliefs. When conducting in-depth interviews, it is important to ask open-ended questions so that the interviewer is free to provide comprehensive explanations of the issue without feeling confined in their responses. This is one of the most significant benefits that come with using the approach of in-depth interviews.

The feminist research methodology, which takes a qualitative approach, is also one of the methods that were utilized in this study. For the purposes of this research, feminist theory has been selected above alternative approaches because it is believed to be capable of offering a structure with regard to migration and to be practical in terms of procedure. According to Harding (1995: 40), the primary trait of feminist research is that the focus of the research should be on women. This is the primary characteristic of feminist research. The primary objective of feminist study

is to provide light on the manner in which females experience various aspects of society. Because the primary participants in this investigation are females, a meaningful connection cannot be investigated using any other approach but a feminist one. In this study, the feminist research method helped contribute to a closer examination of the unfavorable experiences of Syrian Turkmen women due to their class, ethnicity, immigration status, and nationality, in addition to their gender. This was done in order to better understand how these factors affected the women's lives. Consequently, the struggles that Syrian Turkmen women face as a result of their gender in the context of the forced migration process were brought to light.

1.2.1. Participants

The field of this research is Gaziantep province of Turkiye. Interviews were held in the Perilikaya neighborhood of Gaziantep's city center. The neighborhood and interviewees were determined beforehand, and the sample was chosen on purpose. Subjects of the research are Syrian Turkmen women who had to migrate to Gaziantep city center after the civil war in Syria. In the literature review, although there are studies on Syrian women immigrants in different areas, limited research has been found on the migration of Turkmen women living in Syria to Turkiye. In this context, Turkmen women who migrated from Syria were determined as the research area. In-depth interviews were conducted with 22 Syrian Turkmen participants. After the spouses of two participants objected to the use of the data, the data obtained from 20 participants were used in the study and data saturation was reached. Basically, snowball technique was used in sample selection. The dynamics of the relationship between women and migration were tried to be determined through in-depth interviews with 20 Syrian Turkmen women of different ages, incomes and education levels, in a natural environment as much as possible (at home, in the neighborhood, in the places where they work or at the school where their children are educated). Through face-to-face interviews, detailed data about the views of Syrian Turkmen migrant women were obtained and their experiences during the forced migration process were determined. In the study, the real names and surnames of the women interviewed were not given, considering the reasons such as the privacy and security of women. Instead, different names and encodings were used. The duration of the interviews ranged from 20 minutes to 60 minutes. Before starting the recording, the consent of the interviewees was obtained and then the interviews were recorded with

a voice recorder. In this context, 20 voice recordings obtained as a result of the interviews made during the analysis process were transferred to a Microsoft Word document word by word.

1.2.2. Limitations of the Research

The fact that the majority of the participants in the study do not have a complete comprehension of Turkish is the primary drawback of the research. Even if they have some familiarity with Turkish, the participants do not have a complete grasp of the language. Due to the nature of the circumstance, there was a difficulty with the questions being asked many times. The questions were asked in a variety of different ways, each time using language that was straightforward and easy to grasp. The most significant weakness of the study was the fact that participants' levels of knowledge and comprehension varied. Some of the Syrian Turkmen women were afraid that the interviews were held to send them back to Syria, and although the purpose was fully explained, they were hesitant to answer the questions because they could not overcome their fears. Some interviewees, on the other hand, repeatedly asked whether the situation would work in the process of obtaining citizenship, and although the purpose was fully explained, they refrained from using any negative statements during the interview. Since Syrian Turkmen immigrants have settled in numerous regions and districts across Turkiye, the findings of this study cannot be generalized to apply to all Syrian Turkmen women. This is another factor that should be taken into account.

1.3. OBJECTIVES OF THE RESEARCH

Based upon the experiences of Syrian Turkmen women, the primary objective of this study is to look into the nature of the relationship that exists between women and forced migration. The purpose of this study is to determine why and how the migration experiences of Syrian Turkmen women in the context of forced migration differ from those of other groups participating in the movement due to the qualities of "being a woman" and "coming from a different ethnic group." In this light, the purpose of the research is to try to bring attention to the role that women play in the migratory process. Based on "gender" relations from a feminist point of view, the goal of this research is to declare the viewpoints of women in the process of forced migration, to include the experiences of women, to show women's agency, and to highlight how women are different from other groups that are engaging in migration.

This study, on the other hand, is distinct from the others in that it studies the issue of social exclusion experienced by immigrant women and is aware of the ethnicity variable as a feature that should be taken into consideration. The stance of Syrian Turkmen women's communities in their traditions, gender roles in Syria before the war and the positions of refugee Turkmen women after immigrating to Türkiye were analyzed through their life experiences.

The second section of the study discusses migration theories and Türkiye's role in the Syrian migrant process. The question that encompasses the problematic of this section is how the characteristic of Syrian migration should be acknowledged in terms of the concept of migration, types of migration, and migration theories. The study's focus, the phenomena of migration, is defined in the research. Then, migration theories were examined while establishing the type of migration, which constitutes the study's focus. This section also covers Türkiye's attitude in relation to Syrian immigration and how Syrian immigrants are regulated under the law.

In the third part of the research, the aim is to reveal the difference of women from other groups participating in the migration process, and to analyze the relationship between women and migration in the context of gender roles with a feminist method in detail. The questions addressed in this context are: Is the experience of women visible in migration studies? How do gender roles affect migrant women? How do women experience the negative effects of the migration process? Based on these questions, the standing of women immigrants in migration, their gender roles, the reasons for women's migration and their immigration status were evaluated.

In the fourth part of the study, it is aimed to understand the social exclusion practices experienced by Syrian Turkmen women in daily life and to make the social exclusion of women visible by examining the phenomenon of migration and social exclusion. It will be tried to reveal how Syrian Turkmen women read the positive and negative behaviors they encounter in the integration process and social relations they entered after coming to Türkiye, and what the role of stigma, identity and social identities are in the way they relate.

In the fifth part of the study, the concept of Turkmen and the historical dimension of the Turkmen presence in Syria are included in this section. In addition,

in order to understand the social adaptation of Syrian migrant Turkmen women over time, subjects such as culture, belonging and identity are defined.

The sixth part of the research is based on the Gaziantep example of in-depth interviews with Syrian Turkmen women, based on their own narratives; the phenomenon of migration, theories of migration, being a migrant woman, gender roles and social exclusion were analyzed at the level of discourse. In an effort to gain a better understanding of the social life, gender roles, and relationships of Syrian Turkmen migrant women while they were still in Syria, the effect of their migration and being a migrant, as well as their social life, self-perceptions, and belongings while in Gaziantep, as well as the process of adaptation to the new social environment, and other factors that affect the process, have been studied.

In summary, this study, in which the relationship between Syrian migration and Turkmen women is discussed and evaluated, has sought answers to the following questions in general.

- 1) Whether the Syrian Turkmen women participating in the migration are more negatively affected by the migration situation due to their gender, ethnic origins and immigration status?
- 2) Whether the roles and responsibilities of Syrian Turkmen women have increased compared to their previous lives?
- 3) To what extent do Syrian Turkmen women face social exclusion?
- 4) What were the criteria of Syrian Turkmen women in determining the country they would go to during the migration process?
- 5) To what extent have the ties been effective in the migration of Syrian Turkmen women to Turkiye in the context of the network of relations?
- 6) Whether the integration process of Syrian Turkmen women in Turkiye is easier?

Through the use of these questions as a guide, in-depth interviews with migrant women were conducted in order to examine their life experiences.

SECOND CHAPTER

THEORETICAL AND CONCEPTUAL FRAMEWORK

2. THE CONCEPT OF MIGRATION

Migration is a sociological phenomenon that has been affecting countless societies from the beginning of humankind's recorded history. Humanity has been attempting to fathom and provide explanations for the phenomena of migration for many generations. It has been the subject of research in a wide variety of fields, and numerous hypotheses and definitions have been generated regarding it. In addition, each of those definitions accentuates a distinct facet of migration.

The term "migration" can mean many things to different researchers, but one of the most common definitions is any kind of mobility caused by displacement that exceeds a specific threshold. Numerous branches of the scientific community, such as geography, politics, psychology, history, economics, and sociology, as well as others, are impacted, either actively or passively. Migration is a set of processes that lead to the movement of people and groups in time and space for social, economic, and geographical reasons. The effects of migration continue as long as the action continues. Migration has occurred throughout history and will continue to do so. Migration's complex structure has led to new classifications in several scientific domains. Various fields' definitions of migration provide different viewpoints.

Migration may be characterized as cultural and social relocation if these notions are analyzed within the context of the social sciences (Yalçın, 2004). Migration is defined in another approach by the International Organization for Migration (IOM), which describes it as "the movement of persons away from their usual place of residence, either over an international boundary or inside a state" (IOM, 2021). The United Nations (UN) stipulates that anyone wishing to relocate to another country must have done so within the preceding year (Gençler, 2005).

In its broadest definition, migration refers to the geographic movements conducted by societies in order to live entire or a part of their lifetimes in a destination other than the place they already reside for causes related to religion, economics, politics, or social interactions (Sayın, Usanmaz, and Aslangiri, 2016).

From Adıgüzel's point of view, migration is "the long-term or short-term movement of people to a country apart from their home country" (Adıgüzel, 2020). According to another definition by Toros, migration is "the movement of people in different regions by departing from their native countries, economic possibilities, established social norms, cultures, and many other aspects of social life and creating a new home in these surroundings" (Toros, 2008).

The term "migration" was used by Marshall to describe "the persistent mobility of groups or people beyond symbolic or political borders into newer locations" (Marshall, 2005: 685).

It is clear that the idea of migration is subject to a wide range of interpretations. We don't look at these concepts from just one angle. On several points, however, there is consensus among the many definitions. The concept of moving from one location to another stands out as the most frequent thread linking these concepts together. However, reducing migration, which is a varied and complicated process, to just human mobility and location change is insufficient. In point of fact, migration is responsible for people's cultural, social, and economic transformations, in addition to their physical mobility. This is due to the fact that migration has a diverse structure (Şeker and Uçan, 2016). The societal phenomenon of migration has far-reaching consequences for both people and groups. Migrants not only changed the values of the society they joined by bringing their own way of life, customs, and traditions, but also prepared the path for their own transformations by absorbing the norms and practices of the host community.

It is not a new phenomenon for individuals, families, or huge groups to leave where they live and relocate to an unknown location. On the contrast, migration is an occurrence that has occurred countless times throughout history. Nevertheless, one of the most essential topics highlighted today is the status dilemma, which is a crucial component of migration. States have developed a set of rules to protect themselves and to fulfill their humanitarian obligation towards people from other countries since

the country of immigration must have duties and rights towards the immigrant and the regulations that the immigrant must comply with against the country of immigration. As a result of these developments, a variety of statuses with various names have emerged.

Refugee: The term that was established in the Geneva Convention of 1951 and the Asylum and Asylum Regulation of 1994 have both been incorporated into the legal system of Türkiye. The Geneva Convention of 1951 imposed geographical and temporal limitations; nonetheless, it is now generally understood that those who are seeking asylum as a result of events that occurred in Europe prior to January 1, 1951 are eligible to receive refugee status (Çiçekli, 2016). Following this restriction, the 1951 Geneva Convention, which was recognised by the UN General Assembly and became effective on October 4, 1967, was revised with the Protocol, and the location and period limitations were excluded from the paragraph of the Convention, ensuring that it could be implemented to refugee movements without regard to date or geographic location. Despite Türkiye is a signatory to this treaty, it has declared that the geographical restriction remains in place, and that only those arriving from Europe will be regarded as refugees (Çiçekli, 2016). As a result, in order for a person to be recognised as a refugee by Türkiye, the incident that prompted the refugee application must have occurred in European nations.

Asylum Seeker: Asylum seekers are individuals who have applied for refugee status within the scope of national or international legislation and are awaiting a decision on their case while they seek safety in a country other than their home country. If the ruling is not favorable, the affected individuals will be required to depart the country, and they will be subject to deportation proceedings just like any other foreign national who is in an unlawful or irregular status in the United States (IOM, 2009).

Temporary Protection: In accordance with UN Executive Committee Conclusion No. 100, situations involving a large influx of people may exhibit some or all of the following traits: a significant number of people crossing an international border at a rapid pace; insufficient capacity for receiving or responding to the influx in the host country, particularly during an emergency; and, where applicable, individual asylum procedures that are unable to handle the assessment of these huge

numbers. Temporary protection is offered for them in the event that the large influx including such components continues (Ministry Interior of Turkey, 2022).

In the event of a huge influx, temporary protection is a type of protection designed for immediate remediation. It is a practical and supplementary solution that is put into place within the framework of non-refoulement of States to people crossing borders without wasting any time with individual status determination procedures (Ministry Interior of Turkey, 2022).

2.1. Causes of Migration

There are many reasons why people decide to leave their homes and start over somewhere. It seems that migration is a phenomenon that may be triggered by more than one factor, the quality of which can fluctuate over the course of time, but which always maintains its distinctiveness in connection to the structures and actors that it impacts. In spite of the fact that the phenomena of migration is characterized as a movement that is based on geography and population, it also contains social content that is based on class, ethnicity, race, religion, and gender. These variables can be used to infer that only members of a certain ethnicity can move, that people can be uprooted for religious reasons, or that, depending on the situation, either women or males may be more affected by immigration (Güneş, 2012). Economic reasons, political reasons, socio-cultural reasons, and climatological reasons are just a few of the many that motivate individuals to uproot their lives and relocate to a new nation.

"Natural calamities, conflict, and human-made decision mechanisms in human existence" were viewed as the foundation of migrations (Örnek, 2011). The original causes of migration—including hunger, conflict, famine, and climate—have given way to other factors over time. Among these factors is the ever-evolving drive to maximize personal gain, which includes the aspiration to improve one's own cultural, social, economic, and other quality of life. The political, economic, and cultural factors of the contemporary century are intimately connected to the factors that have led to the rise in the incidence of migration in recent times (Güllüpınar, 2012). The unique aspect of human mobility in recent years has been its global breadth, local and political location, and economic and social implications, while transboundary migrant patterns have influenced governments and international communities since the ancient times (Yalçın, 2004). When all of the variables that

induce migration are considered, they may be divided into these categories: natural reasons, economic reasons, and political reasons, technological reasons.

People move for a variety of economic reasons, including work possibilities, the need for higher incomes, and the aspiration to build a better life for themselves. In the modern migratory patterns that are occurring, economic motives are recognized as one of the primary motivators for individuals to emigrate (Aksoy, 2012). Migration movements for economic reasons are the major cause behind migration. Economic migration movements occur from rural regions to cities, from small cities to great metropolis, and from surrounding nations to core ones. When we look at the receiving countries as a whole, we can see that they have a high national income and a certain level of living standards (Tamer, 2020). Over the course of industrialization, wealthy countries have relied on migrant labor to maintain their economies. After WWII, 15 million people, mostly from Poland and the Czechoslovak Republic, moved to Central Europe in search of employment until 1963. This wasn't enough, though, so Central European nations also welcomed workers from farther afield, including Spain, Italy, Portugal, North Africa, and Turkiye (Tokgöz, 2006). Migrations conducted for economic reasons may be found in many different places of the world and at many different decades. Migration from Ireland to England, as well as migration from Southern and Eastern Europe to Northern European nations with industrial sectors, notably Germany and France, may be seen as examples of this trend throughout the European continent. Individuals migrated from economies that have low incomes to economies that have high earnings as a result of the uneven distribution of income that exists throughout the world (Özgen, 2010).

In addition to economic reasons, natural catastrophes are frequently cited as one of the primary motivating factors for individuals relocating to new areas. Natural calamities such as drought, earthquake, and flood are viewed as key factors for the realization of human mobility in ancient migratory patterns. However, climate-based migrant patterns have entered a phase in which natural causes are becoming more prominent, with the consequences of global warming, which is seen as a major concern globally, as well as natural catastrophes. As a result of global warming, certain regions of the globe are becoming dry, arable grounds are reaching their

limits, and forest areas are shrinking. All of these circumstances force individuals to relocate their dwellings (Değirmenci, 2011).

Migration as a result of advances in technology is yet another factor contributing to global demographic shifts. The acceleration of the migrant movement and its globalization were both contributed to by the development of technology, which facilitated transportation, and the simplicity of transportation. In addition, the movement of people from rural areas to urban centers has picked up speed in tandem with the development of various transit lines. The rise of urban populations across the world may be attributed to the widespread availability of transportation that encouraged people to move to large cities in search of employment (Akan and Arslan, 2008).

Political strife, such as wars, restrictions on people's freedom of opinion, an inability to exercise one's political rights, a degradation of political stability, or disputes between religious and ethnic groups in a country can also be considered as a motivation for people to migrate. In this perspective, the political drivers of migration include social and political variables (Castles and Miller, 1998). Syrians belonged to the group of individuals who were compelled to flee their countries owing to conflict and political causes. Political migration is fueled by the insecurity and political and economic uncertainty caused by conflicts or terrorist strikes in this country. As a result of increased terrorist attacks and disintegration of social services, local Syrians have been compelled to flee to safer locations.

Politically driven migration is seen as forced migration since it occurs without the people's willingness. According to this case, diverse causes of migration affect its type in various migration classifications. Internal and international migration would both be caused by natural disasters (Petersen, 1958), but economic migration falls under the umbrella of voluntary movement. According to Yıldırım (2009), this means that the causes that motivate migration are also the factors that determine the forms that migration takes.

2.2. Types of Migration

The phenomena of migration can be examined in a diverse range of ways depending on the intent of the individual, the length of time spent in the new

location, the legitimacy of the activity, and the geographical boundaries of the country.

Migration can be categorized as either voluntary or forced depending on the circumstances behind the move. The motivation for migration might be purely personal, such as a desire to improve one's standard of living, or it can be compelled by external factors, such as natural disasters or authoritarian force (Koçak and Terzi, 2012). Voluntary immigration occurs when a person decides to leave their country of origin on their own desire, without being coerced into doing so. People are said to have been "forced to migrate" if they were uprooted from their homes and lives against their will due to conflict, starvation, natural catastrophes, or political unrest. One of the most critical issues confronting the globe nowadays is the phenomenon of forced migration (Ingleby, 2005). The United Nations High Commissioner for Refugees (UNHCR) reports that around 68.5 million individuals all over the world have been forced to abandon their homeland in search of safety, and many of these people are displaced inside their own countries. Besides, there are around 28.5 million individuals who are seeking asylum in other nations and moving there (UNHCR, 2019).

The categorisation is referred to as temporary or permanent depending on the length of the settlement duration. Short-term emigrations with a clear goal are considered temporary migrations. People move for a variety of reasons, including vacation, school, and bettering their social lives (Ünsal, 2019). As opposed to temporary migrations, permanent migrations involve the long lasting departure of the original location of residence. A person is considered a permanent migrant if they set out on their migration journey with no intention of ever returning home and have every intention of living out the remainder of their life in their new home (Yalçın, 2004: 20).

Immigration is classified as either regular or irregular based on the legal framework. "Regular migration" refers to the process by which a person enters the country in which they intend to reside in accordance with the requirements of the applicable legal legislation (Yakushko and Chronister, 2005). The definition of irregular migration covers immigrants who have maintained their stay in the state of immigration fraudulently or with falsified documents, as well as immigrants who

have completed their stay after entering the country lawfully and have not returned to their home country (Taştan, 2020).

Another classification of migrations is divided into two categories: migrations within the borders of the country and migrations outside the borders of the country. Migration inside a country's boundaries is called "internal migration," whereas migration to another country is called "international migration." (Yalçın, 2004: 20). When economic and social conditions inside a country change, some citizens may decide to relocate to a new area, a phenomenon known as internal migration. Economic and social factors, such as the pursuit of a better quality of life, employment opportunities, and educational opportunities in larger urban centers, are common impetuses for internal migration (Ravenstein, 1889). On the other hand, international migrations are defined as movements that take place within the boundaries and within the administrative frameworks of at least two countries. International migration can take place for a variety of reasons, including for personal ones like leaving one's native nation to live in a place with better living circumstances. However, it can also take place when states force its population to move for a range of different causes (Sayın et al., 2016). The movement experienced by Syrians escaping the civil conflict falls under the heading of international migration. A big number of Syrians fled the nation and sought asylum in neighboring countries. Syria's four neighboring nations, Türkiye, Lebanon, Jordan, and Iraq, are hosting the great majority of refugees (Orsam, 2014).

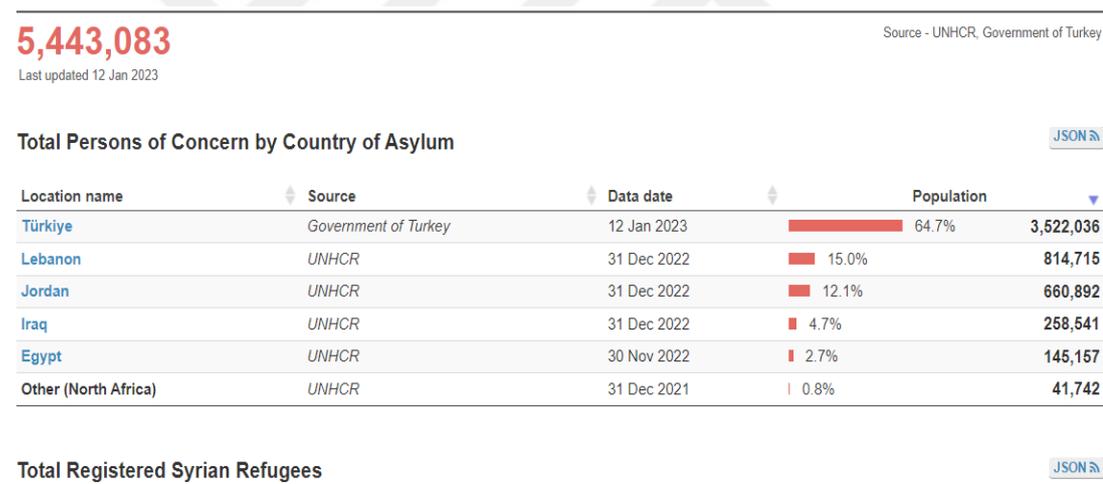
2.3. Migration from Syria to Türkiye

Türkiye's strategic location means that it has experienced both mass migrant migrations and individual asylum cases all through history. More generally, it has served as the destination for millions of migrants and the final halt on their journeys. Türkiye connects nations in the East and South that are experiencing war and turmoil with countries in the West that have high socioeconomic and civil rights standards (goc.gov.tr, 2022). Syria is one of the countries most severely impacted by the war and upheaval in the East. Since 2011, Syria has been experiencing a significant humanitarian and security crisis (Kaypak and Bimay 2016).

The term "Arab Spring" refers to the uprising that began in 2010 when Muhammed Bouazi, a university graduate in Tunisia who makes his livelihood as a hawker, set his body on fire as a consequence of friction with the police and spread

across the Internet. The insurrection, which began with a single person in Tunisia, grew into a massive social movement, and the spark burned other countries (Angrist, 2010). The stability in the Middle East has been deteriorating since the Arab Spring extended to numerous nations in the region. Although it has been referred to in the media as the Arab Spring, its outcomes do not have any parallels to those of a typical spring. Several lives were lost, while numerous others were displaced to neighboring nations. It may have been a first of its kind, but the human tragedies it has spawned are its true legacy. The continuing tragedy on the human rights front in Syria cannot be seen in isolation from the Arab Spring at this point. Syria's civil war was driven by the uprising against the country's leadership, which ultimately led to a civil crisis. Conflict in Syria is "unavoidable" because of the country's diverse population and the "deep disputes on ideological, religious, political, and cultural problems, and various divides and polarizations among political forces" (Koyuncu, 2014).

