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WELL-BEING AND INTEGRATION POLICIES AT THE LOCAL LEVEL: CASE OF SYRIANS IN IZMIR

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ABSTRACT

WELL-BEING AND INTEGRATION POLICIES AT THE LOCAL LEVEL: CASE OF SYRIANS IN IZMIR

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Migration is a salient topic in the field of international studies and has garnered significant attention from researchers and local communities alike. Mixed migration, prompted by the Syrian Civil War, has heightened the visibility and criticality of the migration issue. Numerous countries have been impacted by the war, particularly those that share a border with Syria. As of 2023, Türkiye hosts the highest number of Syrian refugees in the world, numbering approximately 3.5 million over 12 years. However, despite long years of hosting Syrians, Türkiye has yet to devise a comprehensive and sustainable integration policy. This study investigates the current integration practices of the low-income Syrians living in the Izmir, Türkiye with a focus on their material, subjective, and relational well-being. The study relies on empirical fieldwork and a well-being survey conducted in June and July of 2022, with Syrians dwelling in diverse districts of Izmir. Ultimately, the study reveals that the well-being of Syrians residing in Izmir has worsened, particularly when compared to 2021. Furthermore, the integration of Syrians has not progressed comprehensively and sustainably.

Key Words: Migration, Integration, Well-being, Syrians in Türkiye, Izmir.

ÖZ

YEREL DÜZEYDE İYİLİK HALİ VE ENTEGRASYON POLİTİKALARI: İZMİR'DEKİ SURİYELİLER ÖRNEĞİ

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Göç, uluslararası çalışmalarda hem araştırmacıların hem de yerel toplulukların ilgisini ve dikkatini çeken önemli bir konudur. Suriye iç savaşının yol açtığı karma göç ise, göç konusunun görünürlüğü ve önemini artırmıştır. Başta Suriye ile sınırı olan ülkeler olmak üzere çok sayıda ülke savaştan etkilenmiştir. Türkiye, 2023 yılı itibariyle, 12 yıllık süre içerisinde yaklaşık 3,5 milyon Suriyeli ile dünyada en fazla mülteciye ev sahipliği yapan ülke konumundadır. Ancak, uzun yıllardır Suriyelilere ev sahipliği yapmasına rağmen, Türkiye henüz kapsamlı ve sürdürülebilir bir entegrasyon politikası geliştirememiştir. Bu çalışma, İzmir'de yaşayan düşük gelirli Suriyelilerin mevcut entegrasyon uygulamalarını maddi, öznel ve ilişkisel iyilik hallerine odaklanarak incelemektedir. Çalışma, 2022 yılının Haziran ve Temmuz aylarında İzmir'in farklı ilçelerinde yaşayan Suriyelilerle yapılan veri-temelli bir saha çalışmasına ve iyilik hali anketin analizine dayanmaktadır. Sonuç olarak çalışma, İzmir'de ikamet eden Suriyelilerin iyilik hallerinin özellikle 2021 yılına kıyasla kötüleştiğini ve ayrıca Suriyelilerin yerel toplumla entegrasyonunun kapsamlı ve sürdürülebilir bir şekilde ilerlemediğini ortaya koymaktadır.

Anahtar Kelimeler: Göç, Entegrasyon, İyilik Hali, Türkiye'deki Suriyeliler, Izmir.

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Bensu ANAR

İzmir, 2023

TEXT OF OATH

I declare and honestly confirm that my study, titled "WELLBEING AND INTEGRATION POLICIES AT THE LOCAL LEVEL: CASE OF SYRIANS IN IZMIR" and presented as a Master's Thesis, has been written without applying to any assistance inconsistent with scientific ethics and traditions. I declare, to the best of my knowledge and belief, that all content and ideas drawn directly or indirectly from external sources are indicated in the text and listed in the list of references.

Bensu ANAR

Signature

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02.05.2023

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

SYMBOLS AND ABBREVIATIONS

ABBREVIATIONS:

3RP	Regional Refugee and Resilience Response Plan
CCTE	Conditional Cash Transfer for Education
CoE	Council of Europe
EC	European Commission
ESSN	Emergency Social Safety Net
EU	European Union
FSE/YÖS	Foreign Student Examination/Yabancı Uyruklu Öğrenci Sınavı
GDP	Gross Domestic Product
GoT	Government of Türkiye
IAPNA	Inter-Agency Protection Needs Assessment (Round 6)
IAC	Inter-Agency Coordination
ICMPD	International Centre for Migration Policy Development
IFRC	International Federation of Red Cross and Red Crescent Societies
ILO	International Labor Organization
IOM	International Organization for Migration
IP	International Protection
JDP	Justice and Development Party
LFIP	Law on Foreigners and International Protection
MIPEX	Migrant Integration Policy Index
MoI	Ministry of Interior
MWB	Material Well-Being
NGOs	Non-Governmental Organizations
OECD	Organization for Economic Cooperation and Development

OIC	Organization of the Islamic Cooperation
PDoNE	Provincial Directorates of National Education
PMM	Presidency of Migration Management
PSS	Psychological Support Services
RMRP	Regional Refugee and Migration Response Plan
RWB	Relational Well-Being
SASF	Social Assistance and Solidarity Foundation
SIHHAT	Improving the Health Status of the Syrian Population under Temporary Protection and Related Services Provided by Turkish Authorities
SuTP	Syrians under Temporary Protection
SWB	Subjective Well-Being
TCG	Turkish Coast Guard
TP	Temporary Protection
TRC	Turkish Red Crescent
UK	United Kingdom
UN	United Nations
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations Children's Fund
WHIT	Wellbeing, Housing, and Infrastructure in Turkey

CHAPTER 1
INTRODUCTION

Migration is not a new phenomenon and it has been a reality for centuries. Globalization, increased communication, and the easing of accessible transportation have accelerated human mobility all around. According to the International Organization for Migration (IOM), in 2020, there are an estimated 281 million international migrants in the world which is 3,6 percent of the global population (IOM, 2019). Although the number of migrants is high and gets higher each year, the reason behind people's motivation for migration varies. The two common reasons for people to leave their home country and decide to live in another one are economic hardships and wars or conflicts. The number of people who are forced to leave their countries is increasing each year and this trend seems to continue without any new policies and global steps toward migration. Due to war, persecution, violence, and human rights abuses, 89.3 million people were displaced in 2021 and with the Ukraine invasion and other different crises in the world, this number surpassed 100 million in 2022 (UNHCR, 2022a). These displaced people have to adapt to the new environment and start a new life which is an excruciating process for them. Moreover, the host society they are in, and the state policies may not be welcoming which is also compelling the process. While hosting refugee populations, states can adopt different approaches and models such as assimilation, integration, multiculturalism, acculturation, marginalization, and melting pot.

Türkiye has been a transit and destination country for many migrants and displaced populations. In the last decade, Türkiye has been receiving migrants mostly from Afghanistan, the Syrian Arab Republic, the Palestinian Territories, Pakistan, etc. (PMM, 2023a). While some of them transited Türkiye intending to reach European countries, some remain or were stranded in the country. Around 1.3 million foreigners live in Türkiye with residence permits, and around 285 thousand irregular migrants were apprehended in 2022 (PMM, 2023a). As of 2023, Türkiye hosts around 3.5

million Syrians, the highest Syrian refugee population in the world (PMM, 2023b). Moreover, more than 327,000 people from various nationalities are International Protection (IP) applicants in Türkiye (UNHCR, 2022b). When you compile all of the foreigners living in Türkiye along with the unknown but estimated number of irregular migrants, there is a huge migrant community. Due to the high number of migrants, in recent years, social tensions have strained, hate speeches, and racist social media posts have heightened with a snowball effect. With the increasing salience of the anti-migrant discourses among the local population and growing politicization, the government also started to take action on returning the migrants to their country of origin, assumed to be voluntary. In 2022, Türkiye has returned 124,441 migrants to their countries mainly Afghans and Pakistanis with charter flights (PMM, 2023c). Getting close to the upcoming 2023 elections, since the second half of 2022, the government has been publishing the deportation numbers weekly. The shift in the focus of sending migrants back to their country of origin impacted the integration policies of Türkiye as well.

1.1. RELEVANCE, AIM OF THE STUDY, AND RESEARCH QUESTIONS

The Syrian Civil War started in 2011 with peaceful demonstrations of people to protest the ongoing inequalities and demand new democratic reforms, and economic improvements from the Syrian government and President al-Assad. However, the reaction of the Syrian government was harsh, brutal, and lethal to the protesters. The democratic demands progressively turned into overthrowing both the government and the president by the protesters. Since then, none of the parties have been able to acquire the power to end the civil war and the al-Assad government still rules the country. One of the major impacts of the Syrian Civil War is the displacement of Syrians seeking safety all around the world but mainly in the neighboring countries Lebanon, Jordan, and Türkiye. Additionally, more than 6.9 million were internally displaced (UNHCR, 2023a)

As of the beginning of 2023, Türkiye hosts 3,513,776 million Syrians, while Lebanon hosts 814,715 and Jordan 660,892 (PMM, 2023b; UNHCR, 2023b). According to the Türkiye's Presidency of Migration Management (PMM), only 47,603 Syrians are

living in border camps or Temporary Accommodation Centers (TACs) (in Hatay, Adana, Osmaniye, Kilis, and Kahramanmaraş) (PMM, 2023b). The first arrivals to Türkiye from the border cities started in September 2011. Türkiye set up six refugee camps in the region to host Syrian refugees at that time (Özden, 2013). By 2012, the number of Syrians in Türkiye become 14,237, and in 2013, it increased to 224,655 (PPM, 2023b). The numbers were increasing rapidly with the escalation of the civil war in 2013, it was more than 1.5 million at the end of 2014 and 2.5 million in 2015. The number of camps and their capacities have been maximized, however, the camps remained sufficient to host rapidly growing numbers.

During the initial years of Syrians' first arrival, they were seen as "guests" rather than asylum-seekers and the "guests" term is a non-legal status (İçduygu, 2015). The Government of Türkiye (GoT) has been cooperating with United Nations High Commissioner for Refugees (UNHCR) on the issue. With the hopes of Syrians returning to their country safely when the conflict in the Syrian Arab Republic ends, the narrative of hosting Syrians as guests continued for a while. The GoT consequently "ignored the possibility of long-term or permanent stay and instead focused on providing aid and assistance to refugees in camps." (İçduygu, 2015: 7). During this time, because Syrians were not getting any legal protection status, many of them transited Türkiye irregularly and reached other countries to seek asylum, mainly in Europe. However, with the escalation of the war which led to new arrivals of Syrians, the narrative started to change from "guests" to "permanently living in Türkiye". The local community was relatively welcoming and was peacefully living with Syrians, but over time, intolerance against Syrians and foreigners increased. Türkiye followed an open-door policy between 2011 to 2018 for the Syrians seeking refuge. In recent years, the narrative started to shift from hosting "guests" to returning Syrians to their country of origin due to the worsening economy in Türkiye and increasing social tension in society.

As hosting guests' rhetoric could not hold out for long, changes in policies and the need for long-term solutions become evident. Although Türkiye has signed the 1951 Refugee Convention, it retains the geographical limitation which means it grants refugee status to the ones coming only from the members of the Council of Europe (CoE). Before the Syrian Civil War in 2011, Türkiye had started to change the asylum

and protection regulations in order to get in line with European and international standards because of its European Union (EU) candidateship. Before 1994, there were even no specific clauses on asylum in Türkiye but there were only regulations on entry, exit, stay, and residence of foreigners. With the 1994 Regulation on Asylum[1], Türkiye started to change the asylum legislation, and clearly defined conditions were set on asylum applications with the again geographical limitation. Before 2014, around 3 years, the main legislation for Syrians in Türkiye was the 1994 regulation offering protection however, it was lacking necessary humanitarian assistance and non-refoulment guarantee.

The camps became overcrowded, inadequate, and insufficient for Syrians and thus, they started to live in the cities after 2013. This decision was a life-changing outcome, as before, Syrians were only seen as "people in need of safety and living in camps" by Turkish citizens but with this change, they would be living side by side with the local community. As many Syrians are no longer living in camps, the main responsibility of supporting them was shifted from the central government to municipalities as well. Because Syrians had a chance to live wherever they chose beside the border cities after 2013, they started to migrate to other cities as the government did not regulate these flows. In the decision to choose a city to live in; the main motivations for Syrians were their relatives or friends living in other cities, job opportunities, not expensive neighborhoods, and being able to easily access social services (Erdoğan, Şener, and Ağca, 2021). Due to these reasons, big cities were attractive for Syrians to live in (especially Istanbul due to job opportunities) but some other cities do not even have 1% of their population as Syrians. So, this led to uneven dispersion of Syrians all around Türkiye and most Syrian population-dense cities were under pressure to respond to such a sudden change. The GoT came up with a solution for closing neighborhoods for foreigners registration where there are more than 25% of foreigners residing in May 2022 and decreased the percentage to 20% in July 2022. However,

[1] Procedures and Principles related to Possible Population Movements and Aliens Arriving in Turkey either as Individuals or in Groups Wishing to Seek Asylum either from Turkey or Requesting Residence Permission in order to Seek Asylum From Another Country, Regulation No. 1994/6169, https://www.refworld.org/docid/49746cc62.html

people have already been settled and living in these neighborhoods for many years. Still, living with Syrians in cities created a reaction by the local community against Syrians as they were becoming permanent settlers. Syrians were started to be perceived as job stealers from the local people, and criminals, creating unrest in society, more or freely users of social services, and changing the demographic structure of the society as well. On the other hand, Syrians were having a rough time adapting to the new home and layout as they did not know Turkish. They needed to work to survive and look after their families. The working conditions were different from back home, they were facing discrimination by the local community, and they were not readily accessing social services.

The Turkish government passed the "Law on Foreigners and International Protection" (LFIP)[2] to establish protection regimes during the Europeanization process in 2014 which emerged in the middle of the Syrian refugee crisis. As the geographical limitation is maintained in LFIP too, non-European asylum seekers still cannot be granted refugee status in Türkiye, but they are granted temporary or international protection (conditional refugee). Syrians and stateless Palestinians or refugees coming from the Syrian Arab Republic were forced to leave their country to seek safety, came in mass influx, and were not "applied individually" for protection. That is why, they are granted Temporary Protection (TP) (ECRE, 2021) while staying in Türkiye. With LFIP, the legal status of the Syrians was established and along with TP Regulation, it clearly defined the protection and humanitarian assistance that Syrians can benefit from.

With the LFIP, PPM was established and became the main authority for foreigners, and the details of the temporary and international protection regime in Türkiye were also regulated. The temporary protection included the non-refoulment principle that the people will not be returned to their home country and their basic needs will be covered according to the PPM. Syrians under Temporary Protection (SuTP) are entitled to access health, education, social assistance, and the labor market. That is

[2] Türkiye Büyük Millet Meclisi/Grand National Assembly of Turkey, YUKK/LFIP, 4 April 2016, https://www.mevzuat.gov.tr/MevzuatMetin/1.5.6458.pdf

why, LFIP is the fundamental law on migration as it regulates the asylum procedures, protection regimes, and rights of foreigners. According to Gümüş and Eroğlu (2015: 475), the "Europeanization of Turkish migration and asylum policies puts the Temporary Protection Directive of the Justice and Development Party (JDP) government in line with the LFIP." Türkiye was able to establish law consistent with European standards and it is highly appreciated by the European Union (EU) as well. Before the LFIP and temporary protection regime, there was no clear legal document regulating the rights and privileges of Syrians in Türkiye (Ineli-Ciger, 2017).

Municipalities are the key local institutions where refugees can access services. In time, municipalities also changed and adopted their policies and service models in order to cover and support the needs of Syrians. This transition for municipalities was not smooth due to financial limitations, lack of capacities, and legislation that is limiting their capabilities. With the support of non-governmental organizations (NGOs), international organizations, and United Nations (UN) Agencies, municipalities provided assistance to Syrians along with the local communities' solidarity. The solidarity and resilience of the community were affected and changed by the economic difficulties, the rise of foreign currencies, and inflation in Türkiye, especially in 2022.

Izmir province is the third largest populated city of Türkiye with a population of around 4.4 million people in 2022 (TUİK, 2023). It currently hosts 143,920 Syrians registered under Temporary Protection (PMM, 2023b). Izmir is located in the west of Türkiye in the Aegean region, on the seaside, and close to Greek islands. That is why Izmir is a very attractive city for migrants (especially irregular migrants and asylum seekers) as they can easily attempt to cross Europe. Izmir also has been perceived as alluring by internal migrants over the years, especially in the 80s, due to its developed industry, service sector, and agriculture. Izmir has always received migrants both domestically and internationally and it is both a destination and transit city for migrants. Syrians also chose to migrate to Izmir because of the possible job opportunities, social networks (relatives or friends already living in Izmir), better life conditions, and also for irregular crossing attempts. Being among the top ten Turkish provinces in terms of hosting a high number of registered Syrians, 3 percent of the total population of Izmir is constituted by Syrians.

Living in Izmir bare a lot of challenges and difficulties for Syrians, especially concerning their integration into society. Working in a formal job was a huge challenge for Syrians, despite the legislation on the rights to work for Syrians entered in 2016. However, they were already living in the cities since 2013 and were already working informally. Additionally, employers are reluctant to employ a Syrian because they need to apply for a work permit, and they prefer to employ them informally with lower wages. Because Syrians do not have too many options to earn money, they started to work informally mainly in seasonal agriculture, textile, and shoe-making (Siviş and Yıldız, 2019). Still, employment is one of the key challenges in their integration process. Another hardship occurred with the Covid-19 pandemic. Their economic situation, health, social relations, and also education was impacted greatly. The first steps to integration have been started with the new laws, legislation, and institutions, and some ground was gained, however, with the pandemic, the main arguments were again on the provision of the basic needs of Syrians which was a huge drawback for their integration. Moreover, with the massive earthquake that happened in Izmir in October 2020, Syrians were again affected by the earthquake. Lots of buildings collapsed and others were damaged. Syrians living in Izmir were also affected by the earthquake, especially in the Bornova district. "Although Syrians were living in the worst houses, they are mostly living in the hills and the buildings they live in are not high rise. That's why there was no big destruction at their houses, but there is damage to the buildings where they live. Even though those damaged buildings were not safe, Syrians continued to live in those houses as they do not have too much choice."[3] Furthermore, with the economic developments in Türkiye since 2021, the devaluation of the Turkish Lira, and increasing inflation, Syrians are again crushed by the

[3] Akdeniz, E. (2020, October 19). *Ege Denizi'nde meydana gelen depremden mültecilerin yaşadığı evler de etkilendi.* Evrensel. https://www.evrensel.net/haber/417812/ege-denizinde-meydana-gelen-depremden-multecilerin-yasadigi-evler-de-etkilendi & Güney, T., and Dal, E. S. (2020, November 10). *15 ferdi bulunan Suriyeli aileye depremden sonra tek çadır verildi.* Evrensel. https://www.evrensel.net/haber/418459/15-ferdi-bulunan-suriyeli-aileye-depremden-sonra-tek-cadir-verildi

economic impacts and forced to live under worse living conditions, having difficulties meeting their basic needs or even leave the country irregularly to Europe.

Integration is one of the main and complex topics in migration studies. To explain the integration and integration process, the well-being concept is also helpful to understand the details of interactions between the host and the migrant community. Well-being also has different parameters and dimensions (subjective, material, relational) which are also interlinked with integration. Well-being investigates people's day-to-day lives, feelings, happiness, satisfaction, relationships, neighborhoods, and local communities which would be guided to understanding their integration process. This study focuses on both well-being and integration, their relationship, and how the concepts can be guiding to better unravel the integration of Syrians living in Izmir.

