

Göç ve Kültürel Etkileşim

Migration and Cultural Interaction



Editörler

Mehmet Mehdi İlhan

Orhan Albayrak

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Migration and Cultural Interaction

ISBN 978-605-81541-8-6

İstanbul Sabahattin Zaim Üniversitesi Yayınları No: 28

Kıtabın Adı

GÖÇ VE KÜLTÜRELETKİLEŞİM

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Gözden Geçirenler

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İSTANBUL 2019

Önsöz

Halil İncılık Sosyal Bilimler ve Tarih Araştırmaları Merkezi ile beraber, İstanbul Sabahattin Zaim Üniversitesi Siyaset Bilimi ve Uluslararası İlişkiler bölümü doktora öğrencileri olarak Uluslararası Osmanlı İmparatorluğu ve Türkiye’de Göç ve Kültürel Etkileşim Sempozyumu’nu çeşitli ülkelerden altmışın üzerinde katılımcı ile 2-3 Nisan 2018 tarihlerinde İstanbul’da başarılı bir şekilde gerçekleştirdik.

Sempozyumu düzenlemekteki temel amacımız, lisansüstü öğrencilerin akademik etkinliklere dair ilgi ve tecrübesini arttırmaktı. Beklediğimizin çok üstünde bir katılım almamız, bu amacımızda başarılı olduğumuzu gösterdi. Bu noktada, İstanbul Sabahattin Zaim Üniversitesi Tarih Kulübü’nün olağanüstü bir çalışmayla sempozyumu mümkün olan her kanalda duyurduğunun da altını çizmeliyim. Bunlara ek olarak, bu sempozyum hem bireysel hem de üniversite düzeyinde uluslararası tanınma ve işbirliğini geliştirici adımlar atmamıza yardımcı oldu.

Cambridge Scholars Publishing tarafından sempozyum bildiri kitabımızın yayınlanmak istenmesi ve Türkiye Cumhuriyeti İç İşleri Bakanlığı’nın basılacak olan bu kitaptan bir nüsha istemesi bizi son derece onurlandırdı ve mutlu etti. Bu sempozyumun göç ve kültür gibi alanları çalışan bilim insanlarına ve yetkililere özgün bakış açıları kazandıracığına inanıyorum.

Sempozyumu düzenlerken bize eşsiz yardım sağlayan ve rehberlik eden Prof. Dr. Mehmet Mehdi İlhan’a (Halil İncılık Sosyal Bilimler ve Tarih Araştırmaları Merkezi Müdürü ve Australian National University öğretim üyesi) çok teşekkür ederim. Ayrıca, yoğun destek ve katkıları için Prof. Dr. Ömer Çaha’ya, Prof. Dr. Mehmet Emin Köktaş’a ve İstanbul Sabahattin Zaim Üniversitesi Rektörü Prof. Dr. Mehmet Bulut’a teşekkür ederim. Son olarak sempozyumumuza katılımıyla bizleri onurlandıran 62. ve 64. Türkiye Cumhuriyeti Hükümetleri Sağlık Bakanı Sayın Dr. Mehmet Müezzinoğlu’na ve sempozyumumuza nazikçe sponsor olan Bahçelievler Belediye Başkanı Sayın Osman Develioğlu’na teşekkür ederim.

Orhan Albayrak

Doktora Adayı, Siyaset Bilimi ve Uluslararası İlişkiler Bölümü
Sosyal Bilimler Enstitüsü, İstanbul Sabahattin Zaim Üniversitesi

March 2019

Foreword

In collaboration with Halil İnalçik Centre for Social Sciences and Historical Research, we -as PhD students in the Department of Political Science and International Relations at İstanbul Sabahattin Zaim University- successfully organised the International Symposium on Migration and Cultural Interaction in the Ottoman Empire and Turkey on 2-3 April 2018 in İstanbul with more than sixty participants from all over the world.

Our main reason for organising this symposium was to improve postgraduate students' interest and experience in academic events. Level of participation being much higher than expected shows that we achieved our aim. At this point, I must acknowledge the extraordinary work that is carried out by İstanbul Sabahattin Zaim University History Club for advertising the symposium in every possible channel. In addition to this, this symposium helped us to pave the way for improving international recognition and collaboration both at individual and university levels.

Cambridge Scholars Publishing's invitation to publish our proceedings and The Turkish Republic Ministry of Interior's request to acquire a copy of our proceedings made us extremely honoured and happy. I believe this symposium will provide unique perspectives to those scholars and stakeholders who are working on topics such as migration and culture.