Figure 1: Total Persons of Concern by Country of Asylum



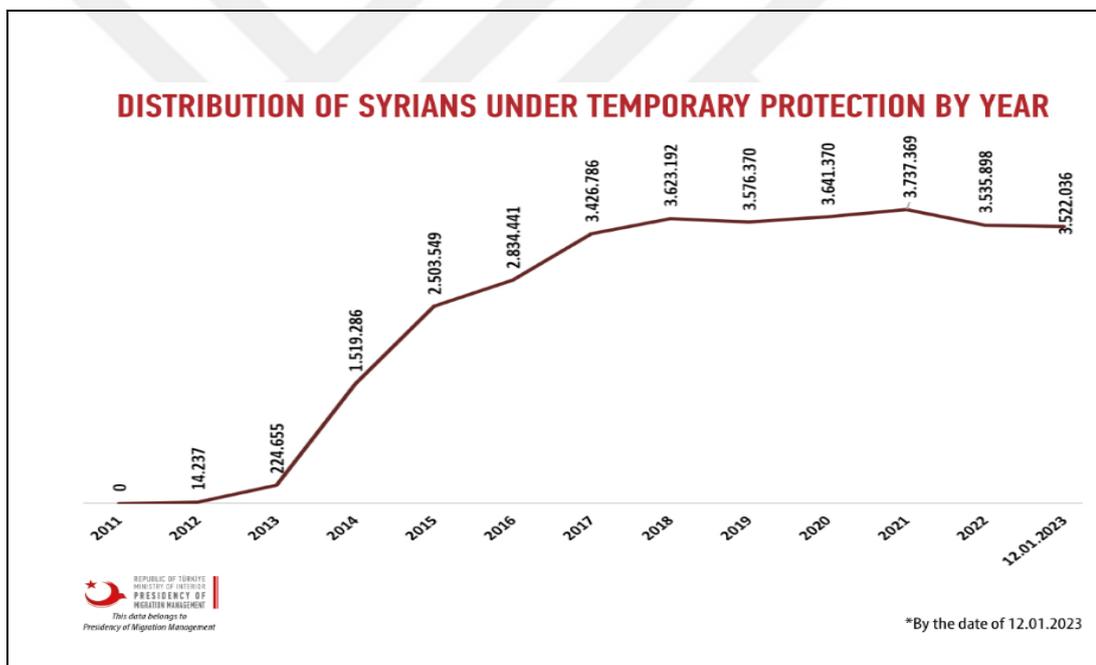
Reference: UNHCR; <https://data.unhcr.org/en/situations/syria> (12.01.2023)

The Syrian civil war began in March 2011, when security forces in Derah murdered 25 demonstrators. This event marked the beginning of the conflict. The people of Syria, many of whom were either directly or indirectly impacted by the civil war, fled their country in large numbers and sought safety in the countries that border Syria. This gave rise to the phenomenon of Syrian refugees. Many countries have been negatively impacted by what has transpired in Syria throughout the years, particularly the neighbors (Artan and Arıcı, 2017). The waves of migration stretched to neighboring nations like as Jordan and Lebanon, most notably Türkiye, as well as to other countries, but in far lower numbers. Türkiye, which shares a border with

Syria of 911 kilometers in length, is one of the most important addressees of the Syria and Syrian conflict. On April 29, 2011, a group of 252 civilians fled Syria and entered Türkiye through the Cilvegözü border gate in the Yayladağı district of Hatay Province. These entries were continuous up until 2015 and were the first major migration of Syrians into Türkiye (Erdoğan, 2015). The entries continued beyond 2015, and the table dated 31/12/2022 published on the official website of the General Directorate of Migration Management indicated that there were 3 million 535 thousand 898 Syrians under temporary protection overall (goc.gov.tr, 2022).

Even though some scholars forecasted that the Syrians' exodus would be short and that the majority would return, beliefs that the migration would be permanent have grown during current period (ORSAM, 2015: 9).

Figure 2 Distribution of Syrians under Temporary Protection by Year



Reference; (“Ministry of the Interior, General Directorate of Migration Management”, 2023)
<https://en.goc.gov.tr/temporary-protection27> (12.01.2023)

The pace of migration has been steadily rising since 2011, when data collection began, and reached a tipping point in 2018. The data clearly demonstrates a dramatic rise in the number of Syrian immigrants, particularly between 2013 and 2015. The rate of growth in the influx of Syrian immigrants reduced somewhat between 2017 and 2018, and it appears to have remained relatively consistent in subsequent years.

After the crisis in Syria broke out, Türkiye adopted a policy of “open doors” making Syrians feel at home in their country. There was an assumption that the Syrians who entered Türkiye as "guests" in 2011 would only be staying for a short time, therefore refugee camps were set up in border districts. At first, the fundamental needs of Syrian refugees were met by Türkiye's liberal policies and the comparatively acceptable camp circumstances it offered. However, as the population of refugees in urban areas grows, so do the challenges they face outside of the camps (İçduygu, 2015).

Türkiye welcomed Syrians as guests, but as the number of refugees increased, new legal measures had to be put in place. The initial laws governing Türkiye's immigration policy are Articles 3 and 7 of the 1934 Settlement Law, the 1950 Passport Law, and some few other articles of the 1950 Law on Residence and Travel of Foreigners in Türkiye. The Geneva Convention on the Legal Status of Refugees, which Türkiye ratified in 1951, nevertheless established the fundamental rules governing international migration. When it comes to asylum seekers and refugees, Türkiye pays homage to its commitments under the 1951 Geneva Convention (1951-1967), to which it is a signatory, by not accepting people from outside of Europe as refugees (Kaya & Yılmaz, 2014). In light of the large-scale and involuntary immigration of Syrians to our nation in 2012 and the years that followed, it became necessary for Turkish government to pass a new legislation and update its legal restrictions in this area. In 2013, the Law on Foreigners and International Protection became valid, and all transactions with foreigners were conducted within that parameters. In accordance with this law's Article 103; “To implement policies and strategies regarding migration, to ensure coordination between institutions and organizations related to these issues, to ensure that foreigners enter and stay in Türkiye, leave Türkiye and are deported, international protection, temporary protection and protection of victims of human trafficking. General Directorate of Migration Management, affiliated to the Ministry of Interior, was established to carry out given business and transactions” (Foreigners and International Protection Law, 2013).

In addition to the implementation of the Legislation on Foreigners and International Protection in 2013 based on Syrian immigration, the Temporary Protection Regulation of this law comes into force in 2014. This regulation was

enacted under the Law on Foreigners and International Protection. Temporary protection is permitted to foreign residents who have been forced to flee their home country, who are unable to go back to the country from which they fled, who arrive at our borders in the hopes of finding urgent and temporary protection, or who arrive at our borders individually amidst this mass influx, or who are unable to be individually determined for international protection status (Temporary Protection Regulation, 2014). Despite the "temporary" nature of the status granted to them by this law, due to the continuing existence of the crisis in Syria, it is appropriate to describe the current situation of Syrian refugees in Türkiye as "long-term" or "permanent." Türkiye's policies and practices toward Syrian refugees are evolving from treating them as temporary visitors to providing them with permanent homes, as stated by Ahmet İçduygu. According to his account, the declaration of citizenship rights is the most significant change in this regard, and it is compatible with the theory of migration that Syrian refugees will go through the phases of acceptance, settlement, integration, and citizenship as a result. Naturally, he draws emphasis to the fact that these changes are not the outcome of a planned procedure but rather the unavoidable conclusion of the process in which Türkiye is participating (İçduygu, 2015).

2.4. Syrian Migration and Theories of Migration

A complete knowledge of modern migration processes cannot be attained by depending on a single field or concentrating on a single level of research, according to current developments in migration studies. Instead, a comprehensive theory that incorporates its intricate, multifarious character, numerous angles, levels, and presumptions is required (Massey et al., 1993). In light of this, in order to develop a unified theory of migration, the starting point must first consist of locating the point at where several migration theories pertaining to a particular field meet with one another (Gezgin, 1991). In this context, numerous hypotheses have been put out on the topic of migration in the literature, and it is the purpose of this study to investigate migration in greater detail.

2.4.1. Neo-classical Migration Theory

The neo-classical migration theory originates with an economic viewpoint and a personal inclination. This theory is regarded as the starting point of the contemporary migration theories and as being the broadest of these theories. Lewis

(1954), Todaro (1969), and Harris-Todaro (1970) were among the first to develop this concept (1970). Migration has been studied theoretically both by micro and macro levels (Ari, 2020). The neoclassical economic theory takes a two-pronged route: the macro framework, which looks at the structural rationales of migration, and the micro method, which concentrates on people's action (Toksöz, 2006). According to macroeconomic Neo-Classical economic theory, there is an inequitable distribution of labor and capital around the globe. The micro perspective on the idea stresses the importance of people's logical, "cost-benefit" reasoning when it comes to the migrant movement (Adıgüzel 2016: 28). Furthermore considered a contributor to movement in neo-classical migration theory is the individual's own motivations and circumstances. As a result, individuals try to relocate such that they may reap the most benefits while exercising their own free choice in the process.

Neo-classical migration theory maintains that economic factors are primary motivators of migration. Throughout this concept, migrants are able to make an advance in their human capital as a result of cost and job differentials among geographical areas. This theory, which would have been highly useful only until 1960s, has been questioned for failing to take into account personal virtues or the socio-cultural and familial background of the person in interpreting and comprehending migration (King, 2012). However this argument cannot entirely account for the exodus of Syrians, it advances to the discussion. The pursuit of economic opportunity is not the primary motivation behind migration from Syria. Nevertheless, they need to find a way to support themselves in the new places they migrate to. Syrians in Turkiye with advanced degrees, extensive professional experience, and substantial personal wealth are treated no better than less-educated Syrians in terms of working conditions and pay. Because of the scarcity of adequate employment possibilities in Turkiye, many educated and skilled Syrian immigrants prefer to settle in the United States, Western Europe, or Canada instead (İnce, 2019).

2.4.2. Migration Systems Theory

The concept of migration systems is highlighted as the cause for the origin of the migrant phenomenon; colonialism and political considerations, as well as socioeconomic and cultural repercussions. In this sense, it is more extensive and multidisciplinary than previous theories (Çingir and Erdağ, 2017). The theory of migration systems is a conceptual framework that was established within the context

of international affairs, with an emphasis on the economic and political aspects of migration (Çağlayan, 2006). According to the theory, political and economic ties between nations are more important than physical closeness when it comes to explaining migratory patterns (Özcan, 2017). "Migration systems theory suggests that migration movements are often caused by colonialism, political interactions, trade, investment, or links that already exist between the donor country and the country that receives the migrants" (Castles and Miller, 2008: 36).

That concept looks at the many factors that contribute to migration, classifies these reasons as either micro or macro, and then contends that migration happens when these two scales interwork. The migration business is made up of a network of interconnected micro and macro organizations that facilitate communication and cooperation through established channels (e.g., recruitment firms, multinational corporations, trade networks, colonial networks). The term "macro structures" refers to the larger frameworks that regulate global migratory patterns, the economic model that steer the global market, and the relationships between nations. Individuals' contributions to society are known as microstructures (Bourdieu, 2006).

It is possible for states to participate in many, distinct immigration systems. Moreover, nations may leave or join a system at any moment when their economic, political, and social circumstances shift. Since migration is a dynamic process, any shift within the migrant movements can have far-reaching effects, including the potential for the emergence of a self-sustaining network (İçduygu et al., 2009, cited in Toprak, 2017: 21). Analyzing the issue from the perspective of Syrian migration reveals that political and social considerations, along with closeness to Türkiye and Türkiye's policy on immigration, have spurred the migration of Syrians primarily to Türkiye and the districts along Türkiye's southern border. There are many parallels shared throughout the cultural, political, and social spheres. Historically, the Ottoman state exerted its authority over both of these nations. Because of the ease of connection that exists between the native population in border communities and the Syrian immigrants, the majority of the movement from Syria has been directed toward Türkiye (İnce 2019: 2601).

2.4.3. Network Theory

The term "migrant networks" is used to describe the social relationships between people who have moved, either from one place to another or within the same country, as well as between those who have moved and those who have not moved (Eker, 2008). In essence, numerous variables impact the migratory patterns that are occurring now. In order to fully appreciate the significance of these influences, it is necessary to situate them within the context of immigration and the people who participate in it. Both interdisciplinary and diachronic viewpoint is required for this study. From any of this vantage point, it's clear that, in addition to the unique considerations afforded each migration event, it's also important to study them in relation to other historical occurrences and patterns (Çağlayan, 2006: 85). Migrants establish a network of connections among where they migrated and where they originated from. These relationships emerge from the requirements of economic and social life. It might also appear as profiting from the earnings of individuals who have already relocated. The fact that there have been previous immigrants influences his decision to relocate. If undocumented immigration is required, taking use of this network of contacts will be the most cost-effective option (Abadan-Unat, 2002). That connection, established by earlier immigrants, may also be seen as a blueprint or "user's manual" for later immigrants who will have to face the same challenges (Görgün, 2017). Immigrants and possible immigrants are connected via networks of family, friendships, and shared communities. Due to the decrease in the price and the decrease in the danger of migration, along with the growth in the profitability of immigrants, the network of relations raises the probability of exodus flows (Massey et al., 1993: 448).

The laws and procedures that states have in place on migration are ineffective in light of the rapidity and multiplication of migrant movements. The proportion of the migrant population is considerable, particularly in regions that have seen migration as a result of "family reunification policy" (Ari, 2020). By utilizing the network, those who are interested in migrating will have an easier time overcoming the challenges presented by the relocation process. Because of this, "chain migrations" take place. People that are unable to use this network and are unable to receive assistance attempt to leave the country by engaging in human smuggling. According to this point of view, the significance of ties to one's family and

community cannot be underestimated. The number of nations to which individuals would migrate to increases in tandem with the expansion of their social networks (Adıgüzel, 2016). In terms of legal and illegal migration flows, it has been argued that transnational migrant networks are able to offer the organizational foundation that is required for individuals to transfer from one region of the world to another (Crisp, 1999).

There are both beneficial and detrimental consequences that may be attributed to the presence of immigrant networks on the social cohesiveness of immigrant communities. The socialisation of recently coming immigrants is assisted by these networks; yet, in certain situations, it makes it harder for immigrants to acclimate to the culture they came in, or it slows the process. As a result of these networks, immigrants are able to satisfy all of their demands inside their own neighborhoods without ever having to leave their safe haven. Some Syrians who fled to Türkiye during that country's civil war, for instance, are unable to integrate into Turkish culture since they only associate with others who share their background (Yıldırım and Dinler, 2021).

Using network theory, we can figure out why so many Syrians are leaving the country in this particular direction. The mass exodus of Syrians, which began in 2011, is still ongoing, but slowing down. In the early stages of the civil conflict, Syrians who fled to neighboring countries sought refuge and became a "mentor and resource of knowledge" for others. The ensuing network of immigrant relations was greatly influenced by the initial group of Syrian immigrants and their experiences. For subsequent waves of Syrian refugees, the most important factor in choosing a destination country was how the country's citizens perceived and embraced the initial wave of migrants. Sometimes even Syrian immigrants living in the same nation communicate with one another to provide details about the locations in which they now dwell. As a result, they are efficient in directing immigrants to particular cities. Additionally, the stores, coffee houses, restaurants, and workplaces founded by Syrians in their own districts and areas give job opportunities, sociability opportunities, and cultural consolidation opportunities for the new Syrians who are arriving (İnce, 2019: 2604).

2.4.4. Transnational Migration Theory

The term of transnational migration is "a procedure of relocation and settling beyond international barriers when individuals create various channels of ties with their place of origin while concurrently settling in a new region" (Fouon and Glick-Schiller, 2001). As they make a new life in the host country, transnational migrants keep strong links to the place they left behind through things like financial investments, political participation, and religious affiliations (Levit, 2003: 850). In other sense, instead of viewing migration as a phenomenon with a beginning and an end, we should consider its transnationality, the continual network of links across nations. Moving to a new country and starting over is not as simple as picking up and going; it's a process that involves maintaining connections with friends and family back home. This raises a number of significant challenges, including issues of adaptability, reintegration, and re-socialization. The idea of transnational migration emphasizes the diverse nature of movement beyond national boundaries, including but not limited to cultural, social, economic, religious, and political dimensions. It also notes that there have been two-way exchanges (of ideas, theories, works of art, social practices, and cultural motifs) between the sending and receiving countries (Kümbetoğlu, 2012). Previous migration theories, according to this set of ideals, overlooked migrants' cultural ethnical identities. The definition of an immigrant has evolved to no longer refer to a person who has permanently relocated to a new location away from their birthplace. Immigrants are now able to live in both their original country and their new country simultaneously, on both the literal and the figurative levels, thanks to advances in mobility and communication technology.

In a nutshell, transnational migration theory is a response to a conundrum that has arisen in the epoch of migration: on the one hand, in a heyday where regional conceptions alter in the sense of connectedness and commitment connections, and on the contrary hand, in an age where restrictions are preeminent, immigrants establish various ties with more than one country, with which they stay in repeated and constant communication. Therefore, it becomes a brand-new subfield of migration studies (Öner, 2012: 21). Taking Syrian immigrants in Türkiye as an example, the fact that they maintain cultural structures from their home country even after moving abroad demonstrates that they can exist as a cultural and social bond in both countries at the same time, lending credence to the theory of transnational migration.

2.4.5. Berry's Theory of Migration (Adaptation & Acculturation)

Migration is more than just a process of territorial change in the geographical sense. Aside from the geographical shift, there is a demographic shift that generates substantial changes in the social structure in the political, economic, cultural, and social domains. As a result of these factors, immigrants arrive in a society with a diverse cultural structure by altering their geographical location, and they encounter significant disparities in their social surroundings. This, however, does not simply apply to immigrants. Immigrants bring the culture of the society they previously lived in with them to the society and place they have just arrived from. Since the relationship is mutual, they expose the community from which they came to their own culture while being acquainted to the new environment. In other aspects, they bring a new culture to the society from which they came. In this scenario, we observe migration's ability to bring diverse cultures together and engage with one another. Not only does it bring diverse cultures together, but it also facilitates cultural exchanges. This generates fresh thoughts. This engagement, however, is not a simple one. The affinity of the immigrant culture and the host culture in profiles impacts whether the contact is challenging or not. Cultures with similar characteristics connect more easily than others (Tümtaş and Ergun, 2016).

Through the process of adaptation, an attempt is made to incorporate the immigrant population's many ethnic backgrounds into the dominant identity. Immigrants are granted permission to preserve their uniqueness in this way, without having their ability to utilize their local identities compromised. Nevertheless, in order for people to adapt to the local rituals and customs, it is necessary for them to make certain adjustments to the way in which they behave (Emini, 2018). The notion of adaptation, which may be defined as "an individual's attitude to requests emanating from himself, others, or the society" (Napoli et al. 1996; Gençöz, 1998: 1). Adaptation may avoid, lessen, or completely remove the likelihood of conflict between two or more people or organizations. It is a social process in which they engage with one another in order to attain a specific level of equilibrium. According to the International Organization for Migration's (IOM) Dictionary of Migration Terms, adaptation refers to the process through which newcomers to a country are welcomed and integrated as full participants in that country's social and political life.

Therefore, adaptability is a two-way street. Part of learning to live in a new place is adjusting to the culture of the country that has taken in new migrants (IOM, 2009).

Culturally distinct communities are often forced to coexist in the same physical space because of the migratory phenomena. Many issues, including those relating to social and cultural adaptation, might arise as a result of this predicament. The term "social exclusion" has emerged in tandem with the occurrence of adaption difficulties (Aksoy, 2012). The idea of social exclusion, which highlights the absence of inclusion at the social scale and interaction at the macro scale, thereby reinforces the notion of "me and the other" and clarifies the borders between the two (Çetiner, 2020).

The theory of adaptation proposed by John Berry places an emphasis on certain culture-specific questioning techniques. For instance, what kinds of experiences do people have who grow up in a certain cultural environment, or what kinds of experiences are open to them when they attempt to dwell in a different cultural milieu? If culture is a strong factor in shaping behavior, do individuals maintain the same behavioral repertoire in new environments as they did in prior environments, or do they adapt their portfolio to be more suited in new environments? Or, does the progression of people's lives in the new society follow a complicated pattern that combines elements of both the old and the new? Research findings from the field of cross-cultural psychology unequivocally lend credence to the third and last of these three possibilities (Berry, 1997: 6). So, a person's manner of life in a new setting might be vastly different from his or her style of living in the old milieu. Depending on the specifics, this alternative scenario may likewise have a highly intricate and varied structure. In a sense, Berry gives a newly arrived member three different alternatives to choose from. The first challenge is maintaining one's capacity to live one's own heritage as it is; the second challenge is maintaining one's capability to adopt the tradition of the area to which one has moved as it will be; and the third challenge is dealing with ambiguity. Since it is challenging to form a definitive opinion on the actions of other people. As a result, it is impossible to give a framework that is straightforward.

According to Berry (1997), who discusses the many forms of psychological and socio-cultural adaptation, a person is deemed to have psychological adaptation when they "feel comfortable in their domicile, actualize themselves, and accomplish

life fulfillment." The psychological well-being of people can be impacted when they migrate by highly strenuous circumstances, when there are unknowns awaiting them in their new domicile, and when they have a tough time keeping up well with host group and the dominant/host culture. The amount of psychological adjustment may rise or reduce based on the circumstances, but overall it will become better during the process. When analyzing the topic of sociocultural adaptation, Berry (1997; 2011) considers both the personal and the community perspective, and analyzes the social-cultural adaptation in relation of the cultures that people are exposed to. When people move to a new area, they are able to blend into the local culture by learning the language, religion, and customs of the area. Hence, they behave as expected by the group to which they are part and adopt the values of that culture. Thus, it is possible to deduce that a sociocultural adaption has taken place. The capacity of individuals to continue their lives within the context of the host culture while also possessing the abilities necessary to cultivate constructive relationships with members of that culture is one definition of sociocultural adaptation.

Acculturation, as defined by Sam and Berry (2010), is the process through which new cultures emerge as a result of interactions between previously distinct ones. In a broader sense, acculturation occurs when two cultural groups are in close and consistent touch with each other and it is the process through which one cultural group adopts the traits of the other (Redfield et al., 1936; Hasanovic et al., 2020). Changes in cultural practices throughout time are referred to as acculturation. Whereas acculturation stages have the highest significance for immigrant communities, it involves both immigrants and locals, or those already present in the area where migration is transpiring (Arends Toth and Van de Vijver, 2003). When people are exposed to cultural elements that are different from their own, they undergo the acculturation phase. Adopting a new culture's religion, language, customs, and even conduct is not a simple task. Thus, it is extremely challenging and convoluted to expose the full scope of this process and its implications for both individuals and communities (Sam and Berry, 2010).

It was initially proposed by Berry (1974) that host and heritage cultures might be seen as separate but equal factors. Acculturation, as per Berry, is not the result of two traditions existing at opposite sides of a single axis. The processes of acculturation, in contrast side, are not linear but rather occur in parallel and upward

(Bourhis et al., 1997). Migrant communities, then, can integrate into the mainstream culture without sacrificing their own traditions (Ryder et al., 2000). Furthermore, an individual may identify with more than one culture (Zafer, 2016). It is well known that migrations lead to the cohabitation of communities that share cultural traits that are distinct from one another. As a direct consequence of this, communities are becoming more multi cultural. Although some immigrant groups choose to willfully take part in the acculturation process, other immigrant groups may be accustomed to acculturation whether or not they choose to. Acculturation cannot occur at a similar percentage and in the identical way for groups of immigrants who come from different cultural backgrounds (Berry, 1997). As a result, the acculturation process is not the same for each and every group and does not occur under the same circumstances for all of them.

Berry (2005) discusses the acculturation process using four distinct situations in his study on acculturation. The initial of these settings is ensuring cooperation (**integration**) among immigrants and host population. Berry defines integration as the viability of two separate civilizations' intercultural competence. He also characterized it as sustaining and being involved with one's involvement with both one's own culture and the other culture. The second choice is to go our own ways (**separation**). Individuals may also choose to remain culturally isolated by avoiding contact with others outside their group. Assimilation, the third choice, consists of individuals distancing themselves from their home culture and instead forming ties to the other community by regular engagement with its members. As a last possibility, marginalization can occur when people show zero enthusiasm for their own traditions or for engaging with those of others (marginalization). Berry believes that integration is the best course of action among these possibilities (Berry, 2005).