From this background of events, studying the socioeconomic dynamics of Syrians living in Izmir has the potential for analysis. Integration is a two-way process that both the local community and Syrians are affecting and are expected to interact with each other. For more than twelve years, both communities are living together and interacting along the way. Getting the depths of the interaction and integration of Syrians, their living conditions, access to basic rights and needs, well-being in material, subjective and relational terms, and the main challenges help to understand the nature and dynamics of integration of Syrians in Izmir. Accordingly, this study aims to investigate the socio-economic integration of Syrians in Izmir by analyzing their material, subjective, and relational well-being patterns. The study will mainly utilize the research findings of the well-being questionnaire conducted with 104 Syrian participants in Izmir between June and July 2022. The main research question of this study is "How are the material, subjective, and relational well-being conditions of Syrians living in Izmir reflected in their integration?" Under the main research question, there are also sub-questions to illuminate the main question:

i. How do the employment status and income affect the well-being of Syrians?

ii. Are the main sources of happiness and satisfaction in life for Syrians impact their well-being positively?

iii. How do their social life and environment influence Syrians' well-being and integration?

1.2. METHODOLOGY

The present study endeavors to make a valuable contribution to the existing literature on the integration and well-being of Syrians, with a particular focus on the Izmir context in Türkiye. The research seeks to comprehend the current literature by combining and comparing integration and well-being situations. It employs desk research to scrutinize secondary sources such as books, articles, and reports. Additionally, the study will integrate the quantitative research method with existing desk research by examining original empirical data through a field study. As part of the Wellbeing, Housing, and Infrastructure in Turkey (WHIT) Project, Yaşar University (Türkiye) and the Institute for Development Studies (UK) conducted a survey to better comprehend the well-being and living conditions of low-income Syrians and the local community living in Izmir and Torbalı. The survey, which was completed in June and July 2022, involved 104 Syrians. While the analysis does not intend to present a comprehensive representation of the situation of all Syrians living in Izmir, it aims to contribute to the existing research on the integration and well-being of Syrians.

1.3. OUTLINE OF THE STUDY

This thesis is structured into five distinct chapters. The introductory chapter succinctly presents the study's objectives, research questions, and methodology. The second chapter comprehensively discusses the theoretical and conceptual debates on the integration and well-being of migrants. The third chapter meticulously examines the policies, developments, and practices pertaining to the integration of Syrians residing in Türkiye, with particular emphasis on the Izmir province. The fourth chapter forms the central part of the thesis, providing an intricate account and in-depth analysis of the research on the well-being and integration of Syrians. Lastly, the concluding chapter provides a holistic review of the entire research, summarizing the findings and their implications.

CHAPTER 2
CONCEPTUAL DEBATES ON INTEGRATION OF MIGRANTS AND WELL-BEING

This chapter of the thesis is an analysis of the literature which comprises mainly migration and integration subjects, explaining and detailing the issues around the concepts. Firstly, the concept of integration of migrants is discussed through its dimensions (economic, social, cultural, political), and benchmarking integration is examined. Secondly, the chapter looks at the factors affecting integration and benchmarking integration. Thirdly, several models of integration are debated.

2.1. "INTEGRATION OF MIGRANTS" AS A CONCEPT

Integration is one of the essential concepts in migration studies. Scholars have defined the integration concept differently. Integration in basic terms can be explained as the process of immigrants getting used to the local community. How the integration concept is used and understood is a matter of perspective and it creates conceptual issues. There is no clear explanation for integration, and the concept is debated in part due to a lack of criteria for operationalization and measurement (Gibney and Hansen, 2005). It has been also referred to as a "treacherous concept, resting on a mathematical metaphor, which assumes that the social processes of group interaction can be likened to the mathematical processes of making up a whole number. Anyone who uses it should specify the integer, the whole number, into which the fractions are being combined" (Banton, 2001: 151). Meaning that the benchmarking integration is difficult to grasp and without the measurement, it may not be that reliable or possible to fully comprehend the situation. According to Robinson (1998: 118), "integration'' is a chaotic concept that is used constantly but understood differently, saying that it is questioned, adapted, and contextualized differently. Moreover, Castles et.al. (2001: 12) add that "there is no single, generally accepted definition, theory or model of immigrant and refugee integration". Moreover, integration can be seen as "a

contentious term that is understood in multiple ways on a range of levels." (Erdal and Oeppen, 2013: 868)

According to Pennix (2003), integration is seen as the process in which migrants are acknowledged in society at the individual and group levels. Integration can be defined as a one-way process or a two-way process. According to the debate addressing integration as a one-way process, the migrant has complete devotion to the host country and its community, and the compromise is done only by the migrant (Martikainen, 2013). This process could be seen as a zero-sum game because the migrant will be inside the society or will stay outside without any middle ground (Faist and Gerdes, 2008). According to the debate addressing integration as a two-way process, both the migrant and the host society and country will mutually act which will be dynamic and all sides will compromise along the way (Faist and Gerdes, 2008). When the integration process is completed, citizenship status may be given to the migrants. Huddleston (2020: 4) adds that to achieve a successful integration, an integration policy is needed which integration policy is associated with "public and migrants' attitudes and identities as well as to migrants' well-being, political participation, and several other outcomes". According to Garcés-Mascareñas and Penninx (2016), migrants securing their place in the host society is the definition of the integration process. They assert that integration could not be a two-way process but can be a three-way process also including the country of origin as a component which is also crucial to support the process. The country of origin can prepare and support the migrant in the integration process before coming to the host country.

IOM Glossary (2019: 106) defines integration as "a two-way process of mutual adaptation between migrants and the societies in which they live, whereby migrants are incorporated into the social, economic, cultural and political life of the receiving community." This process includes responsibilities to both parties and combines linked concepts such as social inclusion and social cohesion. Moreover, the integration policies should be produced not only by the government of the host society but along by NGOs, migrants, and social services to bring the migrant policy suitable for both parties. The thesis will be defining integrations as such, a two-way process in which migrants are incorporated into society with different aspects, and achieving these aspects means a successful integration into society.

Penninx (2005) supports the idea that the integration process has four dimensions: economic, social, cultural, and political. Complementing Penninx classification, many other scholars focus on economic, social, cultural, and political aspects of integration. As part of the economic integration, employment and access to the labour market comes forefront which can happen in the both informal and formal part of the local community's economy (Kindler and Szulecka, 2013). Social and cultural integration can be seen as the migrants' acceptance of norms, customs, language, social relations, and practices leading to a closer society (Wang and Fan, 2012). Obtaining citizenship, voting, voting rights, and political involvement/participation would be included under the political dimension of integration (Cinalli and Giugni, 2011).

2.1.1. ECONOMIC DIMENSION OF INTEGRATION

Economic integration is defined by Bommes and Kolb (2006: 100) as the "general ability to pay and the effort to gain this ability by either selling services or goods. Seen in this way, every action in the realm of the economy is formally reduced to the question of an individual is willing or able to pay for goods and services and to secure the reproduction of this ability." They add that economic integration can be seen as a hypernym for "work" and "entrepreneurship" (Bommes and Kolb, 2006). In short, economic integration is seen as migrants selling their labour power through production, and in return, they gain wages/salaries so they will be integrated into the labour market work). They can also build their own businesses to gain money, but this includes a small portion of migrants (entrepreneurship). Basically, economic integration can be characterized as accessing the labour market and employment. Kindler and Szulecka (2013) see economic integration as a journey of migrants' economic performance which grows to be similar to the host country's native-born colleagues. Moreover, Martén et.al. (2019) emphasize that ethnic networks can support the integration of migrants (especially refugees). According to their findings in Switzerland, with ethnic networking, refugees who are in a location with many co-ethnics can find jobs at a higher percentage when it is compared to refugees who are in a location with few co-ethnics. This shows that "spatially concentrated ethnic networks can catalyze the economic integration of refugees by facilitating the sharing of information about employment opportunities." (Martén et.al., 2019: 16280) Additionally; education, skills, work experience alongside age and length of stay in the receiving countries are

some of the most underlined factors in defining the economic integration of migrants (Chiswick and Miller, 2001; Crul and Vermeulen, 2003).

Most of the refugees in the world are hosted by developing countries and these counties do not tend to fulfill their role of providing aid and funding which creates a population away from socio-cultural, ethnic, economic, and political integration with the host society (Chatterjee, 2016: 64). Mostly in Asia, the states and the refugees choose to prioritize gaining economic interdependence rather than gaining political rights which are leading the refugees to work illegally, and it is affecting their integration process negatively (Cheung, 2012). Thus, refugees mostly look for jobs to earn money and target economic integration rather than other aspects of the integration process. This is also creating problems in that these refugees are seen as economic migrants (Chatterjee, 2016) and they may not be welcomed in the host society stating that they are taking any jobs of the local community. Rather than addressing the refugees as a burden, including them in formal employment and the labour market is a win-win situation for both the host country and for refugees which will also contribute to their integration (Lenner and Turner, 2019: 76).

Additionally, there are different integration processes for both men and women, especially in the labour market integration. Gender has a role in the situation which is created by the inequalities between the genders (Miletic, 2014). Although refugee/migrant women seek jobs, still the number of migrant/refugee men employed is higher than the number of women (Grenier and Xue, 2011). The reasons behind this could be child and elder care or the culture of women working only at home. Still, the responsibilities of women can hold them to become employed although the family needs its economic benefits.

2.1.2. POLITICAL DIMENSION OF INTEGRATION

According to Haas (1961: 366-367), nation-states comprise political communities in which different constitutional and structural factors are included coherently with it. Thus, a "political community exists when there is a likelihood of internal peaceful change in a setting of contending groups with mutually antagonistic claims." (Haas, 1961: 366). He states that this process is called "integration", economic and social factors help us to understand and evaluate the integration process. Hoffman and Even (1984) add that integration can be enhanced through more participation in the higher

levels and there are different areas that a person can contribute from health to economy, education to political participation. For a long time, the political participation of immigrants (mostly in Europe) was not seen as a significant issue because these people are not considered potential future citizens, who are even regarded as guests who are in the host country to work and contribute economically (Martiniello, 2006). However, the only economic contribution is not enough for a migrant to integrate into the host society, but also political integration has a role in overall integration. Weiner (2015: 164) describes political participation as "any voluntary action, successful or unsuccessful, organized or unorganized, episodic or continuous, employing legitimate or illegitimate methods intended to influence the choice of public policies or the choice of political leaders at any level of government, local or national." According to Weiner (2015), action includes verbal action but feelings or just attitudes do not reflect as an action by a person, even verbal alienation can be one of the actions that a person takes. He adds that there are also involuntary actions such as paying taxes or being drafted into the military. That is why political participation includes such as voting or community activities but also consists of civil noncompliance or electoral malpractices. Martiniello (2006: 84) complements that the conventional indicators of political participation are participating in elections (whether only voting or running for an election) but there are also less conventional indicators such as "protests, demonstrations, sit-ins, hunger strikes, boycotts".

Migrants' legal rights and statuses are mostly connected to the integration topic concerning which status and rights are granted to migrants, whether they will become a citizen in the host society, etc. In the study of migrant integration, legal status, and citizenship issues are still relevant and important (Strang and Ager, 2010). The language skills of migrants and their socio-cultural knowledge are some of the indicators of integration that host states ask from migrants before their arrival (Joppke, 2007). In this perspective, it is seen that the host state has the power to control who is entering the country (migration) and has control over cohesion on mobility (Erdal and Oeppen, 2013). Nevertheless, it is a one-way process, only migrants have to adapt/integrate into a society which reveals an asymmetric view of social processes, in which rigid frameworks do leave not enough space for migrants (Strang and Ager, 2010). Citizenship is seen as a "distinction between members and outsiders based on

their different relations to particular states" (Bauböck et.al., 2006: 67). Migrants see their legal rights as an indicator of whether they are accepted in society or not, are they no longer an outsider/guests or not is a huge dilemma for migrants. This dilemma is directly reflected in their integration process. However, according to Fokkema and de Haas (2015), migration motives have a great impact on migrant integration. They example Van Tubergen et.al. (2004: 722) said that "Politically motivated immigrants were expected to be less favorably selected than economically motivated immigrants in the labour market" which was interpreted by Fokkema and de Haas (2015) as differently motivated migrants are integrated into a different level to the society.

2.1.3. SOCIAL AND CULTURAL DIMENSION OF INTEGRATION

Korfalı and Sert (2019: 102) define social integration as "respecting the law and acting in line with state's culture". Social integration leads migrants to embrace the cultural practices, norms, and understanding of society voluntarily (Ferguson, 2008). One of the dimensions of social integration can be defined as the social participation of a migrant in society. Social participation could be explained as "participation in the construction and reconstruction of social reality or the production and reproduction of social life." (Beresnevièiûtë, 2003: 100). A sense of belonging and satisfaction could be another dimension of social integration (Kamali, 1999). Active participation in social life incorporates chances and skills to be recognized in the host society and by its members along with acknowledging the social reality. Being accepted as an equal in society is the key to social integration.

King and Skeldon (2010: 1634) define cultural integration as "the cognitive, behavioral and attitudinal change of migrants and their descendants in conformity to the norms of the host society". Heckmann and Schnapper (2003) add that social relations with host country citizens/locals, thus friendships and marriages are interactive integration. Additionally, identificational integration is the feeling of belonging (which is the main element in integration) which all are part of cultural integration. Social integration is also defined as acculturation in the literature (please check 2.3.1. Acculturation and Assimilation). Heckmann (2005: 16) adds that "cultural integration does not necessarily entail that migrant groups have to give up cultural elements of their home country." Bicultural skills and personal characteristics can be an important resource for the host country. Social and cultural integration goes hand

in hand and social relations, norms, language, religion, validation in society, and social participation are the main dimensions of them.

Strang and Ager (2010) state that learning the language of the host country is the main key to enabling integration which also increases the chances of entering the labour market (Cheung and Phillimore, 2014). Knowing the language will enable the refugees to find a job easily which is a substantial factor in the well-being and settlement satisfaction of adult refugees (Kim, Ehrich, and Ficorilli, 2012). Refugees are struggling to learn the host society's language in order to survive and integrate but also, but they are facing challenges to moving into another area that they are not used to (Anderson, 2004). "Building social networks, making friends, having a sense of belonging to the host society, and meeting daily needs are among the tasks that facilitate the integration of the refugees into their unfamiliar environment." (Gürsoy and Ertaşoğlu, 2019: 130). According to McDermott (2012: 191), being able to communicate with the local community certainly enables business enterprises to continue their activities which were already inherited from generations. Additionally, according to Jacobs et.al. (2004), the knowledge of the language of the local community is one of the key assets for the political participation of a migrant. Language is a mediator for a migrant to understand society and communicate as well. That is why eliminating the language barrier is very important for the integration of migrants both socially and individually.

2.2. BENCHMARKING INTEGRATION

Weiner (1996) states that three factors can affect the integration of migrants into societies and the relationship between the migrants and the host society. What kind of relationship will both parties have and what policies will be inflicted are bound to these three factors. Accordingly, "three factors are the willingness of the society to absorb the migrants; the commitment of the migrants to their new society; and the structure of the labor market." (Weiner, 1996: 46). That is why the social contract that the society will have with the migrants is crucial that will affect directly the integration of the migrants. Huddleston et.al. (2013) examined different indicators to understand migrant integration in the EU. They underlined that integration is a long-term process, gender matters, the country of origin of the migrant is also important, the socio-

economic background of the migrant should be considered, migrants' qualifications should be effectively used by the society, and equality among migrants and the society is the key. To evaluate these factors, Huddleston et.al. (2013) investigated employment, education, social inclusion, active citizenship, and a welcoming society (Zaragoza indicators). Additionally, health, civic inclusion, cultural inclusion, public opinion, the role of media, and spatial inclusion could be also assessed to measure migrant integration.

The term "benchmarking" first appeared in the private sector but in time, the term also spread to the public sector as well as "a strategic management tool to systematically and continuously improve methods, standards and the quality of goods and services" (Niessen and Huddleston, 2007: 6). So, governments also started to compare themselves with the others in order to improve and develop their policies and learn from others as well. That is why, planning, mapping, analyzing, and implementing stages of benchmarking are very important to fully implement successful policies. Benchmarking integration can be defined as a better understanding of how integration policies impact society and how societies perform through these policies concerning social integration (Carrera, 2008). Countries again can learn from each other, and compare themselves with others to improve their integration policies. Analyzing labor market mobility, education, health, political participation, permanent residence, access to nationality, family reunification, and antidiscrimination could be leading areas of policies on benchmarking integration (MIPEX, 2021).

2.3. MODELS OF INTEGRATION

One of the most important perspectives of integration is the division between "us" (the local community) and "them" (the migrants) among the societies' and countries' perceptions. "While such a binary may seem increasingly meaningless given the effects of globalization upon many people's lives, several states still only allow single citizenship, thus upholding such a binary in legal and political terms" (Erdal, 2013: 984). This is directly affecting the migrants and their decisions (additionally their integration) and they may choose to blend to the society or still remain as the "other". Various perspectives explain differently the relationship between the host society and migrants. The integration concept is used diversely to explain the adaptation process

of migrants in different times and places. For instance, the concept of assimilation is used commonly in North America, but integration is used mostly in Europe (Modood, 2005). Additionally, different concepts and terms such as inclusion, incorporation, harmonization, and social cohesion are also studied in the literature.

2.3.1. ACCULTURATION AND ASSIMILATION

Acculturation is mainly concentrated on the migrants and their ancestors in an interactive way that it is a mutual process that is not only changing the migrant but also changing the host society too. Host society has to find new approaches and adapt to the needs of migrants (Heckmann, 2005). Berry (1990) underlines that even though acculturation indicates changes on both sides, in practice, one side tends to implement more changes than the other, he defines the more changer side as the "acculturating group". "At the group level, it involves changes in social structures and institutions and cultural practices. At the individual level, it involves changes in a person's behavioral repertoire." (Berry, 2005: 698-699). Acculturation is a long process that can take years or even generations or centuries. This process leads to learning each other's languages, sharing their food preferences, adopting different dressings, or embracing social interactions that are other groups' characteristics. However, during the process, mutual adaptation can be observed or conflict and stress can emerge. That is why different levels of acculturation can be seen in the host society and migrants. According to Social Science Research Council discussion that occurred in 1953, acculturation has different kinds, one of the most known is assimilation (Barnett, 1954). But it can be also reactive acculturation (both groups resist change), creative acculturation (producing a new cultural form that has not been seen in both parties before), and delayed acculturation (change happens in both parties but in time, mostly takes years).

Burgess and Park (1921: 735) define assimilation as "a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, and attitude of other persons and groups and, by sharing their experience and history, are incorporated with them in a common cultural life." Gordon (1964: 63) adds that "assimilation has not taken place; it is asserted until the immigrant is able to function in the local community without encountering prejudiced attitudes or discriminatory behavior." Although the migrants are integrated into the society, with assimilation policies, they

will have to give up some of their cultural differences to be integrated rather they would have combined their past (their own culture) with the future (the society's culture). "Assimilation is attributed to the positive selection of immigrants, that is, their innate ability, their high motivation for labor market success, and their higher incentives to invest in host country's specific human capital." (Constant and Zimmerman, 2011: 146) When migrants are indistinguishable from the host society from the point of their economic earnings, it is assumed that they are economically assimilated. According to Hoffmann-Nowotny (1973), integration and assimilation are processes that can be recognized only methodically, as they are simultaneous and interdependent. Moreover, there can be no integration without some level of assimilation and assimilation is unimaginable without a certain degree of integration (Giordano, 2010).

Gordon (1964) has suggested that a model of assimilation is that the migrants arriving in the host society will eventually adapt to the host society's culture in time individually and as a group. Not a mutual cultural change will occur. Gordon (1978) categorizes seven different types and processes of assimilation.