I would like to thank Prof Mehmet Mehdi İlhan (the director of Halil İnalçik Research Centre for Social Sciences and Historical Research and a faculty member at the Australian National University) for his substantial help and guidance in organising this conference. I would also like to thank Prof Ömer Çaha, Prof Mehmet Emin Köktaş, and Prof Mehmet Bulut (the Rector of İstanbul Sabahattin Zaim University) for their extensive support and contributions. Finally, I would like to thank Dr. Mehmet Müezzinoğlu, the Minister of Health in the 62th and 64th Governments of Turkish Republic, for honouring us with his participation and Mr. Osman Develioğlu, the Mayor of Bahçelievler in İstanbul, for kindly sponsoring the symposium.

Orhan Albayrak

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Introduction

This symposium was organised with Orhan Albayrak, a Ph.D. student of mine. Originally, we expected that my other Ph.D. students would also contribute to the organisation of the symposium, but due to their personal circumstances they were not able to. The symposium was meant for M.A., Ph.D. students and young academics so as to encourage them to write academic papers. It turned out to be fruitful. The number of applicants turned out to be much more than we expected. The quality of papers likewise was above the level of our expectations. Eventually we had a symposium with over sixty participants and quite a number of audiences including academics and students. The selection committee examined every abstract with care and selected the best. The selection for this volume had to be thematic and accordingly some papers were left out despite the fact they were also well written. I sincerely encourage every academic to motivate their students and organise a symposium at least every other year in the field of their expertise.

Although most papers were presented in Turkish, we had a few in English. This Introduction is meant to address the English reader and reflect a glimpse of the content of papers. The Introduction is organised in a sequence that would reflect a theme for each chapter, the book is divided into.

Caucuses and Balkans: Migration and Cultural Interaction

Dr. Hicabettin Sarı's paper is a comprehensive one covering the emigration of the Muslims from the Balkans and Caucasus into the Ottoman State and also to the Modern Turkish Republic due to provocative Pan-Slavism propaganda¹ and expansionist plans of Czar's Russia in the 19th century. Following the 1877-78 Russo-Ottoman War, the 1908 Russian invasion of Austria-Hungary and the 1912-13 Balkan Wars the Muslims were faced with the threat of losing their belief, faith, dignity and even life and property. The only solution was to take refuge with the Ottoman Empire. The population movement in the Balkans and Caucasus according to Sarı was far beyond imagination. Not were the only Muslims, but also Hungarians, Poles, and Ashkenazi Jews were displaced from their homes. About 150-200 thousand White Russians

¹ For Pan-Slavism propaganda see Anna A. Grigorieva, "Pan-Slavism in central and southeastern Europe," *Journal of Siberian Federal University. Humanities & Social Sciences* 1 (2009 3) 13-21

were forced to migrate following the Bolshevik Revolution² of 1917. Following the Treaty of San Stefano (Yeşilköy), the 1878 Peace Treaty between Russia and Ottoman Empire and the Congress of Berlin³ (June 13-July 13, 1878) around 50 to 60 thousand Muslims migrated from Eastern Thrace to Edirne (Adrianople). The paper is based on the French press and newspapers mainly “Bulletin periodique de la presse turque, greque, yougoslave and bulgare” covering the Ottoman period (1771-1923) and also that of Modern Turkey (1923-1997). The purpose of the author is to make the original sources available for the young scholars and motivate them to use original documents in their research papers and studies. However, to fully understand the migration policy in the Balkans, there is a need to study the presence of Turks in the Balkans before and after the Ottoman rule.

The migration of Muslims from Rumelia and Romania during the First World War is covered in Mehmet Serez’ paper. According to Serez the Bulgarian bandits forced about 200,000 people to take refuge in Istanbul in January 1878. However, the emigration from Rumelia slowed down after the 31 January 1878 Agreement of Edirne. But it restarted again following the 1912-1913 Balkan wars. During the first years of First World War and the Turkish War of Independence the immigration to Turkey continued at certain intervals, but after foundation of Turkish Republic those Turks who in the past had migrated to Rumelia and Romania were forced to travel back to Anatolia. From 1923 to 1949 over 790,000 Turks immigrated to Turkey and were settled in various cities in Thrace and Anatolia. From 1913 to 1970, according to official figures, 1,248,756 members of 321.191 families from Rumelia took refuge in Turkey either as migrants or as part of exchange of population agreement between Turkey and Balkan countries. Of these 122,956 were from Romania. Turkey built 172,583 houses and distributed 10,191,419 decares of land for the use of migrants.

² See J. Zajda (2014), *The Russian Revolution*. In G. Ritzer & J. M. Ryan (Eds.), *The Wiley- Blackwell Encyclopedia of Globalization Online*. Neil Faulkner, *A People’s History of the Russian Revolution*, Pluto Press, London 2017.

³ Congress of Berlin was a diplomatic meeting of major European powers that resulted in replacing the Treat of San Stefano with the Treaty of Berlin signed on 13 of July 1878 and served the British interest at the expense of Russian humiliation. Although with the Berlin Treaty Russia gave back the lands it had conquered from the Ottomans during the 1877-78 Russo-Ottoman war, however, the Congress failed to meet the hopes of Balkan people and thus pushing the Balkans in to the future crises.