In light of Berry's approaches for adaptation, the Acculturation Theory provides a useful framework for thinking about the challenge of Syrians settling in Turkiye. To begin, the influx of Syrians into Turkiye has been a result of coercion. They have suffered unimaginable anguish as a result of feelings of insecurity, peril, fragility, and the loss of loved ones. Due to this, establishing a social life in their adopted nation has been far more challenging than they had anticipated. Those from Syria were given the status of guests in Turkiye. Because of this, they had a hard time connecting with the Turkish people and developing a feeling of place in

Turkiye. They are caught in a limbo between temporary and permanent because of their predicament. Syrians, as a result, were unable to put up adequate effort into acquiring the Turkish language or adjusting to life in Turkiye. In every case, the circumstances have evolved since the first occurrence. Syrians' ties to the Turkish people have been enhanced by both political changes in Turkiye and their own efforts to acquire the Turkish language and engage with their neighbors. The Syrians' challenge of constructing a corporation and providing for their basic necessities has been greatly alleviated as a result of improved communication skills and the backing of official regulations. When Syrians are grouped within the same class as individuals with whom they believe ethnically close, whose language and customs they know well, and whose lives are comparable, we can see Berry's separation technique in action. The individual comes closer to the one who is similar to himself in the separation approach, and he tends to depart with the one who is different from himself. Like Syrians living in the same area as individuals of the same ethnicity and spending time in the same places. The "segregation approach" is another strategy proposed by proponents of the notion of acculturation. In the segregation approach, the major group isolates the minority group. Not only did the people of Turkiye not discriminate against Syrians from the start, but they also made remarkable efforts to help those in need. The initial retention of Syrians in Turkiye was significantly impacted by this circumstance, which lasted until 2014 but swiftly started the process of extinction. In addition, Turkish society still wants to think that the Syrians will return. The number of responses has grown after this notion began to fade (Erdoğan, 2019: 15). Integration, Berry's last solution, requires addressing the issue of mistrust between groups and eradicating the conjoined problems of isolation and fragmentation. First, the question of whether Syrians are permanent or temporary residents in Turkiye needs to be answered for the sake of everyone involved.

CHAPTER III

WOMEN AND MIGRATION

Despite the fact that Ravenstein reported in 1884 that women are more likely to move than males, the experiences of women during the migration procedure were not taken into consideration. Women have only been included in study since the middle of the twentieth century, notwithstanding the fact that the gender balance of international migrants and the causes for movement have both altered over time (Ong, 1991; Pedraza 1991; Philizacklea, 1983). It is generally accepted within the field of migration studies that men are the ones who make the choice to migrate, and that migrant women only go to a new country with a partner or their family in order to be with their families (Gülçür and İlkaracan, 2002). In these studies, women take on the role of supporting characters or family members, while males take center stage as the protagonists. This assumption, however, has been thrown into question by the rising profile of women in international migration (Kofman, Phizackla, Raghuan, & Sales, 2000). All facets of migration are being influenced by the growing feminization trend (IOM, 2020). Migratory women have long performed a significant role in global migration. According to the UN, female immigrants already compensate 51 percent of total of the total, up from 49 percent of the overall in 2000. It has been observed that the reasons for women's migration might be social, economic, or political in nature. As a consequence, women participate in the process of migration for a variety of reasons, including the pursuit of equal advantages in social and commercial life, the act of working, and the search for safety and asylum as a means of fleeing from tyranny and persecution. The rising quantity of women in the growing migration area is a manifestation of the feminization of migration, particularly in current years (Şeker and Uçan, 2016). To address the long-standing ignoring of women's roles in migration studies, academics began to publish information regarding women's movement from rural to urban places, as well as other overlooked topics and views. With the "add and mix"

strategy, migrant women's understanding and experiences were first introduced to the research as a variable. Due to this strategy, this initial stage of feminist information creation connected to migration has been widely critiqued. Gender is regarded as a "variable" rather than a "central theoretical idea" in this approach (Pessar, 1999: 579). The next phase of the study's incorporation of women is connected towards the fact that men and women traditionally perform various gender roles (Hondegrou-Sotelo, 2005). As a result, migration studies tend to minimize the significance of gender in power imbalances and ignore the suppleness of sexist relational dynamics (Hondegrou- Sotello, 2000). The last strategy is to include women in migration research in order to collect data that is unique to women. By bringing with it a number of repercussions that have a tendency to marginalize women's data; this strategy has the potential to lead to an additional marginalization of women. In conclusion, the women and migration concept continues to evolve, with new attention paid to previously overlooked concerns and concepts, which improves the visibility of women and opens up intriguing debate areas for future field research.

Women move because of poverty, forced relocation, economic challenges, and a variety of external constraints over which they have little influence, according to the studies. Men travel for comparable causes as women; however the repercussions of migration differ based on gender. Furthermore, it is possible to say that women made the decision to migrate owing to the societal limitations that they are forced to deal with, issues inside their marital, violent acts, or the inability to divorce (Şeker and Uçan, 2016). Migrating may be seen by some women as a form of resistance to the repressive society in which they dwell or as a method of escape from this abusive surroundings (Kofman, 2001). This is one of the many reasons why women migrate. In this perspective, the research that was carried out by Morokvasic in the middle of the 1970s remarked that out migration is not merely the challenge with the economic troubles that are experienced by women, yet also the presence of variables such as fleeing from the strain that is foisted by the society (Morokvasic, 1983: 15).

The objective of classical migration theories is to discover the reasons for movement. The most prevalent ideas before the 1970s were those in which neoclassical theorists interpreted personal choices as the outcome of push-pull processes. Patterns based on Marxist political economics, global systems, and

dependence theory began to appear after the mid-1970s. Women migrated more than males, as stated by Ravensteins (1885), but they were not considered in the theoretical construct. The prevalent assumption was that migrant women migrated for the same reasons as males. As a result, women's migratory experiences have been overlooked. Women, on the other hand, are more impacted by the unfavorable consequences of migration "because they are women" (Morokvasic, 1983: 20), and they perceive migration differentially than males (İlkkaracan and İlkkaracan, 1998: 308). As a result, there is a requirement for theories that describe the significance of women in the migration cycle in order to address the shortcomings of migration theories.

Some migrant women are forced to leave their homes because of war or natural catastrophe, while others leave voluntarily in search of new possibilities and a better life for themselves and their family. Whether migration is forced or voluntary, the topic of gender should be front and center in any conversation on the causes and effects of migration. It is common knowledge that a migrant's gender, sexual identity, and sexual orientation all play a role in the formation of their whole experience of migration. Gender plays a role in the reasons people migrate, as well as who migrates and where, the process of migration and the connections that are used, the opportunities that are available at destinations, the resources that are available, and the relationships that are maintained with the country of origin. Gender also has a significant role in shaping risks, sensitivities, and requirements, and these factors can vary greatly between populations. Gender and the associated roles, expectancies, connections, and power dynamics have a profound impact on every facet of migration. Knowing the gender dynamics at play during migration is crucial for effective administration. Considering the gendered aspect of migration, it is crucial to address issues such as exclusionary migration practices, learning how gender influences the choices people make when migrating, ensuring everyone has equal access to social services, and addressing the ways in which migration impacts productivity expansion, capacity building, risks, and sensitivities (IOM, 2020).

Variables that encourage women to emigrate must be examined if we are to comprehend the feminization of migration. Next, we'll go into the feminization of migration by exploring the factors that drive women to uproot their lives and look for solutions to the concerns that arise.

3.1. Causes of Female Migration

In the 1970s, Morocvasic proposed that immigration is not just a monetary phenomena but but a "stance movement against the established and accepted repressive patriarchal views in the societies where women dwell" (Dedeoğlu and Gökmen, 2011: 124). Morocvasic contended, nevertheless, that even after the growing body of research on migrant women, women's interpretation of wife and maternity generalizations has been slow to shift, whereas women's migration experiences have performed drastic shift as they migrate for work experience as part of the household or to participate relatives who have already migrated. Women migrants have taken up low-wage, unstable employment where their contributions are not recognized. Segregation based on race and gender in the workplace has worsened working conditions and increased the rate of unemployment (Kofman et al., 2000). Women's migration is mostly driven by social and political issues. As a result of factors such as poverty and a lack of social and economic opportunity at home, many individuals leave their countries of origin in search of a new beginning in a foreign land. Not only men but also women leave their countries of birth in the desire to find better standards of living, a brighter future for themselves and their children, and an exodus from the political upheaval or conflict that prevails in their home countries. According to Şeker and Uçan (2016), the primary causes of women's migration are seen to be things like military conflict, starvation, economic woes, power struggles, natural calamities, abuses of human rights, thuggery based on gender inequality, or resistance based on socio-cultural reasons (Şeker and Uçan, 2016: 18). Nevertheless, despite the fact that women migrate for a variety of reasons, the primary cause at the heart of this phenomenon is abuse based on gender inequality as well as the gender norms that are forced on women. The state of economic and social disarray contributes to an increased likelihood of migration. In furthermore, economic considerations are yet another driving force behind the migration of women. Women who are unable to manage the unequal employment prospects in their own nation sometimes emigrate in seeking superior job chances in other countries. Traditional forms of patriarchy, such as forced marriage and family violence, are to blame. Women often leave their homes for reasons besides from economics, such safety. Many women's decisions to move are bolstered by discriminatory policies and attitudes towards women, especially those who are single moms or whose spouses have left them for religious or cultural reasons. Despite the

fact that many nations still have a problem with domestic abuse, many women still rely on their husbands to decide whether or not to leave (Internationalis Caritas, 2012). The most prevalent and widespread explanation for women leaving their home countries is what we call "associated migration." When a female migrant's decision to move is contingent on a male migrant (as in family reunion or wedding), this is called linked migration, as opposed to free-choice migration (Tuzcu and Ilgaz, 2015: 64). Women's migration is influenced in part by labor migration, which has become more common in response to the rising need for workers in recent years. The increasing number of women who migrate has been linked to the rise in both legal and illegal migration in search of employment in recent years (Ulutaş and Kalfa, 2009). Women make up the bulk of those who migrate to developed economies in search of work. It's no secret that women are increasingly drawn to employment in economically developed nations. Another factor to think about is the growing emigration of women to fill the need for their labor in industries traditionally associated with women. The sphere of migration has become a new arena for gendered obligations placed on women. Due to their flexibility and willingness to accept lower earnings and less secure schedules, women are in high demand in a labor market that is segmented along gender lines into fields like nursing, babysitting, and cleaning (Yılmaz, 2019: 4). Therefore, immigrant women fill the requirement for low-cost labor in these communities. Because of this, women are more likely to become victims of wage slavery. Women of Soviet ancestry often work in sex trade or domestic servants, despite their education and professional backgrounds (Ulutaş and Kalfa, 2009: 4).

Nonetheless, there are a number of striking elements that motivate women to migrate, including improved economic opportunities, higher divorcing statistics, and the necessity of engaging in business activities to support their family (Tuzcu and Ilgaz, 2015: 58). A further indication of the feminization of migration is the disproportionate number of women who are either the targets of human trafficking or who migrate as refugees. Migrant women often report experiencing harassment, abuse, or sexual assault in their home countries due to their gender, race/ethnicity, religion, or other factors (Buz, 2007). With the preceding explanations in view, we may classify women's migration motives into two broad groups. Both the voluntary movement of individuals for economic and social reasons and the forced migration

of those who have been uprooted politically due to external factors are included in the first category. Migrations conducted by reasons such as family reunion or employment opportunities are examples of voluntary migration, whereas asylum and human trafficking are examples of forced migration (Yılmaz, 2019).

3.2. Feminist Method and Migration

The feminist method seeks to highlight how gender and power interactions pervade all facets of social life and to emphasize how women have gained "power" despite attempts to portray them as "weak" within the traditional social system (Şavran, 2012). Theorists of the feminist method acknowledge that social scientific research must begin with the actual, daily experiences of women. They characterize this approach as "a means of comprehending a world that starts with women's experiences and goes directly from there" (Öztan, 2015). The patriarchal structure regards women as 'weak,' 'passive,' and 'second class,' and the focus of all events is males, trying to make women more vulnerable to social isolation. The feminist viewpoint plays an important role in making women visible in the issue of migration. It is critical to consider how women, who are more prone to migration than males, handle migration. As a result, feminist theory is a method that analyses social life through the lens of women, interprets and critiques women's roles in society from many angles. The feminist method involved fundamental theoretical issues; "What about women? Why is this case? "How can we reform and enhance society to make it more egalitarian for all?" (Ritzer and Stepnisky, 2015). It proceeds with an attempt to address such concerns from a new vantage point, as well as to analyze and make sense of the causes behind the social isolation that they face. The manner in which the stereotyping and social isolation that migrant women are subjected to is revived by the "residents" with whom they share the same interior, as well as the manner in which women respond to the social exclusion that they endure, occupy a vital position in the feminist standpoint. Scholars studying at migration from a female perspective have explained their stance and highlighted the shortcomings of the discourses, which are often upheld by constructing single construct causality linkages. In addition, Anthias (2012) argues that "international migration studies should be situated within a contextual, dynamic, and procedural approach that acknowledges distinct identities and hierarchical structures at different levels of society, for gender, ethnicity, "race," and class." Fundamental elements including

class, immigration, and gender work differently in distinct segments of different immigrant groups, as shown by multidimensional and comparative analyses conducted by Anthias (2012) based on diverse ethnicities (Anthias, 2012: 102). By doing so, the researcher aimed to highlight the heterogeneity of immigrant women, who were typically stereotyped as being one and the same. All of this was aimed at combating the stereotype of immigrant women as not just a homogenous group but also as the primary source of issues. With a feminist point of view, the term of "gender" that we may utilize in migration studies fills an essential void that previously existed. Immigrant women experience discrimination in a variety of spheres, including but not limited to school, marriage, employment, family and social life, the place they emigrate to, and their connection with the country from which they moved. Research on how migration affects inequality, citizenship, and social connections reveals that gender-based migration has a significant role in maintaining class exclusion (Duman, 2015: 68). Migrant women are able to blend into the background and become further marginalized because of the society's view of their social level. The feminist perspective provides a comprehensive analysis of the structural factors that contribute to the marginalization and inequality of migrant women by arguing for women's participation and visibility in migration as in all other fields.

Certain occurrences that appear to be a difficulty for men's regular experiences may not be an issue for women's experiences, as per Sandra Harding, who evaluates migration from a feminist standpoint (Harding, 1995: 39). Numerous variables, including the nature of the migration, the immigrant's socioeconomic background and family dynamics, the traditions of the country or countries left apart, and the social and economic structure of the receiving country or countries, all contribute to the wide range of women's experiences upon arrival. The traditional and cultural expectations for the roles of men and women in society have a large part in shaping these disparities (Buz, 2009: 45). As a result, if we begin with the presumption that even between women experiencing a similar kind of migration there is some degree of uniformity, this will prohibit us from coming to sound findings (Harding, 1995: 42). Feminist method emphasizes why men and women are treated unequally, and why men and women have different migratory experiences for a variety of reasons (gender, ethnicity, class, and race). Hence, through the lens of

feminist ideology, it is clear that the migratory experience is distinct for each individual woman and that there are many embodiments of womanhood across borders. Initially, while discussing the significance of gender disparities in migration, feminist perspective allows one to view the broader social context in which the topic is being discussed. It also stresses the need of listening to women, considering their unique viewpoints, and including them into the decision-making process (Akkaya, 2002: 39).

In summary, feminist theorists emphasize the importance of feminist research in investigating women's migration experiences; they argue that this research is a scientific endeavor focused at women, connected to women, and wanted and considered to be done in collaboration with women. The feminist research method, according to Reinharz (1992), is "a method that makes the hidden noticeable, brings the details to the frontline, brings the insignificant to the spotlight, considers women as effective and competent participants, and attempts to understand women in the context of their own social status and rights, without defining them around the axial direction of gender roles."(Reinharz, 1992).Feminist method, which seeks to empower women and abolish the discrimination they face on the basis of their gender, contradicts the concept that women are passive members and instead seeks to see the world as women do (Vodina, 2020: 126).

3.3. Gender and Migration

Migration, in whatever guise it takes or for whatever purpose, has the potential to influence human existence in a variety of ways and on a number of fronts. The risks that are experienced while migrating, traumatic experiences, and difficulties in adapting to new environments can all be regarded as potential negative outcomes. On the other hand, good outcomes may include increased access to healthcare and educational possibilities (Yılmaz, 2019). The migration process is heavily influenced by a wide range of characteristics, including a person's gender, age, culture and learned social behaviors, ethnicity, education, and proficiency in a foreign language. It's possible that the process of migration is more difficult for some communities than others. Because of this, people may have a harder time than necessary throughout the already difficult process of migrating.

Migration studies from the past to the present usually study migration patterns, the political component of migration, migration and migrant networks, and

governmental policies regarding migrants. However, migration has become one of the most researched issues on gender and its functions in recent years. Female migration and male migration are now being studied in distinct ways in terms of their consequences. Gender roles that differ from one community to the next demonstrate the consequences of change on women who move. Even though the terms "sex" and "gender" were frequently interchanged up until the 1960s, sociological and psychological research on the differences between men and women did not begin until the years that followed. These studies were prompted by the realization that society recognizes men and women as distinct individuals (Taştan, 2020).

As per Gönül, gender relations must be considered before looking at the difficulties women face due to migration. By looking at women's migration stories, we may help shed light on a topic that has been mostly ignored by the patriarchy for millennia. It is hardly surprising that migration studies have not evolved differently, given that women are invisible and rendered unseen at every level of the patriarchal structure (Gönül, 2020: 83). At the fundamental central part of gender concept, masculinity has been defined as the party that rules the public sphere, is active, has a job in the family, and takes care of the household's needs, whereas femininity is the party that stays in the private sphere, acts passively, and tends to the needs of the home, children, and the elderly. Migration researches have been influenced by the existing sociological situation, which views women as a component of the family and ultimately causes them to play a part in migration as a passive actor. This is a result of the historical context, in which patriarchy and gender norms have socially penetrated to the capillaries of the society. In conclusion, women's migration experiences, like those in other social field studies, have been reduced to stereotypes and generalized femininity. With the rise in demand for service sector workers and the periodic direction of mobility by women, Castles and Miller (2008) argue that women are gradually becoming less invisible in migration research. Castles and Miller (2008) refer to this as the "feminization of migration" and explain that as women make up the majority of labor movement in Asian nations; this has a profound effect on family dynamics and gender roles, especially when married women leave their children behind to find work abroad (Castles and Miller, 2008: 37). Miller brought the notion of feminization of migration to the academic literature and the presence of women in migration studies, but prior to this there had been

discussions of migration from a gender or gender viewpoint, albeit seldom in international studies. According to DeLaet and Kelson (1999), even though women participate in international migration at an equal rate as men, the researches that have been carried are based on the belief that the majority of the migrant population consisted mainly of working men. This is despite the fact that women participate in international migration at the same rate as men. Studies have found that economic concerns are the primary driver in migration, despite the fact that the traditional notion is that women relocate with their husbands and that migration is mostly driven by marriage and family ties. The fact that women are ignored or neglected in international migration studies is not a unique approach to the topic. Women were viewed as inconsequential participants in the framework of international relations, just as they were in other social sciences, and while focused on various concerns, women were somewhat buried in the field of international migration. As gender theory gained traction in academia, the "gender-sensitive lens," or gender-sensitive viewpoint, emerged as a key supporter of the studies.

According to Nawyn (2010.), the idea of gender was mirrored in migration studies at the level of individuals in the 1970s and 1980s, and provided a narrow view as gender defined from birth. During the aforesaid time period, academics from a variety of social scientific disciplines conducted studies on gender dynamics and relationships utilizing more conventional approaches, such as questionnaires and archival research. Thus, even by the mid-1970s, it was clear from a number of sources that gender is a social construction distinct from biological sex.

An individual's sexual identity is established at birth when he or she is assigned a biological gender (male or female). There is a biological explanation for why people are born male or female. In this scenario, a person's physique is predetermined to be either feminine or masculine from birth. Because of its biological origins, sex cannot be regarded one of the most basic aspects of a person (Bingöl, 2014). This means that the idea of sex encompasses all of the genetic, physiological, and behavioral features and distinctions that are dictated by the sex chromosomes in living organisms (Taştan, 2020).

The point of establishing our distinctions as men and women develops as socio-cultural phenomena, apart from the idea of sexuality itself. From this perspective, the discussion of the notion of (gender) began with the rise of feminist

groups in the 1960s and 1970s. These decades are referred to as the gender revolution. In the year 1972, Ann Oakley was the first person to present the idea to the academic community (Çelik, 2019). This idea relates to the distinct social positions that are accorded to women and men in society, as well as the responsibilities that are performed differently by each gender (Akkaş, 2019). According to this theory, which was proposed by Oakley, it is produced not only in terms of biological distinctions but also in terms of cultural and social differences. Although the notion of gender was initially established as a result of biological and physiological factors, the concept was eventually given a firm foundation as a consequence of the roles and responsibilities that were assigned to the individuals (Yeter, 2015).

The term "gender roles" refers to the different actions that are often associated with men and women based on their gender. Within the parameters of this discussion, gender roles refer to the ways in which males and females behave differently (Akkaş, 2019: 101). From an early age on, children are exposed to messages about the expectations placed on men and women by society, which are reinforced at home, in the classroom, and via other channels of socialization. These practices teach young people how to act in accordance with societal expectations on gender roles. Boys are taught to be bold, adventurous, and competitive while ladies are encouraged to be calm, settled, and responsible. Girls and boys carry the weight of these expectations throughout their lives. Decisions about future careers are affected (Yavuz, 2016).

Although the concepts of biological sex, gender and gender roles are separated from each other with sharp lines, it took a long time for these differences to reflect on migration studies. After the middle of the 1980s, when the notion of women and gender began to be applied to the issue of forced migration, this does not mean that uneven gender relations have been resolved. The lack of a foundation for gender relations and the fact that women's societal positions prevent them from recognizing the part they play in the reproductive process on a day-to-day basis are the factors that have led to the current state of affairs. When all of the challenges that women face are taken into consideration, the relatively limited coverage of women's experiences in the academic literature pertaining to migration results in an inability to examine the phenomenon of migration using a holistic approach and in a reading

that is only partially comprehensive of the history of migration. In other words, the lack of a gender perspective is the reason why the experiences of half of the world's international immigrant population are not reflected in the research and the outcomes. This problem affects immigrants from all over the world. The fact that the various difficulties of women, who are already in a position in society where they are at a disadvantage, are not represented in the research on the axis of migrant produces shortcomings in many different settings. Conducting research with a focus on gender will, in the primary, make it possible to make progress toward finding solutions to the challenges.

3.4. Gender and Syrian Women Migration

The migration from Syria possesses a character that calls for a more in-depth investigation within the context of migration literature, both in terms of how it came to be and the effects it has had. The movement of individuals from Syria, which took place against their consent, is one of the clearest examples that demonstrate the tremendous impacts of forced migration in today's world. People are uprooted from their nations, homes, and communities when they are subjected to forced migration, which takes occur under more difficult circumstances than other forms of migration. In point of fact, if individuals immigrate to a new country voluntarily, their connections to the nation to which they moved remain intact, and they have the option of going back to his original home nation. A "forced migrant," however, is someone who has either no home or nation to return to, or who fears returning home due to the danger they face there. Women's experiences, in light of current gender stereotypes, as well as their status as a migratory population, are particularly worthy of attention. Like the rest of the refugees, Syrian women fled the nation because they feared for their own safety in the violent and unstable environment. Transnational and international dimensions have been added to the abuses of human rights and other forms of oppression against Syrian women. Before and during the exodus, Syrian women faced several challenges such as cultural differences, social isolation, linguistic limitations, etc. In addition, women face specific difficulties throughout the migration process, which vary substantially from those faced by males (Tuzcu and Ilgaz, 2015).

Syrian refugee women were subjected to direct brutality during the civil conflict, even before they fled to other countries. At the same time that this is taking

place, the existence of a structural violence from the past that is founded on uneven circumstances and power relations is also having an effect. Structural violence against refugee women; examples of this include gender discrimination in business life, limited participation in politics, inequality in access to services such as health, education, and security among the basic services provided by the state, and exposure to discrimination in all aspects of social life (Kaya, 2020). Being a woman in every community comes with its own set of challenges; nonetheless, women refugees typically find that they have similar experiences no matter where they go. According to Yılmaz (2019), women among Syrian refugees are disproportionately impacted by issues of basic security and protection, including the risk of sexual assault, physical violence, forced recruitment into armed forces, and sexual exploitation and prostitution. Limitations on women's access to social support systems compound the challenges they face in a world where they face fewer threats (Yılmaz, 2019).