1. The changes in migrants' culture, mostly language and cultural traditions (cultural assimilation and acculturation),
2. Migrants' participation in host society's institutions, committees at the group level (structural assimilation),
3. Intermarriages between migrants and citizens of the host society (marital assimilation),
4. The emergence of a "sense of belonging" to the host society by migrants (identificational assimilation)
5. Host society developing the sense of "absence of prejudice" (attitude receptional assimilation)
6. The host society is not discriminating against migrants anymore (behavior receptional assimilation)

7. Migrants do not state their demands relating to the nature of civic life which consist of values and power conflict with the citizens. Examples given by Gordon are abortion, divorce, and birth control (civic assimilation)

He adds that "once structural assimilation has occurred, either simultaneously with or subsequent to acculturation, all of the other types of assimilation will naturally follow" (Gordon, 1964: 80-81). He explains that with structural assimilation, migrants will have opportunities for intermarriages which would ultimately lead migrants' ethnic identity to deteriorate. With deterioration, migrants will have a stronger relationship with society (sense of belonging) which will enable diminishing prejudice and discrimination by society. Overall, Gordon (1964) explains acculturation will be migrants' full assimilation that any ethnic identity will be nonexistent and migrants' identity will be in favor of the host nation's national identity. "From the anti-oppressive and social justice perspective, the unidirectional acculturation school of thought is pervasively and devastatingly oppressive" (Ngo, 2008: 3). This perspective explains that the assimilation framework is reflecting the imperialism and colonization of the "Third World" countries and their cultures by the western countries.

2.3.2. BERRY'S ACCULTURATION STRATEGIES AND MODEL

Berry (2008) proposes that acculturation is not only assimilation and acculturation but it is a mutual process. "Acculturation is seen as just one aspect of the broader concept of culture change; it is considered to generate change in either or both groups; and it is distinguished from assimilation" (Berry, 2008: 330). Berry's acculturation strategies give a broader concept of an individual's acculturation. The term "adaptation" is used by Berry which is the strategies of acculturation and the outcomes of the acculturation (different options have different outcomes and various adaptation results). Berry (1976) furthermore explains that the acculturation strategies that an individual/migrant are adjustments, reactions, and withdrawal.

1. Adjustment is the migrant's dispute with the society and by self reduces with the change which brings coherence to the environment. (According to Berry (1992: 71), adjustment is "the one most often intended by the term adaptation.")
2. The reaction is the migrant's dispute with the society expands with the change which can lead to environmental adjustments in the society that can lead to a more coherent relationship between the migrant and the society.

3. Withdrawal is the migrant's exclusion from society which lifts pressure from society.

However, "adjustment is not the only strategy of adaptation, assimilation is not the only mode of acculturation." (Berry, 1992: 72). Berry's model (1984) is based upon two significant issues (maintenance of heritage culture and identity and relationships sought among groups) (see Figure 2.1.) that are responded to by the individual on a continuous scale, from positive to negative. The individual has these options for acculturation.

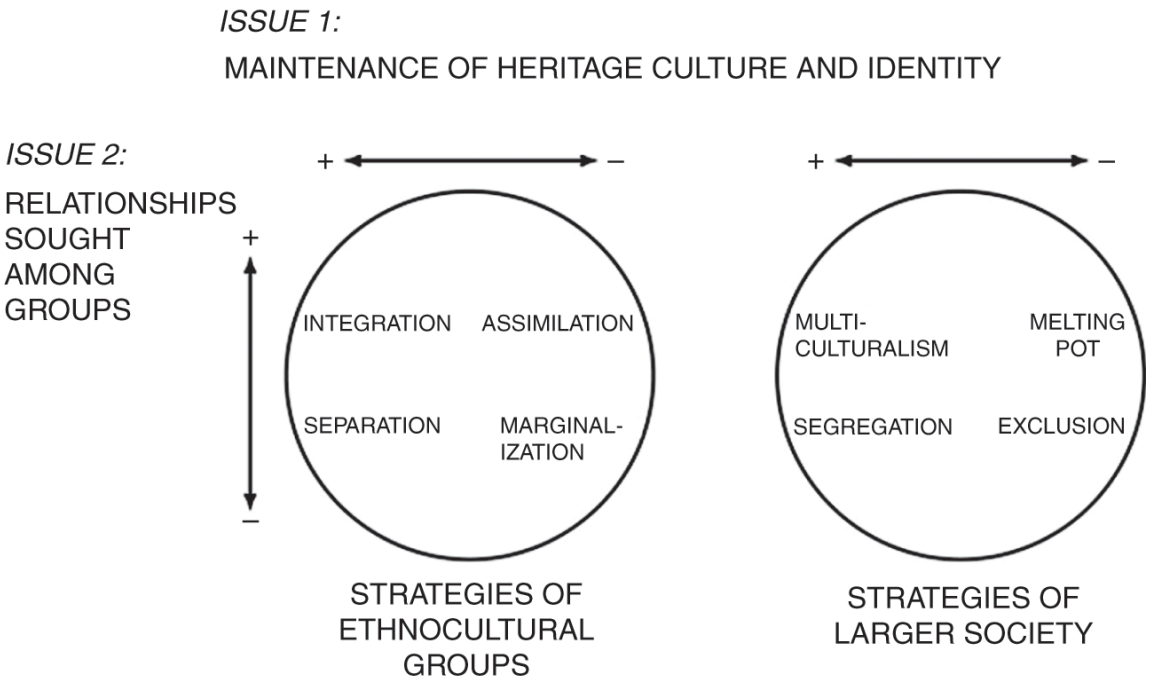

Figure 2.1. Berry's (1992) Four Acculturation Model based on Two Issues

From the perspective of non-dominant ethnocultural groups, *assimilation* is defined by Berry (1992, 1997, 2005, 2008) as the process in which an individual no longer wants to maintain his/her own culture and starts to engage with the society's culture/having a relationship with the society. *Separation* is the opposite of assimilation in that individual protects their own culture and does not want to engage with society at all. *Integration* is defined as the process that some degree of own cultural integrity being preserved while also participating in the society's culture. *Marginalization* is an individual is not interested in upholding their own culture (due to imposed cultural

loss) or involved with the society's culture either (due to discrimination or exclusion). Berry (2008) underlines that non-dominant groups or the members of the non-dominant groups have no choice in the selection of acculturation. The society that they are in is imposing the acculturation form on them. That is why "*Integration* can only be 'freely' chosen and successfully pursued by non-dominant groups when the dominant society is open and inclusive in its orientation towards cultural diversity." (Berry, 2008: 331). Berry (1992, 1997, 2005, 2008) further elaborates that the dominant group/society has an influence on mutual acculturation and how it will occur: if the society utilizes assimilation, it is called a *melting pot*; if the society forces separation upon the non-dominant group, it is called *segregation*; if the society enforces marginalization, that is called *exclusion*; and if the society accepts the diversity of different cultures within and include the newcomers as well, it is called *multiculturalism*.

2.3.3. MULTICULTURALISM

Multiculturalism refers to "the diverse ethnic make-up of contemporary societies, be they the product of existing ethnocultural groups within countries or the outcome of international migration" (Green and Staerklé, 2013: 855). Multiculturalism reflects cultural diversity and has a constructive impact on society which suggests a positive view of cultural identity preservation by encouraging openness towards others and stopping discrimination (Kymlicka, 1995). Scholars who emphasize the cultural-social part of integration mainly focus their structural approach on the migrant communities with different ethnic groups (Zhou and Yang, 2014). These scholars suggest that the differences in race and ethnicity between the host society and migrant community will create a new urban social structure, meaning that migrant communities will become "marginalized", and "underclass" and live in "ghettoes" (Marcuse, 1993; Wilson, 1987). Other scholars see it from a positive post-modernistic and behaviorist perspective stating that migrants will create a "social field" through their stay in the host society which includes geographic, cultural, and political boundaries. Thus, these migrant communities establish a "melting pot" that different elements of the migrant community are combined with the host society, "melting together" to create a common culture (Zhou, 1992; Portes, 1996; Davis, 2004) "Although scholars have different views on the social integration effect of migrant communities, all of them regard it as

a product of the social distinction mechanism and discuss the integration issue thereof." (Zhou and Yang, 2014: 54).

Rather than expecting a melting pot, the multiculturalism structure foresees a cultural mosaic that includes differences among groups and different cultural heritages (Wang and Fan, 2012). "Integration has been used as a normative description of a middle ground between multiculturalism and assimilation. It has then focused on migrants' full participation in the labour market and their formal citizenship, but left matters of social membership and cultural preferences open to personal choice." (Erdal and Oeppen, 2013: 869). With the beginning of the 2000s, especially with the terrorist attacks of 9/11, rather than embrace diversity, the policies created by the governments started to underline activities and values shared in common, stating that they are under "community cohesion" (Caponio, Hunter and Verbeek, 2015). These developments also contributed to the increased gap of "us versus them" rhetoric which is an obstacle to integration.

2.4. CONCEPTUALIZATION AND DIMENSIONS OF WELL-BEING

"Well-being" has recently become a popular topic both in academia and political spheres even though it dates from ancient times. With the increasing democratic societies and wealth, improvement of life and health, and development of living conditions, the concept of well-being started to be discussed more and prioritized as one of the topics of public concern (Dalingwater, Costantini, and Champroux, 2019). Accordingly, although the well-being concept is not new, it has started to be elaborated especially after the second half of the 20th century.

There is no commonly accepted definition for well-being, however, there are different perspectives on it. Some scholars associate well-being equally with happiness (Layard, 2005), while others associate it with life satisfaction and quality of life (Scott, 2012). But still, well-being has been addressed as an issue of construction and preservation of healthy and productive societies (Das et.al., 2020). "In general, well-being has been defined as an individual's focused appraisal of multifaceted dimensions of their lives and how they are impacted upon by life experience" (McCubbin et.al., 2013: 355). Additionally, individuals tend to see themselves not alone but include themselves in groups (family, community, etc.) which suggests that well-being is not only included

in individuals but is a collective term (collective identity) that is based on social relations as well (Christopher, 1999). This refers to the fact that well-being is not only related to satisfaction or happiness in life, but it also relates to explaining the individual's expression and assessment of life. Similarly, people's perceptions of their happiness and satisfaction change through time and space. Additionally, "people's understandings of and capacities to achieve wellbeing depend critically on the geography of the space they are in." (White, 2010: 166), meaning that space also has a huge role in their assessment of well-being.

Well-being is mostly and conventionally associated with economic parameters, such as gross domestic product (GDP), employment, inflation, and poverty. However, the economic aspect is not the only way to understand well-being. In time, dimensions of well-being have shifted to the quality of life or including social indicators which include "internal responses to stimuli-feelings, thoughts, and behaviors" (Larson, 1993: 286). With this shift, subjective well-being, material well-being, and relational well-being concepts have developed, and all three dimensions are interdependent on each other. That is why the three dimensions should be considered linked to each other and because of that, each needs the other to exist (White, 2010). It should be seen that the dimensions are composed and assembled to understand well-being and they are not contradicted. This thesis will utilize these three dimensions of well-being in an attempt to understand the relation of well-being with the integration of migrants into society. The thesis will be utilizing the three dimensions of well-being to understand the well-being concept, life satisfaction, and happiness.

2.4.1. SUBJECTIVE WELL-BEING

Edward Diener, one of the leading researchers of subjective well-being (SWB), defines it as "a person feeling and thinking his or her life is desirable regardless of how others see it" (Diener, 2009: 1). SWB is to capture the thinking of the individual about themselves, how they see and evaluate themselves, and their life. "The field of subjective well-being is primarily concerned with people's evaluation of their lives; however, it includes a wide range of concepts, from momentary moods to global life satisfaction judgments." (Kim-Prieto et.al., 2005: 261). SWB basically comprises happiness, life satisfaction, fulfillment, and stress; meaning that the overall evaluation of a person's life is observed to understand their subjective well-being. Evaluation of

someone's life seems a huge area to cover as this could be changing from person to person. Some people might define their happiness through their work life, and social relationships or they can just count a great moment as their general life or even momentary moods and feelings might be a person's evaluation of their lives. What are people's dissatisfactions, how content is they with their education, skills, or information, is there any problems with their physical health, are they feeling capable of anything, and what influences them are all signs to understand their subjective well-being (White, 2010). That is why asking people about their life evaluation over some time, their happiness in general, their overall life satisfaction, their ideals, life conditions, social relations, their optimism about the future, the capability of deciding on their life, their feelings about themselves and their lives would lead to understanding the person's fundamental subjective well-being.

SWB has mainly three approaches. The first approach contains a global evaluation of life, looking at satisfaction and quality of their lives (work, social life) to understand a person's subjective well-being (Kim-Prieto et.al., 2005). The second examines the past life of the person, memories, together with their emotional experiences (examining emotions in a timeframe, could be asking about the last week or month) to comprehend SWB rather than just asking about their life satisfaction generally (Bradburn, 1969). The third approach tries to understand subjective well-being over collective emotional reactions through time (observing and asking about their emotions repeatably in a selected period to understand their mood) (Kahneman, 1999). Because of these different approaches by different scholars, the measurement of subjective well-being differs. But all approaches indicate that life events and circumstances lead to hints of understanding the SWB.

Diener et.al. (2002) emphasized that individuals with high-income show higher job satisfaction, thus, having a positive effect on their happiness. Moreover, happiness has a positive impact on income along with parental income individuals with more parental income have more opportunities in life, more reasons and advantages to be happy, and can enhance their subjective well-being (Diener et.al., 2002). However, without any positive parental income, the individual has a hard time reaching such opportunities, needs much more effort to reach the same chances, and has more challenges in the pursuit of happiness. Along with lower income, people's happiness is directly affected

so their subjective well-being. Harker and Keltner (2001) add that happy people tend to marry and positive emotional manifestation has a great impact on subjective well-being even up to 30 years later. According to Danner et.al. (2001), positive emotional expression (happiness) is strongly related to longer life and better health conditions. Happiness, fulfillment, and satisfaction in life have a huge role in our lives and affect people's perspectives on life and the evaluation of their lives. Higher SWB is associated with good health, better social relationships, work-life, and performance (Diener, Oishi, and Tay, 2018). Elliot, Thrash, and Murayama (2011) explore stress generation and avoidance coping which is undermining a person's well-being, negatively affecting subjective well-being. Therefore, subjective well-being allows us to understand such perspectives of people, their experiences, and their circumstances and gives ideas about their lives.

2.4.2. MATERIAL WELL-BEING

Sirgy (2018: 273) defines material well-being (MWB) in terms of "satisfaction with a range of economic concerns such as government's handling/decisions of the economy, taxes, the cost of basic necessities, household income, pay and fringe benefits from one's job, financial security, the standard of living, and agreement within the family regarding how money should be spent." Simply, material well-being is the satisfaction of an individual's financial status (income, both individually and as a family), consumption, livelihood, and wealth. Moreover, MWB comprises an individual's employment (right to work, social security, benefits, salary, the satisfaction of work/financial satisfaction compared to others, how people measure their current standard of living to the past, etc.), assets, household support (primary earners and head of households), social assistance, debts, loans, and economic dynamics of the household.

There are mainly two factors that are helping to recognize material well-being: personal and contextual factors. Personal factors touch upon the individual's general personality, characteristics, and attributions. Thus, personal factors demonstrate the person's socio-demographics (age, gender, income, etc.), the personality of the individual and its dynamics (confidence, etc.), beliefs/culture, habits, needs, health, social networks, objectives/aims, and behavior (how they pursue wealth and how it satisfies the individual) (Bane and Ellwood, 1994; Danziger, Kalil, and Anderson,

2000; Harris, 1996). Contextual factors are mostly the external factors affecting the individual's life and material status. Therefore, contextual factors include standards of living and how people compare their status, the changes in income and how people react to it, and general shifts in economics (from inflation to unemployment) (Henly, Danziger, and Offer, 2005).

Material well-being researchers underline the relationship between material well-being and subjective well-being. Studies show that the individual's perception of income, financial status, and standard of living are reflectors of their life satisfaction, meaning that material well-being directly impacts life satisfaction, thus the subjective well-being of the person (Andrews and Withey, 1976; Campbell et.al., 1976; Rubenstein, 1981). Veenhoven (1991) adds that satisfaction with income (material well-being) has a positive effect on subjective well-being. Dolan et.al. (2008) argue that the impact of material well-being on subjective well-being is not linear, meaning that with higher MWB, the effect on SWB weakens as money could only buy happiness to a certain point. Also, "when people make more money, their expectations also shift upwardly to match what they make" (Sirgy, 218: 296) which means that when the income increases, life satisfaction does not improve in the same amount as income.

To understand material well-being and its impact on migrant societies, it is significant to focus on personal factors. Questioning migrants' "employment status, the formal or informality of their job, how many people are they taking care of, how many members of the family are working, the job opening availabilities for them and the employers, are they replaceable at work or not, the working hours, are they receiving assistance from any institution, are they able to cover their expenses, are they able to ensure basic needs of their family and do they have any debts" will lead to a comprehensive reflection of migrants' MWB.

2.4.3. RELATIONAL WELL-BEING

Another dimension of well-being is relational well-being (RWB). Cross (1998) states that well-being is also relationally constructed, meaning that an individual's connections and relationships with others are also contributing to their well-being along with their interactions with people. Studies show that the relationships and closeness of people with others are the very core resources of happiness (Baumeister

et.al., 2013; Fry and Debats, 2010). Atkinson (2013: 142) argues moreover that "the social, material and spatially situated relationships through which individual and collective wellbeing are effected." White (2017: 133) compliments Atkinson that "relational wellbeing is grounded in a relational ontology that views relationality as logically prior to individuals, rather than vice versa." Furthermore, relational well-being encompasses both individual and society, family, culture, neighborhood, community, sense of belonging/place, maltreatment to great relationships, helping one other, and how the individual is satisfied with these interactions (Bronfenbrenner and Ceci, 1994; McCubbin et.al., 2013). Thus, explaining relational well-being requires understanding how people get help or help others in their lives, whether they are able to discuss personal matters with others, spend time with people, care about the most (family and friends), help others in their neighborhood or locals and how they feel about their status in their society. As all three well-being elements are complementary to each other and are at the center of integrated well-being, the relationships of people are also at the core of well-being and how people perceive their lives.

RWB "approaches people as subjects, and aims to understand the ways they see the world in as near to their own terms as possible." (White, 2015: 1) If a person feels a sense of belonging and has a connection where he or she lives, it leads to more productive and active individuals economically, culturally, and socially (White, 2015). This is also transferred from generation to generation so, both individuals and their families are linked and when the generation starts to have its roots in society, the next generations are likely to feel a sense of belonging much easier, have relationships better and faster as they are born to the society that the family has a ground established (McCubbin and McCubbin, 2005). "The social dimension of wellbeing comprises the classic 'social capital' components of social networks, along with access to public goods – policing and the law, social and welfare services, the quality of the physical environment, and access to amenities." (White, 2010: 163). As relational well-being is explaining social relationships, it also indicates the social divisions and discriminations that people are in and facing which are created by class, race, religion, age, gender, etc. People's identities, their relationship with the state and its institutions, their relationship with politics, their access to services, what resources they can benefit

from in society, and how they perceive safety and security all help us to understand relational well-being (White, 2010).

2.5. WELL-BEING AND INTEGRATION POLICIES

The literature on the integration of migrants focuses on the interactions between the host and the migrant community. Accordingly, it investigates how migrants live, how they perceive their new lives and their well-being situation.

Pre-migration context and the living conditions of the migrants, the migration itself (traumatic experiences/the journey), and the reasons why the migrants have left their country of origin already possess a great impact on migrants' well-being and their process of integration into the new society. One of the indicators of this was reflected in 2010 when the CoE initiated to include the well-being concept as a part of the social cohesion strategy for all members. Moreover, in 2011, the UN also encouraged its member states to incorporate well-being while measuring social and economic development (Dalingwater, Costantini, and Champroux, 2019). These initiatives also affected others involved in well-being in their measurements such as the Organization for Economic Cooperation and Development (OECD), the European Commission (EC), and the Organization of the Islamic Cooperation (OIC).