The Turkish-Greek population exchange⁴ following the agreement signed between the two governments on 23 January 1923 at Lausanne explaining how it was perceived by the communities is the topic covered in a paper presented by Semih Söğüt. About 200,000 Orthodox Greeks emigrated from Turkey to Greece while 500,000 Turks left Greece and immigrated to Turkey. Bearing in mind that Greece at the time had low population, the migration had negative impact on the economy of Greece and in turn upset the balance of Greek population. On the other hand, the impact on Turkey was not that significant. Therefore, according to Söğüt the Greek academics shortly after the exchange of population carried out research on the subject of migration while in Turkey only lately the academics took interest and started using the archives on this subject.

Following the First Balkan Wars (18 October 1912-30 May 1913) Ottoman Empire faced the problem of settling the refugees. Yıldırım Ağanoğlu in his paper tackles this question. According to Ağanoğlu those migrated from Rumelia were Turks, Albanians and Bosnians. The only thing they had in common was their religion, Islam. They spoke different language and had different culture, customs and traditions. The Empire therefore had to follow settlement policies that differed and suitable for each of these ethnic groups of refugees. According to the archival documents the Empire had the Turks settled on the lands where there was a decline in the population of Turks basically along the Marmara coasts and islands. However, most of these Turks were settled in İzmir, Edirne, Adana and Karesi. The Ottomans apparently followed a strict policy in accepting and settling the refugees. The Empire for instance did not accept refugees even if they were Turks from Western Thrace and Adakale⁵.

The settlement policy for the Albanians and Bosnians differed from that of Turks. The Ottomans banned the settlement of Albanians and Bosnians in certain cities. According to the documents in Ottoman Archives the settlement policy for them was to scatter those to the cities

⁴ Sinan Kalayoğlu, The Greek Muslim Migration: Rethinking the Role of Security and Nationalism within the 1923 Compulsory Exchange of Populations Between Greece and Turkey, MA Thesis, Bilkent University, June 2004.

⁵ Adakale was an island in Romania drowned under the waters after a joint project between Yugoslavia and Romania in building a dam on the Danube in the year 1965. At the time there were 165 houses on the island with a population of 680. The island was mainly inhabited by the Turks. The island was left to Romania with 1923 Treaty of Lozan but the controversy followed until 1967, the year Süleyman Demirel visited Romania and brought with him most of the islanders. Cf. <https://denkgelirse.blogspot.com/2013/03/romanyada-tuna-nehriinin-sular-altnda.html>; <https://lozandefteri.blogspot.com/2017/02/adakale-tuna-nehriinin-ortasndaki-turk.html>; <http://saadetkapisi.blogspot.com/2016/05/sular-altnda-bir-turk-adas-adakale.html>; <http://isamveri.org/pdfdkm/01/DKM010625.pdf>

where they will face no problems and be able to espouse the local customs. However, the Albanians in certain places such as in Ereğli, Karaağaç Ilgın, Akşehir, Saidili and Karaman, the towns in the province of Konya where they were temporarily settled faced problems and therefore, they were moved to Sivas and Diyarbakır upon an order issued by the Directorate of Immigration on 28 May 1915. According to Ağanoglu they were most probably settled in the villages vacated by the Armenians. However, as far as I personally remember (1960s) some of them were living in the city of Diyarbakır and a newly found village on the other side of the river Tigris close to the Dicle University. Likewise, some other Albanians were removed from the province of Hüdavendigâr and sent to Ankara in order to have them settled in Sivas.

The Committee of Union and Progress Government beside their policy for the Turks, Albanians and Bosnians they had another policy for the Gypsies, a community also faced forced migration. This policy changed from time to time. The Committee refused to accept non-Muslim gypsies but accepted those who were Muslims. The policy over all was to increase and balance the population in Anatolia. The immigrants both during the administration of Ottoman period and that of Modern Turkey were most amiable to get abreast.

Ahmet İlker Baş approaches the question of migration from sociological perspective and concentrates on the migrants as incoming (immigration/moving in) for a better living standard, and outgoing (emigration/moving out) due to political and social pressure. Standard of living, social welfare and peace are attracting factors whereas war, terror, malpractice, and heavy taxes are compelling factors for migration. İlker Baş using English, Bulgarian and Russian literature as well as documents from Ottoman Archives deals with the emigration of Crimean Tatars following the revolts in Nish (1841) and Vidin (1850) and the Crimean War (October 1853-February 1856)⁶. About 200,000-250,000 Tatars left Crimean Peninsula and settled in Dobruja. The migration continued starting from 1858 to 1862 and exceeded over half a million. Russia recruited about 3,000 voluntary Bulgarian youth into the army and had the members of their families (about 6,600 in number) settled in Bessarabia. Having no agricultural land distributed to them most of them returned to their homes on Ottoman lands in 1856.