The difficulties faced by Syrian women throughout the process of forced migration cannot be understood in isolation from patriarchy and gender. Despite the fact that this issue has been brought to light by feminists, research on Syrian women has not progressed beyond examining how their daily lives have changed and how they have found a sense of peace in their new environment. There was a suggestion in a few of the research that female migrants adjust more quickly and easily to their new environments. Regarding women who successfully adjust to migration; Effectiveness comes from a variety of factors, including the need for women to feel stronger, the fact that forced relocation reduces the control mechanisms over women, and the reality that there is nowhere for women to go back to. This circumstance; nevertheless, does not imply that women always serve as a source of inspiration for males during forced migration. Some women's vulnerability and sensitivity have grown as a result of the traumas they've gone through during this process. In the newly settled area,, it has also been noted that women are more vulnerable to discrimination, have less access to services, and experience gender inequality (Akkaya, 2002: 42).

After migration, gender-based violence against women has persisted for years. Even if they share certain characteristics with the majority culture in Türkiye, many of the Syrian refugees in our nation are treated as the "other" since they come from distinct cultural, economic, political, and social backgrounds. A more

dangerous issue can develop if we mix the identities of the other and the woman. The fact that women endure various forms of sexual abuse during wars and armed conflicts is a phenomenon witnessed all throughout the world and is nearly overlooked, claims Buz (2007). The fact that this circumstance is seen as "ordinary" indicates that the majority of the nation and the globe have a substandard idea of what women are capable of, but it also highlights the significance of the national and global battle against this understanding (Buz, 2007: 40).

According to several science investigations, urban settlements provide various challenges for Syrian women. There are several issues, including housing, health, nourishment, security, and the inability to engage in social activities. They struggle to make ends meet because of the houses' low monthly income, which prevents them from meeting necessities like food, housing, clothes, and education. Most Syrian women are ignorant of their legal rights or the laws that apply to them (KADEM, 2017).

The following is a list of the primary challenges that Syrian women and their families encounter while attempting to fulfill their housing requirements: The practice of renting out homes to Syrians at prices that are higher than the homes' market values, the absence of adequate resources for heating, the presence of unsanitary conditions, the absence of written lease agreements, and the absence of essential household goods (refrigerator, washing machine, bed, television, armchair, etc.), as well as kitchen tools and utensils, etc.) are all examples of this practice. Refugees all across the world face a variety of economic challenges, the most common of which are difficulties in securing sustainable livelihoods and jobs (Aktaş, 2016: 18).

These situations cause refugee women to see themselves as worthless and to be isolated from the society. According to Alain (2002), "To be alone and rejected in an integrated society leads to suffering, in our fragmented culture, the collapse of the subject that causes suffering, the disappearance of subjectivation; because subjectivity functions as a filter for the effects of the market or communities or various impulses; when subjectivity disappears, this function is not fulfilled, which drags the individual into depression." In other words, when subjectivity disappears, this function is not fulfilled, which drags the individual into depression (Alain, 2002: 94). The reasons that lead individuals to depression and make them lonely are social.

In addition, there is a dearth of quantitative research on the sexual and gender-based violence that Syrian women endure which impedes the submission of relevant data and restricts the scope of investigations. It is possible that insufficient quantitative and qualitative research will be conducted as a result of the unwillingness of Syrian women to speak out due to factors such as social pressure, shame, and exclusion, honor killings, or forced marriage. This may also result in criminals not being brought to justice (Özdemir and Özdemir, 2018). Regarding this matter, it is of the utmost importance to take certain actions. It is vital to take measures to empower and encourage women, to update the legal laws in favor of women, and to support and engage women with a variety of initiatives. In addition, it is necessary to take steps to empower and encourage women. In addition, more stringent inspections and improved infrastructure are required to keep Syrian girls in school and stop them from being married at a young age.

CHAPTER IV

SOCIAL EXCLUSION AND MIGRATION

The complicated and still relatively young idea of social exclusion has no universally agreed-upon definition. When attempting to define social exclusion, the economic condition of individuals is one of the most stressed variables. Income level is a significant factor in this context, but it's also vital to note that social exclusion has political, social, and cultural components (Şahin, 2009). It is challenging and unwise to describe an idea with this many components. Even if its meaning isn't always obvious, depending on how broadly or narrowly the definitions are used, it can occasionally inspire distinct connotations (Buchard et al., 1999).

General terms, social exclusion is the inability of people or groups to take advantage of opportunities in the areas of education, health, and culture due to factors like unemployment, poverty, illiteracy, disability, old age, participation in production activities, and decision-making processes. It may also be characterized as excluding someone from society, imprisoning them in widely practiced traditional culture, and preventing them from experiencing changes (Seyyar and Genç, 2010: 645).

When members of a society are excluded from economic, social, and political activities including production, consumption, and saving, this is known as social exclusion (Peace 2001). Munck (2005) asserts that social isolation is a detrimental social consequence of globalization. On the other hand, Giddens (2000) defined social exclusion as the "forms of dissatisfaction" that people experience when they try to integrate into society at large and take use of the chances that other people in society have. In conclusion, social exclusion may be defined as the denial of fundamental citizenship rights or the prohibition of possessing these rights by a specific authority (Walker and Walker, 1997).

Societal exclusion endangers social harmony and exposes several risks, including social conflict and social explosion. In light of this, social policy should pay particular attention to the battle against social exclusion. Due to the complexity of the causes that lead to social exclusion, it is extremely challenging to construct an effective social policy idea in this area (Özgökçeler and Bıçk1, 2010: 220). Due to the clear growth of the social exclusion problem and the inequality caused by globalization damaging social harmony, the 21st century has been dubbed the "era of exclusion" (Sapançalı, 2005). During the time of economic growth from 1950 to 1970, social exclusion first came to light. Rene Lenoir, France's minister of social affairs in the 1960s, introduced the idea to the globe for the first time. According to Lenoir, a wide range of social groups are excluded from society, including the mentally and physically challenged, who make up one-tenth of the French population, criminals, elderly people in need of care, abused children, drug addicts, suicidal people, single parents, marginalized people, and others like those who are in contention (Silver 1994). After France, social exclusion came to the attention of all other nations as a result of the global economic depression and crisis that occurred in the 1970s. In the 1980s, all people and groups without social security started to be studied within the context of social exclusion since they were excluded from the social security system, including the impoverished and jobless. Following these advances, inspection and exclusion of both groups and individuals gained prominence (Lister, 2004). When several researches on social exclusion in Turkiye are compared with one another, it is discovered that some of the studies focus on the broad aspect of poverty (Dedeođlu and Gökmen, 2011). Because of high unemployment rates and the expansive nature of the informal sector, social security is unable to provide coverage for the vast majority of the population. This is one of the findings that have been cited in a number of studies, and it has been hypothesized that this lack of safety nets will lead to social exclusion (Adaman and Keyder, 2006). It has been said that poverty is not the only element that determines social exclusion; instead, issues such as disability, old age, and religious views play a role. Those who are not protected by social services are in a more precarious position (Adaman and Keyder, 2006).The realms of education, the workplace, healthcare, and politics are at the epicenter of social exclusion (Dedeođlu and Gökmen, 2011).

At many levels - the micro level at the individual level, the medium level in the interactions between institutions and organizations, and the macro level at the overall societal level - social exclusion can take place. Additionally, many forms of exclusion, including political, economic, and social exclusion, have a cumulative structure, which means that exclusion in one area can result in exclusion in another or that they might occur concurrently (Estivill, 2003). The exclusion of individual and communities may not necessarily be social in nature, despite the fact that social exclusion is typically defined as the impediment to participation in society. Social exclusion may also be impacted on by individual reasons. Sen (2000), for instance, described social isolation as "lack of ability." Sen argues that social exclusion is related to both a variety of individual and societal causes, including psychological issues, illnesses, and mortality rates, as well as social ones including gender discrimination, loss of social worth, and loss of skills. Çakır (2002) added that although phenomena such as unemployment and poverty impede social integration in all communities, these individuals cannot always be regarded as excluded. It was stressed in this instance that perceptions of social isolation are also influenced by individual variables.

It is clear from all of the explanations and methods taken to the subject thus far that social exclusion is a term that is hard to define and quantify. It speaks about a procedure rather than a complete state. In this situation, social isolation may result from just one cause or from a mixture of several causes. The issue of social exclusion of women is rarely fully addressed since there are typically no gender-based definitions of social exclusion when all criteria are taken into account and reviewed collectively.

4.1. Causes of Social Exclusion

It is unavoidable that the people or groups excluded from a community would differ since political, cultural, legal, economic, and historical systems of various civilizations vary. As a result, various people and groups experience exclusion in different societies, and it is impossible to anticipate who will experience exclusion or not. This is as a result of the idea of exclusion being a relative one. Despite having a good salary and social standing, some people can feel alienated. In this instance, exclusion is influenced by personal viewpoint and expectations in addition to the social aspect of exclusion (Şahin, 2009: 57). Due to the existence of definitional

variations, it may be inferred that there are a variety of reasons why the notion exists. These numerous factors that contribute to social exclusion cannot be taken into account in isolation from one another; rather, they are linked and closely related to one another, even though they are in contact. In light of these causes, a number of elements stand out, including changes to the labor market, a decline in the effectiveness of social security, poverty, unfair income distribution, rising inequality, and migration (Şahin, 2009: 56).

4.1.1. Poverty and Impoverishment

Contrary to the legal restrictions that apply in the public arena, economic social exclusion is the exclusion that results from social factors like poverty and unemployment. No one has the right to prevent someone else from purchasing food or taking part in a social activity, but if the economy is sluggish or there is a financial crisis, the individual may not be able to afford these things and is therefore excluded. Poverty is one of the root causes of social exclusion. Poverty and social exclusion are comparable to the two sides of a coin, claims Demirbilek (2015). On one side of the coin, social exclusion causes poverty, while on the other, poverty causes social exclusion. This case illustrates how social exclusion and poverty are interconnected and have an impact on one another. Despite to the claims asserted in certain studies, which equate social exclusion with poverty, social exclusion includes poverty since not all persons who are removed from society are poor. Bhalla and Lapeyre (2016) used the exclusion of immigrants and members of racial and ethnic minorities as an illustration. They also discussed the predicament of those who live in poverty but nevertheless have access to resources and are employed. In summary, it may be concluded that whereas social exclusion concentrates on social networks, poverty focuses on issues with resource allocation, inadequate social engagement, and social integration.

Gordon (1999) focused on poverty, a complex idea that has an impact on people's lives, in terms of geography and locations. Global poverty is linked to national poverty in developing and undeveloped areas, which indicates that there is growing income disparity on a global scale. Urban poverty is the lack of access to opportunities as well as the incapacity of city dwellers to take use of amenities like security, health, and education. The reality that anybody can encounter poverty at some point in their lives in any location explains why it exists in multiple forms.

1997 was a year that had seen South Asia as a whole, but particularly Thailand, Malaysia, Indonesia, and the Philippines, struggle through a severe economic crisis. The value of money has significantly decreased, and as a result, one million people who live in this region have been put in a position where they are unable to meet many of their fundamental needs. This has driven them to social exclusion for economic reasons, and it has put them in a position where they cannot escape "periodic poverty" (Peter, et al., 2008: 248).

4.1.2. Inequality in Income Distribution

Income disparity is one of the factors that contribute to social exclusion. Inequality in terms of income, which is often intertwined with poverty, is one of the most prevalent kinds of inequality in both Turkiye and the rest of the globe. On the other hand, disparity in income has the potential to be the root cause of other forms of inequality. When it comes to ensuring that everyone is treated fairly in a society, the legal, political, moral, cultural, educational, and social institutions are just as effective as the economic ones. When equality is not supplied, people and communities may have difficulties in participating in social life as a result of the inequality to which they are exposed, which can lead to the possibility of social exclusion occurring (Doğan, 2000). Basically, income distribution is an economic phenomenon, but it has a structure that is affected by concepts such as population growth and distribution, socio-cultural structure of society, justice and equality in society (Çakır, 2002: 91). It is generally agreed that the inequality of income distribution and poverty are two of the most significant factors contributing to social exclusion. The widening disparity in income levels between the affluent and the poor will be exacerbated by the phenomenon known as social polarization, which in turn will make it more difficult for the poor to gain access to essential services. The inequalities in the distribution of money will eventually present themselves in other aspects of society; hence, the difficulties that will be encountered in participating in social life will, in the long term, result in social exclusion (Aktaş, 2014: 18).

4.1.3. Inadequate Social Protection

Social protection systems include all procedures that are relevant to the achievement of social security institutions, job security, health and education rights, including public social assistance and incentives, which offer security against social dangers that individuals may confront. Helping those in needs find a place in society

may be accomplished by the implementation of social protection methods such as income security, health care, and educational assistance in either a premium or non-contributory system. People who are struggling financially are protected from the possibility of becoming excluded as a result. A person's income may fall completely or partially as a result of different hazards such as disease, pregnancy, work accidents, unemployment, disability, old age, and death. The International Labor Organization (ILO) defines social protection as all of the societal actions taken to shield people from the economic and social issues brought on by this adverse shift in income (Garcia and Gruat, 2003). There are many social groups that cannot benefit from social protection systems adequately and therefore face the risk of social exclusion.

Studies show that the lack of social protection measures is what causes social isolation. It was established that variables such as unemployment, a lack of education, low income, substandard housing, a crime-friendly environment, poor health, and lack of life experience contribute to social isolation. However, it has been shown that the negative impact of unemployment is smaller in Northern European nations with strong levels of social security. In Denmark, social isolation from unemployment is not a major issue (Heikkinen, 2000). To summarize, while social exclusion is found at lower levels in industrialized nations that deploy social protection systems successfully, the probability of social exclusion is higher in societies where social protection is inadequate (Şahin, 2009: 67).

4.1.4. Changes in the Labor Market

In most studies on social exclusion, social exclusion is directly associated with the labor market. In the labor market, whether or not to participate in employment or the way of participating in employment determines social exclusion. The decision to join or not participate in the job market is what defines social inclusion and exclusion (Warren, 2005). In this setting, a connection between social exclusion and labor markets may be analyzed from two different points of view simultaneously. The first of these is being disqualified from work opportunities. These are those who have been out of work for an extended period. The other is the social exclusion that might take place inside the labor market, which often comprises individuals who are employed in jobs that are seen to be unstable (Akalın, 2006: 34). There are also working poor people who are in working life and are exposed to social exclusion in a similar way. Deregulation, flexibility and unregistered working

elements in the labor market, which reduce the chances of finding a job again for those who have been unemployed for a long time, cause unemployment-related social exclusion to continue as a great danger (Ministry of Development, 2013).

4.1.5. Migration

The growth in both internal and external migration around the world is one of the major reasons of social exclusion. Migration, in all forms and dimensions, poses a significant risk of social exclusion for developed and developing countries, as well as the entire world (Sürüel, 2008). In terms of its origins and effects, migration—a complex phenomena that involves much more than just a single act of displacement—is linked to social exclusion. It is conceivable to remark that the migrant movement contributes to social exclusion while also claiming that social exclusion results in migration in order to describe the reciprocal situation here (Aktaş, 2014: 18). In this way, migration may be seen as both a contributor to and a consequence of exclusion. The likelihood of experiencing social exclusion rises in the face of inequalities in residence, difficulties in integrating into the host community, and a lack of protection for immigrant people and communities.

Even though migration appears distinctive in developed and developing countries, it still puts both at risk of being left out of society. People and minority groups who move to developed countries, usually from developing countries, people who move from rural to urban areas in developing countries, and groups who move from countries close to each other all run the risk of being left out of society (Bölükbaşı, 2008: 44).

Due to linguistic, cultural, and social differences between the nations that immigrants move to, people sometimes feel isolated and alone for the first few years after being there (Gönüllü, 1996). Employers in certain nations prefer to hire immigrant workers because it satisfies the demands of the labor market, lowers expenses, and does not generate a pressure factor in salaries. Another reason for this preference is that hiring immigrants also decreases costs (Taran and Geronimi, 2003). This scenario may be seen as a consequence of the decline in the number of people seeking employment as domestic workers as a direct result of the bad working conditions, low earnings, and lack of job security in the industry.

The public and the media in the countries where immigrants relocate to often have unfavorable perceptions about immigrants, which might result in those immigrants being barred from certain pursuits. Because migrant workers typically have low levels of education and are not familiar with the language and culture of the nation to which they relocate, it can be challenging for them to get integrated into society on a sociocultural level. Cultural identity crises may also arise as a result of societal or public pressures, such as the advocacy of assimilation rather than integration (Engin, 2010).

4.1.6. Gender Roles

Gender is a phenomenon that is connected to the tasks and obligations that are assigned to an individual by the society, or, to put it another way, how the society views or expects from the individual. Certain actions, emotions, attitudes, and activities are expected of women and men, and gender roles are established via socialization. In this situation, society expects men and women to play specific roles and attributes particular traits to each (Özer, 2018: 303). Individuals run the risk of being excluded from society if they do not take on the responsibilities that society has assigned to them or if they do not act in accordance with those gender roles. Although the purpose of the idea of gender is to not discriminate between men and women and to not give precedence to any of them, the application of this concept in reality has primarily referred to women over the course of time (Gürdal and Odabaş, 2014).

Although they contribute to production, women are unable to reap the full benefits of progress because they face several forms of discrimination in all areas of economic and social life. The result is an even greater likelihood of social exclusion and a further solidification of their subordinate status in society. When the patriarchal view of women is taken into account, gender norms confine women to the house. Women's efforts, which have varied and grown over time in accordance with the social structures in which they have found themselves, continue to this day. Women, who have been involved in every aspect of manufacturing for ages, cannot get enough of the progress, and on top of that, they are the demographic that is most severely impacted by poverty across the world. In patriarchal countries, a woman's ability to participate in the workforce sometimes comes into conflict with her desire to labor both inside and outside the house. Because of this dual structure, women

who find themselves in a conflict are also forced to endure their secondary position, which results in them receiving lower wages than male workers with whom they perform the same job in business life. Furthermore, they are more likely to be victims of various forms of violence and social exclusion (Bölükbaşı, 2008: 50).

4.2. Types of Social Exclusion and Migration

The idea of social exclusion encompasses several dimensions, a degree of adaptability, and a focus on relationships. In most of the research that have been done on social exclusion, the topic has been approached from an economic standpoint. However, social exclusion includes many different elements, including those related to culture, space, politics, gender, and social rights. These dimensions are not totally separate from one another; rather, they may have certain level of connection with one another.

4.2.1. Economic Exclusion

Economic exclusion can be examined along two key axes: the gap between the workforce and the middle class, and the gap between the working poor and the middle class. Being left out of the workforce, which plays a pivotal part in the economic exclusion experienced and is stressed, also leads to being left out of the consumer culture and creates a reciprocal link between the two, making exclusion from the labor market especially worth exploring in depth. As a result of not being able to earn enough money to provide for their basic requirements, people are left without economic prospects and without a way to make a living. In addition to being unable to provide for one's fundamental necessities, people may be excluded from livelihood possibilities if they are unable to access essential services including those related to education, health, transportation, housing, and communication (Sapancalı, 2005: 130).

4.2.2. Spatial Exclusion

The desire to be similar in social, economic, ethnic and cultural terms with people who share the same place to live stems from the tendency of people to feel safe living together with people of similar profile. As a result, the places where people with high socio-economic level live differ from the regions where people with low socio-economic level live. The fact that these two groups do not meet each other in the city brings about their separation. Immigrants are one of the members of

society who are most likely to experience spatial segregation. For instance, problems with poverty and employment arise when the countries from which people migrate as a result of international forced migrations are unprepared for migration. As a consequence of this, people end up living in low-status neighborhoods that are characterized by dense slums and are marginalized in urban life (Tümtaş and Ergun, 2016). In spite of the fact that Syrian refugees now residing in Türkiye are a relatively new immigrant population, they are nonetheless subject to spatial exclusion in certain areas. Even while there has not been a significant shift in social norms as of yet, there is a possibility that Syrian refugees may be subject to spatial segregation in the cities of Türkiye in the not too distant future.

4.2.3. Cultural Exclusion

The term "cultural exclusion" describes the situation in which a person is marginalized because of differences in appearance, gender, sexual orientation, race, religion, or language that make it difficult for them to integrate into mainstream society or form meaningful connections with others. Individuals who are labeled as "other" due to factors like their language, religion, sect, ethnicity, handicap, or mental illness are marginalized and eventually forced to live on the outside of society (Adaman and Keyder, 2006). Migrating from one location to another is one of the most challenging activities that a person may go through in their lifetime. According to Zafer (2016), even while migration might be a way out for some people, it also separates them from their social surroundings, their social contacts, their social ties, their professions, their languages, their own culture and the ways in which they dress.

4.2.4. Political Exclusion

When citizens are unable to fully use their citizenship rights, particularly their legal rights, or when there are barriers to political engagement that might be either indirect or direct, this is referred to as political exclusion (Adaman and Keyder, 2007). To put it another way, people and groups do not participate in political decision-making processes, and they do not delegate their ability to make decisions to anybody else (Güler, 2014: 81). Individuals who are subjected to exclusion cannot get access to sources of political power, and hence they are subjected to exclusion in the political arena. When considered from two perspectives, those who are politically strong exclude others in order to retain their existing status, while those who are

excluded are unable to achieve this power because they lack adequate rights. Immigrants who are illegal in the country and positioned as cheap labor are subject to exclusion on the grounds that they decrease the employability of domestic employees. It is clear that immigrants and minorities are subjected to both the economic and political dimensions of social exclusion at the same time because of the process of exclusion that they go through in terms of being excluded from the labor market. As a result, both the economic and political dimensions of social exclusion are experienced simultaneously by these groups (Güler, 2014: 82).



CHAPTER V

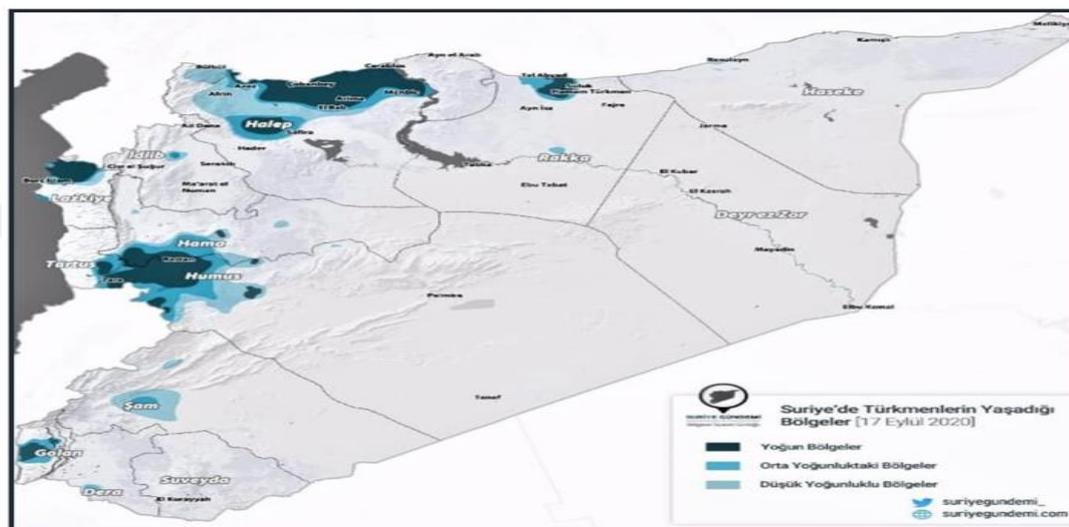
TURKMENS IN SYRIA

5.1. Turkmen Concept

The definition of the name "Turkmen", which is called the Sunni-Muslim Turks living in Central Asia, first appears in Kaşgarlı Mahmut's work called *DivanüLügat-it Türk*. According to Kaşgarlı Mahmut, the expression "Turkmen" is used during the reign of Alexander the Great. While Alexander the Great was heading towards Turkish countries, the Turkish ruler residing in Balasagun withdrew to the east, there were only 22 people left, and 2 more people were added to them shortly after, Alexander called these 24 people with Turkish lines on them "Turkmanend" and the expression emerged in this way (Turkish Encyclopedia, p.433). It is clear that the Turkmen do not identify a different ancestry from the Turk, but rather merely the Muslim element of the Oghuzs, despite the fact that historians cannot come to a consensus on a particular interpretation about the meaning of the name "Turkmen" (Yılmaz, 2006). Kafesoğlu says that the idea of Turkmen for the Oghuz, which is comprised of 24 tribes and lineages, was first brought up in the 11th century. In the Turkish work from the 1600s, the *Divan of Kasgarli Mahmud* is talked about. Scientists found out for the first time that when Vambery used the word "Turkmen," he meant "Turkishness, Turks" (Kafesoğlu, 1958: 121). The only tribe that survived the Mongol invasion in Central Asia is seen as the Oghuz. According to the sources, Turkish tribes such as Uyghur, Karluk and Kipchak could not continue their existence after the Mongol invasion. After the 10th century, when Islam began to spread among the Oghuzs, the Oghuzs were called Turkmen in the XI century. And this concept took the place of Oghuz concept two centuries later. Later, a group of Oghuzes went to Khorasan and gained superiority in this region, gaining superiority in the economic and military field. Later, the Oghuzes defeated the Ghaznavid Empire, one of the great states of the Islamic world and the world, and established the Khorasan State. The Oghuzs also captured a significant part of

Palestine and Syria. In addition, he took the east of Kars, Antakya, Urfa, Latakia and Aleppo from the hands of the Byzantines and established dominance in this area (Sümer, 1980: 9-12). With the dominance of the Oghuzes in the region, the Turkmen presence in Syria dates back to the Seljuk State. It is known that Turkmens have continued their existence in the regions of Aleppo, Homs, Latakia, Golan and Bayır-Bucak (Orhan and Öztürkmen, 2011).