As migration shifts every part of people's lives, migrants need to adjust to new places, people, cultures, social life, language, traditions, work life, and even law (Herrero et.al, 2011). Migrants, to an extent, need to leave behind their accustomed life and start to integrate into the new society, which is also complex, hard, and challenging. After arriving in a new environment, migrants may feel vulnerable (Lu et.al., 2011) and they can feel helplessness, fear, or want to go back to their country of origin (Valenta, 2009). That is why it is observed by scholars that migrants' well-being is comparatively nominal because of the challenges they face in the new country (Reitz et.al, 2009; Sabharwal, 2011). Well-being is a great indicator to understand the level of integration of migrants. Therefore, researching the well-being of migrants will be guiding understanding the migrants' integration.

Mental health sits at the center of well-being, if a person has not had a healthy mental state, it is not possible to achieve all aspects of well-being from subjective to material and relational well-being because mental health is key to happiness. As mentioned, the migration itself is challenging, migrants might face post-traumatic factors and stressors. Migrants might face discrimination, unemployment, poverty, problems with food and shelter, language barrier, and lack of assistance which directly affect migrants' well-being, mental health, and integration as well (Al Ajlan, 2021; Huijts et.al., 2012; Lindencrona et.al., 2008). According to Renner et.al. (2020)'s research, Syrians living in Germany have been analyzed through group discussions and it was understood that Syrians are living in Germany in fear, hopelessness, and worry due to the war they have experienced. Additionally, Taylor's (2009) research suggests that the asylum seeker population in the United Kingdom (UK) deals with harsher consequences on health and well-being than the UK population. Paudyal, Tattan, and Cooper (2021: 2) summarize that "there is a need to explore the coping mechanisms and resilience pathways of Syrian refugees to promote their well-being, integration, and transition into active members of society." So, being a migrant bears difficulty in their well-being and integration process which needs to be supported by the host societies.

Because of mental health problems that migrants are at risk of, their subjective well-being is also in jeopardy. The living conditions of the host country directly have a critical role in their mental health situation that affects life satisfaction and also which prerequisites for successful integration. Walther et.al. (2020: 903) have found in their research that "an uncertain legal status, separation from family, and living in refugee housing facilities are related to higher levels of distress and decreased life satisfaction. Being employed, contact with members of the host society, and better host country language skills, by contrast, are related to reduced distress and higher levels of life satisfaction." Due to uncertainty, loneliness, and dealing with hard situations, scholars underline that the subjective well-being of migrants is lower than the citizens of the local community (Hadjar and Backes; Safi, 2010). Moreover, even though a migrant could reach economic success in the host country, still, lower well-being could be observed (De Jong et.al., 2002). It is not about gaining economic interdependence in the host country but achieving overall well-being that leads to comprehensive

integration. That is why both past experiences of migrants and their current situation are affecting their mental health and well-being, hence their integration.

Studies are showing that the relationship between the migrant and their subjective well-being is linked to the language proficiency of the host country and identification (legal status) (Angelini et.al., 2015). Furthermore, this relationship is also associated with the host country's economic wealth and situation, how the host society perceives the migrant community, and the economic inequality between the migrant and local community (Kogan et.al., 2018). The integration process thus has also an effect on the subjective well-being of migrants and their mental health. Achieving the necessary qualifications and needs of the host country's integration process directly impacts the well-being of migrants, so, we see a two-way street and win-win in the relationship. Furthermore, achieving subjective well-being is the main goal of the individuals, also, societal well-being is another goal for the countries which indicates social integration in the society (Veenhoven, 1996). That is why subjective well-being could be seen as the main indicator of migrant integration at both levels. Hadjar and Backes (2013: 646) support the idea of "SWB should be a main consequence of successful integration."

As previously discussed, Berry's (1992) Four Acculturation Model presents four different acculturation options to society: integration, separation, marginalization, and assimilation. In these options, integration is defined as the process that which some degree of own cultural integrity is preserved while also participating in the society's culture. That is why the integration process of acculturation can be seen as the best option for sociocultural adaptation and subjective well-being when it is compared to other acculturation options (Phinney et al. 2001; Berry et al. 2006).

Asakura and Murata (2006) elaborate that knowing the language of the host country helps migrants to find better jobs easily and have better careers in better institutions that support their material well-being. Amit (2010) likewise suggests that speaking the language of the host country enables migrants to use their own skills in society which creates more satisfaction in their life. Language proficiency is the touchstone of migrants' well-being and integration and language paves the way for employment, social relations, belonging, and less discrimination. Sense of belonging is another factor to understand migrants' attachment to society and their plans to be closer to the social relationships and lives in the host country (Hidalgo and Hernandez, 2001).

Through the sense of belonging, migrants' both well-being and integration status can be understood. If migrants feel safe, accepted and at home, they will be more capable to do their dreams in the host country with better mental conditions (Berry, 2005). Herrero et.al (2011) moreover add that social integration and subjective well-being have a parallel line: if social integration (perception of belonging) is endorsed by the host countries more often, migrants may be able to reach community resources that will impact their subjective well-being.

Fozdar and Torezani (2008:30) underline after their research that there is a "paradox of high levels of discrimination experienced by humanitarian migrants to Australia, in the labor market and everyday life, yet simultaneous reporting of positive well-being." This means that a migrant who escaped from a hard situation and circumstances, especially war, and somehow arrived in a state where they can be entitled to some rights can create a positive relationship with the migrant even though they face discrimination. Because of this positive relationship, and a bit of gratitude to the country, migrants' well-being can be higher than expected and can have a positive impact on their well-being. Additionally, Gunasekara et.al. (2019) add that there are scholars who found through their research that the cultural engagement of migrants' own heritage can affect their well-being positively but also engaging in the host society can also affect their happiness positively through employment (Birman and Taylor-Ritzler, 2007; Birman et al., 2014; Salo and Birman, 2015). Being unemployed and having a low income is directly impacting migrants' subjective well-being (Beiser and Hou, 2001).

In Berry and Hou's study (2016: 260), they examined the well-being and acculturation of migrants in Canada, and they underline that "the integration acculturation strategy was associated with higher levels of well-being (both life satisfaction and mental health) compared to the other three strategies." Marginalized migrants had not good levels of well-being but when migrants both engage with their own culture and the host society's culture, their well-being levels are much higher. Their study also concludes that integration is directly related to the higher well-being of migrants (Berry and Hou, 2016) and well-being is an important indicator to measure migrants' integration into the new society. Scholars also question the relationship between subjective well-being and community, and how they are defined and perceived.

Subjective well-being is already examined and defined by scholars as mentioned above, however, the well-being of a community had less attention in academics but got more attention with time. Tönnies (1957) underlines that there are two dimensions of the communities: the first is the community of residence (Gesellschaft) and the community of shared values and interests (Gemeinschaft). Before globalization, the community was evaluated with these two dimensions (Fellin, 2001) but with the new types of communication and interaction (especially virtually), the meaning of community is drifting apart from its location-based sense to more comprehensive interactions (Lee and Kim, 2015). Even so, the leading approach to community well-being is still location-based on the policies and practices currently (Atkinson et.al, 2020) which is not detailly investigating all aspects of personal well-being to come up with community well-being (e.g., the UK's national well-being-indicators are inflation rate to feeling happy (ONS, 2018.)). As the migrants are perceived as "others" in terms of their language, culture, identity, etc., the governments do not tend to offer or prioritize good policies and practices for their integration and well-being.

CHAPTER 3
POLICY AND PRACTICES ON INTEGRATION OF SYRIANS: CASE OF IZMIR

This chapter briefly explains the context in Türkiye concerning the welcoming, hosting, and integration path of Syrians registered under temporary protection. It provides a historical flow of events starting from the first arrival of Syrians to Türkiye in 2011. After presenting the background context at the national level, Izmir as the case study will be scrutinized in terms of the overall living conditions and socio-economic dynamics pertaining to Syrians.

3.1. THE CONTEXT: SYRIANS AND THEIR INTEGRATION PATH IN TÜRKİYE

With the escalation of protests in 2011 and the conflict turning into a civil war, Türkiye became a safe destination for the Syrians escaping war. Türkiye followed an open-door policy for the safety-seeking Syrians between 2011 and 2018. The main entries to Türkiye occurred in the Southeast of Türkiye and in September 2011, Türkiye set up six refugee camps in the region to host Syrian refugees at that time (Özden, 2013). By 2012, the number of Syrians in Türkiye become 14,237, and in 2013, it increased to 224,655 (PPM, 2023b). The numbers were increasing rapidly with the escalation of the civil war. In the beginning, the Syrians were addressed and welcomed as “guests” which is a non-legal status. With the hopes of Syrians returning to their country safely when the conflict in Syria ends, the narrative and policies welcoming Syrians as guests continued for a while. During this time, because Syrians were not getting any legal status, many of them traveled irregularly to other countries to seek asylum, mainly to Europe. However, with the escalation of the war which led to huge waves of migration, the narrative started to change from “guests” to “living in Türkiye” in 2014. The camps became crowded, inadequate, and insufficient for Syrians and they started to live in the cities too.

Turkish government passed the LFIP in 2013. Before the law and temporary protection regime, there was a clear legal document regulating the rights and privileges of Syrians in Türkiye (Ineli-Ciger, 2017). With the law, PPM has been established, and the details of the temporary and international protection regime in Türkiye were regulated. The temporary protection regime granting the non-refoulment principle also ensured that Syrians' basic needs will be covered. SuTP is entitled to access health, education, social assistance, and the labor market. As mentioned, as of 19 January 2023, Türkiye hosts 3,513,776 registered Syrians, and 47,603 of them are living in border camps (Hatay, Adana, Osmaniye, Kilis, and Kahramanmaraş) in Türkiye (PPM, 2022c). The highest number of SuTP is in Istanbul (539,697), followed by Gaziantep (459,751), and Şanlıurfa (369,145) (See Table 3.1.). Additionally, there are Syrians who are not under Temporary Protection but have residence permits and Syrians who are not registered at all meaning irregular migrants (Akçapar and Şimşek, 2018).

Table 3.1. The Number of Syrians under Temporary Protection in Türkiye, PMM (2023b)

Top 10 Provinces	Number of Syrians	Syrian Population Percentage
1- Istanbul	539,697	15%
2- Gaziantep	459,751	13%
3- Şanlıurfa	369,145	11%
4- Hatay	354,549	10%
5- Adana	250,679	7%
6- Mersin	237,227	7%
7- Bursa	182,572	5%
8- Izmir	143,920	4%
9- Konya	122,251	3%
10- Ankara	95,618	3%
Total:	**2,755,409**	**78%**

Except for Istanbul, the top five provinces that Syrians are registered are all Southeast provinces of Türkiye where the Syrian border is nearby. Istanbul has the highest number of Syrians as the city has the greatest labor market opportunities. Around 78% of SuTP are registered in ten provinces of Türkiye (There are 81 provinces in Türkiye) which indicates an unbalance dispersion of Syrians all around Türkiye. According to PPM (2023b) data, 54% of Syrians are male and 46% of Syrians are female (See Figure 3.1.). 47% of Syrians are children aged 0-18; 13% of them are aged 0-4, 15% are 5-9 years old, 12% are aged 10-14 and 7% are 15-18 years old.

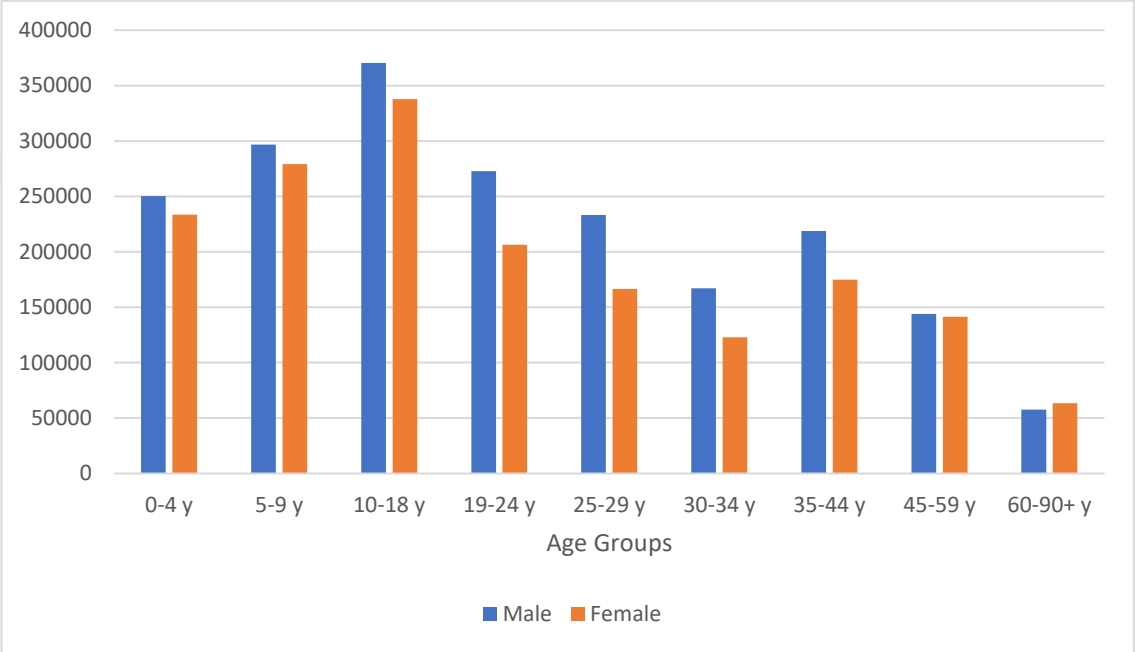

Figure 3.1. Age Groups of Syrians under Temporary Protection living in Türkiye, Source: PPM (2023b)

Syrians are encountering challenges in terms of accessing education, health, justice, and the labor market and finding decent housing. In recent years they are exposed to a growing discriminative discourse as well. Registered Syrians are able to access social assistance that is funded by the Turkish government which includes livelihood support such as food, clothing, fuel, etc. To have such social support, SuTP needs to apply to their registered provinces' Social Assistance and Solidarity Foundation (SASF), municipalities, and Turkish Red Crescent (TRC), and these institutions evaluate the applications (PPM, 2022a). Being eligible to apply does not mean that social assistance is granted to every applicant. Other than government social assistance, there are two main social assistance that is funded by the EU, the United States, and Norway and

partnered with the Turkish government, the International Federation of Red Cross and Red Crescent Societies (IFRC), and United Nations Children's Fund (UNICEF). The first external social assistance is the Emergency Social Safety Net (ESSN) cash assistance which aims to cover the basic needs of vulnerable refugees (not only Syrians) (European Commission, 2022). Currently, through ESSN, families receive 450 Turkish liras monthly for each family member. According to TRC (2022a), there are 1,537,510 migrants and refugees who are receiving ESSN assistance as of December 2021 of which around 90% are Syrians. The second social assistance is Conditional Cash Transfer for Education (CCTE) which aims to support children to continue their education in Türkiye. This assistance started in 2003 to support Turkish citizens and in 2017 the scope of the assistance was expanded to foreigners too. The amount that is paid differs by the age and gender of the children between 45 to 75 Turkish lira per month (UNICEF, 2022). According to TRC (2022b), 478,422 migrant children are benefiting from the CCTE support in November 2021.

The work permit legislation, Regulation No: 29594 on Work Permits of Foreigners under Temporary Protection, came into force in 2016. Before the legislation, Syrians mostly worked informally in the Turkish labor market as cheap labor. Highly skilled Syrians migrated to other countries where they are recognized as refugees (Aslantürk and Tunç, 2018). Thus far, with the legislation, Syrians under Temporary Protection are able to access the labor market after 6 months of their registration and the employer has to apply for a work permit with at least minimum wage. According to LFIP (2013), the sectors, professions, and geographical areas are selected and determined by the Turkish Council of Ministers. The agricultural seasonal workers and Syrians working in livestock businesses do not need a work permit to work. However, there is a quota to employ Syrians; for workplaces where there are fewer than ten employees, only one Syrian can be employed. For workplaces where more than ten employees are working, the quota for employing Syrians is a maximum of 10% of the employees. For the health and education sectors, Syrians need to apply for additional permits and there are jobs only for Turkish citizens (nurse, dentist, lawyer, etc.). Furthermore, if a Syrian is formally working, ESSN social cash assistance will also be cut which is also directing Syrians to work informally.

According to the Turkish Ministry of Labor and Social Security (2022), between 2016 and 2020, 194,987 work permits were given to Syrians. Moreover, according to Türkiye International Labor Organization (ILO) Director, "There are around 1 million Syrians who are in working life and 90% of them are working illegally." (Dünya, 2022). SuTP has legal rights and access to the labor market, however, the quota, complexities in obtaining the work permit, and along with high unemployment rate among Turkish citizens are preventing them from formal working conditions. Along with employers' reluctance to apply for a permit and wanting to pay less to Syrians, the conditions of Syrians are getting worse in the labor aspect. Kaymaz and Kadkoy (2016: 1) explain that the "integration of Syrians into the Turkish economy has so far been through human interaction rather than policy design." Currently, there is no comprehensive, sustainable framework for Syrians to integrate into the economy although there are potential areas. According to Yıldız and İzmirlioğlu (2022: 26), "there is no uniform legal process regarding their employment practices".

Syrians under Temporary Protection can also access health services without any fee in public hospitals in the registered provinces (for emergencies, all provinces). Additionally, Migrant Health Centers (Syrian doctors also work), Volunteer Health Facilities, and Family Health Centers provide primary health care services. No fee for medicine is paid by the SuTP. As of April 2011, Syrians who are registered in Türkiye can access health services as Turkish citizens do. According to SIHHAT[4]'s Health Care Needs Analysis of Syrian Population under Temporary Protection Report (2020), 75% of SuTP stated that they have used healthcare services in Türkiye in the recent year. SIHHAT's analysis (2020) adds that Syrians mostly applied to public hospitals (80%) and Migrant Health Centers (41%). When it comes to satisfaction with healthcare services, Syrians under Temporary Protection stated that they were satisfied with public hospitals at 82% and Migrant Health Centers at 78% (SIHHAT, 2020). It is understood that Syrians are mostly aware of their rights to access health services and they are able to reach healthcare institutions.

[4] Improving the Health Status of the Syrian Population under Temporary Protection and Related Services Provided by Turkish Authorities, funded by the EU and direct grant to the Ministry of Health.

Accessing healthcare seems easy, however, the language barrier is the main obstacle concerning the quality and impact of the services. It is difficult to have personnel who speak Arabic in public hospitals. Also, the language barrier presents itself when Syrians are taking an appointment or describing the medical treatment stage (Bilecen and Yurtseven, 2018). A doctor could examine the patient but the information flow could be flawed as both sides could not understand each other very well. Bilecen and Yurtseven (2018: 114) argue that "granting access to rights and services does not automatically mean access to their use by such vulnerable groups but, rather, that barriers and challenges continue to exist".

Concerning access to education, Syrian children under Temporary Protection can attend public schools without any fee (primary, secondary, and high school) in their registered province with Turkish students. These also include preschool and language education, vocational training, along with higher education. The main problem for the children has been s the equivalence of the curriculum and recognition of their previous learning. If there is no documentation of their previous education, Syrian children are allowed to take exams by the Provincial Directorates of National Education (PDoNE). Accordingly, they are placed to a grade. Again, the language barrier, not enough Arabic-speaking teachers, cultural differences, starting in lower grade/losing years/equivalences, financial difficulties of the family/poverty, child labor, and school dropouts, early child marriages, discrimination, gender-based violence, transportation, and bullying are the main problems preventing Syrian children to properly continue their education in Türkiye (Taskin and Erdemli, 2018; Mayer, 2015). Additionally, some families do not aware that their children have the right to access education or that they are having a hard time finding a school where their child will be admitted (Baban, Ilcan, and Rygiel, 2017).