Melike Batgıray's approach to the migrations before and after the Crimean War (1853-1856) yet is from another perspective. Batgıray's interest is about how the grandchildren of migrants perceive the concept of migration rather than their forefathers the Circassian⁷ who immigrated

⁶ For a detailed study and sources of the Ottoman Crimean War see Candan Badem, *The Ottoman Crimean War (1853-1856)*, Brill, Leiden 2010.

⁷ For the historic adventure of Circassians' migration see Akbulat & Sayın's paper.

in masses from Caucuses into Anatolia following the pressure and despotism of Czarist Regime in Russia during the second half of 19th century. As such she has done field work interviewing the grandchildren of Circassians living in Ankara, Çanakkale and Bandırma. She has interviewed the third and fourth generations. The purpose of her study is to understand what important matters the grandchildren of these migrants recall the migration stories their forefathers had told them and what do they emphasise now in their everyday life and then have the result compared with the archival documents. The result is that there are a lot of facts and events that have not been covered by the archival documents. An important issue is the lost villages that once either the migrants themselves found or the government had them settled in one. Although these villages can be traced through studying archival documents, the question is why these villages disappeared in time. What were the names of these villages, when they were founded and what population they had? All these questions can be answered through field study. In this way first, we can comprehend how the grandchildren of migrants perceive the concept of migration and second, how far the historians can benefit from oral history. However, the author covers more than these vital points. She covers the history of two million Circassian who were forced to leave their country starting from 1859 to 1879. It is estimated that only one and a half million survived to reach the Ottoman lands. Many lost their lives through hunger and epidemics. For instance, those Circassian immigrants who managed to arrive at Trabzon 20 to 30 lost their lives everyday due to smallpox, typhus and scurvy. The Ottoman government had these migrants settled in Syria, Tulcia, Babadağ, Boğazköy, Dobruca, Varna, Ruse, Nicopolis, Vidin, Silistria, Shumen, Nish, Sofía, Salonica, Serres, Larissa, Diyarbakır, Mardin, Erzurum, Sivas, Çorum, Çankırı, Adapazarı, Bursa, Eskişehir Aleppo and Damascus⁸. However, most of these migrants refused to settle in places that differed geographically and climatically from their homeland and moved to the villages suitable to their home environment or found new villages on the high mountains naming them after the villages they lived back at home.

⁸ For the Ottoman settlement of Circassian migrants in the province of Danube see Ventsislav Munchinov, "Ottoman Policies on Circassian Refugees in the Danube Vilayet in the 1860s and 1870s," *Journal of Circassian Studies*, September 2016, vol. 2, no.3, pp. 83-96; and also, Margarita Dobрева, "Circassian Colonization in the Danube Vilayet and Social Integration (Preliminary Notes)," *OTAM* 33, Autumn 2013, pp. 1-30. Also cf. Sarah A.S. Isla Rosser-Owen, *The First 'Circassian Exodus' to the Ottoman Empire (1858-1867), and the Ottoman Response, Based on the Accounts of Contemporary British Observers*, MA thesis, Near and Middle Eastern Studies, SOAS, London 1st October 2007.

Although during the classical period the Ottoman Empire faced no problems regarding its population and settlement policy, the 19th century according to Kaya Göktepe was a turning point due to on the one hand loss of territory and on the other a large influx of immigrants from Caucuses particularly during the second half of the 19th century following the Crimean war (1853-56). The Ottomans were forced to revise their settlement policy and had to settle the incoming Muslims from Caucuses and Balkans on agricultural lands such as in the province of Edirne as well as a number of provinces in Anatolia. Following these settlements particularly in Thrace the non-Muslims population of the region was subject to demographic changes. The economic, social and cultural interaction between immigrants and locals gave rise to changes that laid the bases of present day socio-economic and socio-cultural structure of Thrace. On 1st January 1857 a Migration Charter (*Nizamname*) was prepared granting citizenship to the immigrants and the right to settle on the Ottomans lands⁹. In 1860 the “Migrants Commission” was founded to overcome the refugee crisis that was followed Russia’s forced expulsion policy of Crimean Tatar. The Commission’s duty was to welcome the migrants and have them settled on the vacant Ottoman lands and if needed to provide them houses, animals and seeds¹⁰. Following an increase in the number of Muslim refugees the Muslim population of Ottoman provinces increased and resulted, particularly in the province of Edirne, a drastic demographic change and cultural interaction. By 1865 about 6,000 households were settled in Edirne.¹¹ By the beginning of 20th century Edirne demographically was Muslim both as a city and province.

