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THE IDENTITY PROBLEMS THAT ARE EXPERIENCED DURING THE PROCESS OF PASSING FROM RURAL CULTURE TO URBAN CULTURE

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Abstract

There are various changes occurred all over the world with the beginning of industrialization. Turkey is also affected from these changes, and migrations have started from rural areas to urban areas. Being the most significant reasons of social problems, internal migration not only causes irregular urbanization but also it leads the individuals to have identity problems. There is a strong relation between migration and identity concept. Immigrates also take their identities with them wherever they migrate, but at the end of the migration process, they have a dilemma about to which identity they belong. The individuals, who have identity and belonging problems, try to make them accepted in the new settlement, and they also not only want to protect and prolong their rural culture but also try to live the urban culture. There occurs a dual culture as a result of this situation. Generally, this dual culture problem is experienced by the first generation immigrates, and urban culture is adopted easily by the next generations. In this study, the problems, which are caused by the migration concept of passing from rural culture to urban culture on identities, are examined.

Key words: *Migration, urbanization, change of identity, identity problems, belonging.*

1. INTRODUCTION

One of the most important things that shape the population in Turkey is internal migration. The first migrating groups have caused their relatives or neighbors that they have left behind to come to cities. Although the first migrating people were living in groups, the fact of living together of the people who migrated from the same place disappeared after 1980s due to the fullness of the migrated areas. The constraints of the places where the same migrating groups coming from the cities and the fact of living together due to the growing of cities disappeared. Thus, the notion of being townsman has left its place to ethnical, religious or football team belongings that never occurred previously. Namely, it has left its place to the development of cooperation works.

The ones who came from the rural and traditional cultural structure have had great difficulties in adapting to the cities. It is not expected from people to change their previous behaviors immediately with the migration, so the occurrence of some floundering and troubles are inevitable in this g-hard period based on changings (Güngör 2005).

The definition of settlements is changed depending on the cities getting crowded as a result of migrations. Thus, the rules of the city, moral or daily life practical and cultural codes are moving towards a different direction. The concept of being inhabitants of a neighborhood has disappeared with the coming of masses.

2. THE MOVEMENTS OF MIGRATION FROM RURAL TO URBAN

Migration is generally defined as the number of people who move from a place to another place in a certain period of time by reason of different social, cultural, political and financial problems. It can also be defined as the people's leaving their place where they lead a life before and moving to another place where they plan to live the rest part of their lives (Tekeli 1998).

Migrations are divided into two parts as internal migrations and external migrations. The internal migrations are to move between the places inside the country with the purpose of leading a continuously life. It can be classified as optional, compulsory, ideological and political according to its reasons. In other words, internal migrations are stated as the number of people who leave their places of living with their own willing and settle down in a different place. External migrations are defined as population movements from a country to a different one with the purpose of working for a long period and settling down (Özer 2004).

The most common type of internal migration in Turkey is migrating from rural to urban. This type of migration happens with pushing and pulling model. The pushing factors that causing migrations in rural areas are the lack of cultivation areas, rapid population growth, the pressure of moral laws and the other socio cultural factors. On the other hand, the factors that pull rural population to the cities are the deficiency of labor force, getting higher income than they get in rural, better services of education, health and security and the freedom of living in a city (Bağlı 2006).

It is possible to classify the internal migrations in Turkey in accordance with some criterions. If the criterion is the direction, internal migrations happen from rural to urban, from urban to rural, from cities to cities and from internal regions to coastal regions (Akkayan 1979). The Southeast Anatolian Region is one of the places where the migration happens intensively. Most of the people living in the city center and towns especially migrated to the west of the country due to better living conditions and security. Some groups living in rural areas could not leave their places because of their traditional and conservative ways of life. By reason of terrorism, people in terror regions are forced to migrate internally, and the decreasing life safety and agriculture and stockbreeding increased the migration, and big financial problems occurred because people who are forced to migrate could not find a job in cities.

In the Southeast Anatolian Region, evacuating the villages and forcing people to migrate continued intensively from the beginning of 90s to the end of it. In this period, over 3 million people are forced to leave 3700 different places (Commission of Human Rights the Report of Compulsory Migration of Union of Chambers of Turkish Engineers and Architects 2003).

3. THE URBAN CHANGE HAPPENING WITH MIGRATION

The concept of urbanization that brought so many problems with itself come into being as a result of rapid migration movements that happened in last 40 years in Turkey. The inner needs are the things that make urbanization happen and what migration reveals. Different from the West, the urbanization in Turkey has the same meaning with the increase of shanty houses that corrupts the scene of the cities (Kongar 2001).