For higher education, Syrians have to take The Foreign Student Examination (FSE/YÖS) to register in specific universities without any fees since 2013. However, with a Presidential Decree in 2021, Syrians will start to pay university fees starting with the 2021-2022 academic year. The fees for some of the academic programs are very high and Syrian students are not able to afford them. There are examples of Syrians who have achieved the exam and preferences successfully but could not be registered due to fees. For migrant children, accessing education is the most important

element in their lives because if the children are not in school, they start working or get married. By attending school, children could be cared for, they can feel normal and they could have hope for a better future (Beste, 2015). Türkiye Inter-Agency Coordination (IAC) has been established as part of the Regional Refugee and Resilience Response Plan (3RP) and Regional Refugee and Migration Response Plan (RMRP) in which the UN Agencies support the Turkish government. According to IAC's statistics on Syrian students under Temporary Protection (IAC, 2021), as of December 2021;

i. 65% of children enrolled in formal education but there is a 35% gap in enrollment,
ii. 774,257 children enrolled in formal education in the 2020-2021 academic calendar,
iii. The number of children enrolled in higher education increased rapidly, from 15,042 in 2016-2017 to 47,482 children in 2020-2021.

According to these numbers, the problems in Syrian children's education continue in Türkiye, and children not accessing school could have bigger problems in the future such as depression, post-traumatic stress disorder symptoms, early child marriages, abuse, and exploitation, inclining to extremism, radicalism, and terrorism (UNICEF, 2014; Watkins and Zyck, 2014).

3.2. INTEGRATION DEBATES IN TÜRKİYE

As stated, one of the main challenges for Syrians is that for a long time, they are seen as guests. Afterward, the temporary protection regime has been in force since 2014, however despite long years of stay, they still remain in limbo with regards to their temporary status. Integration of Syrians in Türkiye remains a challenge. Currently, there is no clear and transparent path for Syrians to become Turkish citizens. They feel in limbo about their future. Mentioned problems and challenges in education, health, labor market, justice, housing, and discrimination are also preventing Syrians to integrate into Turkish society. Moreover, the Turkish citizens' perspective (social acceptance) on Syrians (also belonging to them) and the lawmakers/government's politics of Syrians are at the forefront of the integration process of Syrians in Türkiye.

Table 3.2. Key Legislations on Syrians in Türkiye

Date	Legislation	Brief Summary
18 January 2013	AFAD Regulation 2013/1 No. 374	Syrians were able to access health services in provinces of camps. The decision is extended to all 81 provinces in October 2013. The registration process is also regulated after the decision.
11 April 2013	LFIP	LFIP enters into effect, regulating the protection regimes and rights, establishing PMM
11 April 2014	LFIP	PMM becomes active.
22 October 2014	TP	Temporary Protection Regulation is adopted.
15 January 2016	Directive on Work Permits of Foreigners under Temporary Protection	Regulation on work rights of SuTP: minimum 6 months of registration, 10% quota of the workplace along with at least minimum wage.
18 March 2016	Turkey-EU Statement	Türkiye would stop refugees to cross irregularly into Europe and the EU will support refugees in Türkiye financially.
1 February 2018	Cohesion Strategy and National Action Plan 2018-2023	PPM published a new strategy in 2018 named “Cohesion Strategy and National Action Plan ” to establish social harmony through a holistic human rights approach and ensure coordination among organizations.
22 July 2019	Istanbul Governate Decision	Syrians who are not registered in Istanbul are expelled from Istanbul.
05 January 2022	Address Investigations	To confirm the up-to-datedness of addresses declared by Syrians under TP, an address investigation is carried out by the Police and Gendarmerie in 2022. Syrians needed to update their address by going to the PDMMs within 90 days to avoid any administrative sanctions.
17 February 2022	Minister of Interior Süleyman Soylu's Statement on Registration of Syrians coming from Damascus	Soylu stated that Syrians coming from Damascus will not be granted TP and they will be taken to camps. This decision later evolved to all Syrians who want to be registered. Syrians started to be taken into TACs, and after consideration, they were given TP.
16 May 2022	PMM Decision on Neighbourhoods	PMM closed registration to neighborhoods that have more than 25% foreigners residing. As of 1 July 2022, this percent reduced to 20.

7 February 2023	Travel Permits after Twin Earthquakes in February 2023	After twin earthquakes in Türkiye, Syrians living in 10 earthquake provinces were able to travel into another province (except Istanbul) and can apply for the permit in the arrived province for 90 days. However, this decision was later limited to only Syrians living in 5 mainly affected provinces and they can go to provinces where they have relatives or friends, only for 60 days. In the other 5 provinces, they had to approach their city of registration's PDMM to have the travel permit and then travel.
14 February 2023	Returning to Syria after the earthquakes	SuTP living in 10 earthquake provinces have the right to apply for border crossing points' civil administration to exit Türkiye. The stay in Syria can be a minimum of 1 month and a maximum of 6 months. Their TP will not be revoked but will be passive.

Concerning the approach of GoT on the integration of Syrians, firstly, Syrians were perceived as "guests" who will be returning to their country when their country become stable. Thus, an integration path was not foreseen and GoT did not initiate any integration policy in the beginning. Following the escalation of the conflict, it became clear that the Syrians will be staying in Türkiye more than anticipated. GoT started to take action on their rights and created a ground for their integration. Temporary Protection was given to Syrians along with rights in 2014, and being able to work with a work permit (even though it is limited) was regulated in 2016. Moreover, the exceptional citizenship path was also opened for Syrians in 2016, in which all signals were indicating that an integration process has been initiated by Türkiye. However, since 2017, this rhetoric has started to change. The discourse has evolved to "sending Syrians back" to Syria by the GoT. However, the policies were included in both this discourse and also integration steps as well.

According to the Istanbul Governate's decision in 2019, Syrians who are not registered in Istanbul have to leave the city and go to their city of registration. If they are not registered, they might be deported back to Syria. Moreover, new registrations for TP in Istanbul also closed. This decision had a clear impact on the movement of Syrians in Türkiye as well as to Europe. Istanbul is an attractive destination for Syrians to be able to work and earn money (both formally and informally) due to various job opportunities in many sectors such as industry, tourism, and service. Because too many Syrians had to leave Istanbul, they needed to start all over again and change their

already established lives. They either went to their registered cities, tried to be registered in other cities, or attempted to reach Europe irregularly. It was directly reflected in the Turkish Coast Guard (TCG) numbers of intercepted/rescued migrants. Only in 3 months (August, September, and October 2019), more than 32,000 migrants were intercepted/rescued by TCG (TCG, 2023). The overall number for 2019 was 60,802, which was the highest number of TCG interceptions/rescues after 2015 when huge numbers of migrants crossed to Europe (TCG, 2023). Until the Covid-19 pandemic, the numbers continued to be high. The Ministry of Interior (MoI)'s regulation on the registration of Syrians coming from Damascus, the address investigations, and the closing of neighborhoods where 20% of foreigners to registration in 2022 are other examples of complicating Syrians' lives in Türkiye which influences their return paths rather than integration. These decisions by the government distinctly give different signals to the whole process of integration of Syrians and moreover, Syrians started to live on the edge in limbo and fear due to the changes in practices and policies towards them.

On the other hand, GoT was also planning integration policies during this time as well. 11th Development Plan (2019-23), Harmonization Strategy Document, and National Action Plan (2018-23) are the fundament documents and policies that are including solid steps for the integration of Syrians (İçduygu and Demiryontar, 2022). Unfortunately, like other plans and strategy documents, they are not touching upon the well-being of Syrians living in Türkiye. In March 2022, President Erdoğan stated that they will be not sending Syrians back to their country despite the opposition stating that they will[5]. But still, two weeks after this speech, the MoI along with International Centre for Migration Policy Development (ICMPD) had a voluntary return project opening meeting. Due to the national elections in 2023, confusing statements about Syrians continue with the increasing politicization of the issue.

[5] NTV. (2022, March 15). Cumhurbaşkanı Erdoğan'dan m ü lteci açıklaması: Ülkelerine göndermeyeceğiz, NTV. https://www.ntv.com.tr/turkiye/cumhurbaskani-erdogandan-multeci-aciklamasi-ulkelerine-gondermeyecegiz,wzYzjb0JHEGwVj4GinVL0w

Having no clear policy was also reflected in the decisions after the twin earthquakes in February 2023. After the earthquake, PMM issued an instruction document on the movement of foreigners[6] from the areas impacted by the earthquake. SuTP will be allowed to leave their cities of registration without a travel permit and travel to other cities except for Istanbul. They will be provided in the arrived city, with a travel permit valid for 90 days by PDMMs. Travel permits will not provide the right to change the province of residence, foreigners are expected to return to the provinces where they are registered at the end of the travel permit expiry unless there is a new regulation by the Presidency. However, just in a week, PMM changed this decision and limited the travel permit. Foreigners coming from Kahramanmaraş, Hatay, Gaziantep, Adıyaman, and Malatya provinces can leave for other cities where they have relatives/friends to stay with and then they need to approach to PDMMs for travel permit for 60 days to be able to benefit from all services. Foreigners affected by the earthquake from Adana, Osmaniye, Şanlıurfa, Kilis, and Diyarbakır provinces have been restricted in their travels to other cities without a travel permit and must apply to the provincial migration administration directorates where they are registered. The assessment will be made by considering the damaged status of the building where the foreigner resides. The changes in the policies are confusing for people and limiting their rights also shows that there is no clear perspective on integration policies.

In the LFIP, the "harmonization" concept is underlined and has a substantial part, in which assimilation is directly rejected and integration is recognized but it is alleviating the integration concept to the "harmonization" term (Erdoğan, 2020). So, we do not see direct usage of concept integration but see harmonization being used by GoT. Obviously, there is no agreed definition for harmonization by the scholars but harmonization is reflected by De Berry and Roberts (2018) that is very related to how migrants arrive, voluntarily or forcibly, (in Syrians' case, it was forced migration) which affects both the newcomers and host society that they will be a part of. Forced migration has more challenges in integration as forced migrants would have traumatic

[6] UNHCR. (2023c). Duyurular. Retrieved from https://help.unhcr.org/turkiye/tr/earthquake-resources/announcements/ (Accessed: 20.04.2023)

experiences and require protection which is their main priority. PMM (2022b) defines harmonization as a non-assimilationist policy that aims to contribute to the socio-cultural and economic development of both the migrants and the host society. It aims to familiarize the host society and migrants with each other and enable migrants to realize their skills in all areas of life, including economic, social, and cultural areas. So, GoT does not use the integration term but rather it uses the term harmonization.

The law also aims for the GoT to plan harmonization activities implemented by PPM in Article 96[7]. The article mainly explains (PMM, 2022b) that PMM facilitates mutual harmonization for both host society and foreigners and provides information and necessary skills that the foreigners will not need or depend on a third party to live in Türkiye, in resettled counties or when they return to their country of origin. Foreigners can have courses in every sector and topic (rights and (access to services), obligations, culture, legal system, language, etc.) and PMM should increase such courses with the cooperation of international and non-governmental organizations along with public institutions. PPM has organized different workshops on the harmonization of migrants all over Türkiye such as Harmony Meetings, Workshops on Security, and Social Harmony (Rottmann, 2020). Furthermore, PPM published a new strategy in 2018 named "Cohesion Strategy and National Action Plan[8]" to establish social harmony through a holistic human rights approach and ensure coordination among organizations. However, due to the Covid-19 pandemic, most of the plans under the strategy are suspended.

According to Migrant Integration Policy Index (MIPEX), in 2019, Türkiye ranked 25 with a score of 43 which is halfway favorable (MIPEX, 2023). Türkiye's score has been increasing since 2014, had advancements in its integration policies. The least favorable areas of integration were political participation, labor market mobility, and

[7] Türkiye Büyük Millet Meclisi/Grand National Assembly of Turkey, YUKK/LFIP, 4 April 2016, https://www.mevzuat.gov.tr/MevzuatMetin/1.5.6458.pdf

[8] Ministry of Interior, 2018, Cohesion Strategy and National Action Plan, https://www.goc.gov.tr/kurumlar/goc.gov.tr/Yayinlar/UYUM-STRATEJI/Uyum-Strateji-Belgesi-ve-Ulusal-Eylem-Plani.pdf

permanent residence. As mentioned, after 2019, there are no tangible positive developments in the integration of Syrians. “Despite Turkey’s recent improvements, its policies still do not compare with the average MIPEX or EU country, which score around 49/100.” (MIPEX, 2023) Thus, it could be clearly said that Türkiye currently has no comprehensive and sustainable integration/harmonization policy for refugees and migrants. Although Syrians feel “safe” in Türkiye, they have concerns for their children and their future. Syrians are “trying to learn Turkish in order to integrate themselves in daily life and they encourage their children to do so.” (Erdoğan, 2014: 69). According to Akcapar and Simsek (2018), one of the reasons for standing in Syrians integration’s way is the Temporary Protection regime that it is preventing for integration policies to be implemented at the national level. Integration is a two-way process, and more initiatives, opportunities, and grounds should be prepared for both societies to get to know each other so integration could be possible. Some Turkish citizens do not have a single Syrian friend, discriminate especially Syrians in society, and want Syrians to return to Syria. In order to eliminate such thoughts and discourse, more comprehensive efforts are needed in the long run by the Turkish government.

3.3. SYRIANS IN IZMIR

Izmir is located in the west of Türkiye, on the Aegean coast, and is the third populous city of Türkiye (See Figure 3.4.). According to TÜİK (2020), the population of Izmir is 4,394,694 in 2020 excluding Syrians. Izmir has 30 districts and the most 5 populated districts of Izmir are Buca (507,773), Karabağlar (479,592), Bornova (446,927), Karşıyaka (350,100), and Konak (344,678) (TÜİK, 2020). Izmir has been a center for domestic and international migration for a long time. Mostly Izmir is an attraction to domestic migrants to live and international migrants to use Izmir as a transit hub to reach European countries (mostly irregularly). Consequently, Izmir is both a destination and transit city for all migrants.

Figure 3.2. The Map of Izmir Province and Its Districts, Source: Wikipedia (2022)

Since the Syrian Civil War, Syrians arrived in Türkiye to seek safety and Izmir started to host more Syrians along with other nationals. Although Syrians primarily started to live in the Türkiye-Syria border cities, over time, the Syrian population dispersed all over Türkiye, and Izmir is one of the attractions for Syrians. The number of registered Syrians is reported as 149, 786 in 2023 (PMM, 2023b) (See Table 3.3.) and this number is around the same. However, the number does not reflect the accurate number as there are Syrians registered in different cities, but they are living in Izmir, mostly for work. The ones for seasonal agriculture mostly live in Torbalı, Menderes, and Bayındır districts; for industry (textile, shoemaking, manufacturing, construction, food, furniture, electronics) in Konak, Karabağlar, Bornova, Buca. The Syrian population is dispersed around different districts of Izmir, mainly in Basmane (Konak), Çimentepe (Konak), Kadifekale (Konak), Yeşildere (Konak), Karabağlar, Bornova, Bayraklı, Torbalı, and Buca (Güngördü and Kahraman, 2021; Yıldız and Uzgören, 2016; Siviş and Yıldız, 2019).

Table 3.3. The Number of Syrians under Temporary Protection in Izmir, Sources: İz Gazete (2021) and PPM (2023b)

Years	Number of Syrians in Izmir
2017	129,644
2018	141,577
2019	147,803
2020	147,553
2021	148,785
2022	149,786
2023	143,920

The number of registered Syrians in Izmir is in a stalemate, the change is very low and the reason behind this is that Izmir is not a satellite city[9]. MoI has decided on which cities Syrians and asylum seekers can apply for protection (TP and IP). Metropolitan cities such as Istanbul, Ankara, and Izmir are not satellite cities (the list changes according to circumstances, and also migrants can apply for any protection, but they are directed to other non-satellite cities for them to get registered). For any reason, if a Syrian needs to travel to another city than the registered one, they need a travel permit authorized by PMM. The application is made through an online system (E-Devlet) which is only Turkish, creating a language barrier again or people having complications to access (AIDA, 2022). These situations also obstruct Syrians to register in Izmir or change their registration city to Izmir to fully enjoy their rights granted by the TP regime. Although registered Syrians have limited rights, even exercising those rights is problematic in many situations.

Why Izmir is chosen by migrants and Syrians is explained by Vesek and Suğur (2021) as the job opportunities, the networks of migrants and Syrians in Izmir, being a livable city (historically, Izmir is known for its mixed groups, both ethnically and religiously,

[9] Satellite cities are closed to the registration of foreigners who are applying for both Temporary Protection and International Protection (except any vulnerable cases).

of people living together) and a departure point for irregular crossings. They add that unfortunately, migrants and refugees feel alienated and excluded in society and they had to find new strategies to survive. In these strategies, economic conditions, socio-cultural ties, and socio-spatial conditions have an effect on the decision-making process of migrants and refugees (Güngördü and Kahraman, 2021). For Izmir, qualified labor is needed, and knowing Turkish is crucial which are barriers for Syrians (Siviş and Yıldız, 2019). According to Siviş (2021: 201), "centrally driven regulations may not take effect at the local in the same way as projected" for the work permit issue to Syrians in Türkiye. Syrians in Izmir are mostly working informally, without social security, and with low wages. Çamur (2017) enhances that Syrians live in the city center but in ruined buildings in their area by paying high rents. In the surrounding districts, on the other hand, they work as seasonal agricultural workers and live in temporary tent areas.

In 2015, Syrians saw that the future in their country is getting difficult and a huge flow of migration movement started to neighboring countries, especially to Türkiye. Around half a million Syrians did not want to stay in Türkiye and wanted to reach Europe where they can obtain refugee status along with a safe and stable environment in 2015 (UNHCR, 2015) even though the journey was dangerous and unsafe. However, in 2015, Europe came across over one million refugees arriving in their territory. More than 80% of the arrivals were via the Aegean Sea, from Türkiye (mainly Izmir) (See Yıldız, 2021). With huge arrival numbers, the EU decided more cooperation should be established with Türkiye on irregular migration, mainly focusing on reducing the number of migrants and refugees using Türkiye as a transit country to reach Europe (İçduygu and Millet, 2016). With this initiative, the EU-Türkiye 18 March 2016 Statement[10] has been signed. The statement has slowed the number of arrivals to the EU, from around one million in 2015 to around 127,000 in 2021 (European Council, 2022). There were huge numbers of Syrians in Izmir before the 18 March Statement, especially in 2015, but with the statement, the number of Syrians decreased but Izmir

[10]European Council, EU-Turkey Statement, 18 March 2016, https://www.consilium.europa.eu/en/press/press-releases/2016/03/18/eu-turkey-statement/

is in the top ten provinces that SuTP registered currently. Still, Izmir is a hub for irregular migration, not for just Syrians but migrants from all around the world. There are unknown and unseen very migrants staying in the Basmane neighborhood of the Konak district.

Because the right to work in Türkiye legislation entered into force in 2016, one of the consequences of the late legislation was that Syrians had to work informally without any social security (Bidinger, 2015). For example, in Istanbul and Izmir, many Syrians were not able to cover their basic needs and had to work in different sectors. According to Siviş and Yıldız (2019: 5), Syrians working in Izmir mainly worked informally in seasonal agriculture (Torbalı, Menderes, Bayındır, Gümüldür), textile (Bornova, MTK, Yeşilova, Çankaya, Karabağlar), shoe-making (Işıkkent), manufacturing, construction, food (Basmane, Pınarbaşı, Buca), furniture and transportation (Karabağlar, Buca, Kısıkköy), electronics as technicians (Çankaya), wastepaper collecting, and back-of-house jobs with low skill qualifications.

According to Municipality Law entered force in 2005, in Article 13[11], it is underlined that all people are a "hemşeri" (homie) of the city in which they reside and everyone has the right to benefit from the assistance of the municipalities. Additionally, the law bears a responsibility to municipalities to develop social and cultural relations between the "hemşeri"s. It is understood that local municipalities, both metropolitan and district municipalities, are one of the actors in the integration process other than the main integration actor, PPM. However, each municipality in Türkiye has different agenda on integration topics so, the services differ, meaning that the services provided in each municipality change. Also, the metropolitan municipalities and district municipalities have different services for integration and their cooperation is insufficient (Rottmann, 2020). Some municipalities in Izmir provide language courses, vocational training, shelter rehabilitation, livelihood projects, and opportunities, different kit distribution for different needs, psychological support services (PSS), and such services with the support of NGOs and UN Agencies. But not all district municipalities have the same

[11] Türkiye Büyük Millet Meclisi/Grand National Assembly of Turkey, Belediye Kanunu/Municipality Law, 3 July 2005, https://www.mevzuat.gov.tr/mevzuatmetin/1.5.5393.pdf

services. Overall, there are no integrated, sufficient, and consistent municipality integration policies in Türkiye even though the law directs otherwise.