A culture moving from one geography to another, according to Turan Akkoyun, on the one hand enriches the local culture and on the other enriches its own. Therefore, following the expansionist policy of Czar’s Russia the Caucasian migrants who immigrated to the Ottoman land naturally were faced with cultural interaction and thus enriched the culture of the cities such as Konya, Çankırı, Bursa, Sakarya, Düzcce, Kocaeli, Balıkesir, Manisa, İzmir, Denizli and Adana. The Ottoman Government had them settled on swamp reclamations (reclaimed swamps), empty and derelict houses, *miri* and *vakıf* lands. They contributed to the economy of the region they moved to through horse breeding and agricultural products, the skills they were

⁹ Ufuk Gülsoy, “Osmanlı Topraklarına Avrupa’dan Muhacir İskanı (1856-1859),” *İlmi Araştırmalar* 3, İstanbul 1996, pp. 51-65

¹⁰ Mehmet Demirtaş, “Kırım Savaşı ve 93 Harbi Sürecinde Osmanlı Memleketine Gelen Göçmenlerin Sevk ve İskanları,” A.Ü. *Türkiyat Araştırmaları Dergisi*, nu. 41, Erzurum 2009, p. 217

¹¹ Aşkın Koyuncu, “Tuna Vilayeti’nde Nüfus ve Demografi (1864-1877),” *Turkish Studies*, vol. 9/14 Spring 2014, p. 687.

used to back at home. They quickly adapted to the local culture, language, nutrition, arts and crafts and the locals never treated them as refugees. They never faced ethnic or religious discrimination.

Dilara Avcı likewise deals with the migration from Balkans and Caucasus concentrating on the Turks and Pomaks of Bulgaria. Following the Russo-Turkish War of 1877-78 (in Turkish known as 93 Harbi) between the Ottoman Empire and the Eastern Orthodox coalition led by Russia and included Bulgaria, Romania, Serbia and Montenegro. The Turks and Pomaks left Bulgaria and immigrated to Anatolia due to bad conditions and inhumane treatment. Many died on the way and those managed to arrive in Anatolia strived to adapt to the new environment. The author in her paper gives information on who the Pomaks are, the 1877-78 Russo-Turkish War, and based on consular reports the problems the migrants faced on their way to Anatolia. In January some 8,000 waited at Hasköy station to board a train near Edirne, 15,000 at Filibe station and another 20,000 at Çorlu station. Many other continued their journey on foot during the harsh winter season facing many dangers and obstacle. Those who managed to board a train, particularly women and children, likewise faced unbearable conditions and were hygienically subject to infectious diseases. Prince Vladimir Cherkassky, governor of Bulgaria, was keen in laying the foundation of ethnically pure Bulgarian State and firmly believed in the ethnic cleansing of Muslims from the Balkans. Therefore, many Turks and Pomaks, about 250,000 to 300,000, were subject massacre. About one and a half million Turks and Muslims left Balkans and immigrated to Anatolia.

Migration from Balkans continued during the Turkish Republican period. According to Ali Erken during the first years of Cold War Turkey and former Republic of Yugoslavia reached a reconciliation about those Muslims wanted to immigrate to Turkey. The immigration of Muslims to Turkey started in 1953 lasted until the end of 1960. The Muslims who arrived in Turkey were faced with the problem of cultural interaction as they had to adapt to their new environment. In July 1938 with the initiative of Tevfik Rüştü Aras, the Minister of Foreign Affairs at the time, Turkey signed an agreement with Yugoslavia to accept 200,000 Albanian Muslims, but following Atatürk's death and the start of Second World War the agreement was not materialises at the time. In 1953 an agreement was reached once more those Muslims from southern regions of Yugoslavia who were lenient towards Turkish culture and identity could apply to immigrate to Turkey. The immigration mainly from places such as Skopia, Ohri, Kosovo, Pristina and Sancak regions then started in 1953 and by 1956 about 200,000 arrived in Turkey. Soon after the migration started Albanians and Bosnians who did not know any Turkish

also applied for immigration. According to official figures 200,000 and non-official figures 400,000 Muslims immigrated to Turkey.

Caucases, Balkans and Germany: Migration and Literature

The memories of sufferings and agonies due to war, migration and exchange of population have passed on from generation to another and at some point, have become material for the men of letters to write poems, stories and novels. İsmail Bilgin's novel "*Elveda Balkanlar: Unutulan Vatan*" (2007) is of this type of literary work written in a most beautiful way. According to Esra Aksöyek the war and migration from Balkans very successfully is woven in this novel. Bilgin, the author of the novel, beautifully describes the devastating impact of war and migration on the people. The conditions and situation before and after the war are intertwined. He draws his readers' attention to the fact that people of different ethnicity and religion lived side by side in harmony on the Ottoman lands in the Balkans prior to the war but following the war and particularly with the rise of nationalism the seeds of factions were spilled and then the Bulgarian bandits started terrorising the Muslim Turks. The war was the cause of terror, concern and uncertainty. All these were often expressed through the words such as darkness, heavy rain and worry. Also, the migration in autumn reflects the general character of the novel. Aksöyek in her paper analyses the impact of war and immigration on the social structure that might result in psychological turmoil. She calls this type of novels the migrant Turkish literature. She further believes that the Turkish literature of Bulgaria and Rumelia should be classified as the sub-branch of Migrant Literature. She then draws our attention to a number of other novels on the Balkan Turks and the immigration of Turks from Rumelia¹² such as Behçet Perim's *Balkan Çiçekleri* (Balkan Flowers) and *Göçmen Ahmet* (Immigrant Ahmet) and Hüsniye Balkan's *Güzel Hatice* (Beautiful Hatice). She also examines as part of her paper a number of other works written by İsmail Bilgin.