Figure 3: Regions Inhabited by Turkmen in Syria



Reference: Regions Inhabited by Turkmen in Syria, 17 September 2020 Syria Agenda publication

5.2. Turkmens in Syria

One of the earliest human settlements in both human and religious history is Syria. With the exception of the 400-year Ottoman era, it has frequently been the focal point of economic incursions and military conflicts as a result of its advantageous position between the Mediterranean, Anatolia, and Mesopotamia. Recent studies indicate that the Greeks first used the terms Assyria and Syria around the start of the VIIth century BC, and that they first interacted with the "people of Cappadocia and Cilicia," also known as "Syrians," in the inner Near East (Helm, 1980: 238). Throughout the course of history, the geographical region known as Syria has been used to represent the topography that encompasses the coastline in the eastern part of the Mediterranean. First used by the ancient Greeks to denote "the place where the three continents meet," the term "Syria" designates the area that, up until the turn of the XXth century, contained Syria, Lebanon, Jordan, Palestine, and Israel (Collelo, 1988: 4; Nyrop 1979). As per to the renowned historian Heredotos,

the Greeks refer to the Assyrians as "Syrians" without the prefix "a-" at the beginning of the name (Frye, 1992: 281).

The geography of Syria has hosted ancient civilizations throughout history. Many civilizations, from the Akkadians to the Byzantines, came to life in this geography. It is believed that the first lasting settlement in Syria was established about the year 5000 BC. Starting in the middle of 3000 BC, the area was ruled by the Akkadians, the Amurites, the Hurrians, the Hittites, the Egyptians, the Arameans, the Assyrians, the Babylonians, the Persians, the Macedonians, the Romans, and finally the Byzantines. The Islamic supremacy in Syria took place with the conquest of this geography during the reigns of Hz. Omar and Hz. Abu Bakr. Therefore, in sequence, from the Umayyads, Abbasids, Tulunids, Işidids, Fatimids, Seljuks, Mamluks, and Ottoman Empire continue to rule Syria (Mollaalioglu, 2020: 7). In the seventh century A.D., Turkish tribes first appeared in the region where they now reside. During the Tulunids period, Turkish authority in Syria was established for the first time. The area was governed by the Tulunids until the year 905, during which time there was a progressive growth in the number of Turkish communities. In the year 935, one of the Turkish-Islamic nations known as the Işhids formally annexed Syria to their territory. Subsequently, Turkish settlement of Syria proceeded during this time period. In spite of all these processes, the entry of Turks in Mesopotamia as large masses first became apparent within the Seljuk period (1078-1117) (Mollaalioglu, 2020: 8).

The Turkmens have been in Syria since before the Seljuk State, and they are still there today. With the rise of the Seljuk State, the Turks did more in Syria. The Seljuks, who belong to a Turkmen tribe called Kınık, are members of the Oghuz tribe of the Turkish nation (Sallabi, 2018: 23). It is stated that while other Turkish states established in the 11th and 12th centuries in the Islamic world were short-lived, the Seljuks were the most stable state among them, however they could not continue their existence for many years and then they were divided into principalities (Sander, 2012: 54-55). The Great Seljuk State, founded by Tuğrul Bey in 1037, came into existence as a result of the Dandanakan War in 1040, and the Seljuks resumed their victories after that. The Seljuk emirs and Turkmen warriors then shifted their attention westward and engaged in conquering operations to incorporate the geographies of Palestine and Syria into the Seljuk boundaries (Öngül, 2018: 1). Even

though the long-term domination and conquests of the Seljuk State in these regions came to an end, the Turkmens in the region continued to exist. The Mamluk State, which gained dominance in the region after the Seljuk state, did not prevent the Turkmen migration from the Turkish geographies to the north of Syria due to the Mongol attacks. Thus, it allowed the Turkmen to increase their population in the Middle East, including the Syrian geography. It took about three centuries for the Mamluk State to control the most important settlements of the Islamic world such as Syria, Egypt, the Arabian Peninsula, and Palestine (Dağ, 2015: 39-40).

The Ottoman army under the leadership of Yavuz Sultan Selim encountered the Mamluk army under the command of Kansu Gavri, the sultan of the Mamluk State, which was ruling in Syria at that time, in August 1516. The two armies met in Mercidabık and the war resulted in the victory of Yavuz Sultan Selim (Reilly, 2012). The Ottoman Empire was able to gain access to the wealth of Egypt as a result of Sultan Selim's success in the Mercidabık region. Additionally, the Ottomans were able to take control of the cities of Mecca and Medina, both of which are revered by Muslims as sacred locations. Damascus was besieged by Ottoman armies approximately two months after the Mercidabık War, and they were successful in seizing possession of the city within a brief period of time. In April of 1517, Yavuz Sultan Selim led a military effort that involved traversing the Sinai deserts and ultimately resulted in the conquest of Cairo, which served as the headquarters of the Mamluk State (Reilly, 2018). Damascus and Aleppo, both of which were significant regions of Syria at the time of their conquest by the Ottoman Empire, became the administrative city capitals of the Ottoman Empire in Syria after they were both taken over. The Ottoman Empire designated a governor for each district of Syria that it administered and supplied the authorities with this administrative order. This was accomplished by dividing Syria into the administration of the two major cities at issue. After the death of Yavuz Sultan Selim until the First World War Syria, which remained under Ottoman rule, entered a process of change during the war. In the plans of the British and the French on how to share the Middle East in the First World War, Aleppo, where the Turkmen were located, was among the places committed to the French (Gürson, 2016: 40-41). However, documents showed that by 1918, Arab troops had taken control of Aleppo. The area was then occupied by the French. While the process of losing Syria accelerated after the Armistice of Mudros

in October 1918, the borders of the National Pact were attempted to be maintained, and in this region, Aleppo was included in the Pact due to the presence of Turkmen in Aleppo. Although Turkmen beys were a part of popular resistance groups formed in 1920 in response to the French occupation of Aleppo, the city and the northern countryside, where Turkmen now live, were not included in the Turkish-Syrian border arranged according to the Ankara Agreement signed in 1921 (Dağ, 2015: 59). The Turkmen in Syria were not an ally for the French. The Turkmen fought for Türkiye, and Turks, like Arabs, are Sunni Muslims. Thus, the French did not consider the Turks a partner (Dağ, 2015: 73). After 26 years of French mandate rule, Syria won freedom in 1946, but the system was still influenced by France. Turkmen were excluded from the autonomous Syrian government because the French mandate did not want to work with them (Dağ, 2015: 81).

Even though the area was ruled by different empires and governments at different times, the Turks were in charge of the area until the end of the First World War, when Yavuz Sultan Selim added the area to the Ottoman Empire. Because the Turks have lived in these lands for so long, Türkiye and the other states that wanted to control these lands before and after the First World War fought over who was in charge. Türkiye tried to protect the Turks who did not give up their rights here. As the Hatay problem shows, Türkiye has always cared a lot about its right to be in the area. Even though they were oppressed, the Turks who stayed on the other side of the border have worked hard to keep their language, religion, and culture alive until today. The Syrian government's stance made it hard for Turks to openly declare their existence. Syrian cities including Aleppo, Hama, Homs, and Damascus have long been home to Turks who first migrated to the country from Turkestan. The Turkmen in Syria, who had departed the Ottoman Empire following its collapse in World War I, fought against the French Mandate in a manner comparable to the Turkish Independence Movement, but they were ultimately unsuccessful because of the attitudes of the local Arab population. Despite an article in the Ankara Agreement signed with France in 1921 during Atatürk's tenure that stated that the official language of the Turkmen in Syria was Turkish and that all of their social rights were protected, some Syrian Turkmen were assimilated during the French mandate period due to Arab pressure. The Syrian administration classified people of Armenian heritage as a minority group and other groups as Syrian Arab nationals, preventing

Turkmens from establishing any kind of presence in the country (Orhan and Öztürkmen, 2011: 46-50).

The Aleppo Turkmen are one of the Turkmen communities that are still there today and continue to fight back against the persecution in Syria. The Turkmen tribes that initially arrived in Aleppo are known by the names Üçok, Bozok, Bozdoğan, Döğer, Avşar, Harbendeli, Ağaçeri, Varsak, Kınık, Bayındır, Beğdili, and Bayat. In addition to the records that were kept by the Ottomans, there are also the notes that were taken by Katip Çelebi on the large population of Turkmen who lived in Aleppo. The fact that the names of the districts, streets, and villages in these areas had Turkish names during the time when the Ottoman Empire was in power is the most compelling evidence that Turkmen existed in Aleppo. It is reported that there were around 25-30 thousand Turkmen living in the region during the period in question, however this number is not officially mentioned in any of the sources. Even if this condition has evolved over the years as a result of many factors, there are still locations around the Syria where Turkish is spoken while walking down the street. These areas; Küçük Nağba, Memili, Sındı, Tıybık, Toklu, Karaköprü Azez, Bab-Manbiç, Carablus, Aktaş, Bekmeşli, Telile, Hacıköze, Halisa, Haşlıhöyük, Kantara, Kerpiçli, Mirhan, Mirzaşehid, Çobanbey, Büyük. It is not possible to get the official population estimates for the Turkmen community in Aleppo at this time; nonetheless, it is estimated that Turkmen make about twenty-five percent of the city's total population (Bademci, 2014). On the other hand, according to the resources, those of Turkmen descent who live in Aleppo are referred to as Aleppo or Culap Turkmen. Those living in Damascus are named Damascus Turkmen, and those residing in Latakia are considered Bayır-Bucak Turkmen (Orhan and Öztürkmen, 2011: 50). Although the Turkmens of the Hums-Hama region have managed to keep their culture alive till the present day, they have been unable to maintain their original language. Arabic is often spoken in the urban areas, although Turkish is more common in the rural areas and villages. Findings were gathered from the names of Turkmen cities, towns, and villages, suggesting that the locations in question are inhabited by Turkmen people. This was the case in other Turkmen cities as well. Most of the Turkmen in Damascus were Turkmen who resided throughout the Ottoman period (Orhan and Öztürkmen, 2011: 51).

Due to the requirement of speaking Arabic in social life, the Bayır-Bucak Turkmen, like the Turkmen who live in many other regions of Syria, attempted to strengthen their Turkish language skills mainly amongst themselves. However, some of them lost their home language. In rural regions and in places with a high concentration of Turkmen in the villages, Turkish is spoken, and Turkish customs are followed in a manner that is consistent with Turkish customs. There are ‘Alevi Turkmen’ organizations, despite the fact that the vast majority of Turkmen adhere to the Sunni-Hanafi religious school. Sunni Turkmen make up the majority of the Bayır-Bucak population in Hatay. This population is located in the area that is geographically closest to Turkiye (Bademci, 2014: 201). The Turkmen who currently reside in this region are still working hard to maintain their cultural identity. The lifestyles of the Turkmen who live in and around Antep and Hatay in Turkiye are almost identical to the lifestyles of the Turkmen who live in this area, and this includes everything from the variety of food to marriage and raising children to the names given to children to hosting guests and agricultural products.

Table 1: Population Distribution of Syrian Turkmen by Provinces

Damascus:	460,000
Aleppo:	975,000
Hama:	350,000
Hummus:	835,000
Latakia :	385,000
Tartus:	50,000
Raqqqa:	120,000
Idlib:	25,000
Dara:	75,000
Quneitra:	50,000
Other Regions:	175,000
TOTAL	3.500.000

References: Öztürkmen, Duman and Orhan, *ibid.*, 22; Erendor, *ibid.*, 239.

(Turkmen who have completely Arabized and have forgotten Turkish, but who are conscious of their Turkmen identity are also included in the table.)

5.3. Prominent Concepts in the Process of Turkmen Migration from Syria

5.3.1. Culture

Culture is an abstract notion that has been given several definitions across various theoretical frameworks and academic fields. According to Fichter, culture serves many purposes, including "providing a living scheme by systematizing the social behaviors of the people participating in the society," "interpreting the values of the society by bringing them together," "laying the groundwork for social solidarity," "ensuring the formation of social personality," and "being the distinctive features of societies." (Ficher, 2006). On the other hand, according to Gökalp, it is "a harmonious combination of religious, moral, legal, contractual, moral, economic, and scientific life of a nation" (Gökalp, 2015). According to Raymond Williams (Smith, 2007), although the concept of "culture" is not clear, it has three meanings, "It refers to the intellectual, spiritual and aesthetic development of an individual, group or society. A number of intellectual and artistic activities and their products are also used for culture, and this use is synonymous with "Fine Arts". It refers to the way of life, activities, beliefs and customs of a person, group or society"

Culture is the material and ethereal products, such as traditions, customs, customs, religion, language, race, moral standards, and architecture, created by all established or underdeveloped cultures and transmitted to the next generation. Some examples of culture include: traditions, customs, customs, religion, language, race, moral norms, and architecture. Individuals, social groups, and even the entirety of a civilization can make themselves more noticeable in the outside world by utilizing the cultural resources that they possess. On the other hand, one's cultural identity refers to the manner in which an individual or civilization presents itself to the rest of the world as a distinct cultural entity. A person's or a group's cultural identity can either identify them as unique or set them apart from other people and groups, or bring them closer together. Having a strong sense of cultural identity is important because it acts as an anchor, keeping individuals and groups from becoming disoriented or disenfranchised in today's more globalized world. A person's cultural assets are a means through which he or she maintains a connection to and pride in one's own cultural heritage. Language, religion, and gender play disproportionate roles in shaping individual identities.

Culture is what determines how individuals treat one another and the world around them. Culture, according to some sociologists, is what sets one civilization apart from another by way of its shared ways of living, thinking, and behaving. The existence of a shared language allows for the protection and maintenance of cultural traditions. Culture is an accumulated heritage; it must safeguard its distinctive features for the sake of the continued existence of the community to which it belongs (Erkal, 2004).

5.3.2. Identity

Berger and Luckmann argue that identity is a manufactured by society. An individual's identity is formed via the sequential procedures of communicating their unique perspective and societal framework. Changes to the identity and the emergence of new identities are the result of encounters with diversity in the identity-building process. Berger and Luckmann argue that knowing the structure of the society in which an individual lives is essential to comprehending the shape and nature of that identity. Furthermore, Berger and Luckmann argue that identity verification and observation are possible in everyday life (Barger and Luckmann, 2008).

As a result of globalization, civilizations are contracting and becoming more intertwined, which, according to Bauman, means that the world is moving at an accelerated pace, and it is uncertain how and in which direction the flow will proceed. According to Bauman, persons and societies grow more individualistic in order to go forward in a quick flow and to exist in uncertainty. The researcher also expresses that individuals and societies adapt and diversify their identities in accordance with the conditions of the universe in which they live (Bauman, 2018).

In the field of social sciences, several points of view are discussed on how an individual or group is defined by others, in addition to how that person or group defines themselves. From this point of view, identity may be understood to refer to a person's or group's own sense of self or views about himself. During the course of our socialization, the expectations that are attached to the roles that we perform contribute to the formation of our identities. According to a different point of view, the materials that are provided to us throughout the process of socialization or in the numerous roles that we play are what contribute to the formation of our identities (Marshall, 2013).

During an individual's era of socialization, the beginnings of the self begin to take shape, which in turn molds the individual's personality. In addition to being shaped by the effects of the individual's social and physical surroundings, the individual's biological and genetic traits also have a role in the development of their sense of self. Since the beginning of socialization, the person categorizes the other by forming the distinction and definition of "me" and "not me," "me" and "other," within the context of his own self-perception. This process occurs inside the framework of the individual's own self-perception. The individual's self-perception is responsible for the formation of their unique identity. Personal identity is referred to as "the identity that makes a person different and unique from other individuals owing to their distinguishing qualities (particular personality traits)," according to Gürlek and Tuna's definition (Gürlek and Tuna, 2018).

When seen from a sociological point of view, the manner in which we behave in accordance with the patterns that we have learnt and acquired via the process of socialization in the context that we live in is an important factor in the construction of our identity. One of the most significant contributors to the development of a person's unique identity is their culture. Culture, in this context, refers to all the beliefs and ideals that contribute to the cohesion of a society's way of thinking and perceiving the world. We are able to learn and convey how to behave in line with the role patterns that we will adopt in the social arena thanks to the culture of the society in which we are immersed. Language was considered to be the most useful instrument in this situation.

5.3.3. Social Belonging and National Identity

One further facet of one's identity is their "connected, belonging, affiliation," which is what the word "belonging" means. One or more people might have a sense of belonging to a specific location, group, social category, or even ethnicity. The answer to the question "Who am I?" (To which belonging is ultimately tied) is dynamic and multifaceted. In this instance, it is linked to one's sense of self. Simmel describes this process of integrating into society as "socialization." As we grow up, we absorb the values, conventions, and skills of the society and culture we were born into, shaping our identities in the process (Alptekin, 2011).

Since mankind is a social being, he has an innate want to form meaningful relationships with others. An individual's social identity is formed when they engage

in social interactions. The groups to which he belongs and to which he feels he does not belong inform his sense of identity formation. Self-affirmation and self-improvement, as argued by Tajfel and Turner, motivate a person to affiliate with a social group or groups. A person's sense of self-worth might rise in tandem with the success of the social group to which he belongs or his own favorable standing in society, or it can fall if the group fails or falls from favor. Even the social group it opposes can agree with this. The person may feel successful when the other social group fails, and unsuccessful when the other group succeeds (Tajfel and Turner, 1982). Tajfel argues that a person's sense of "membership" and "belonging" to any social group is crucial in the formation of their social identity. A person's social identity is unaffected by their birth into or outward manifestation of a social group. It's possible that a person's documented ethnic affiliation or religion won't have much of an impact on his social identity if he doesn't feel like he belongs to that group (Tajfel and Turner, 1982: 20).

As was noted before, as individuals, we each have many different belongings and social identities within this group, which are determined by the communities that we are a part of and the organizations that we belong to. We identify ourselves and the group that we are a member of based on the ways in which our group is distinct from other groups, including the ways in which we think, our ethnicity, the language we speak, and our religious beliefs. The term "national identity" refers to one of the identities that we possess as members of the group that these distinctions allow us to differentiate or identify with. In sociology, the idea of "national identity" is among the most convoluted and elusive to pin down. There is a close relationship between concepts like citizenship, nationality, ethnicity, and nationality. From this vantage point, a person's ethnicity is an important part of who they are in the social world. "A cultural collective type that is identified and characterized by one or more cultural distinctions, such as religion, custom, language, or institutions, that highlight the importance of ancestral myths and historical memories," is how sociologist Anthony Smith defines the ethnic group (Smith, 1994: 41). A nation, which is sometimes confused with an ethnic group, is defined as "the name of a collection of people who share a historical territory, country, shared myths and historical memory, obligations, and a sense of collective purpose" (Smith, 1994: 70).

The idea of national identity, which superseded its predecessors from the early 19th century "national character" and "national awareness". Identity at the national level is defined as "the process by which members of a national community constantly reproduce and reinterpret the web of symbols, values, myths, memories, and traditions that constitute the distinctive heritage of nations and the variable identification of individual members of that community with that heritage and its cultural elements." (Smith, 2013: 33).

It is clear that individuals acquire a social identity in accordance with the manner in which they identify themselves and the degree to which they have a sense of belonging to a group. The notion of distinctions gives rise to countries, nations, states, civilizations, national identities, and national culture. When viewed from this perspective, the process of migration plays an important role in the process by which individuals separate themselves from the culture to which they belong and their social identity within that culture in order to enter a different society and attempt to adapt to the norms and expectations of that society. Problems like as "identity crises" on a psychological level, as well as social integration and exclusion, might be encountered throughout this process. There is a high frequency of occurrence for these scenarios, regardless of whether the migration is internal or foreign. In recent years, in particular, there has been an increase in the number of migration studies that focus on the resolution of identity issues.

5.4. Turkmen Identity in Syria

Individuals who compose up a community identify with the common entity, unite in similar values and symbols, and share common feelings of regret and pride. This is what constitutes identity in terms of a state, nation, society, or cultural institution. "Who are you, where did you come from, and where are you going?" The components of solidarity that we demonstrate in our responses to the subject matters, such as collaborations or sensitivity, are what maintain the social existence standing and robust. In this regard, the question of one's identity is one of history (Güvenç, 1993: 359).

The historical record shows that there were Turkmen people living in Syria a very long time ago. The arrival of raiders from the Oghuz tribes in Syria as early as the 7th century was the beginning of the Turkmen people's history there. The history of the Turkmen people in Syria continued to develop in the 10th and 11th centuries

with intense migration to this region. In the 11th century, the Seljuk Dynasty arrived and completed the Turkic settlement begun by the Tulunids. In 1063, numerous Turkmen tribes and communities entered Syria after the Seljuks won the Dandanakan War in 1040. They soon began settling in locations that better suited their culture, lifestyle and identity (Orhan, Duman and Öztürkmen, 2011: 50-59).

However, who are they? The Turkish language is what contributes to the formation of a sense of identity, what keeps communication going, and what acts as the glue that ties the historical or cultural mosaic together. Regardless of not everyone can read or write Turkish, the great majority of people are able to understand and speak the language. The variations between dialects and language styles are not substantial (Güvenç, 1993: 362). French Turkish scientist Jean-Paul Roux, in his book *History of Turks*, in which he researches the history of Turks, states that Turks can only be defined through their language Roux introduces the definition of "Turk is someone who speaks the Turkish language" (Roux, 2015: 89). Article 7 of the Ankara Agreement, signed between Türkiye and France on October 20, 1921, includes "Turkish as the official language of the Turkmens in Syria and the protection of all their cultural and social rights". Even though it is written with the intention of safeguarding the identity and very existence of the Turkmen people, this article has not been put into practice (Orhan, Duman and Öztürkmen, 2011: 55).