Additionally, “refugees cannot benefit from the financial support of municipalities, which is calculated according to the number of citizens and makes up the main source of income for municipalities in those cities which suddenly have to co-exist with a substantial number of refugees without any control over the issue.” (Erdoğan, 2021: 23). Local authorities, especially municipalities require support and to be strengthened to be able to better support Syrians and foreigners. Moreover, the needs of Syrians should be supported at the global level as Türkiye has limited resources and capacity to assist such numbers. The need for more coordination, collaboration, and burden sharing with NGOs, international organizations, UN agencies, and states is evident to govern such a high number of refugees. That is why the sole efforts of Türkiye could not able to enough support the needs of Syrians all around the world but especially in Türkiye.

In October 2020, Izmir was also hit by an earthquake that affected all people living in the city including the migrants as well. Access to basic needs and housing increased along with cash assistance. With March 2020, also Covid-19 pandemic was already hardening the migrant communities’ living conditions. Many people lost their jobs during the pandemic, had health issues due to Covid-19, and were not able to meet basic needs. Additionally, Türkiye is having an economic crisis by the end of 2021 Summer, the prices of goods are increasing and living conditions are becoming a handful. In these problems, again the migrant community is hit, and Syrians living in Izmir are also adversely affected.

CHAPTER 4
THE RESEARCH FINDINGS AND ANALYSIS OF THE WELL-BEING QUESTIONNAIRE

This chapter presents the analysis of the fieldwork conducted in Izmir. It explains the research method, data collection, and research findings.

4.1. RESEARCH METHOD

This study adopts a quantitative research approach to investigate the well-being of Syrians living in Izmir. While national governments typically use statistics such as income and life satisfaction to measure well-being, Türkiye lacks comprehensive data that assess the well-being and integration of Syrian refugees. Therefore, the objective of this study is to examine the integration and well-being of Syrians in Izmir by conducting an original survey developed and implemented as part of the "Wellbeing, Housing and Infrastructure in Turkey" (WHIT) project, which is funded by the British Academy Urban Infrastructures of Wellbeing Programme. The project is being coordinated by the Institute for Development Studies in cooperation with Yasar University, the University of Brighton, and TIAFI. Comprising 71 questions, the survey aims to provide insights into the subjective, relational, and material aspects of Syrians' well-being, as well as their overall integration in Izmir. While the survey does not purport to establish a causal relationship between well-being and integration or to be fully representative, its findings can shed light on the subject and contribute to further research in the field.

4.2. DATA COLLECTION

To comprehend the well-being conditions of Syrians in Izmir, a quantitative survey methodology was utilized. The structured survey focused on gathering data from Syrian participants regarding their housing conditions and three dimensions of well-being. Given that many Syrians fled their country due to war, they experience trauma

which directly affects their well-being situation as well. As Bautista (2012:37) noted, "scientific surveys are useful instruments to measure concepts and behaviors based on a sample of cases," making it possible to interpret personal-level data as partly representative of a larger population. Consequently, investigating the well-being of Syrians in depth is vital, and the survey method provides a platform for doing so.

A total of 104 Syrians participated in the survey, with 67 residing in the center of Izmir (Konak, Buca, Karabağlar, and Bornova) and 37 living in Torbalı. Seven survey enumerators conducted the survey to both Turkish citizens and Syrians, reaching a total of 215 participants. The survey consisted of 71 questions and took approximately 35 to 40 minutes to complete. Participation was anonymous and voluntary, and no identifiable information was asked from the participants. It was made clear to the participants that the survey results would be used in academic research, and their individual information would remain confidential. While personally identifiable information was not requested, the participants were asked about their registration status, housing conditions, material well-being, subjective well-being, and relational well-being through a series of multiple-choice, rating scale, Likert scale, matrix, and demographics-related questions.

4.3. RATIONALE TO CHOOSE IZMIR AND TORBALI AS CASE STUDY

The province of Izmir has been chosen for the field research, given that it is among the top ten provinces in Türkiye where Syrians under temporary protection reside (PMM, 2023b). Furthermore, Izmir currently has a high population of Syrian migrants, as the city is not accepting new registrations for foreigners The survey aims to delve into the integration of low-income Syrians who face difficult conditions. Given that income is closely tied to happiness, the survey aims to examine the well-being and integration of low-income Syrians living in Izmir.

To obtain an appropriate sample, the low-income Syrians living in agricultural and industrial areas in Izmir have been selected. Most of the Syrian seasonal agricultural workers in Izmir reside in the Torbalı district, whereas those working in the industrial sector reside in the city center. Printed surveys were used to maintain the quality of the research and avoid disturbing the trust of the participants. As it was not feasible to

reach these populations through technological means, face-to-face surveys were necessary.

Observations of living conditions were conducted during the survey, particularly in Torbalı, which has a rural character and a history of absorbing domestic migrants and currently, Syrians. The district has attracted significant rural-urban migration since the 1970s, thanks to its proximity to Izmir, becoming an attractive location for industrial investment technology and labor-intensive industries. Approximately 15,000 Syrians are currently living in Torbalı in addition to the local population of around 200,000.

The survey discovered that some of the Syrian seasonal agricultural workers in Torbalı were registered in other cities in Izmir and moved to Torbalı for work opportunities. Some of the agricultural seasonal workers are permanently living in tent areas, while others are residing in the city center of Torbalı, making the district more appealing to study due to the diverse profiles. Moreover, many Syrians are residing in the Basmane district of Konak, Izmir, and should also be studied to understand the integration patterns in the city center. Furthermore, there is a scarcity of academic studies conducted on Izmir or Torbalı, making it essential to carry out further research.

4.4. SAMPLING AND PARTICIPANTS

The primary objective of the research is to reach low-income Syrians residing in Izmir, thereby ensuring that the sample group is homogeneous in terms of their economic status. To identify the appropriate sample group, six key eligibility questions are asked at the outset of the survey. All the participants are Syrian nationals who are above 18 years old, have lived in either the city center or Torbalı for at least one year, and are low-income. The researchers employed a combination of random sampling and snowball sampling techniques to reach out to the participants while also ensuring that the same family members were not surveyed. This population proved to be challenging to reach, and the translators of the research played a crucial role as gatekeepers.

Out of a total of 104 Syrian participants, 57% (59 individuals) were female, and 43% (45 individuals) were male. The majority of the participants fell in the age range of 18-44 years (78 people, 75%), with the remaining individuals being between 45-54 years (15 participants, 14%), 55-64 years (7 participants, 7%), and above 65 years (4 participants, 4%). On average, the participants had been living in their respective

districts for approximately 7 years, with 37 residing in Torbalı, 31 in Konak, 17 in Buca, 13 in Karabağlar, and 6 in Bornova (See Table 4.1.).

Table 4.1. The Socio-Demographic Details of the All Participants of the Survey

No of Participant	Gender	Age Range	District	Duration of Residence in Izmir (Years)	No of Participant	Gender	Age Range	District	Duration of Residence in Izmir (Years)
Part. 1	Male	25-34	Torbalı	3	Part. 53	Female	45-54	Karabağlar	10
Part. 2	Male	35-44	Torbalı	3	Part. 54	Male	45-54	Konak	7
Part. 3	Female	18-24	Karabağlar	5	Part. 55	Female	65+	Konak	4
Part. 4	Female	35-44	Buca	7	Part. 56	Female	25-34	Konak	1
Part. 5	Female	25-34	Buca	6	Part. 57	Female	55-64	Konak	10
Part. 6	Female	25-34	Buca	7	Part. 58	Male	35-44	Konak	4
Part. 7	Male	18-24	Torbalı	6	Part. 59	Female	25-34	Konak	4
Part. 8	Male	25-34	Torbalı	4	Part. 60	Female	25-34	Konak	4
Part. 9	Male	25-34	Torbalı	5	Part. 61	Female	25-34	Konak	5
Part. 10	Female	25-34	Buca	5	Part. 62	Female	35-44	Konak	4
Part. 11	Female	45-54	Torbalı	9	Part. 63	Female	35-44	Konak	5
Part. 12	Male	55-64	Torbalı	7	Part. 64	Female	25-34	Konak	6
Part. 13	Female	18-24	Torbalı	4	Part. 65	Female	25-34	Konak	6
Part. 14	Female	25-34	Torbalı	2	Part. 66	Female	45-54	Konak	10
Part. 15	Female	25-34	Torbalı	7	Part. 67	Male	25-34	Bornova	8
Part. 16	Female	35-44	Buca	5	Part. 68	Male	65+	Bornova	9
Part. 17	Male	35-44	Torbalı	5	Part. 69	Female	18-24	Konak	8
Part. 18	Female	18-24	Buca	7	Part. 70	Female	18-24	Torbalı	6
Part. 19	Female	35-44	Buca	6	Part. 71	Male	35-44	Torbalı	5
Part. 20	Male	25-34	Buca	5	Part. 72	Male	45-54	Torbalı	7
Part. 21	Female	18-24	Buca	7	Part. 73	Male	55-64	Torbalı	8
Part. 22	Female	65+	Buca	9	Part. 74	Male	25-34	Torbalı	5
Part. 23	Female	35-44	Buca	10	Part. 75	Male	18-24	Torbalı	1
Part. 24	Female	25-34	Buca	6	Part. 76	Male	18-24	Torbalı	2
Part. 25	Female	25-34	Buca	7	Part. 77	Male	18-24	Torbalı	3
Part. 26	Male	55-64	Buca	7	Part. 78	Female	18-24	Torbalı	7
Part. 27	Female	18-24	Buca	5	Part. 79	Male	25-34	Torbalı	6
Part. 28	Female	35-44	Konak	8	Part. 80	Female	55-64	Torbalı	6
Part. 29	Male	45-54	Buca	11	Part. 81	Male	45-54	Torbalı	2
Part. 30	Female	35-44	Konak	1	Part. 82	Male	35-44	Torbalı	5
Part. 31	Male	45-54	Konak	7	Part. 83	Male	18-24	Torbalı	8
Part. 32	Female	35-44	Konak	1	Part. 84	Male	35-44	Torbalı	7
Part. 33	Male	35-44	Konak	7	Part. 85	Male	45-54	Bornova	7
Part. 34	Male	18-24	Torbalı	4	Part. 86	Female	35-44	Bornova	8
Part. 35	Male	35-44	Konak	5	Part. 87	Male	45-54	Torbalı	8
Part. 36	Male	55-64	Konak	7	Part. 88	Female	25-34	Konak	4

Part. 37	Male	45-54	Torbalı	8	Part. 89	Female	25-34	Konak	9
Part. 38	Female	35-44	Torbalı	5	Part. 90	Female	25-34	Bornova	10
Part. 39	Male	45-54	Torbalı	5	Part. 91	Female	25-34	Konak	6
Part. 40	Female	35-44	Konak	8	Part. 92	Male	18-24	Torbalı	8
Part. 41	Female	35-44	Konak	10	Part. 93	Female	35-44	Konak	6
Part. 42	Female	25-34	Konak	6	Part. 94	Female	18-24	Bornova	7
Part. 43	Female	35-44	Buca	8	Part. 95	Female	18-24	Torbalı	8
Part. 44	Female	18-24	Karabağlar	7	Part. 96	Male	18-24	Torbalı	6
Part. 45	Male	35-44	Konak	7	Part. 97	Male	25-34	Torbalı	7
Part. 46	Female	45-54	Karabağlar	10	Part. 98	Female	18-24	Torbalı	5
Part. 47	Female	45-54	Karabağlar	4	Part. 99	Female	18-24	Torbalı	4
Part. 48	Male	25-34	Karabağlar	5	Part. 100	Male	65+	Konak	10
Part. 49	Female	18-24	Karabağlar	6	Part. 101	Female	45-54	Konak	20
Part. 50	Female	25-34	Karabağlar	6	Part. 102	Male	55-64	Karabağlar	8
Part. 51	Female	18-24	Karabağlar	6	Part. 103	Male	18-24	Karabağlar	7
Part. 52	Male	18-24	Karabağlar	3	Part. 104	Male	35-44	Karabağlar	6

4.5. ETHICAL CONSIDERATIONS AND LIMITATIONS

As a result of the Covid-19 pandemic, conducting the survey had to be postponed several times to safeguard both enumerators and participants. Following the lifting of all restrictions in Türkiye in March 2022, the surveys were conducted in the summer of 2022. However, the researchers took great care to ensure the safety of the participants and the enumerators during one-to-one surveys, in order to avoid any infections.

To ensure the suitability of the surveys for the targeted sample participants (low-income Syrians), and to avoid any harm to them (Hammer, 2017), special attention was paid to their background, challenging life conditions, and the possible traumas they experienced due to their migration journey. Therefore, particular care was taken to be cautious in the wording of the questions, as well as in their possible cultural interpretations. Furthermore, the consent of each participant was ensured before taking the survey, and it was emphasized that the survey could be terminated at any time if the participants did not feel comfortable continuing. To protect their confidentiality and anonymity, no identifying information, such as names or signatures, was requested from the participants.

Moreover, in order to ensure the full understanding of the questions, quiet, safe, and open areas, such as parks, mukhtars' spaces, and tent areas, were chosen, with a minimum of other people around. During the surveys, it was observed that the participants developed trust with the enumerators. In fact, some of them also talked about other issues that were relevant to the survey questions. However, in those cases, initiating the survey was difficult, as the participants wanted to be listened to and heard about their life conditions and daily difficulties. Furthermore, as low-income individuals with difficult lives in Türkiye, Syrians also asked questions and solutions about their own problems, such as registration, obtaining Turkish citizenship, formal employment, and receiving financial and social assistance.

As an incentive and a token of appreciation for their participation, market shopping cards were provided to support their economic situation as well. It was also observed that Syrians had a strong relationship with Islam, its practices, and a powerful connection with Allah (the God). Therefore, some of the questions, particularly those concerning predictions for the future, were answered in connection with their beliefs, with some respondents indicating that only Allah knows the future, and therefore they could not make predictions.

It is noteworthy that the surveys were conducted during a period of increasing public discourse on "returning Syrians to Syria", which was a critical time, as it was close to the national election in 2023. As external factors, such as policy changes, could have an impact on the results, it is important to consider these factors and challenges while reading the results of the survey.

4.6. DISCUSSION

This section presents the key research findings and the analysis of the survey conducted with 104 Syrian participants, who are living in Izmir. With an understanding of their well-being conditions, their integration path will be debated to have a solid base for further integration research on Syrians in Izmir.

4.6.1. SOCIO-DEMOGRAPHIC INFORMATION OF THE PARTICIPANTS

Out of the 104 Syrian participants, a majority of 57% were female while 43% were male. Among them, the majority, 75%, fell between the ages of 18 to 44 years old. These participants were residing in either Torbalı (36%) or the city center of Izmir

(64%), and had been living in the district for approximately 7 years. In terms of marital status, 79% of Syrians were married, 9% had never been married, 6% were divorced or separated, and 6% were widowed.19% of the participants did not have any children, 4% had only one child, 61% had two to five children and 16% had more than five children. 96% of the participant's native language was Arabic and four percent was Kurdish. When asked about their level of Turkish, 38% stated that they do not Turkish at all, 37% were beginners, 17% were intermediate, and 8% were advanced in Turkish.

According to the Inter-Agency Protection Needs Assessment (Round 6) (IAPNA) conducted in September 2022, which surveyed 1,168 individuals including Syrians, Afghans, Iraqis, and Iranians, only 15% of participants could fluently speak Turkish (IAPNA, 2022). A mere 8% of respondents in WHIT spoke Turkish fluently. Since being able to speak the language of the country they are residing in is crucial for their subjective well-being and integration, the research revealed that surveyed Syrians are not able to comprehend Turkish at all, thus, this situation significantly hinders their subjective well-being and integration into society.

In terms of registration status, 91% of participants had temporary protection identification, while 87% of their families also held temporary protection IDs. A staggering 87% of Syrians were registered in Izmir, with only 6% registered in another city, and 7% not registered at all. It is likely that many had registered in Izmir prior to the closure of registration in the province. It is worth noting that some participants may not have answered truthfully, fearing the consequences of being unregistered. Regarding financial status, a significant majority of 77% of participants stated that they were barely making ends meet. As for expenditures, 70% stated that they have much less/less than adequate level of expenditure on food, while 91% stated that they have much less/less than adequate level of expenditure on clothing. In terms of utility expenditures, 62% stated that they have much less/less than adequate expenditure, while 38% have much more/more than or adequate levels of utility expenditure. It is evident that despite their financial hardships, participants are striving to cover utility expenses, but are not readily accessing their basic human rights, such as food.

4.6.2. HOUSING CONDITIONS

The housing conditions of the participants are also asked about during the surveys. 39 percent of the Syrians were living in "gecekondu" (houses built in a short time, without

any legal permissions, affordable shelters), 38% were living in apartments or flats that are not shared with others than their household members, 9% were living in tents and others were living in shared flats (5%), backyard sheds (3%), shops or stores (3%), abandoned buildings and constructions (2%), and single/stand-alone house (1%). All of the Syrians were renters of their homes. The participants were addressing their rent prices as expensive (65%), moderate price (30%), and cheap (5%). Moreover, 26% of the Syrians were living with other people other than their household or family in order to reduce rent costs. In IAPNA (2022), again 33% of respondents were sharing houses and it was very common among Syrians (37%). It was very evident that the respondents were living in bad housing conditions and cannot spare a huge portion of their income for housing as they are also prioritizing food rather than shelter, they would like to pay less for housing and moved 2.7 times in 5 years. On the contrary, although living in harsh housing conditions, Syrians stated that they are satisfied with their current housing (42%), neither satisfied nor dissatisfied (38%), and not satisfied (20%).

Additionally, the motivation for choosing Izmir to reside was questioned in the survey and participants stated that they preferred moving to or living in Izmir due to job opportunities (44%), having relatives and friends in Izmir (42%), and other reasons (10%). As the third largest city of Türkiye, choosing Izmir for job opportunities is easily relatable, moreover, Syrians also used their networks to move to Izmir. As Martén et.al (2019) and Gurak and Caces (1992) underlined, ethnic networks can pave the way for their economic integration, they get information on career prospects fitting them and could find jobs easily in that place. The results show that the main motivation to live in Izmir was based on having an income and utilizing their networks. These motivations of Syrians are unintentionally supporting their economic integration in Izmir.

4.6.3. MATERIAL WELL-BEING

Among 104 Syrians surveyed, only 40% were employed, 16% were agricultural workers, and the others were including construction workers, tailors, carpenters, shoemakers, recycle gatherers, and bakers. Furthermore, only 2% had work permits while working, the others were working without any social security. In IAPNA (2002), 68% were working and only 9% were working with work permits but the assessment

underlined that “informal employment was identified to be highest amongst Syrians and Afghans (both 62%)” (IAPNA, 2022:20). 54% of the participants were the head of the household and among heads of the households, only 33% were working. 49 percent of surveyed Syrians stated that they were responsible to look after one to three people in their household, 29% stated that it is between four to six people, 18% stated that they were responsible for more than six people, and others stated that they are only supporting themselves.

Of these households, in 51% of them, only one person was working to provide for the whole family; in 20% two or three people were working, in 7% three to more than six people were earning money, and 22% of the houses, nobody was working to earn for the family. It is understood by the employment status, work permits, the number of people that they are looking after, and how many of the people in the household work that the material well-being of the Syrians was definitely not going well. Syrians were trying to find work in Izmir, however, finding a job is difficult but finding a job with social security is rare and seen as a privilege. Depending on these indicators, without supporting material well-being in their lives, economic integration is in a tight situation. Although Syrians are trying to utilize their network to reach employment, the conditions are not supporting them in Izmir currently.