Similar to Aksöyek's paper, Hacire Aktaş in her paper studied and presented, first a self and family autobiography in the form of a migration story entitled *Makedonya 1900* written in 1976 by Necati Cumalı, a migrant from Florina in Greece. And then she has analysed a number of other stories "*Evimiz*" (Our Home), "*Babam*" (My Father), "*Dila Hanım*" (Lady Dila), "*Kurt Kanı*" (Wolf Blood), "*Arif Kaptan ile Oğlu*" (Captain Arif and His Son), and "*Korku*" (Fear), written by the same author. All these stories were in actual fact family memoirs or recollections

¹² For a social and political issues in these novels and literary writing see Atıf Akgün, "Yakın Dönem Türk Romanında Balkan Türkleri ve Sürgün," TÜRÜK, *Uluslararası Dil, Edebiyat ve Halk Bilimi Araştırmaları Dergisi* 2015, nu. 5, pp. 143-167.

that Cumalı had listened to from his family members and prior to turning them into full stories he visited Balkans in order to recall them in their actual environment. These stories mainly touch upon the social events of the years 1900-1920. The subject matter of these stories basically is the problems Turks faced in the Balkans and the feelings of revenge against them¹³.

Following the Treaty of Lausanne (30 January 1923) there was also an agreement signed between Greece and Turkey for population exchange. The emigrants particularly the immigrants from Crete looking back at twenty to thirty years linguistically were exposed to duality that is the language they spoke before the immigration and the language they had to learn and speak after. The problems they faced due to this duality in language was echoed in novels. Ayhan Aypak in his paper tackles this problem and its socio-cultural outcomes through the study of a number of novels. With the exchange of population there was a change in the demographic structure of Greece and a drastic impact on its economy. The immigration resulted in shortage of homes, the ratio was two to three families per home. Therefore, many families migrated to Europe and United States. The exchange of population for Greeks was a disaster whereas for the Turks simply a migration. Greeks in later years remembered migration in negative terms, Turks preferred to forget and looked back at migration emotionally and nostalgically. Therefore, Greeks soon after contributed to art and literature from their perspective and Turks from their own perspective. As such Sabahattin Ali¹⁴ was the first author in Turkey to write a novel (*Kuyucaklı Yusuf* written in 1937) and a story (*Çirkince* written in 1947) on the Crete immigrants. In 1962 Dido Satiriyu, a Greek novelist, wrote a novel entitled *Matomena Homato* (*Kanlı Topraklar Üzerinde* - English trs. *On Bloody Soils*). This novel was translated into Turkish and published with the title *Benden Selam Söyle Anadolu'ya* (English translation *Give my Selam/Greetings/Hello to Anatolia*).

Following an agreement signed between Turkey and Germany on 30 October 1961 many Turkish citizens mostly from rural areas immigrated to Germany as temporary labour force. This immigration continued throughout sixties well into seventies. However, in the long run it turned out to be permanent. Now there are third and may be even fourth generation of Turks living in Germany. The migration of Turks to Germany and the process of integration lead to cultural identity crises that became subject matter of many films and novels. Many families

¹³ On Necati Cumalı's novels and stories see Deniz Kocabıyık, Necati Cumalı'nın Romanlarında ve Hikayelerinde Yapı ve Tema, MA thesis, Afyon Kocatepe University, June 2006.

¹⁴ An analytical approach to Sabahattin Ali's life, novels and stories see Bedri Aydoğan, "Sabahattin Ali'nin Yaşamı ve Yapıtlarına Genel Bir Bakış," Nurettin Demir – Faruk Yıldırım (eds.), *Prof. Dr. Mehmet Özmen Armağanı*, Çukurova University, Adana 2014, pp. 61-94.

faced psychological warfare and trauma. Many became aware of the difference between East and West, religious and cultural bias and language barrier. Many Turks feel homesick, loneliness, alien, helpless, tired and longed for the day to return home. Bekir Yıldız also a migrant to Germany carries all these feelings into his writings. *Turks in Germany (Türkler Almanya'da 1966)* is his first novel that Pınar Alçıçek reflects in detail in her paper.