However, individuals can perceive their identity as a member of a certain society, not only in favor of the society, but also sometimes against other social beings. Indeed, historical friendships and hostilities can serve to bring societies closer together or to juxtapose them against each other. Christian Europeans, for example, regarded their historical identity as opposed to Muslim Turks, whereas Muslim Turks perceived their historical identity as opposed to the Christian world. Identity consciousness is ignited by contradictions. Despite the fact that almost everyone is talking about peace today, historical contradictions persist and appear to persist in the future (Güvenç, 1993: 359). In spite of the fact that Turkmens make an effort to preserve their identity against the identity of Arabs, Turkish culture and language have been perished for certain groups of Syrian Turkmen as a result of policies of assimilation (Arabization) implemented during the time of the French mandate and in subsequent years. With the flow of time, many Turkmen became unidentifiable from Arabs, with the exception of regions that were inhabited by a

significant percentage of them, in which they preserved their Turkish identity and managed to speak their native language (Enab Baladi, 2019).

A Turkish newspaper by the name of "DoğruYol" first appeared in Aleppo in 1922. This was at the time that Syria was under French administration. This newspaper continued to appear in print all the way up until 1926. Later on, "Vahdet Newspaper" and the weekly "Yeni Mecmua" were both published in Aleppo. This magazine maintained its publishing life until 1936, acquiring the name "Yeni Gün" at that time. On the other hand, beginning on this date, any and all Turkish broadcasts were prohibited throughout Syria. Turkish publications delivered via post, including books and magazines, have been destroyed by the postal service administration instead of being distributed to their owners apart from embassies and consulates (Yılmaz, 2015).

In spite of the fact that there were many uprisings at various times, a sense of political nationalism did not emerge among the Turkmen in general. The Turkmen people exhibit both a reactionary and cultural form of nationalism. The inflexible organizational framework of the Syrian system made it impossible for the Turkish movement to become politicized. On the other hand, Turkmen nationalism is also on the rise, especially since the most recent public movement that took place. They are making an attempt to pursue their own rights, to discover who they are within Syrian society, and to provide evidence that they do in fact exist (Orhan, Duman and Öztürkmen, 2011: 56).

Since the Syrian government does not count the Turkmen as a distinct ethnic group, their population is not reflected in official statistics. They are counted as Muslims despite the lack of data on the ethnic composition of Syria's people. However, a close examination of Syrian ancestry will reveal the significant impact Turkmen have had on Syrian society and the rich culture that they have helped to create (Enab Baladi, 2019).

Figure 4: Turkmen who have influenced Syrian Culture

Turkmen Who Have Influenced Syrian Culture



Abu Khalil Qabbani

A pioneer of Arab theater, and a local of Damascus, Qabbani was born in 1833. He is a descendant of the famous Turkish family Akbeek (meaning white mustache) which relates to Akram Akbeek, adviser to Sultan Suleiman the Magnificent. The first of his plays was performed in 1871, and was followed by 40 other musical and theater performances over his career, during which he established the hallmarks of Arab theater.



Jamil Mardam Bey

Born in 1893, Mardam Bey was a patriotic political figure who struggled against French colonialism. He is descended from the Conqueror of Cyprus, Lala Mustafa Pasha. He founded the Young Arab Society in 1911, whose purpose was to liberate Syria and Arab lands from foreign domination. He assumed positions in Syrian governments, both before and after independence, until the Husni al-Za'im took place in 1948, after which he went to Egypt, where he died in 1960 and was buried in Damascus.



Mohammed Emadi

"The Father of Syrian Economy" was born in Damascus in 1933. He was recalled from his work in Kuwait in 1985, and was named Minister of Economy and Foreign Trade. He was able to manage its affairs with successive achievements that supported the economy, and enabled Syria to achieve self-sufficiency in many food products – most notably wheat. He held many positions within the Syrian government, and died in 2015.



Nizar Qabbani

The most famous Syrian poet of our modern era. Almost no one in Syria is unaware of the fluidity of his style, and the beauty of his poetry. His works represented masterpieces in literature, both in form and meaning, and an obsession for generations of connoisseurs of love poetry as well as revolutionaries. Born in Damascus in 1923, he descended from the same family as Abu Khalil Qabbani. He studied law, and then joined the diplomatic corps moving between global capitals. He has many famous books of verses to his name. He suffered an illness in 197,7 and his condition deteriorated until his death in 1998 in London. In his last will and testament, he wished to be buried in Damascus, which he described as the womb from which his poetry and creativity were born, and the capital of the jasmine alphabet.



Khalil Mardam Bey

Poet and minister who wrote the Syrian national anthem (Humat ad-Diyar) and served as president of the Arabic Language Academy in Damascus. He was born in 1895 and died in 1959 in Damascus.



Hala Shawkat

The famous actress was born in 1930 in the city of Aleppo, and was perfectly fluent in Turkish. She participated in many theater, television and film productions over the course of her long career. She became famous with the Syrian public for performing the role of the affectionate mother, and died in 2007 at the age of 77.



Sabah Qabbani

Younger brother to Nizar Qabbani, he is a writer, diplomat and media personality, and one of the most important pioneers of Syrian television. He was born in 1928, and served as the Syrian ambassador to the United States. He is considered the first Syrian voice to announce the launch of the Syrian Radio, with the famous phrase "Here is Damascus". He studied law and received his doctorate from the Sorbonne University in Paris. He was interested in photography, and held several exhibitions. He was also keen to develop the Syrian Radio and Television Corporation. He died in 2015 in Damascus.

The complexity of Syrian people, the overlapping of its genealogies, and the multiplicity of its origins are all sources of strength and esteem. Its different cultures have contributed to civilization in Syria and the character of its natives, allowing them to be global ambassadors to the far corners of the world.

Reference: Enab Baladi. (2019, May 11). Turkmen: A Minority Influential in Syrian Culture. Retrieved February 4, 2023, from <https://english.enabbaladi.net/archives/2019/05/turkmen-a-minority-influential-in-syrian-culture/>

The Turks in Syria were targeted with an Arabization campaign, and the lack of organization among them helped the Syrian government succeed. The strain on the Turks has risen since Hatay became part of Turkiye officially. No passports were issued to Turks who requested them, and those who entered the country illegally had their citizenship revoked and their possessions taken. Despite the high concentrations of Turks in some areas, none of the elementary schools offer Turkish language instruction. Many culturally-rooted Turks were put off learning to read since their schools taught in Arabic. Those who want to study in Turkiye can only come to Turkiye from another Arab country (Yılmaz, 2015).

As a result of such practices, Turks who lived in Syria in big communities were able to maintain their national identity but Turks who lived in smaller communities were more likely to assimilate into Arab culture.

CHAPTER VI

FINDINGS

6.1. Socio-demographic Data

Within the context of the information that was collected, the outcomes of the fieldwork will be discussed in this part of the study. The socio-demographic features of the Turkmen women who were questioned (age, marital status, number of children, education level, etc.) will be explored first, followed by their experiences with migration and social exclusion. Twenty Turkmen women who had migrated to Gaziantep from Syria and were of varying ages, marital statuses, educational levels, occupational profiles, and family sizes were interviewed as part of the field research that was carried out with this cohort.

Table 2: Socio-demographic Characteristics of the Participants

Participant	Age	Marital Status	Partner	Education Status	Profession	Number of Children	City
P1	30	Married	Turkmen	secondary school	Housewife	4	Aleppo
P2	33	Married	Turkmen	secondary school	handicraft at home	--	Aleppo
P3	39	Married	Turkmen	elementary school	Housewife	3	Aleppo
P4	43	Married	Turkmen	elementary school	Housewife	7	Aleppo
P5	35	Married	Turkmen	elementary school	Housewife	4	Aleppo
P6	26	Married	Turkmen	---	Housewife	4	Aleppo
P7	29	Married	Turkmen	---	handicraft at home	4	Aleppo
P8	29	Married	Turkmen	secondary school	Housewife	6	Azaz
P9	28	Married	Turkmen	secondary school	Housewife	3	Aleppo
P10	36	Married	Turkmen	secondary school	Housewife	7	Aleppo
P11	32	Married	Turkmen	elementary school	handicraft at home	3	Aleppo

P12	37	Married	Turkmen	school elementary	Housewife	4	Aleppo
P13	34	Married	Turkmen	school -----	Housewife	5	(Sekizler) Aleppo
P14	40	Married2.spouse	Turkmen	High school	Housewife	3	Aleppo
P15	37	Married	Turkmen	secondary school	Housewife	5	Aleppo
P16	38	Married	Turkmen	elementary	Housewife	5	Aleppo
P17	27	Married	Turkmen	school elementary	Housewife	3	Aleppo
P18	44	Married	Turkmen	school elementary	Tailor	7	Aleppo
P19	28	Married	Turkmen	school secondary school	Housewife	3	Aleppo
P20	40	Widow	Syrian	secondary school	Charlady	4	Aleppo

The ages of the Turkmen women participating in the study ranged from 26 to 44. When the average number of children of the participants who have children is examined, it is seen that they generally have three or more children. When the education level are examined, it varies from illiterate participants who have never been to school to high school education. The education level of the participants is generally low. When we look at the marital status of the participants, only one's spouse passed away, while the others are married. 19 of the participants were married to Turkmen ethnically, and 1 participant married a Syrian man of Arab origin. The spouse of one of the participants has two wives, that is, they have a polygamous family structure.

6.2. Turkmen Women and Migration

Both recorded and oral histories demonstrate that people have migrated as throughout human history for a wide variety of reasons, including survival in a changing environment, escaping war, or just following their curiosity. Castles and Miller (2008: 7) say that people have been moving around since the beginning of time. The Turkish presence in Syria, which started from very ancient times and before the Seljuk State, continues today. One of the Turkmen interviewees, P5, expressed the Turkmen presence in Syria as follows:

“We are not Syrians anyway. We came long ago. Our grandfathers.... But our village is always a Turkmen village. The neighbors are always Turkmen. It is very old” (P5).

Syria's terrain has housed ancient civilizations throughout history. This terrain gave birth to several civilizations, from the Akkadians to the Byzantines. Although Turks ruled the territory, which became Islamic country in the seventh century, until the final period, all hues of the geography, particularly Arabs, continue to remain in the region until now. The first Turkish settlements, which began with the Tolunoullar, expanded with the Seljuks, Mamluks, and Ottoman Empire. As a result of the marks left by these major governments, Turkmen presence in Syria has become permanent. In actuality, millions of Turkmen continue to reside in the Syrian Arab Republic with its existing name (Mollaalioğlu, 2020: 7). This migration phenomenon, which took place on the dusty shelves of the historical scene, was followed by a new one due to the civil war that started in Syria in 2011.

When we look at the broadest definition of the concept of migration, we see that it corresponds to "human mobility". Although many social studies have introduced different definitions to the phenomenon of migration from different perspectives, the subjects of the migration process had difficulty in defining this phenomenon from their own perspective. P3 used the following expressions while describing migration during the events she experienced:

“It was a very difficult event. But I did not understand anything. I didn't know what it was. It was like it wasn't me. Everything happened so suddenly. One day you wake up, a lot has changed. It's been a long time but I still can't understand it (P3).

For millions of individuals all over the world, being uprooted against their will is a traumatic experience that alters the course of their lives. No of the cause, people's lives, regardless of age or gender, are profoundly altered when they are compelled to migrate against their will. People who wish to live in a safe environment place their demand for security immediately behind their desire to meet their physiological requirements (Maslow, 1998). People may feel compelled to migrate due to the need to live in a safe environment in situations such as fire, natural disaster, terrorism, and war (İçduygu and Sirkeci, 1999). In the interviews, security concerns and war are the main reasons for migration. Most of the interviewees stated that they were worried about the lives of their families and children. Some of the interviewees explain the reasons for their migration as follows:

“There was a war, we saw a lot of cruelty” (P4).

“Bombs exploded, there was a hit, everything was destroyed” (P6).

“I was terrified, not for myself, but for my children” (P10).

“It was Ramadan. I was preparing suhoor for my husband in the kitchen. It's a big bomb in the kitchen. I had fallen out. My husband immediately threw me off. He said get up and get ready now. I thought I'd pack things up, my husband said that we would come back so that it wouldn't be too much. It would take two days too long. This thing..... would come back after it was over. We went that way in our village. That was our departure” (P16).

“It started in Idlib when the wars first started. After Idlib, it slowly came to our side. Before we came here, the wars started from the neighborhood where we lived for a month, a month. Planes began to strike. After that, there was the war. Too bad. I will never forget that day. When the plane landed, it hit something. How it hit passed before my eyes. Never since.....I didn't want to stay after that” (P14).

“When the plane hit my husband was afraid of the children. There was no employment. My husband said let's go. He said that children would not be tortured. I already had four children there. All three have been here. I had four children” (P11).

Everyone makes an effort to do something on purpose. An individual or group decides to move during a migration event because they have come to the conclusion that their current location is unfit for human habitation and is no longer able to provide their basic needs. People have always moved from one region of the world to another when they decided to make that place their permanent home, and this practice continues today. When individuals opt to leave a certain area, it's usually because they find something about it particularly unappealing. Atrocious demographic, economic, ethnic, religious, ecological, geographical, political, social, and cultural factors all contribute to mass migration. Although there are many fundamental reasons for the mass migration that emerged with the start of the Syrian civil war, the primary reason was the struggle for survival.

Social, political, economic, conflict, and natural calamities are only few of the many potential causes of migration. These factors allow for the categorization of migrations into distinct categories. There are several reasons why people or entire communities can decide to willingly abandon their country. They may leave their home countries as a result of conflicts fought for political causes. Thomas Faist grouped the various aspects of migration under these five sections. While looking at migration in terms of the distance traveled, it is classified as either internal or international; when looking at migration in terms of the length of time spent in the destination country; it is classified as either temporary or permanent. Individuals or

mass group can make the journey, depending on their preferences, which brings up the question of how many individuals are taking part in the migration. It is possible to define it causally as either voluntary or forced. In terms of the law, we may divide it into two categories: illegal and legal (Faist, 2003: 47). When we look at the situation in Syria, it is possible to say that the migration is a forced international mass migration due to the war, but today it is not possible to evaluate it as permanent or temporary due to the ongoing war. As a result of the interviews with the interviewees, it was observed that many of the participants were involved in the process of obtaining an identity card or citizenship application after entering Turkiye illegally. Most of the participants reported that they entered Turkiye illegally in the first years of the Syrian war, namely in 2012, and some reported that they were exploited by human smugglers. On how they crossed the border, the interviewees explained the events with these words:

“Some people took us across the border with money. So go through there, you'll either be caught or it's up to your luck” (P1).

“I swear it's ice cold. The ice had fallen. Getting stuck in the mud during the winter. Walk for an hour, wait for an hour, there are children. You have to pay the smugglers or you can't pass. Or the soldier will catch you and send you back” (P2).

“We came to a place with our car, that is, we came to a place with that smuggler's car. We come to a place and they say 'get out' to us. For example, they say Soldier and 'Akrep (armoured vehicle). This is how they come. The smugglers are telling us to stop. We pass some part, or we cannot pass. The police will catch us. But we passed by walking like that” (P4).

The participants stated that they encountered many difficulties during their journey, regardless of the means by which they entered Turkiye. Traveling has been experienced as an insecure, dangerous and troublesome process for almost all women.

“It was very scary. You come by walking, there is a ditch. You enter there like a grave. Someone has to pull you from the opposite direction. Smuggler shows you” (P3).

Based on the interviews, it became clear that all of the women participating in the research wanted to leave their county due to growing concern for the safety of themselves and their families. A large majority of the women we spoke to had direct experience with the effects of war on their families, including the casualties, injuries, and deaths of friends and loved ones. In this procedure, women typically require access to basic amenities like water, power, food, etc. They remarked that it was

difficult to obtain necessities. As a result, they were forced to relocate, despite their initial resistance to doing so during the war's early phases. Interviewer P9 expresses her participation in forced migration as follows:

“I didn't want to leave my home. Who would want to leave their home?
They forced us to leave our homes because they raid and shoot us” (P9).

Many women who are subject to migration are not sure whether their migration process is permanent or temporary. Some of the interviewees expressed that they would like to return if the war ends, while some of the interviewees stated that they want to continue the rest of their lives in Turkiye permanently for the sake of their children's future.

6.3. Turkmen Women and Migration Theories

A complete knowledge of modern migration processes cannot be attained by depending on a single field or concentrating on a single level of research, according to current developments in migration studies. Instead, a comprehensive theory that incorporates its intricate, multifarious character, numerous angles, levels, and presumptions is required (Massey et al., 1993). In light of this, in order to develop a unified theory of migration, the starting point must first consist of locating the point at where several migration theories pertaining to a particular field meet with one another (Gezgin, 1991). In this context, numerous hypotheses have been put out on the topic of migration in the literature, and it is the purpose of this study to investigate migration in greater detail.

In this context, in this part of the study, the migration stories of Turkmen women will be analyzed based on interviews through different migration theories.

When the reasons for migration of migrant women are examined, it has been determined that the most important and urgent factor is getting away from war and life safety. However, some of the interviewees went to their villages and tried to continue their lives for a few years instead of making a decision to migrate immediately after the war started. During these processes in the villages, the worsening economic conditions over time prevented the people in these regions from reaching their basic needs. At this point, as stated by many migrant women, they have decided to migrate in order to reach better living conditions by considering the benefit of their families.

The neo-classical theory of migration postulates that economic factors are primary motivators for people to move. The micro approach, which looks at individual behavior in addition to macro approaches' focus on structural determinants of migration, supports this theory, which postulates that people act in their own self-interest and make rational decisions based on information they have about the relative costs and benefits of living in different regions (Dedeoğlu, 2016: 42). P16, one of the participants, expresses their decision to migrate by considering the difficult economic conditions and the living standards of their families as follows:

“There is no job in the village. My husband was not working. Then there is no bread. There is no money because there is no job opportunity in the village. There are a lot of children, there are family members. We said how to do it. Then our relatives were here. They said, this is where we can find a job, live better, come” (P16).

As a result of the worsening economic conditions, immigrants decided to migrate to places where they thought they could find better opportunities. P18 expresses the plight of the situation as follows.

“One day, I waited in front of the bakery to buy bread, I went in the evening, I waited until the morning of the next day and there is still a queue, there is money, but there is no bread, no work, no production, even if there is money, you cannot buy anything because there is nothing” (P18).

When Turkmen women struggling to survive in the devastation brought by the war were asked why they preferred Gaziantep, Turkiye, all of the speakers stated that they had relatives, relatives or acquaintances that had migrated to this city before. Network Theory aims to explain the interactions of immigrants in the receiving country. It includes the interactions of immigrants' families, friends and environments. What we mean by "relational network" refers to the entire set of connections made between migrants and those who considered migrating thereafter, as well as the connections made by individuals who acted as go-betweens for migrants seeking employment, housing, and sustenance. Those considering immigration will find this a helpful step in the process. It is believed that future immigrants will benefit from learning from the experiences of those who have made similar migrations before them, thanks to the network of contacts they will have established. The notion posits that those involved in the transnational migration movement serve as a resource for those considering making a similar journey by sharing the wisdom they've gained from their own experiences. Members of the immigrant's family may learn from those who have already made the journey, gain

insight into what it's like, and hopefully cut down on some of the potential expenses, all thanks to the migrants themselves (Çağlayan, 2006: 87). Some participants expressed this network of relations as follows.

“My parents were already here, we called them and they said come. When we first came, we sat together with my mother for eight months. Eight months later we found a house. We're out. There were no houses. It was difficult to find. The owner of my mother's house found us a house too” (P17).

“My father-in-law was selling things in Gaziantep before and he was shopping. He had friends here, we came here before, there was the village of a friend he knew. We settled in the village. Then they found a job, acquaintances moved to the city” (P2).

“After coming from there, my brother passed before us. My brothers and sisters came eight September months before us. My two brothers, my mother, my father are here. I settled with them. I stayed there for a week or two. We looked for the house and found a house. My husband also came” (P18).

“My mother-in-law came before us. We stayed with them for a while. Then they helped us find a house. We went to our own house” (P15).

“They don't give it here in Turkiye because there are many children, so they didn't give it to the house because you are too crowded. Then relatives helped, acquaintances, or rather, heh, my husband and mother-in-law are Turkish citizen. He also has uncles. They helped. His uncle's house is empty. He rented it to us, we took it from the lease. Like this” (P8).

“Relatives had come before. They said that you pay this much money, call this smuggler, he will pass you. We called and the transition was not difficult. We stayed here with our relatives for a while, until they found a job, my husband went to the place where they worked, but the money was less” (P7).

Those who will relocate will benefit greatly from the existing network of relations, which serves as a significant source of knowledge. This flow of information has made it easier for immigrants to work on issues such as how to orient the possible immigrant, which includes organizing the transit transfer, the requirements that must be met in order to enter the nation, finding accommodation after arrival, and getting jobs.

The theory of migration systems is founded on economics and politics, and its primary concern is the interaction between two or more nations, as well as the connection between migrant flows. According to this idea, migrations of people from one nation to another are only an extension of the bilateral relationships that already exist between the two nations. If we look at the theory of migration systems through the nations of Turkiye and Syria, we can clearly observe the centuries-old ties of

these two states, politically, economically and socially, in a long historical process starting from the Seljuk State and continuing to the Ottoman Empire. The interesting thing about migration systems theory is that it explains not just the links between areas in terms of people, but also the relevance of products, services, and information in migration, as well as trade and security alliances. Because it "views international migration not as a static occurrence but as a dynamic process consisting of a sequence of events across time," it "has been more effective than other theories in understanding the direction and process of international migration" (Sert, 2012: 43). The following narrative by P5 can be an example of this already existing relationship and connection.

"Already my father-in-law had acquaintances here. He used to buy and sell goods from Gaziantep. Sometimes he would bring goods from there to here" (P5).

P20, one of the interviewees, drew attention to the historical and reciprocal aspect of this existing relationship bond with the following narrative.

"Already in the time of my parents, they went from Gaziantep, there were relatives here and there, so we didn't have much difficulty" (P20).

Transnational migration reveals that migrant networks, organizations, and the mobility of migrants residing in multiple contexts connect sending and receiving countries. In this theory, immigrants are not someone who leaves their homeland completely behind and settles in a brand new geography, but participants who maintain their social relations. It expresses that migration is a whole of relations rather than an event that starts and ends. Even though there is an ongoing war in Syria, Turkmen women have stated that they have not lost touch with their past lives.

"I want to visit, but my husband is gone. My relatives are still there, my father-in-law stayed in the village" (P20).

"Our house is there, our village is there, a part of us is always there" (P1).

6.4. Adaptation and Acculturation

No matter how national or international migration takes place; brings with it new social, cultural and economic processes. Especially as a result of international migration movements, it is seen that a new social environment has emerged between the immigrants and the society they migrated to. The individuals learn the culture of the social environment in which they were born, from childhood, and are almost inscribed in their social codes through the society he lives in. In the process of

migration of the individual to a completely different social environment from this social environment, immigrants; experiences various cultural processes such as acculturation, culture shock, integration or assimilation. It is seen that these processes operate differently in the migration of Turkmen women. Many of those who were interviewed indicated that they did not have any challenges throughout the transition phase and adaptation, and that this process was quick and easy owing to their competence in the language and their proximity to the cultural group.

“I became exactly like a basic Turkish woman. I got used to. My husband says I swear I'm used to this place. So he's commuting to his job. For example, I got used to my friends. You know, there is no such thing that it will be fixed” (P15).

“When I say that I am Turkmen, they approach more positively. Attitudes are different. If I don't say that I am Syrian, many people almost do not know. You know, you know, culturally, you are close to here. In other words, Turkish Turkmens and Turks are culturally close to each other” (P1).

“We got used to this place easily, our language and religion are similar anyway, Turkmens and Turks are the same” (P18).

The adaptation and acculturation processes of Syrian Turkmen women were helped along by the union of Turkmen language and culture with the host group on common themes.

6.5. Changing Lives Before During and After Migration

The patriarchal society, which originated in North Africa and eventually made its way to the Middle East, has managed to keep its foothold in Muslim territories for a significant amount of time. On the foundation of patriarchal society, the belief is that women are subordinate to males since societal traditions place them in that position. It is a scenario that is assumed as a given by society that women would display a conventional attitude that is submissive and will keep up with the patriarchal order. This is a condition that is taken for granted (Doumato, 2010: 461). In Syria, where the patriarchal social structure and culture is dominant, women are in the position of obedient and their social space is generally limited to domestic life. Turkmen communities, whose existence in Syria dates back to the Seljuk State, have been under the influence of the dominant culture over time and exhibit similar characteristics with the society they live in. Turkmen women spend most of their daily lives dealing with housework. It has been observed in the narratives of the interviewees that women do not spend much time outside, who generally see the

house as an internalized space. Twenty-nine years old P12 described her life in Syria with these words:

“We were always at home there. We didn't go out much. Our husbands would take care of it if it was to be taken from outside. I usually cook and send the children to school. My husband goes to work. I do the cleaning of my mother-in-law. We are a large family, the work never ends at home” (P12).