When their satisfaction with their employment and jobs is questioned, only 13% of Syrians stated that their current job allows them to achieve an adequate level of income to fully support their household. This is also in line with the results of the employment status of Syrians, their income, and their ability to support their families with that salary. Furthermore, Syrians are hesitant to prefer or like to work fewer hours even if it meant a reduction in income as only 16% said yes to the question among the currently employed Syrians. Working under bad conditions and long hours, due to the need for income, Syrians are reluctant to leave their jobs, 55% even stated that they prefer to work more hours (in addition to current working hours) in order to increase their income. Under these circumstances of material wellbeing, prioritizing anything else other than income, food, and survival seemed to be unrealistic for Syrians, especially integration. Without any supporting and proper integration strategies and plans, it is very difficult to see Syrians integrating into society only through their efforts.

Having additional financial support from external sources is also important and crucial for Syrians to sustain their income and balance their expenses. External support also initially paves the way for them. On the other hand, 46% of Syrians answered that they did not receive any external income in the last year. The others were able to reach food subsidies, financial aid from authorities, or ESSN (42%) during this process. Overall, Syrians think that their income is less than their expenditures (71%) or they are equal (25%), and they could not spare their income for hobbies, leisure time, travel, or anything else. In IAPNA (2022) results as well, half of the surveyors were receiving assistance and only 3% stated that the assistance they have is meeting their needs. This is directly affecting their life satisfaction; they are trapped in their homes trying to earn more to achieve their goals in their life, however, currently, they are not able to do it. Without any life satisfaction in their economic situation, their material well-being and their economic integration could not be positively affected. Thus, it is evident that their income, their jobs, and the external support they are getting are not enough to lead them to any successful integration path in Izmir.

Another factor that should also be underlined the economic conditions of Syrians are also getting worse rather than getting better over the years. When asked about their economic conditions compared to last year, Syrians stated that their household's economic conditions are getting much worse (40%), worse (40%), or remained the same (14%) compared to the previous year. In IAPNA (2022), the results were similar, 80% stated that their financial status has deteriorated or declined over the past year. For their well-being and integration, these indicators should be showing us that they have been in better conditions compared to the previous year, however, that is not the case right now.

In the 2021 Syrians Barometer by Erdoğan (2022), the main three problems that Syrians have were working conditions, provision of food, and language with the increasing complaints of discrimination in the society. All problems are the basis of positive well-being that could parallelly affect their integration into society, however, for Syrians, neither well-being nor the integration process is smooth and successful. Moreover, Syrians stated that their household sometimes could not have enough food to eat or enough clean water for home usage, electricity, medicine or medical treatment, and sufficient fuel for heating or cooking food over the past year. Without coving their

basic needs, there is no way for Syrians to support their material well-being, integrate into society, or have better living conditions. It should also be noted here that the participants surveyed were low-income Syrians.

As a final question on material well-being, Syrians were asked about their loans or credit debts. Participants stated that they have it from relatives or friends (55%), other sources (15%) or they don't have any loans or debts (30%). The results show that maintaining their household economy is very hard for Syrians living in Izmir, the income they currently have is not enough, and some of them have to get debt or loans to survive. It is clear that the material well-being, economic integration, and life quality of Syrians in Izmir are far from the optimal levels and need further research on how to change their material well-being, job opportunities for Syrians, and their economic integration into society through formal employment.

4.6.4. SUBJECTIVE WELL-BEING

Material well-being and subjective well-being are also correlated, and it is not easy for people to be satisfied in life without an adequate and regular income. It is understood by the MWB results that the economic situation and conditions of Syrians living in Izmir are also negatively impacting their subjective well-being as well. Syrians stated that compared to the previous year, their life got worsened (76%) or it is more or less the same (17%). This indicates that Syrians are not able to sustain their happiness or life satisfaction over time for better subjective well-being and integration. Additionally, Syrians showed that they think that the following year, their life will be again worsened (52%), will stay more or less the same (7%), or improved (10%). 31 percent of Syrians stated to this question as they do not know the future. It should be noted that this answer of not knowing is directly related to their cultural and religious characteristics because the respondent clearly stated that they could not know the future, only "Allah" knows it. That is why they were reluctant to give an answer but reply to it as they don't know it.

The questions on happiness, life satisfaction, optimism about the future, and social relationships reveal a bit complex result. 27% of the respondents stated that they neither agree nor disagree with the following statement: "I feel happy in general", 26% stated that they are happy in general, 25% on the other hand strongly disagreed with the statement, 16% also disagreed and 6% strongly agreed with the argument. 32% of

the Syrians were happy with their general life taking all things considered and this number should have been less considering their economic and living conditions. When asked about the satisfaction of their life in general, 29% were neutral, 24% stated that they are satisfied with their life, 23% strongly stated that they are dissatisfied, 18% were also dissatisfied and 6% again strongly satisfied with their lives. Again, 30% were satisfied with their life although the economic conditions suggest otherwise. This could be explained through the culture or lifestyle of Syrians, their culture, religion, and way of living are based on being grateful for the life that God has given, thus, this parameter could be explained through culture and religion. As Fozdar and Torezani (2008) stated that sometimes, the cultural elements of the surveyors could be reflected in their answers. That is why "measures of well-being across cultures are problematic" (Fozdar and Torezani, 2008: 56) and different outcomes could be found during the research.

Asking about their ideal lives, 66% stated that in most ways, their lives are not close to their ideal and 16% were neutral about the question. Only 18% thought that their lives are closer to their ideals. The conditions of their lives are also questioned, and 75% of Syrians stated that their living conditions are not excellent, 15% were neutral about their living conditions and only 10% think their life is excellent. Furthermore, 54% of Syrians think that their social relationships are rewarding, but 28% disagree with the statement and 18% were neutral. When asked about their active contribution to the happiness and well-being of others, 66% stated that they are actively contributing to the happiness and well-being of others and only 17% were not contributing. This can show us that Syrians are valuing their relationships and social lives, supporting others although they are not in their ideal place. That is why these indicators showed more positive outcomes of the questions. From a social relationship perspective on subjective well-being, Syrians are positively contributing which could be reflected in their social integration as well but relationships solely are not enough for well-being or integration. However, it shows that relationships and social activities can be the start of social cohesion activities that can pave the way for integration.

On being optimistic about their futures, mixed answers were received from Syrians: 39% stated that they are optimistic about their futures and 34% were not optimistic. As the others were neutral about their futures, it is understood that some Syrians feel

that they could have better lives in the future in Türkiye, but some also think that the lives that they have right now will not be well when time passes. It is seen that Syrians feel anxious to live in Izmir or Türkiye as they are under temporary protection, not have refugee status, thus, they may think of returning to Syria or they fear being deported back to Syria. This also should be questioned and researched in the future, as to how these motivations could trigger more migration movements as well. In the 2021 Syrians Barometer (Erdoğan, 2022), the statement "Syrians want to go to another country" was ranked at the top for the first time compared to the previous 3 barometers with 64%. Only 28% want to stay in Türkiye in which this statement is also decreasing since 2019 (from 54% in 2019 to 39% in 2020). Moreover, when Syrians were asked whether they are happy in Türkiye, only 20.7% were happy. Happiness is also another indicator that sharp down can be observed, in 2019, 48.1% were happy and in 2020, it was 31.8%. After 2019; with the pandemic, changing attitudes and policies on Syrians by the government, increasing social tension, and economic hardships are clearly reflected in Syrians' well-being. Without the intention path to stay in Türkiye and without subjective well-being, it is not very likely to focus on integration.

As supporting evidence to understand their subjective well-being, only 38% of Syrians stated that they can make time to do the things they really want in their life and 52% disagreed with this statement. Moreover, Syrians answered neutrally to the question of whether they feel like a failure sometimes, one of the third agreed, one of the third also disagreed, and the rest were impartial. According to these indicators, it is understood that Syrians are not able to live the life they wish, and they have no opportunity, time, or room to achieve their dreams and goals. This directly impacts their subjective well-being as they would not be happy if they continue to live without their dreams and without well mentality and well-being, achieving or even starting to integration process is also impractical. As better social relationships, work-life, and performance are indicators of higher subjective well-being, the survey shows that Syrians are very far from the ideal subjective well-being levels. Although most of them stated that they are happy with their lives, other indicators show us that this answer is a bit linked with their religion and culture on "being grateful for what they are given". Questioning their subjective well-being reveals that along with their material well-being, Syrians'

subjective well-being also needs to be improved. The current context makes the successful integration of Syrians difficult.

4.6.5. RELATIONAL WELL-BEING

It is important for Syrians to be in communication and be friends with Turkish citizens in order to step up the integration ladder. Without any relationship with the local community, Syrians would only interact and have relations with their own community which will even further isolate them from society. In the survey, Syrians were asked how often they have any contact with Turkish people and 34% stated that they contact rarely, 22% stated that sometimes, 20% stated often, 17% stated always and 7% stated that they never communicate with Turkish citizens. This result presents us that Syrians are in social contact with Turkish people, work in the community, or buy anything from their neighborhood. On the other hand, they are not communicating with the local community more than they need. They are not establishing friendships with them or spending more time as only 37% were regularly in contact with Turkish citizens. In order to have the integration component for Syrians in Izmir, it is a necessity to have more regular and continuous relations with the local community and there seems that a long way ahead to achieve it from a social perspective.

Moreover, Syrians are expected to have a sense of belonging, feel welcomed in their neighborhoods, and feel supported in the community. 87% of Syrians stated that they somewhat feel safe in the area they live in which is a supporting indicator for Syrians' relational well-being. Their experience with maltreatment in the last year also asked, 66% of Syrians stated that they did not face any maltreatment. 19% of Syrians stated that they faced verbal abuse, and 15% stated that they faced one or more verbal abuse, bullying, disrespect, and physical violence. Only 3 participants stated that they have faced physical violence. Even though the majority of Syrians did not face any maltreatment in the last year, the rest had to deal with it which directly impacts their mental health and well-being. It also implies that Turkish citizens are also not close to getting used to Syrians living in the same neighborhood. Both communities are not performing well in terms of integration and there are no supporting, comprehensive, and sustainable integration policies by the government for them.

Furthermore, when asked about whether they feel close to the people in their local area, 67% percent stated that they feel close, 18% were neutral and 15% disagreed. This indicator shows similarities with the maltreatment answers, that if Syrians do not be treated badly, they can feel closer to the people in their local area. Concerning the feeling of belonging to the neighborhood 65% answered that they feel belong to the neighborhood they live in, 23% said they don't feel belonged, and 12% again neither agreed nor disagreed. Another positive data was on "people from different ethnic backgrounds get on well together in their neighborhood": 67% agreed with the statement, 13% disagreed, and 20% were neutral about the statement. It does not necessarily mean that they are able to get on well with Turkish citizens as their contact with Turkish people is low, but they at least live in a multicultural environment together that could in future pave the way for their integration. From the relational well-being side, it shows positive outcomes, on the other hand, on the integration side, it should not be understood directly as a positive conclusion.

When asked about the help and support occurring in their local area, the answers showed again positive anecdotes. 63% stated that they receive help and support from people they are close to when they need it, 27% did not agree or disagree, and only 10% disagreed that they receive help and support from others. Interestingly, 83% of Syrians stated that they provide help and support to people they are close to when they need it and only 4% did not provide any support or help. Though the material resources of Syrians are limited, they tend to support their close circle with anything they can. This demonstrates that their relationships are very fundamental to them, and they sustain this no matter what. Lastly, 67% of Syrians stated that the people in their local area help each other, and only 11% stated that they do not support each other.

Only 65% of Syrians stated that they are spending their time with friends and relatives outside the household. 59% of Syrians stated that they are satisfied with the amount of time they are spending with their relatives and friends, but the others were not satisfied with their time spent with others. The importance of spending time with relatives and friends outside the household is also questioned, the results show that 53% think it is important and 37% were neutral and 10% think it is unimportant. These percentages highlight that in order to support their mental health and well-being, Syrians utilize and depend on their relationships, friends, and relatives. Because of their low income

and limited job opportunities, social life is a necessity. Still, the percentages are not high because having a healthy social life needs time and money. In general, the relational well-being of Syrians is not that low when compared to material and subjective well-being, however, there is still more way for them to fully achieve all aspects of relational well-being.

4.6.6. TORBALI COMPARISON TO CITY CENTER

As mentioned, the Torbalı district of Izmir is different from the other central districts of Izmir, mainly it is an agricultural and rural area where also a bit far from the center. To understand whether there are different characteristics of Syrians living in Torbalı and other central districts, making a comparison among Syrians would be beneficial. In the survey, 37 of the participants among 104 were living in Torbalı. As previously, all 104 Syrians' details were discussed, and examining Syrians living in Torbalı may have different outcomes or similarities with the whole group.

One of the significant differences between Syrians living in Torbalı and other districts of Izmir is that in Torbalı, almost all unregistered Syrians live there (except one participant). Also, as households, among the non-registered families, 57% were living in the Torbalı district. When at the housing types of Syrians are examined, it should be highlighted that all Syrians living in tents, shops, abandoned buildings/constructions, backyard sheds, and stand-alone houses were residing in Torbalı. There is a diversity in the housing types, and it also shows that Syrians in Torbalı are living in worse housing conditions than the Syrians living in the city center. As the dayibasi/cavus (the person who is the head of the workers and who manages them) concept is common in the agricultural area, it is also observed in Torbalı that all agricultural workers were living in Torbalı and they found their houses through a dayibasi. Again, Torbalı's agriculture is very significantly reflected in Syrians' lives and works which is also one of the reasons that Syrians chose to stay and live in Torbali. However, rural life may be creating disadvantages in their material well-being compared to Syrians living in the city center.

When looking at the answers to the subjective well-being questions, it is attracting attention that Syrians living in Torbalı are less happy, less satisfied with their lives, or pessimistic about their future more than others. Moreover, when looking at the relational well-being questions and their answers, Syrians living in Torbalı tend to feel

closer to the people in their areas, think that their locals help each other, and face less discrimination than others as they are- to a great extent- living isolated from the local community. They tend to have not good levels of subjective well-being and because of that, they lean on their social life and relationships. Furthermore, as Torbalı district is rural and has a physical distance from the city center of Izmir, it should be noted that people living in Torbalı live closer to each other. Compared to the city center, they would interact with each other more which may be another reason for the better relational well-being results. In a closed and distant area, people living there being closer to each other is not something uncommon.

CHAPTER 5
CONCLUSION

In recent times, migration has emerged as a prominent issue that has captured the attention of scholars and researchers. The issue has gained even more significance following the Syrian Civil War, which resulted in the displacement of millions of people from their homes. A vast majority of these individuals had to flee their countries and seek asylum in other nations. Among these nations, Türkiye emerged as a prominent host country, with over 3.6 million Syrians seeking refuge within its borders over the past 12 years.

The evolution of Turkish migration and asylum policies had been underway even before the civil war. This evolution of the policy was influenced by the process of Europeanization that Türkiye was undergoing at the time, leading to the adoption of the Law on Foreigners and International Protection (LFIP) in 2014. Under this law, Syrians were granted Temporary Protection status, which provided them humanitarian protection, and also allowed them to access health services, education, the job market, and other services within Türkiye. However, having access to these services does not necessarily translate into a smooth and problem-free experience in utilizing these rights and services. Additionally, Syrians continue to face significant challenges. Learning the Turkish language remains a persistent barrier in their daily lives. Furthermore, some of them are subjected to hate speech and discrimination, despite making efforts to integrate into society. The Government of Türkiye, amid the ongoing economic worsening and the increasing politicization of the migration issues, had gradually enacted integration policies, dubbing it harmonization, which entailed concrete measures to incorporate the integration of migrants into various plans and documents. However, a transformation in official discourse and narrative began in 2019, shifting from a "welcoming" approach to one of "voluntary return."

It is crucial to comprehend that the state of well-being in the daily lives of Syrians in Izmir is inextricably linked to their level of integration into society. The survey conducted as part of the "Wellbeing, Housing, and Infrastructure in Turkey" (WHIT) project divulged that, notwithstanding the sustenance support and numerous resilience-building activities, many Syrian respondents still experienced financial difficulties and restricted access to rudimentary necessities like sustenance and clothing. Furthermore, the language barrier poses a substantial impediment to their successful integration into Turkish society. Notably, some of these migrants encounter hate speech and discriminatory behavior in their daily lives. These factors are consequential to their subjective well-being and impede their integration into society.

The WHIT survey also revealed that low-income Syrians residing in Izmir predominantly live in gecekondu and apartments with expensive rent prices. Their decision to reside in Izmir is often influenced by job prospects and the presence of relatives and friends in the area. The survey data indicates that the material well-being of these individuals is far from ideal, with only a small fraction of Syrians employed with work permits and a meager 40% employed overall. Additionally, less than half of the participants were the sole breadwinners in their households. Finding a job in Izmir is a formidable challenge for Syrians, and those who are fortunate enough to secure employment are unlikely to have social security benefits. A mere 10% of Syrians reported earning sufficient income to support their households, with the remaining individuals relying on external financial assistance to meet their needs. Unfortunately, roughly half of the survey respondents did not receive any external income over the last year. Disturbingly, seven out of ten Syrians reported debts owed to relatives, friends, or other sources. Economic conditions for Syrians are worsening over time, and many individuals were unable to fulfill their basic needs such as sustenance, clean water, electricity, medicine, or medical treatment in the past year. It is evident that the material well-being of low-income Syrians residing in Izmir requires further support, and without it, successful integration into Turkish society will remain unattainable.

The close link between material well-being and subjective well-being makes it clear that a satisfactory income is essential to achieve contentment in life. The findings of the subjective well-being results of Syrians indicate that their life circumstances are deteriorating when compared to the previous year, and half of them anticipate further

deterioration in the coming year. The survey also revealed that Syrians are uncertain about the future, which can be attributed to their cultural and religious beliefs. They believe that only "Allah" (the God) knows the future and thus refrain from giving a definite answer to the question about their future estimations. Surprisingly, one out of four Syrians expressed contentment and happiness with their present situation. This could be attributed to their cultural and religious values, which emphasize gratitude towards life as it is given by God. The survey demonstrated that Syrians place a high value on their social relationships and support others despite facing challenging circumstances themselves. Although some respondents believed that they could have a better future in Türkiye, others expressed fear of residing in the country without a clear and permanent status other than "temporary protection" and the possibility of deportation to Syria. The pandemic, changing attitudes and policies towards Syrians by the government, increasing social tensions, and economic hardships that have emerged since 2019 are all factors that have negatively impacted the subjective well-being of Syrians.

Indeed, relational well-being is a crucial aspect of social integration for Syrians in Izmir. The lack of interaction with Turkish people may stem from a number of factors, such as language barriers and cultural differences. However, it is important to promote social interaction between Syrian and Turkish communities to foster mutual understanding and social cohesion. It is encouraging to see that Syrians prioritize their relationships and support their close circle despite their limited resources. This highlights the importance of social support and solidarity. At the same time, efforts should be made to address instances of maltreatment and discrimination towards Syrians in order to promote a safe and inclusive environment for all members of the community.

Indeed, the integration process is a complex and multidimensional process that goes beyond legal status and access to basic services. It also involves social, cultural, and economic aspects that require support from various stakeholders, including government, civil society organizations, and the local community. The low levels of well-being among low-income Syrians living in Izmir can hinder their integration into Turkish society as it impacts their ability to access employment, education, healthcare, and other basic services. It is worth noting that Syrians with lower socioeconomic

status tend to rely more heavily on social interactions as a means of survival. As their well-being levels fall below optimal levels, integration into society is not a primary concern for them; instead, their focus is on simply surviving within society. The support of their well-being can, however, have a positive impact on their integration into society. According to the 2021 Syrian Barometer, Syrians have a predominantly negative and pessimistic outlook on nearly every issue related to the integration process. The rise in complaints from Syrians living in Türkiye, as well as the declining social acceptance within Turkish society, indicate that the integration process is at a standstill and worsening day by day, particularly after 2019. Without achieving optimal levels of well-being, it is understood that Syrians will be unable to fully integrate into Turkish society, as all facets of their lives require support.