During the Ottoman rule there was cultural interaction between almost all the communities living side by side both in Anatolia and Balkans no matter whether ethnically they had same background or not. The same rule is valid for all those countries having close ties through politics, social and economic interests, or trade. Likewise, the Ottoman Empire ruled many countries and ethnically diverse people in the Middle East, Balkans, Caucasus and North Africa. Naturally there was also one way or another a movement of people in all these provinces and countries ruled by the Ottoman Empire either through trade or appointment of government officials and administrators. Therefore, it is not surprising that these communities linguistically influenced each other. Accordingly, linguistic studies can throw light on the movement of customs, cultures, civilisations and lexis from one community or state to another regardless of distance.

There was reciprocal linguistic and etymological influence between the Ottomans and the communities it ruled. For example, according to Meryem Salim, in preparing his Turkish-Bulgarian lexicon Petko Slaveykov estimated that there were around 10,000 Turkish loanwords in Bulgarian. Meryem Salim, likewise in her paper, through a study of a number of 15th to 20th century documents related to the Ottoman administration in Bulgaria, has traced quite a number of vocabulary and syntax borrowed from Bulgarian language. She believes that lexis borrowings both in Bulgarian and Ottoman Turkish was also key factor in the further development of both languages. Therefore, the Ottoman documents are the most important sources for the linguists to study the development of Bulgarian language and Ottoman Turkish. In her paper therefore, she concentrates on the thematic and grammatical structure of Bulgarian terminologies and vocabulary used in the Ottoman written sources.

Syria: Refugees and their Education

According to the latest figures released by the UNHCR, the UN Refugee Agency, almost six million (5,544,673) Syrians were forced to take refuge in other countries since the start of civil war on 15th of March 2011. Most of them were hosted in neighbouring countries such as Turkey, Lebanon, Jordan and Iraq. However, some managed to travel to European countries and even to countries such as Brazil in other continents. José Rafael Medeiros Coelho in his

paper presented the historic adventure of Syrian refugees to Brazil. In his paper he has not only studied the Syrian refugees of civil war, but also Brazil's migration history since the beginning of nineteenth century. According to Coelho there are three million Brazilian citizens who originally had emigrated from Syria and Lebanon during the Ottoman period. Presently according to Coelho officially there are 9,552 refugees from 82 different countries in Brazil. Of this figure 3,772 are the Syrians who have taken refuge in Brazil following the civil war.

Compared to neighbouring countries Turkey received far greater number of refugees from Syria. There are over 3.5 million Syrian refugees in Turkey and they have become part of the Turkish population and community. They comprise about 5% of Turkey's population. Ramazan Çınar in his paper deals with the question of how far these refugees have been able to adapt into their new environment and conditions. Çınar referring to the AFAD statistics provides information on the ethnic and gender distribution of Syrian refugees to the cities in Turkey. Although Syria ethnically is an Arab state, prior to the civil war proportionally substantial number of Kurds, Turcoman, Armenian and Circassians were residence of the country as full citizens. The country comprises 87% Muslims, 10% Christians and 3% Druses. Majority of these people unfortunately were forced to leave Syria and take refuge in other countries. According to the official statistic released by AFAD in February 2018, the number of Syrian refugees living in Turkey was 3,506,532. Of these only 227,894 live in 21 temporary camps set up by Turkish government in the south-eastern provinces of Turkey. The remaining 90% of Syrian refugees live in houses side by side with local Turks in almost every city either employed or run their own businesses. Almost half of these refugees are below the age of eighteen and if the war continues another five- or six-years Turkey will have a substantial number of second-generation Syrian refugees. Apparently more than half of these second generation according Çınar prefer to stay in Turkey rather than go to a third country.

Of course, all these Syrian refugees particularly the young ones and children arriving in Turkey had to be educated in order to preserve their own culture and be able to communicate with the others in their new environment. This is the topic Hilal Çakmak has dealt with in her paper. According to Çakmak although Turkey made preparations for the legal arrangements in 2012, it was only at the end of 2014 that the systematic integration of Syrian children into the Turkish Education system was possible. According to official figures of Turkey's Directorate General of Migration Management in 2016 the number of Syrian children of school age were 1,028,882. Of this 411,046 were of primary school, 308,862 of secondary school and 308,974 of high school age in 2016. Unfortunately, only 45% of Syrian children could be integrated into

the education system. In a few years' time another 321,460 Syrian children have to be integrated into the Turkish education system. Accordingly, there is an urgent need for short, medium and long term plans in order to solve the integration and education problems of Syrian children in Turkey.