The significance that is attached to being a man or a woman in a particular society or culture is referred to as gender role. In Syrian society, the role of women is to take on tasks and obligations at home as well as to raise children. The people who were interviewed regard performing housekeeping as one of their daily responsibilities and have developed habits around it. 36-year-old interviewer P10 expresses the tasks expected of her as follows:

“Women in Syria get married, have children, raise children. We have always seen this. The woman cooks and cleans. She doesn't leave the house. But it's not like that here, it's more free” (P10).

During the course of the interviews, it became clear that women in Syria had quite different lifestyles before and after the outbreak of the civil conflict. On the other hand, it was reported that the outbreak of the conflict in Syria brought about significant alterations in their way of life. The most significant shift in their life was brought on by the fact that many of them were forced to seek asylum in Turkiye, where they were forced to live in a landscape that was quite different from the climate and culture to which they were accustomed. When questioned about their lives before the war, the majority of the women who were refugees said that they yearned for their lives before the war, despite the fact that they had lived in the home social area inside a patriarchal society. P3, a 39-year-old mother of 3, expressed her longing for her old life.

“We were very happy. Everything was very good. My husband's business was his own. We had a car, we also had property. I also had gold. So I had everything. Everything was perfect” (P3).

Most of the women, who stated that their pre-war life was good and that they were housewives or worked from home in Syria, stated that when they came to Gaziantep, they began to look for their old lifestyles in Syria. Women, who were generally involved in domestic chores in their past lives, stated that they had to go out more socially in Turkiye and were also take care of responsibilities outside the home. Although some participants saw this change in social roles as a burden, some

participants stated that this situation strengthened them. Interviewer P1 stated that she had difficulty in adapting to the changing system and social roles as follows:

“I would not go anywhere in Syria. It wasn't difficult, my husband would go. It's not like here. They don't pay attention to everything there. They are very careful here. I have to go to Immigration Administration maybe a few times a year here. When I move at home, I have to go to the Immigration Office. So it's not like over there. Everything is very careful here. The responsibility is too much and difficult here” (P1).

When there is an atmosphere of war and conflict, the fact that women are subjected to various forms of violence becomes an unavoidable reality in the world. This is a phenomena that is well recognized. In addition to being victims of sexual assault, women all over the world confront a variety of types of persecution, abuses of human rights, and other gender-based practices that restrict their freedoms (Anker, 2002: 5). As women in the middle of the war, the interviewees described the events they experienced as follows:

“Then DAESH came to our village. ISIS has arrived. ISIS means you can't breathe. We are closed from head to toe. Why is that? They shot you to the ground with the back of a gun like this, just because I couldn't put on another cover” (P1).

“Women cannot travel alone. DAESH can stop them on the way. They persecuted women a lot at that time” (P4).

“They were always beating women. Beating them is not enough. We heard a lot of incidents. Rapes were frequent. If you are alone, they can take you on the street. Then no one hears from those women. We were very afraid that it would happen to us too” (P15).

“So we women wouldn't go out because of our fear. So there was pressure. When you came out, they wouldn't accept you unless you wear it like you are normal. Gloves in your hand, your face is black. Cover completely with hijab from head to toe. Even your eyes would not be visible. Violence if it appears. Yes, if they do not use violence against you, you have a husband, they will apply it to him. That is how they saw you. In other words, they saw you passing like this on a two or three street, not a meter or two. They used to roam the streets in cars. When they saw it, they would inflict violence on you, violence on women, so how? They would beat your husband with the cable. they would put them in jail. Some are penalized. They would write fines. In other words, out of fear, people wear that black even when women go to work, in the fields or gardens, even if they go to work. I mean, would a person be comfortable at work that way” (P10).

In the war environment, women cannot meet their basic needs, their daily life routines are disrupted, and this causes a life that includes economic, social, physical and especially psychological difficulties. P4 narratives support this situation:

“But before I went to the village, I sent my Son to school at half past seven in the morning. At half past seven they left. I went out to lay the laundry at about ten, next to the checker neighbor. I already had a room.

We always stayed in one room with my children. I had just moved there. As I got out, I went upstairs to lay the laundry next to the neighbor. There was a very loud sound. I'm on the roof. When the loud noise came, I sat on the ground. When I sat down, the bomb fell on the school. I'm running to school. But I can't reach the place where that bomb fell and the wall fell from here. Oh, if there is a place for two steps, God brings me back one. After turning back, two or three bearded people like that. He said, what are you looking for? I swear my child came to school. I cannot find my child. My two girls broke into the opposite neighbor in the house. But there was a lot of rundown of things around the school. The place where the bomb fell, that is, there was not a small place. They came, those two of my children were going to eleven and one was going to four. My God, I couldn't recognize these two girls. They are as if white flour has been spilled over their heads. Two of my children. When they came and hugged me, they cried because we couldn't find our brother. I asked the girls, how is it not? He went with you. They said we couldn't find our brother, we didn't see it. My third daughter said, "When we got out, mom said," she opened the door of the classroom. He smiled at me. She said we are in the classroom, she said she. The bomb fell as soon as the others came out. So they brought his dead body. but my lord. He was eight years old. I did not see how he left the house that day, I would have sent him by force. I did not see how he left the house the day he died. They sat down to breakfast together. I never saw him, he just didn't appear to me then. stay away, i'm back home. They told me you go home. The people there told me that we had two children. One is a girl and one is a boy. They put the pieces of dead people in bags there, the children, the teachers, the cleaners, they said to me, two children. We removed the thing. The ambulance came, they stayed and took them to the hospital. I came home. My husband was not at home. Half an hour later, my husband came home with the news. He said ok you, but they told my husband that on the way, go to the hospital, look, we don't know whether he died or not. I came home and sat like this, but two minutes before I came, the people in this house of mine came. Just because the street was empty, not all of Aleppo was emptied. I mean, those who don't know me came. Let me go in the house, look at him, look at him. Nobody said anything to me. Again, they did not say that the child was dead. But for me, I said, now he comes, either his arm is broken or his foot is broken. It never crossed my mind that he died. My husband came home half an hour later. They wrapped my baby in a blanket. From here on my lap to his feet, all the blood is drenched. Such a piece of iron. It went into his waist, stopped in his heart, did not come out. These are the shoes on his feet, sir, when you strike a match and throw it, the skin becomes low. Just like his shoes. They didn't show me his body again. May God not let anyone experience this pain. At that time, my children lost our mental balance. In other words, I had four daughters and then God gave him a son. God took back as he gave. It didn't last four months, we lost my father-in-law. Two or three months after this event, we call it a daily death. Four or five a day, but the dead that I know, know, hear. It didn't take two or three months. My husband's uncle has three children. The eldest is ten years old and he has three children under the age of ten. At the door of the oven, their mother took a bath and stopped them in the sun. There is an oven in front of them. I don't know what we're doing next door. Were we sitting, were we drinking tea? The neighbor called us, I got a phone call and they said that a bomb fell on the house of your uncle's wife's wife's uncle's children. No one knows if the children are alive or not. May Allah keep them away too, my Lord. God forbid, the fireworks thing, when the bomb fell, threw this little two-year-old boy into the oven. Her daughter, two of her ten-year-old daughters below the knee, had been torn off from the knee. They bagged them. They read the prayer. You say to a girl's face that her face looks like someone poured acid. All three children died on the same day. I

don't know, I mean, we went to the village after that. In the village, my family has already left the village. They lived in Aleppo. So you know the village, village situation. How houses are ruined. In other words, we cleaned most places like barns and we sat there. with my children. These children of mine have daily morning work with me. We would go to the field or to the garden. When I went to the field, my children would go to sleep in the car on the road. I would take them with me home to the field so that we could be go together. So that we can get our bread money” (P4).

A mother who lost one of her children in the middle of the war expressed the situation with the words given above, and stated during the interview that they had long-term psychological problems as a whole family after this incident.

Syrian Turkmen women flee from violence and persecution in a war and conflict environment, experience limited access to basic elements such as food and water, fear and worry, and try to maintain their lives without routine activities before migration, especially being away from their homes and countries due to migration, and worrying about their future, living in uncertainty, deterioration of family structures, exposure to sexual violence, witnessing the death of family members and traumas as a result, deterioration of health, loss of home and possessions, etc. states that they are affected psychologically, socially and physically depending on the situations (Buz, 2006: 33) .

All the women in the interviews chose to leave their country because of the worsening war conditions and fear for the lives of all members of their families, including their own. Most of the Syrian Turkmen women interviewed witnessed explosions, clashes, family deaths, injuries and deaths of their relatives during the war. Most of the women stated that they had difficulties in accessing basic needs such as water, electricity and food during this period. Concerned about their children being taken away and their safety, P4 expressed the situation as follows:

“My uncle used to come here all the time. He used to come to Turkiye. He said to my husband a couple of times, that is, if you go to Turkiye, he said, I will take you to Turkiye. In other words, unfamiliar people started to come to the villages. In other words, they started to come from everywhere in the villages. There were people we did not know. I have four or five daughters at home. They are just growing up. These things we call ISIS emerged, you know, they showed violence to women. I mean, how could they not allow women to go out in public? You can't walk without socks or gloves. One or two, these dissidents, what we call DAESH, come to mosques. Even if there were people walking on the road at the time of prayer, they would start to stop because of their fear of praying without wudu. They came to that mosque and gathered the children. Little children to the mosque. My son Muhammed..... They took a couple of them. Mohammed comes home. Mom, I don't want to go. But they say to the children, how do you know how to hold a gun? If they

put a gun to you like this, you will shoot like this, if anyone comes in front of you. Children's psychology deteriorates. A couple of times my son came home. Mom, I don't want to go. They say bad things to us. Would the people who took the children to the mosque take them on a night like this, around eight thirty to nine o'clock? One day, my child did not go to the mosque, so I tried to hide it, so the door started hitting this door, and the gun started hitting the door. In the village, I was staying at my mother's house, next to my brother. They said that Muhammad should come to the mosque. I said my son doesn't want to go. He said come to the mosque. He punched the door and left. But we women, how can I leave my child in the sleep of the night, they set a bad example for my child. They say that you hold a gun like this, you throw bombs like that, things like that, or they put bad things in the minds of bad boys. I phoned my husband. I said look, they're taking your son. His son, my only son. (P4).

Most of the Syrian Turkmen women did not want to leave the place where they lived at the beginning of the war. P8, who did not want to leave his homeland and home in any way, explained that he was forced to emigrate due to the psychological deterioration of his children and witnessing the death of their close relatives:

“Many people died during the war, my uncle passed away. It was very terrible. Because it was so bad. I get a little emotional when I think of the days under the gun shootings until today. When we were migrating, Ahmet is my little boy, we all cried along the way. until we arrive. Ahmet was close to three and a half to four, his psychology broke down. The bomb fell, the sound of bombs affected him. He had a problem with..., something happened to him. Well, because he was so afraid, his tongue got a little heavy. He couldn't speak for a long time. It takes a long time. Thank God he is good these years” (P8).

The majority of the participants reported that the person who decided whether or not their families should relocate was their father, their spouse, or an older member of the family. It is clear that immigration has been viewed as a decision that should be made by family elders, who are most often males, and that this decision brings the unequal and sexist dynamics of the family to the forefront. As is the case in all other aspects of the patriarchal social structure, women's participation in decision-making processes is limited from the very beginning of the migration process (Şeker and Uçan, 2016: 210). This is also the case in all other areas of the social structure.

“As the head of the whole family, my father-in-law decided to come to Türkiye. We followed him. We, my husband's brother's family and my father-in-law all set out together. There was already a war” (P12).

“No, there was nothing in the village. There is no water, no electricity. So my husband doesn't have anything else to do anyway. He was a shoemaker. My husband didn't know the village thing either. He did not understand village affairs. My husband did not want to come anyway. He later said no. I had four children, it was difficult. They were all suckling

milk. There was no milk, food, everything. Then my husband said let's migrate and I said ok" (P20).

The majority of the women were a part of the migration process, and each group had at least one guy leading the way. The conditions of war and migration render women more susceptible to the processes that facilitate sexual abuse. This is the root cause of the current predicament. It is clear from this that throughout the process of migrating, women absolutely require the company of a male in order to feel safe and secure. During the forced migration process, women were accompanied by their husbands, fathers, brothers, uncles or grandfathers, and undertook the duty of protecting them. P2, who participated in the migration process with her husband and her husband's brother's family, described the verbal abuse they experienced despite participating in the migration process in the company of a man as follows.

"At first they thought that we are prostitutes. They offered money. Like this. When our husband heard this saying, "Come, let's stay at home," my husband, something bad happened, they fought with the rope" (P2).

The most important factor for Turkmen Participants to prefer Turkiye to immigrate is that they perceive Turkiye as a suitable region for their own security. However, Turkiye's open door policy towards Syrians, the geographical proximity of Syria to Turkiye, the ease of transportation and the common religion and language understanding of the two communities are shown as reasons for this situation.

"We are already Turkmen, we are Turks, so we came because this is the closest place, we had acquaintances, the most important thing was trust here, both the same religion, the same language. There is war, there is famine, what is the use of staying longer?" (P18).

Participants stated that they experienced significant difficulties in the post-migration period. Comparing the literature on international migration, we find that immigrants' experiences vary depending on whether their migration is motivated by economics (either individually or collectively) or by forcibility. As an example of forced migration, which is defined as migration when people are fleeing for their lives from either natural or man-made disasters, refugees encounter unique challenges as a result of their journeys.

Accommodation issues, such as ensuring that a displaced person has access to the resources he needs to survive, are often the first to surface for migrants who have been forcibly uprooted from their homes. Turkmen immigrant groups in Turkiye face the challenge of starting a new life. Moving to a civilization with a shared language and culture gave the Turkmen communities a leg up on other communities. Because

they had less issues with incorporation and adaptation, Turkmens found it easier to start over in a new nation. Most of the participants stated that they did not have much trouble in finding a house thanks to their previous relatives and network, but they stayed in only one house with two or more families before finding a house and they had problems with this situation. They expressed it in these words:

“The house should not be above the house. family is above family. When we first came, we stayed in the same house with my mother-in-law, my husband's brother's family and we. Too crowded. A lot of children. A lot of problems. It was very difficult at first. Three months later, our mother-in-law, the owner of the house found us a house and we were apart. After that, we relaxed” (P16).

Participant 9 also conveyed the difficulties they experienced in finding a house and the inconvenience of the house they currently live in as follows.

“My husband was also receiving two hundred and fifty lira a week at that time. So when I came here, I had a hard time for a year or two. In an economic sense. It was a single storey in the house I lived in. I had seven children and I had seven children. My mother-in-law also came to me when her husband passed away in less than two months. I also had a widowed sister-in-law. In other words, my only husband cared for eleven people. We were all staying in one house. It had a room like this and a living room. One day when I first came here there was snow. When we first came to Turkiye. I hadn't even installed a stove yet. I was sitting in the basement without a stove. I stayed at home for two months, three months. They did not see my children on the street. If a balloon popped. If a balloon bursts on the street, my children would all gather in a corner” (P9).

The biggest problem that the participants faced as a result of migration in the first place was the accommodation. In general, it has been seen that they can stay in shanty houses or concierge apartments because they do not have a fixed income and prefer cheap houses, and it is unfavorable in terms of health.

The limited employment opportunities of individuals with refugee and asylum-seeking status in the social field bring about economic problems and future concerns. It is observed that the period of stay of the immigrants coming from Syria under temporary protection in Turkiye is prolonged due to the continuation of the situation in their country. The economic problems experienced by immigrants who try to manage for a while with aid and temporary jobs are increasing. Our Syrian Turkmen participants, who were interviewed within the scope of the research, state that living in Turkiye is expensive and the problems they face in overcoming this situation are increasing day by day. Immigrants stated that they could not bring anything from their country because the majority of them escaped and came to

Turkiye, and therefore they experienced difficulties. They stated that although they received help from various organizations in Türkiye, they could not fully meet their needs due to the fact that families had many children.

“We had economic difficulties. You know, we didn't have any money, we came here. The house I lived in when we had no money was very bad before. I later moved. My current home is beautiful. But I still live in a house with a stove. Thanks be to God. So I have two or three children, that is, my husband” (P7).

“At first we had difficulties with money. No thank goodness it didn't pass now. But first passed. Now, thank God, my husband is working. We fill our throats, we pay our rent on our backs and on our heads. We mean us. Alhamdulillah thank you so much” (P10).

Economic problems are at the top of the problems experienced after migration, as most of the interviewees stated.

When we look at the place and importance of women and men in society, we see that women are raised to be dependent on men in Syrian society, where the patriarchal and traditional structure has existed for many years. The fact that the existing social structure is in an order that works against women has weakened the decision-making mechanism of women. However, after migration, women's contribution to the family economy and the norms brought by the host society have increased the visibility of Syrian Turkmen women in the social field, and gender roles have also changed slightly.

“How can I tell you? I also started to take responsibility. These went through my husband's head. So, as my husband was getting tired, I had to get tired in return. Now I go out more and take care of responsibilities outside the house” (P2).

Although Syrian Turkmen women, who take responsibility for activities outside the home, faced problems arising from their immigration status in the first place, this situation did not give them up and enabled them to make decisions about self-development. P3 explained this situation as follows.

“Since I'm already having difficulties, I should go to that hospital. I do not know how to read Turkish. If I were to say to someone, I wonder where this doctor is in the room, what department is this doctor in? Again, these Syrians are saying that they got tired of us. They ask, they say. I finally made the decision this year. Ok, I will learn to read and write” (P3)

In this part of the analyses, the changes that occurred in the lives of Syrian Turkmen women before and after the migration were analyzed in the context of gender roles and based on their own narratives.

6.6. Identity

Position in life is secured by one's identity. What individuals should do, how they should stand, and how far they may go are all affected by this. Therefore, one's sense of self-identity is connected to their social standing. People's sense of identity is, however, equally tied to the bonds they feel with the communities to which they belong. There are personal and societal factors at play in this notion of identity creation. As a social entity, the human experiences a wide range of changes and transformations in this group. Changes in the group that a person has always been a part of cause alterations in that person's sense of self (Kanık, 2018: 128). While defining their identity in Syria, Turkmen women, on the one hand, saw themselves as Turkmen because of speaking a different language and having a different nationality, on the other hand, they adopted the Syrian identity and defined themselves as Syrian Turkmen in order not to detach themselves from the lands they were born and grew up in. P15 used the following expressions while describing herself.

“We come from Syria, but we are Turkmen. We are Syrian Turkmens. I can speak Arabic and Turkish. When we went to school, we mostly spoke Arabic, but at home we generally spoke Turkish” (P15).

“We come from Syria, but we are Turks, our home, our ancestors, our village is in Syria” (P20).

When asked about how they define themselves, it was observed that the participants generally defined themselves as Turkmen. They stated that living in Turkmen villages in general was effective in protecting their Turkmen identity. In addition, speaking Turkish in the family, acting according to Turkish customs and traditions, and the marriage of Turkmens with Turkmens helped them to preserve their Turkmen identity. Participant 12 described herself as Turkmen and her feeling of belonging to Turkiye as follows;

“My wife and I later settled in Aleppo, but our village is called Eightler Village. All of our village was Turkmen people around us. I learned a little Arabic later, I can understand it, but a little. In other words, we learned to speak Turkmen from our mother and father. We are the same here and there, we dress the same, we talk the same, but the Arabs have changed. Our traditions were similar as we are Turkmen” (P12).

Turkmen immigrants from Syria who settled in Turkiye consider themselves to be Turkish citizens. As a result of this, they do not want to be dealt with in the same manner as the entire mass of people who moved from Syria. Turkmens have feelings of exclusion when they are called Syrians in public places like as streets, traffic, restaurants, schools, and other educational institutions, and when they are

addressed in this manner when looking for jobs or renting homes. This sensation is also triggered when there are interruptions or delays in formal transactions (Erol, 2020: 126). The following are the comments of P6 Turkmen mother from Aleppo that describe the view that causes her to feel like an outsider in both Syria and Turkiye:

“I want to tell you something. When we were in Syria, there were many Arabs. We were foreigners to our homeland there. There were more Arabs. We were socially excluded there because we spoke Turkish. But we came here because it is our hometown. Again, we are excluded in here too. Because they call us Arabs. But we are Turks” (P6).

Most of the participants are aware of their Turkmen identity and belongings and they want to be recognized by the host society with their Turkmen identity.

6.7. Stigma and Exclusion

The best indicators of our worldview may be found in the dialogues we engage in. Disparaging comments directed against a person because of their race, ethnicity, religion, gender, sexual orientation, nationality, or political beliefs are examples of the kind of hate speech that falls under this category. The instigation to violence, bigotry, or dissatisfaction is all examples of hate speech. "Social exclusion" results from hate speech. There are many factors that contribute to social exclusion, but urban tales, gossip, and discourses developed by the settled population against the immigrants are particularly potent (Çağlar et al., 2016: 30). Along with these issues, "social isolation" may emerge due to media portrayals. Stigmatization of the not oneself or the others emerges as a result of the impression created. A Turkmen participant stated the following:

“I'm Syrian, you know, I'm not doing anything bad to you. Still, you're insulting me because I'm Syrian. You look humiliating in your eyes. Still, a few times, I ignored them. Still, they talk about me I pretend like I don't hear. They don't call my name Ayşe. They don't call me my neighbor Ayşe. They point me as Syrian” (P3).

All of the women who were questioned felt horrible about themselves after hearing rumors about how they got by on the state's dime, how they were prioritized, how they didn't have to pay rent, how they didn't have to work, how they got paid, and how they got scholarships. Asylum-seeking women face significant barriers to forming relationships and integrating into society due to their stereotypical portrayal as thieves. A female participant who said that she recently started a Quran course stated the following:

“I had already attended a Qur'an course. There was a friend. What the teacher said, he said pray, everyone is praying in turn. She got up and prayed. She said, "I hope the Syrians will leave our country from Turkiye and we will be saved." I said to myself, amin” (P3).

Adjectives like "criminal," "free loader," and "dirty" are often used to describe Syrian migrants simply because of their nationality. "Syrian refugees; They are subjected to various hate speech and xenophobia, since they receive free money from the state, generate cheap labor, promote their own culture to Turkiye, participate in elections, and are guilty for most of the criminal occurrences in the locations they dwell" (Bakioğlu, Artar, and İzmir 2018: 10). Learning how to live in a society in which one is not entirely accepted, disliked, and treated differently requires the person who has been stigmatized to go through a unique moral journey, most notably a painful socialization process. This is all while trying to find a place for oneself (Stattery, 2017: 190).

36-year-old P10, a mother of 7 children, told her children to tell people that they are from local people, not 'others', in order to keep her children away from this painful socialization process, at least not to be difficult for the children, and explained the case with these words:

“I mean, children. There may be a fight between the children. They are small. When they fight with the children of the owner or the neighbors, they say they are Syrians. The children are sad that we were Syrians. They also call us Syrian. So the kids are upset. My children are Turkmens or their language is better than me. They were a little too small. huh huh. Their fathers also said that we are Turks, we are Turks, we are Turks. By saying that children get used to it like this. Now the children are saying that we are Turks” (P10)

According to the oral histories of Turkmen women, during the first few years of the forced migration, children not only faced social exclusion, but also encountered difficulties in their education. Many Syrian children were unable to continue their education from where they had left off and were unable to attend school. The topic of "social isolation" is brought to the forefront by a number of different factors, one of which is the lack of educational possibilities for Syrian children. According to Yüksekler (2012), the incapacity to profit from education and training cannot be evaluated apart from the idea of social exclusion. P4 expressed the situation as follows.

“Two of my daughters are now studying distance education. When we first came here, they did not accept Syrians to school. They could not continue school, they were upset, but later they went to the course. Now they are grown, one is 18 years old and the other is 17 years old” (P4).