The survey showed that economically, Syrians have very low income, well-being, and satisfaction in their lives. They are hanging on to their relationships, connections, and neighbors in order to support their well-being which is not enough. As better social relationships, work-life, and performance are indicators of higher subjective well-being. The survey shows that Syrians are very far from the ideal subjective well-being levels. Although a majority of Syrians in Izmir reported feeling content with their lives, this response may be influenced by their religious and cultural beliefs in being grateful for what they have. Nevertheless, other indicators suggest that their well-being is not optimal. Specifically, it is challenging for Syrians to maintain their household economy, with their current income often proving insufficient. Some have resorted to taking on debt or loans in order to make ends meet, and their lives are characterized by a struggle for survival. In terms of material well-being, economic integration, and life quality, Syrians in Izmir are far from achieving optimal levels. While their relational well-being is comparatively higher, there is still much room for improvement in this area. To support their mental health and overall well-being, Syrians rely heavily on social interactions and relationships and make a conscious effort to prioritize these activities.

UNHCR offers three durable solutions for refugees: voluntary return, resettlement to a third country, and local integration. For Syrians living in Türkiye, voluntary return is not currently a feasible option, leaving resettlement or local integration as the remaining options. However, integration is a complex two-way process that requires

efforts from both Syrians and the local community. While initiatives of the government and civil society to support integration have had a positive impact to an extent, there are still challenges. Syrians are often left to navigate inconsistent policies and societal challenges on their own, highlighting the need for a sustainable and consistent integration model to be developed.

To enhance the current understanding of the well-being of Syrians and their integration into Turkish society, it is recommended that a more extensive and detailed survey or analysis is conducted, perhaps on a district-by-district basis. Given the rich data available and people's willingness to share their problems, such research could yield valuable insights and solutions to address the challenges facing Syrians in Türkiye. Moreover, the findings of such research could help inform government policies and practices in the future. Given that the intersection of migration, well-being, and integration will continue to be a topic of discussion in the literature, further evaluations are necessary to advance knowledge in this area.

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APPENDIX 1 – ETHICS COMMITTEE APPROVAL

Evrak Tarih ve Sayısı: 08.08.2022-30259

T.C.
YAŞAR ÜNİVERSİTESİ REKTÖRLÜĞÜ

Sayı : E-66038444-050.06.04-30259
Konu : 09 Nolu Etik Komisyonu Kararları

REKTÖRLÜK MAKAMINA

Üniversitemiz Etik Komisyonu 06.07.2022 tarih ve 09 Sayılı toplantı kararları ekte sunulmuştur.

Bilgilerinize arz ederim.

Prof. Dr. Levent KANDİLLER
Rektör Yardımcısı

Ek: 09 Nolu Etik Komisyonu Kararları (11 sayfa)

Mevcut Elektronik İmzalar
LEVENT KANDİLLER - (Rektör Yardımcısı) - Prof. Dr.
Bu belge güvenli elektronik imza ile imzalanmıştır.
Doğrulama Kodu :BS934THMCN Pin Kodu :62282 Belge Takip Adresi :https://turkiye.gov.tr/ebd?eK=5641&eD=BS934THMCN&eS=30259
Adres:Selçuk Yaşar Kampüsü Üniversite Cad. No:37-39 P.K.: 35100 Ağaçlıyol-Bornova/İzmir
Telefon No:(0232) 5707101 Faks No:(0232) 5707000
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Bilgi için: Duygu BİLGE
Unvanı: Özel Kalem
Tel No: 7101

Bu belge, güvenli elektronik imza ile imzalanmıştır.

T.C.
YAŞAR ÜNİVERSİTESİ
ETİK KOMİSYONU

Toplantı Tarihi: 06.07.2022 ***2021-2022 Akademik Yılı Toplantı Sayısı: 09***

GÜNDEM 9:

Yaşar Üniversitesi İnsan ve Toplum Bilimleri Fakültesi Dekanlığı' nın 21/06/2022 tarih ve 27805 sayılı yazısı ile sunulan; Uluslararası İlişkiler Bölümü Öğretim Üyesi Doç. Dr. Ayselin YILDIZ' ın British Academy tarafından desteklenen "Wellbeing, Housing and Infrastructure in Turkey" projesi kapsamında Torbalı ve İzmir şehir merkezinde en az bir yıldır yaşamakta olan 18 yaş ve üzeri Suriyelilere ve Türk vatandaşlarına uygulamayı planladıkları yüz yüze anket çalışmasına ilişkin Etik Komisyonu onay talebinin görüşülmesi.

GÖRÜŞME ve KARAR:

Yaşar Üniversitesi Etik Komisyonu 06.07.2022 Çarşamba günü, Prof. Dr. Levent KANDİLLER başkanlığında, dijital ortamda toplanarak gündem maddesini değerlendirmiş ve tüm üyelerin oybirliği ile aşağıdaki karar alınmıştır.

KARAR 9:

Yaşar Üniversitesi İnsan ve Toplum Bilimleri Fakültesi Dekanlığı' nın 21/06/2022 tarih ve 27805 sayılı yazısı ile sunulan; Uluslararası İlişkiler Bölümü Öğretim Üyesi Doç. Dr. Ayselin YILDIZ' ın British Academy tarafından desteklenen "Wellbeing, Housing and Infrastructure in Turkey" projesi kapsamında Torbalı ve İzmir şehir merkezinde en az bir yıldır yaşamakta olan 18 yaş ve üzeri Suriyelilere ve Türk vatandaşlarına uygulamayı planladığı yüz yüze anket çalışmasının uygunluğuna oy birliği ile karar verildi.

APPENDIX 2 – WHIT SURVEY

WHIT
Integrated Wellbeing Survey

Please fill out this survey in the language that you feel yourselves the most competent; Turkish or Arabic.

You are being invited to take part in this survey conducted by Yasar University (Turkey) and Institute for Development Studies (UK).

This survey aims to better understand the relations between formal/informal housing infrastructures, their governance and resulting intersectional wellbeing outcomes for low-income Syrian refugees and Turkish citizens living in Izmir city center and Torbali.

The survey is completely anonymous meaning no one will be able to identify you or your answers, and no one will know whether or not you participated in the study. Should the data be published, no individual information will be disclosed. Participation in this study is completely voluntary. Any information collected with this survey will be maintained and securely stored on a confidential basis. Data collected will solely be used for the purposes of academic research and will not be passed on to third parties for other purposes.

The survey includes 71 questions and takes about 40 minutes to complete.

If you have a concern about any aspect of this study and wish to complain formally, please contact the researchers: [redacted]

Having carefully read the above information about this survey do you voluntarily agree and give your consent to participate in it?*
☐ Yes
☐ No

WHIT
Integrated Wellbeing Survey

2. Name of the enumerator:
Perin Çün
Aylin Gürel
Bensu Anar
İbrahim Ozkaya
Said Huseyin
Ali Tatlıcıoglu
Ayselin Yıldız

Eligibility for Participation

3. What is your nationality?
☐ Turkish ☐ Syrian ☐ Other (eliminate-No respondent said Other)

4. Where do you live currently?

☐ İzmir center ☐ Torbalı ☐ Other (eliminate-No respondent said Other)

5. Since how many years have you been living in Izmir?

6. What is your age?

7. What is the current financial situation of your family?
☐ Able to meet all needs
☐ Do not have financial difficulties
☐ Barely make ends meet
☐ Suffering indigence

8. Considering the income you receive, how do you estimate current level of expenditures of your family?

	Food consumption	Clothing	Utilities
Much less than adequate			
Less than adequate			
Adequate			
More than adequate			
Much more adequate			

A. Respondent Details

9. Gender ☐ Female ☐ Male ☐ Rather not say
10. In which district/mahalle of Izmir do you live? ..... (make separation of Izmır and Torbalı)
11. Marital status ☐ Married ☐ Never married ☐ Divorced/Separate ☐ Widowed ☐ Living together/cohabiting
12. How many children do you have? ☐ None ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ More than 6
13. Mother tongue ☐ Turkish ☐ Arabic ☐ Other (please specify).....
14. Level of Turkish

☐ Not at all ☐ Beginner ☐ Intermediate ☐Advanced ☐ Native Turkish

B. Registration and Status (For Syrians)

15. Do you have temporary ID card? ☐ Yes ☐ No ☐ Not Syrian
16. Do all the household members have temporary ID cards? ☐ Yes ☐ No ☐ Not Syrian
17. In which city are you registered?
    ☐ I am registered in Izmir ☐ I am registered in a city other than Izmir ☐ Not Syrian ☐ Not registered
18. Do you live at the same address you informed the migration authorities about?
    ☐ Yes ☐ No ☐ Not Syrian ☐ Not registered

C. Housing Conditions

19. In which type of housing do you currently live?

    ☐ Apartment/flat (not shared by any others than your household members)
    ☐ Shared flat (shared by other households/friends/relatives etc.)
    ☐ Gecekondu
    ☐ Tent
    ☐ Backyard shed
    ☐ Shop/Store
    ☐ Factory
    ☐ Abandoned building/construction
    ☐ Single house/Stand-alone house
    ☐ Other (please specify).....
20. Which of the following best describes your current housing situation?
    ☐ Owner ☐ Renter/Tenant ☐ Do not own it but do not pay rent either
    ☐ Other (please specify).....
21. Do you have rental contract? ☐ Yes ☐ No ☐ Do not pay rent
22. How do you describe the rent for your current accommodation?

    ☐ Very expensive ☐ Somewhat expensive ☐ Moderate price ☐ Somewhat cheap ☐ Very cheap
    ☐ Do not pay rent

23. What is your reason of living/moving in Izmir?

☐ I was born here ☐ Job opportunities ☐ I have relatives and friends ☐ Marriage ☐ Other (please specify)……..

24. Does your residence have a legal address registered with the authorities?
☐ Yes ☐ No ☐ Do not know (DK)

25. Do you share the house you live in with people other than your household/family?
☐ Yes ☐ No

26. How did you find your current house?
☐ By myself ☐ By Cavus/dayıbası ☐ By Networks (family, friend) ☐ By real estate agent
☐By the employer ☐ Other (please specify)……

27. Which 3 factors are most important to you when choosing your house?
☐ Cost I can afford (rent or price) ☐ Low crime rate
☐ Close to bus/transport stops ☐ Number of rooms
☐ Close to work ☐ Neighbourhood
☐ Close to shopping ☐ Age of the house (Being old or new)
☐ Close to family/friends ☐ No need for further repairs (clean house)
☐ Close to schools ☐ Being strong against earthquake
☐ Close to health care facilities ☐ Size
☐ Availability of basic infrastructure conditions (electricity, water, heating etc.)
☐ Other (please specify)……

28. What is the main material for the floor of your current house?
☐ Earth/sand ☐ Wood planks ☐ Parquet or polished wood ☐ Ceramic tiles
☐ Cement/concrete ☐ Carpet ☐ Other (please specify): …

29. What is the main material for the roof of your current house?
☐ No roof ☐ Wood planks/wood ☐ Cardboard ☐ Metal ☐ Ceramic tiles
☐ Cement/concrete ☐ Cloth/tent cloth ☐ Other (please specify): …

30. What is the main material of the exterior walls of your current house?
☐ No walls. ☐ Stone with mud. ☐ Uncovered adobe ☐ Covered adobe ☐ Plywood
☐ Cardboard ☐ Refused wood/wood plank ☐ Cement/concrete ☐ Stone with cement ☐ Bricks
☐ Other (please specify): …

31. Does your dwelling have an individual registered electricity meter?
☐ Yes ☐ No ☐ DK/CS

32. Does your dwelling have an individual registered water meter?
☐ Yes ☐ No ☐ DK/CS

33. In general, how satisfied are you with your current housing?
☐ Very dissatisfied
☐ Dissatisfied
☐ Neither satisfied nor dissatisfied

☐ Satisfied
☐ Very satisfied

34. If you are not satisfied with your current housing, tell us why?
☐ House/Apartment needs repairs that I cannot afford
☐ Landlord won't make repairs
☐ Property value fell
☐ Mold or rot in windows, doors and floors
☐ Damp walls or leaking roof
☐ Bad/rude/loud neighbors
☐ Crime in neighborhood
☐ Too expensive
☐ Size is not enough
☐ I am satisfied with my current housing
☐ Other (please specify).....

35. Please rate the quality of the infrastructure and conditions you have in the place you live.

	Very dissatisfied	Dissatisfied	Neither satisfied nor dissatisfied	Satisfied	Very satisfied	
Electricity	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
Water	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
Heating	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
Moisture	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
Age (old /new)	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
Sanitation	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
Internet	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
Sewerage	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
Insulation	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
Natural light	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
Natural gas	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
Availability of public transport	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
Number of rooms	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing
General conditions of the building	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ Not existing

36. How many times have you changed house (moved to another house) within Izmir in the last 5 years?

37. What was the main reason for you to move/change house? (if yes to previous question)

☐ Voluntarily resettled/moved
☐ Landlord asked me to leave/gave me notice
☐ Marriage/divorce
☐ Job opportunities
☐ Wanted to buy
☐ To move to a better neighbourhood
☐ Wanted a cheaper house/flat
☐ Wanted a better quality house
☐ NA
☐ Other (please specify): .....

38. Would you like to move from your current home or apartment?
☐ Yes ☐ No

39. If yes, where would you like to live?
☐ In another country (please specify below)
☐ In another city (please specify below)
☐ In another district in Izmir (please specify below)
☐ In another house located in my current district
☐ I do not want to move

40. What is the main reason why you haven't moved yet?

☐ Can't sell house
☐ Can't find an affordable place to live
☐ Need to find a new job
☐ Family Reasons
☐ NA
☐ Other (please specify).....

D. Material wellbeing

41. What is your current occupation?.....

42. Employment status
☐ Self-employed (without employees)
☐ Self-employed (with employees)
☐ Salaried worker
☐ Casual wage worker/part-time/seasonal
☐ Home-based worker (industrial outwork, piece rate work)
☐ Housewife
☐ Pensioner
☐ Medically unfit, disabled
☐ Student
☐ Unemployed and looking for work
☐ Unemployed but not looking for work

43. Do you have work permit or did you have it while working?
☐ Yes ☐ No ☐ Exempt from work permit ☐ Not Syrian ☐ Not working

44. Do you have social security? ☐ Yes ☐ No ☐ DK

45. Are you the head of household? ☐ Yes ☐ No

46. Are you the primary earner (in terms of financial contribution) in the household?

☐ Yes ☐ No

47. For how many people are you responsible to look after in your household (excl.you)?

☐ None ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ More than 6

48. How many people are working (being paid) in your household including you?

☐ None ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ More than 6

49. Do you think that your current job allows you to achieve an adequate level of income to fully support your household? ☐ Yes ☐ No ☐ Do not work

50. All things considered, how satisfied are you with your present job?

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ Do not work

Extremely dissatisfied Extremely satisfied

51. How difficult or easy would it be for you to get a similar or better job with another employer if you had to leave your current job?

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ Do not work

Extremely easy Extremely difficult

52. In your opinion, how difficult or easy would it be for your employer to replace you if you left?

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ Do not work

Extremely easy Extremely difficult

53. Considering the total number of hours you worked last week, would you ideally like/prefer to work fewer hours even if it meant a reduction in income?
☐ Yes ☐ No ☐ Do not work

54. Considering the total number of hours you worked last week, would you like/prefer to work more hours in order to increase your income?
☐ Yes ☐ No ☐ Do not work

55. Have you in the last year received any income from any of the following sources?

☐ Food subsidies ☐ Financial aid from authorities ☐ Money lending
☐ Renting out house ☐ None of them ☐ Other (please specify).....

56. Have you in the last 3 years benefited from an ESSN card?
☐ Yes ☐ No ☐ Not Syrian

57. How do you consider the balance concerning your income and expenditures for the last three months?
☐ The income is higher than the expenditures

☐ The income and expenditures are equal
☐ The income is less than the expenditures

58. How would you say the economic conditions of your household are today compared to your household a year ago?
☐ Much worse ☐Worse ☐ The same ☐ Better ☐ Much better

59. Over the past year, how often, if ever, have you or your family (household) gone without:

	Never	Rarely	Sometimes	Usually	Always
Enough food to eat	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
Enough clean water for home use	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
Medicine or medical treatment	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
Electricity	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
Enough fuel for heating (electricity, wood, gas, coal etc)	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
Enough fuel to cook your food (electricity, wood, gas, coal etc)	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
A cash income	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5

60. Do you have loans/credit debts?
☐ Yes, from the bank (bank loan/credit card etc.)
☐ Yes, from relatives/friends
☐ Yes, from other sources
☐ No, I do not have loans/credit debts

E. Subjective Wellbeing

61. Compared to this time last year, would you say that your life has improved, stayed more or less the same, or worsened, overall?
☐ Improved ☐ More or less the same ☐ Worsened ☐ DK

62. In one year from now, do you expect that your life will have improved, be more or less the same, or will be worsened, overall?
☐ Improved ☐ More or less the same ☐ Worsened ☐ DK

63. Please indicate your agreement with each statement.

☐ Strongly Disagree ☐ Disagree ☐ Neither Agree nor Disagree ☐ Agree Strongly ☐ Agree

Taking all things together, I feel happy in general
Taking all things together, I am satisfied with my life in general
In most ways my life is close to my ideal
The conditions of my life are excellent
My social relationships are rewarding
I actively contribute to the happiness and well-being of others
I live a good life

I am always optimistic about my future
People respect me
I feel I am free to decide for myself how to live my life
I make time to do the things I really want to.
In my daily life I get very little chance to show how capable I am.
In general, I feel very positive about myself
Sometimes I feel as if I am a failure
I generally feel that what I do in my life is valuable and worthwhile

F. Relational Wellbeing

64. Please indicate your agreement with each statement.

☐ Strongly Disagree ☐ Disagree ☐ Neither Agree nor Disagree ☐ Agree Strongly ☐ Agree

I feel close to the people in my local area
I feel I belong to the neighbourhood I live
In my neighbourhood, people from different ethnic backgrounds get on well together
I receive help and support from people I am close to when I need it
I provide help and support to people I am close to when they need it
People in my local area help one another

65. Have you experienced any of the following forms of maltreatment in the last year?

☐ Physical violence ☐ Bullying ☐ Verbal abuse ☐ Disrespect ☐ None of them ☐ Other (please specify) .....

66. Do you spend time with close relatives/friends from outside your immediate household?
☐ Yes ☐ No ☐ DK/CS

67. How important is spending time with close relatives/friends from outside your household to you?

☐ Very unimportant ☐ Unimportant ☐ Neither important nor unimportant
☐ Important ☐ Very important

68. How satisfied are you with the amount of time you have been able to spend with close relatives/friends outside the immediate household?

☐ Very unsatisfied ☐ Unsatisfied ☐ Neither satisfied nor unsatisfied ☐ Satisfied ☐ Very satisfied ☐ NA

69. If you are/were employed, how satisfied are/were you with the balance between the time you spend/spent on your paid work and the time you spend/spent on other aspects of your life?

☐ Very unsatisfied ☐ Unsatisfied ☐ Neither satisfied nor unsatisfied ☐ Satisfied ☐ Very satisfied ☐ No employment experience

70. There are people who tend to be towards the top of our society and people who tend to be towards the bottom. Where would you place yourself on this scale nowadays?

☐0 ☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10

Bottom of the society Top of the society

71. How safe do you think your area is to live in?

☐ Not at all safe ☐ Somewhat unsafe ☐ Somewhat safe ☐ Very safe

72. How often do you have any contact with Turkish/Syrian people?

☐ Never ☐ Rarely ☐Sometimes ☐Often ☐Always

73. Do you have any additional comments?