Likewise, Nazlıcan Dindarlık and Sabri Öz in their paper also provide us with the percentage and the number of Syrians forced to take refuge in Turkey and other neighbouring countries due to unbearable conditions caused by the civil war. Dindarlık and Öz first of all deal with the migration concepts, the question of belonging and the problems the Syrians have been facing due to the dictatorship and anti-democratic regime that has been going on in their own country for a long time. However, the central theme of the authors is the provision of food and other logistic support given by a number of NGO's in Turkey both prior and after they had become refugees.

Emir Fatih Akbulat and Hüdayi Sayın in their paper studied the historic adventure of Circassians who first emigration from Caucasus to Anatolia and also to Syria. With the outbreak of civil war in 2011 they, as pointed out above, were also forced to take refuge in Turkey following the Syrian civil war. Yet they managed to hold onto their identity. Turkey, however, had to revise its migration policy and the law for the migrants and refugees as explained by Bekir Güzel.

Migration and Cultural Interaction

The use of terms migration, emigration, and immigration is often confusing to the reader. Ayşe Hümeysra Tüysüz, in her paper explains the word migration as a term and its various usages in relation with the Jews and other migrants who took refuge in the Ottoman Empire mainly emigrating from Russia, Balkans and European countries¹⁵. In explaining the words, she often makes reference to a number of authors, such as Kemal Karpat¹⁶ who have published on the migration, and also the documents preserved in the Ottoman Archives.

Ottoman Empire, a multicultural society with diverse ethnic and religious communities, accepted all ethnic and religious groups and was receptive to their movements whenever required. Seyran Aktaş' paper is about the sixteenth century Ottoman cadastral registers on the

¹⁵ Cemal Yalçın, "Forced Migration from the Balkans to Anatolia: 1878-1900," *Sosyal Bilimler Dergisi*, nu. 20, 2008, pp. 251-262.

¹⁶ Kemal H. Karpat, *Ottoman Population, 1830-1914: Demographic and Social Characteristics*, Wisconsin, The University of Wisconsin Press 1985.

movement of Armenian population in Anatolia mostly due to political, social and economic reasons. As such Armenians who moved to Kayseri from Sis and Eastern Anatolia were recorded as “*Cema’at-ı Ermeniyân-ı Sisiyan*” and “*Cema’at-ı Ermeniyân-ı Şarkiyân*” respectively. Likewise, the prefix ‘an (from) and suffix “lı, li, lu, and i” (of) such as ‘*an Bitlis*, ‘*an Muş* or *Malatyalu*, *Gergerlu*, *Çermikli* or *Mardinî* and *Erzincanî* on the top of the names in the registers are clear indication of the place they emigrated from. Also in 1530 the Armenians who immigrated to Divriği were recorded as *Cema’at-ı ğureba-i Ermeniyân* (the Community of Armenians, the Strangers). Aktaş in her paper covers Amid (Diyarbakır), Sivas, Istanbul, Kayseri, Erzincan and a number of other provinces in Anatolia tabulating the data.

Theories of Migration and Multiculturalism

Unlike the Ottoman Empire Western societies were not able to develop a healthy relation with the other until the end of 20th century. They always tried to assimilate rather than integrate the other. However, with the development of technology in communication and transportation after the Second World War there was an increase in international migration and as a result assimilation politics became invalid. In search of finding a solution to live side by side lead to the development of new theories. Abdullah Sait Özcan in his paper studied, analysed and compared these theories that were put forward.

A number of other topics such as migration and cultural integration, migration and poverty and slavery in the far east, migration as reflected to cinema, media and music as well as autobiographies are covered in a number of other papers.

Autobiographies of course are the most vital and original sources for the study of migration. At this symposium there were only two papers presented on the autobiography; one was that of Şevket Süreyya Aydemir’s by Sedat Gencer, and the other was that of Hacı Yusuf Kansu by Hüseyin Kansu.

In conclusion a number of subjects such as Weberian analysis of Armenian revolts and atrocities encouraged by the Russians against the Muslims of Eastern Anatolia, migration theories, education, integration, meeting the needs of refugees, human rights, equality, the adoption of migrants to their new environment and cultural interaction through marriage and music, and Turkey’s up to date migration policy and most of all Turkey’s YUKK (Yabancılar ve Uluslararası Koruma Kanunu - Law of Foreigners and International Protection) are also dealt in a number of other papers. These papers have been arranged in accordance with the theme of

this volume. In this introduction I have tried to give an overview of migration and asylum as an insight to the volume. As editors Orhan Albayrak and I would like to thank H.E. Mehmet Müezzinoğlu for attending the symposium as a guest of honour, Mehmet Bulut, the Rector of Istanbul Sabahattin Zaim University for providing us venues, and Osman Develioğlu, the Mayor of Bahçelievler for hosting the participants at a restaurant in Kız Kulesi on Bosphorus. Last but not least we would like to thank the founders and the members of İZU History Club for welcoming the participants and helping the symposium run smooth.

Mehmet Mehdi İlhan,

Istanbul. 31 December 2018

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