In the oral narratives of Syrian women, it is stated that Syrian children who started school in the place where they settled after forced migration were excluded. P1, who enrolls her daughters in secondary school, stated that local students verbally exclude her daughters during their trip to school, and although her financial situation is not sufficient, she enrolls girls in the school bus because of such events, and that she does not want to send girls to school because she is worried about this situations.

“While the girls are going to school, other students throw stones because they are Syrians. They pull the girls' scarves. We finally couldn't afford it, but we had it registered in the service. That's why I don't want to send Emine to school next year” (P1).

The most innocent and sinless children fleeing the war also face social exclusion during the adaptation process.

At the oral histories of Turkmen women, it is mentioned that in the region where they have recently landed, they are depicted as being disruptive and contradicting to those around them. It has been observed that Syrian women, who are seen as a threat to society in the newly settled place and as the main source of all types of guilt, are more exposed to exclusionary and discriminatory discourses and gender-based marginalization than men, with the effect of patriarchy (Ünal and Doğan, 2020). This is because Syrian women are seen as the main source of all kinds of guilt.

“For example, if someone does something bad, they are all bad. Someone steals something, they are all thieves. They were afraid of us. They didn't want to come near us. Syrian women are bad women, are they all bad women? They don't know me. I have never been out of the house for a year when I first came. Never..” (P3).

Another interviewee expresses the painful socialization period they experienced with the following words:

“I'm in the minibus. I'm sitting. Looking me in the eye, Syrians came and rents increased. Syrians came and took our job. Syrians are dirty. Syrians are thieves. Not everyone is like that. Sometimes I keep quiet, sometimes I want to talk. What have I done?” (P4).

This position morphed into significant opportunism since landlords were permitted to raise rents at the pace requested by real estate brokers, a reflection of the free market economy and the absence of a serious policy regulating the growth in the rents of public institutions. As a result of the influx of Syrian migrants into urban areas, rents have gone up significantly. However, this is not directly related to the arrival of Syrian refugees. As a result, the fact that such discriminatory discourses, in

addition to the distribution of economic resources, have deep cultural origins and have reflections and causes that vary from nation to country should not be ignored (Şenses, 2003: 175). The "Syrian hostility" developed by the hate speech that has been created prevents a more objective evaluation.

Aggressive opposition to Syrian seems to be the blueprint for a future societal upheaval. When the matter is not addressed from a human rights perspective, it fuels acts and discourses that instigate societal aggression against Syrian refugees. One participant, who stated that they were constantly confronted with incriminating questions, stated the following:

“People say What happened in Syria? Why did you leave your house? Why didn't you fight? Who should we fight? Who should we fight? Brother shoots brother. I don't know. One is on the side of the regime and the other is on the side of the Free Syrian Army. They shoot each other. They don't know. He doesn't even know that he killed his brother. Who will we fight? It's not like Iran. Not like Russia. It's not like any other place where we shoot each other. Who should we fight? Who should we fight? Brother shoots brother” (P3).

Their words provide credence to the notion those Syrian Turkmen women who have immigrated to Türkiye face discrimination from the local population on account of the immigration credentials they possess. Nevertheless, the social exclusion of immigrant women is not restricted just to these aspects of their lives. What makes women different from other groups is that they are women. Adding a gender perspective, and not neglecting the cultural roles given to them, will be the most essential tools in understanding the data, since they are based on structural factors that produce social exclusion and exist outside of the person. When discrimination based on ethnic origin is combined with discrimination against women, its effects on immigrant women increase exponentially (Dedeoğlu and Gökmen, 2011). Especially Syrian Turkmen women, whose scarf tying and overcoat clothes are quite different from the women of the host society, are distinguished by the locals of the city. When they are distinguished, they experience social exclusion as a woman. Women, who lead a more comfortable life in their own country in terms of dress, state that they are uncomfortable with the way the local people see them and verbal abuse:

“Sometimes people say that Syrian women have nothing under their clothes or they do more shameful things. Shameful women. That's why my husband said to me, dress like them instead of hearing such things” (P4).

It is included in the interviews of Syrian women that local men have othering discourses towards Syrian women. P17, one of the interviewees, stated that the attitude of local men towards Syrian women is not good at all. She stated that they see Syrian women as a commodity to be bought and sold, and that they make exclusionary statements because of their clothes, being immigrants and being women.

“One day I'm in the bakery to buy bread, the children will have breakfast. I will send them to school. I hear they are talking among themselves, I guess they think I don't understand. They point to me and say, let's get one of these. Don't look at your clothes or how they look. They are very well-groomed at home. They are very rude. It is very sad. I just buy bread and.....” (P17).

Being a woman in the face of social exclusion sometimes causes more severe insults. In particular, the migration wave that brings two women face to face causes both Turkish women and Syrian women to be positioned against each other. Another issue that Syrian Turkmen women complain about is that the host society their wives accuse themselves of being too fancy to take their husbands away from them. Turkmen women report that they face exclusion due to being women. One of the interviewees, 30-year-old P1, describes this situation as follows:

“Sometimes when we go to a place, women say look at us, look what the Syrians are wearing, they say how fancy they are. We saw that, my mother-in-law used to say to me P1 take care of their daughters and dress them. The Syrian friend who is with us does not understand, because we are Turkmen, we always hear, we understand, but we pretend not to hear” (P1).

Another important detail to be mentioned on this narrative is whether the ethnicity difference among Syrian women has a difference in experience versus social exclusion, which is one of the research questions. Women who speak Turkish because they are Turkmen differ from Syrian Arab women in understanding what is going on around them. It can be said that Syrian Arab women have a lack of experience in the face of social exclusion. An important detail that should be mentioned at this point is the issue of language.

6.8. Language (Advantage or Disadvantage)

The difficulties immigrants face as they adjust to their new lives and become accepted by their new country's populace are only one example of the issues that might occur as a result of immigration. As a result, immigrants often face discrimination and social isolation after arriving in a new country. Due to language

problems and cultural differences, immigrants experience adaptation problems with the society they migrated to. Mutually, this situation between the two groups is at the top of the immigration problems. Language plays a key role as meeting points between newcomers and locals. P18 from the participants expresses the language factor as follows:

“Arabs do not know the language. They can't get along with anyone. They can't find a house. It's easier to find a house if you speak Turkish. They can also learn Turkish” (P18).

Another important detail to be mentioned on this narrative is whether the ethnicity difference among Syrian women has a difference in experience in the face of social exclusion and adaptation. Women who speak Turkish because they are Turkmen differ from Syrian Arab women in understanding what is going on around them. It can be said that Syrian Arab women have a lack of experience in terms of establishing social relations. An important detail that should be mentioned at this point is the language problems experienced by Syrian Arab women. P3 of the interviewees, who compared this situation with their own experiences, expresses it as follows:

“I never had any difficulties with language. At least I was able to explain my problem to people. Since we are Turkmen things are easier. But I feel sorry for the Arab neighbors. She goes to the hospital, she doesn't understand, she comes to school, she doesn't understand. I help her as much as I can” (P3).

When we look at the present interactions between Turkmen immigrants coming to Türkiye and Turkish society, we notice that immigrants and Turkish people have good relations with each other. This is something that we see when we look at the situation. Because of their familiarity with Turkish and their speed of language acquisition, the social exclusion that they first faced as a result of their migration has gradually given way to acceptance on the part of the population. The following are some of the ways in which the participants presented their understanding of how the Turkmen immigrants, whose cultural distinctions in the social area are not especially obvious, are embraced by Turkish society:

“My father-in-law used to come to Türkiye for business. He used to do a lot of work in Gaziantep, this is not a different place for us, it is not different from our homeland. We learn Turkish first in the family and live like Turks because we are Turkmen. People here do not see us differently. Everyone loves us very much where we stay in Antep, and my landlord was very upset when he learned that I was going to another neighborhood. They said don't go. We have never seen such an exclusion here. But the

Arabs do not know the language, they are different, they get used to it a little more difficult than us. They are not like us” (P13).

“What kind of reactions do you face when you say you are a Turkmen in Turkiye?” Almost all interviewees answered the question positively and stated that people treat them more warmly with the following expressions.

“When people hear that we are Turkmen, they are more friendly, they say, You are just like us, your language is our language” (P11).

“ When they see that we are Turkmen, people's attitude changes immediately and they approach more positively” (P8).

“If you speak Turkish it is ok. If you are a Turkmen then they will give you a house” (P2).

“We all speak Turkish already. Also, since we watch Turkish channels, our Turkish is Turkish in Turkiye, but the ones in the villages are a little different, of course. Our culture is one language. We also stayed in Antep, when we first arrived, people had a slightly different view of immigrants because there were too many immigrants there. Immigrants have difficulties in finding a house and a job. We didn't have any other problems, we already know the language. My neighbors are very nice to me. They were very supportive. They gave me goods. When we first came, we had nothing” (P15).

The host societies in the receiving countries tend to marginalize those who are not themselves. The local people, who encountered Turkmen whose Turkish-speaking cultures resembled them, have made positive approaches such as acceptance and inclusion instead of exclusion.

CHAPTER VII

CONCLUSION AND DISCUSSION

The immigration and immigrant issue has evolved in modern times as a result of shifting global power dynamics. The concerns of welfare systems, war, and economic downturns have all contributed to the urgency of addressing the immigration problem, which has plagued humanity since the dawn of history. Today's migratory movements, especially those brought on by globalization, are driven more by need than by the free will of individuals. The conflict in Syria has arisen for this same reason. In other terms, the Syrian migration has been defined as the mass population's movement to a new settlement as a result of political, economic, and social forces, leaving behind their country where they reside.

The people of Syria have suffered rough since 2011, when anti-regime protests began turning violent and escalated into a full-scale civil war. Syrians first fled to their neighboring countries for safety as the situation at home deteriorated. The Turkiye is in first place among them all. The prolonged stay of immigrants taken as asylum seekers, the increased immigration, and the human flight to Western nations, particularly European countries, have all contributed to the escalation of the immigration crisis emanating from Syria, which has now become an issue on a global scale. During the Syrian civil war and the migrations from Syria, which caught the attention of people all over the world, Turkiye, which took in the most refugees, have seen a level of migration it never witnessed before. Migration, which officially started with the protection of 252 Syrian citizens who came to Turkiye's Cilvegözü border gate on April 29, 2011, has exceeded three and a half million today. When we look at migration from Syria as a whole, official records show that more than five and a half million people have left the country (UNHCR, 2023). When we assume regarding migrations that aren't in the official records, it becomes clear that there has been a huge amount of it.

According to the Refugee Convention, which was signed in 1951 and later changed by the 1967 protocol, a refugee is "any person who wishes to enjoy the protection of a country other than the country of his nationality because of a well-founded fear of persecution because of his race, religion, nationality, membership in a particular social group, or political opinion." On the other hand, immigrants who apply for asylum in the country and wait for their applications to be accepted have the status of asylum seeker. The rights and status of those who desire to come to Türkiye are related to international norms according to an agreement that Türkiye signed in Geneva in 1951. According to the terms of this agreement, which was last updated in 1967, Türkiye is permitted to take in as refugees individuals who have fled to the country from European countries. On the other hand, refugees who have fled to Türkiye from other countries are only permitted to stay in the country temporarily under the status of "asylum seeker." Immigrants from Syria, on the other hand, have been granted a form of "temporary protection" that differs from the standard procedure.

Since Syria is a nation that is not only geographically but also culturally tied to Türkiye, the processes that have occurred have been more significant for Türkiye. Syria is a geography that has housed various civilizations due to its structure, and as a result, it is home to a diverse range of ethnic and religious groups. The Turkmen are one of the big ethnicities that have survived in this area, which the Turks governed for a long period. Türkiye has been deeply involved in the Syrian human tragedy due to the presence of Turkmen in the Syrian geography. Throughout this process, Türkiye has welcomed Syrian refugees of all ethnicities, particularly Turkmen.

For a long time, the vast majority of migration writing focused on the male migration experience and portrayed women as passive participants in movement. Because of this, gender has been largely ignored in academic discussions on international migration. However, women are not left out of this process, which is central to international migration, and are instead incorporated as active participants. From a feminist point of view, migration is best understood as something that is lived through by both men and women. Women are more vulnerable to sexual assault than males, and they leave their nation at larger rates than men do because of violence they suffer there, all because of the patriarchal societal structure and reasons based

on unequal gender relations. The number of women who have moved, particularly in recent years, as a result of the global conflict and war circumstances is steadily rising. At this stage, a multifaceted research of Syrian women's experiences throughout the forced migration process is required. Examining Syrian women as a diverse community, demonstrating how their varying social positions have an impact on how they experience migration, conveying that different Syrian women have different migration experiences, and examining this heterogeneity in the context of ethnicity in the perspective of Syrian Turkmen women have all been important tenets of the research.

The aim of this study is to examine the processes and experiences of Syrian Turkmen migrant women who settled in Gaziantep due to the civil war, before and after migration. Considering the ethnicity variable as a component to be taken into account, this study questions the stance of Syrian Turkmen women's communities in their traditions, gender roles in Syria before the war, and their struggles to become a refugee woman after migrating to Turkiye, their life experiences and cultural adaptation processes. The most important factor in the emergence of this research was that the experiences of women in the dimension of international migration were not visible enough and therefore the position and activities of women in the migration process had to be made visible. In this study, which deals with the cultural and economic position of Syrian Turkmen women in Gaziantep, women are provided to interpret the migration process from their own perspectives. Thus, the experiences of Syrian Turkmen women in the migration process were made visible. This study with Syrian women was produced by supporting the theoretical narratives presented by migration theories, social exclusion and feminist critical theory. Since these theories provide strong data for understanding migration, cultural adaptation and women's relationship.

As stated in the first section, the research is based on these basic questions. 1) Whether the Syrian Turkmen women participating in the migration are more negatively affected by the migration situation due to their gender, ethnic origins and immigration status? 2) Whether the roles and responsibilities of Syrian Turkmen women have increased compared to their previous lives? 3) To what extent do Syrian Turkmen women face social exclusion? 4) What were the criteria of Syrian Turkmen women in determining the country they would go to during the migration process? 5)

To what extent have the ties been effective in the migration of Syrian Turkmen women to Türkiye in the context of the network of relations? 6) Whether the integration process of Syrian Turkmen women in Türkiye is easier? Through the use of these questions as a guide, in-depth interviews with migrant women were conducted in order to examine their life experiences. Based on these questions, the socio-cultural and socio-economic positions of Syrian Turkmen women in Gaziantep are related to settlement, social exclusion, cultural change, integration and analyzed within the framework of their experience of being a migrant.

In the analysis part of the research, the changes that occurred in the lives of Syrian Turkmen women before and after the migration were analyzed in the context of gender roles and based on their own narratives. Patriarchal norms have been identified as the main factor limiting the outside activities of Syrian Turkmen women. It is important to recognize that the patriarchal culture and norms of the countries of origin is a major contributor to this issue. Since they live under a patriarchal structure and do not have social contact with different ethnic groups while in Syria, it is seen that they build their identities in the pattern of their social identities consisting of blood relatives. It is understood from the statements of the participants that Turkmen migrant women are women who can only be "mother", "wife" and "child" with traditional domestic roles, who cannot receive further education, cannot have a profession, as well as cannot participate in the public sphere. In patriarchal Syrian households, women's roles and expectations in their new communities have been shaped by cultural norms and expectations. Mother-wife responsibilities assigned to Syrian women by patriarchal traditions have restricted their ability to work outside the house. This circumstance has arisen as an obstacle for women in integrating and participating to the host community. Syrian Turkmen women's duties and responsibilities within the home have evolved as a value-producing activity, even while their movement outside the home has been restricted. That is to say, research has shown that traditional patriarchal norms have a significant impact on women's opportunities for advancement outside the home, and that women's work in the home really contributes to economic growth. As a result of their gender, it has been noticed that the tasks and obligations expected of Syrian Turkmen women have grown since the influx. Women believed they needed to be stronger in the migration process since they are mothers and wives. Due to their

immigrant status, patriarchal constraints, poverty, and family obligations, Syrian Turkmen women, in particular, were required to conduct piecework production (typically producing shoes at home) at home in order to contribute to the household. This manufacturing was crucial in the formation of women's home identities. Because, for Syrian women, domestic wage work has evolved as a result of the woman's observation of the interests of the family as a result of her duty as a woman, rather than defending her own economic stability. Another change that has occurred in the lives of Syrian Turkmen women with migration has been their participation in the social sphere more. While men took care of almost all work outside the home due to the patriarchal social order in Syria, due to the changing social system after migration, women started going to government offices, hospitals, and schools and joined the social sphere. The fact that forced migration has a profoundly transformational impact on gender roles and new ways of living is an irrefutable fact. While some women may benefit from this development and transformation, it has also come to be seen as a process with significant hazards for certain women. According to the data we gathered for our study, all of the women we spoke with described migration as an enlightening, transformational, and empowering journey. It is inextricably linked to shifting responsibilities and involvement in the social sphere, which cannot be denied.

Another topic covered is the dynamics of the interaction between migration, social exclusion, and Syrian Turkmen women. Women, migration, and social exclusion all allude to discrimination, injustice, and oppression. But when these three ideas are combined, the force of social exclusion rapidly grows (Morokvasic, 1983: 13). Women suffer a variety of exclusionary and discriminatory attitudes in housing prospects, work markets, health-education services, and the social milieu they live in because they are foreigners and immigrants. The social exclusion that women face is mostly determined by their immigration status, but in addition to this, their nationality and being a woman exacerbate the social exclusion they experience (Balibar, 2013: 65-66; Kofman: 2003: 3; Anthias, 2012: 107). However, ethnicity has been an advantage rather than a disadvantage for Syrian Turkmen women. Since the host community finds the Turkmen culture and language close to their own culture and language, the element of ethnicity has appeared in this study as an element that softens the phenomenon of social exclusion for Turkmen and accelerates the

acceptance phase and integration. Another advantage for Syrian Turkmen women has been the networks that were previously in the host community. The networks established by almost all of the participants through friends, relatives and acquaintances provided benefits such as finding a job, accommodation, accelerating the adaptation process and playing a guiding role. However, despite these advantages, there were also participants who faced social exclusion in the first years of their migration due to their Syrian immigrant identity. Women were quickly noticed and marginalized by the host society because of the way they dress and cover, showing their Syrian identity. As a defense tactic, some participants chose adaptations and arranged their dress styles according to the host community in order not to be marginalized.

The fact that the Turkmen had past ties with Turkiye demonstrated the network's functioning. One of the main themes in international migration literature is the "network of relations," which is the knowledge and cultural capital associated to the location to be migrated in the commencement and continuation of international migration movements. Information such as planning the voyage to the target country, finding lodging, adjusting to the surroundings, and finding a job helps people cope with the hardships of the migration process. Based on the research results, it has been determined that the network of relations for Turkmen groups functions efficiently. The fact that the majority of Turkmen participants relocated to Turkiye through family and friends' residing in Gaziantep in the first place demonstrates the effectiveness of the network of ties.

No matter how national or international migration takes place; brings with it new social, cultural and economic processes. Especially as a result of international migration movements, it is seen that a new social environment has emerged between the immigrants and the society they migrated to. The individuals learn the culture of the social environment in which they were born, from childhood, and are almost inscribed in their social codes through the society he lives in. In the process of migration of the individual to a completely different social environment from this social environment, immigrants; experiences various cultural processes such as acculturation, culture shock, integration or assimilation. It is seen that these processes operate differently in the migration of Turkmen women. As a result of the migration of Turkmen women to Turkiye, the two communities belonging to the

same national identity circle came together and the cultural problems experienced in other international migrations did not occur. Cultural problems experienced in international migration did not occur due to reasons such as the participants' feeling of belonging to the Turkmen identity, carrying the characteristics of this culture, and knowing Turkish. The existence of language, religion and cultural unity minimized the negativities experienced as a result of migration.

As a result, in this study it is concluded that Syrian Turkmen migrant women had an easier and more positive experience of adaptation to immigration and social integration than other groups due to their familiarity with the language and culture. However, it was concluded that they had difficulties in their struggles as migrant women in the first stage of the migration process due to their Syrian immigration status and gender roles. Despite this, it has been observed that women should not always be perceived as victims in the migration process, and that immigrant women continue their struggle for life despite the many problems they experience.

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APPENDIX I

Semi-Structured Interview Questions:

1. General personal characteristics

- a) Name-age
- b) marital status
- c) Ethnicity / Native language
- d) Number of children
- e) Education, profession (Spouse's profession, education)

2) Could you tell us about your former life in Syria?

3) Can you tell us your migration story?

- a) Which city of Syria do you come from? (Advent year?)
- b) How migration is decided – who decides?
- c) Who participated in the migration process (alone, with spouse and children, only with children, with other family elders)
- d) Have you had any relatives who lost their lives or were injured in the civil war?
- e) What is your reason for choosing Turkiye and Gaziantep, a city of Turkiye, instead of another country?

4) What did you experience during the migration? (Difficulties, facilities, transportation, physical, psychological process)

5) What have you experienced since you came to Turkiye? (from where to enter, first place of residence, permanent place of residence, registration status and support mechanisms)

6) What has changed in your life due to migration? (socio-economic and socio-cultural status, living space, daily life, family relations, status in society, division of labor within the family, health status, support systems)

7) Monthly household income and property status while in Syria - Income earned in the last month in Turkiye - property status - adequacy of income?

8) Is your house rented? What kind of house do you stay in? Who are you staying with?

- 9) What were your duties and responsibilities as a woman in the family before migration, and what has changed with migration.
- 10) When you compare your old and new life with migration, did your social movements outside the home change?
- 11) How do you evaluate your current family relations when you compare your past life with immigration?
- 12) Were your opinions taken during the decision-making process within the family before the migration, was there any difference after the migration? (If married, have your expectations as your spouse changed?)
- 13) What kind of changes has occurred between your legal rights in Syria and your legal rights here with immigration? (Is it different for women?)
- 14) Can you compare the situation of women in Turkiye and Syria? (Sharing housework, working life, social life, clothing, etc.) What were the practices of your own state towards women? (Your legal rights, programs, supports and barriers, domestic violence)
- 15) Are your basic needs adequately met or are you able to access social services? (Shelter, food and beverage, education, health)
- a) Are you applying for these needs, your spouse or family elders?
- b) Have you ever applied to any government agency?
- 16) What kind of changes did you experience in terms of feeling strong when compared to your old situation with migration?
- 17) Have you encountered violence? (Before migration, during migration, after migration), or have you witnessed violence against women during the migration process? (Among relatives, acquaintances or strangers)
- 18) Do you think is there a difference between men and women in terms of migration process? (What if?)
- 19) Do you see yourself as different from your spouse or male relatives in terms of adapting to immigration?
- 20) As a Turkmen woman, did you have any problems because of your lifestyle and clothing while you were in Syria? (If yes, can you give an example?)
- 21) Were there other ethnic groups in the area you live in Syria?
- If not, why? - How was your communication with women, if any?
- 22) Did you have an ID when you were in Syria? How was your communication with government agencies?

- 23) Did you encounter any problem or problem because you were Turkmen while you were in Syria?
- 24) Did you experience any difficulties as a Turkmen woman in Turkiye after immigration?
- 25) What kind of reactions do you face when you say that you are a Turkmen in Turkiye?
- 26) When we compare here and Syria (in terms of the house and neighborhood you live in, in terms of social relations or living standards), what are the differences?
- 27) Do you have language problems? Do you have a desire to learn Turkish? Or how do you provide your communication?
- 28) When you look at the first time you migrated to Turkiye (neighborhood) and now, what has changed in your neighborly relations with Turkish people?
- 29) Did you have any psychological problems during migration? (whether there is a need for psychological support)
- 30) What kind of behavior (positive or negative) do you encounter from your clothing or language?
- 31) Do you go to social-cultural events with your Turkish friends and neighbors? (wedding, funeral, picnic,) Do they attend your cultural events? (Wedding, Henna etc.)
- 32) Are you satisfied with the social environment you live in? If you are not satisfied, why? If yes, in what aspects?
- 33) Do you plan to return to your country after the war is over? Where do you see your future life? Do you have any expectations for yourself (your children) for the future?

Is there anything you want to add?