Although the urbanization is seen as a demographical event, it has become one of the important fields of study in sociology since it is the reason and the result of social change. The city is a case that carries the certain features of people's settling down in a definite time and place. Defining this case is only possible when all the things that characterize this settling down are taken into consideration. The terms of urban and urbanization are generally confused with each other, but they are different things indeed, and the term of urbanization should be thought together with the term of urban. The aim of using the term of urbanization is to define the growth in the cities after the occurrence of cities, the intensifying

of population, the social differentiation, union and alteration. The urbanization that is defined as the process of integration and adaptation to the social alteration is a process of migrated groups developing new relations that cause them to adapt to the new conditions of the city and become a member of the city (Erkan 2001).

The urbanization means the increase of both the number of the cities and the population living in the cities. The people migrated from rural to the urban live in their relatives' or friends' house for a short period until they find a house to stay in. Finding a job to survive and a place to stay in for family are among the major problems for the people who newly migrated from the rural. Even if these problems are overcome, the problem of adapting to the city occurs as a psychological problem in a long process (Geray 1966).

The person who accepted the city as a new place of life and he may have stronger relations with rural which is his previous place of life, but this person is accepted as a townsman from now on. It is natural that these people get the behavior of the city life, and they may have some changes in their ideas and behaviors in time. These people that are urbanized with these changes get new social statutes together with the change in their places of life. Thus, being urbanized as a result of migration to the cities may cause people to have a change in their environment, to get a higher statute, to have a change in their jobs, to get a higher income as a result of this change and to have a positive change in all social relations. Together with the accepting the urban environment, the person firstly quits his traditional behaviors and habits and then he learns and adopts the behaviors related to urban. Urbanization is accepted as the most concrete type of changing, and it is also accepted as the most important changing in a person's life (Özer 1994).

People that come to urban from the rural are classified into three groups according to their success. These are the ones who improve, the ones who are isolated and the ones who are getting poor. The ones who give in at the end of the migration are the ones who are getting poor. The most definite difference that separates these groups from the other groups is the fact that they are isolated against their will. In this group there are poor people who have just migrated, the adults who migrated without any special knowledge or skill, the heads of the houses who had industrial accidents and got disabled, widows, the ones who are excluded from the townsmen relations (Erder 1995).

Although the first generation of migrants seem as if they have adapted to the practical way of life in cities, their attitude inside the family towards the other members of the family, especially to younger ones, is affected by the term of extended family. Although these families who have loneliness and an unconscious feeling of guilt because of leaving their origins seem as if they live as an elementary family, they have the criterions of an extended family when it comes to social life and safety. The type of an extended family seems safer to these families in the city life that they are never fully integrated (Özbek 1971).

The researches show that one of the most fundamental reasons of aggressive attitudes and the case of turning into crime observed in the children of migrant families is their families' having migrated from rural to urban recently (Erkan and Erdoğdu 2006). The migration from rural to urban has an enormous effect on the adolescents that do not have a proper personality formation. Migration has a corrosive effect on the personality formation of a young person who is adolescent and tries to have a relation with his environment. The conditions' being positive or negative causes the adolescent to have a coherence or conflict with the reality of city life. Although the city life has a positive effect on migrants in terms of migrant groups and family structure, it also has negative effects such as weakening of the family ties and the adolescents' having friends that may cause them to get bad manners. Divorces, extramarital affairs or being prone to crime are the negative effects observed in the group of adolescents that get the bad manners of the other groups.

4. THE SQUATTING AND ITS RESULTS

It is necessary for a person to have a shared space with the people who have city culture for the city culture's having a meaning for him. In spite of this, the people with rural origins that migrated to the urban never have the features of being a townsman. The most definite reason of this is that migrants have a strong feeling of the town in their minds, and they cannot quit their behaviors that they brought from the village. One of the most fundamental problem in Turkey in terms of urbanization is that the villagers bring their behaviors that they get previously in the village to the city together with themselves (Bağlı 2006).

It is getting more difficult for migrants from rural to adapt to the city life as long as they disengage with the rural (Şenyapılı 1978). One of the most important problems that caused by migration from rural to urban is fast squatting. It can also be said that the problems of adaptation caused by unemployment, environment and traffic are among the most important problems while formatting a new way of life. Irregularity, normlessness and the state of disruption caused by squatting have an effect on the people who live there in terms of committing crime.

The researches done in the area of shanty houses in metropolitans show that those who migrate to the urban from nearby places to the city get information beforehand about the city that they are going to migrate. Urban is a known place for people coming from the nearby places. The migrants have come to the city before or they have gathered information about it beforehand. They have gathered knowledge about the chance of finding a job in a city, a place for him and his family to stay in and the ways of making this place better and about the social relations. The city may have a scary effect on those who migrate from far away places. Migrants from rural firstly try to find a job near to the places that they come and then they have better economic conditions, and they get experienced in time. In this way, they realize and reflect that they live in a big city. Those who come to the city with the hope of finding a shanty house do not have any knowledge about the lives of people from other groups in the city (Şenyapılı 1978). Those who live in shanty houses show a transition state between a rural and an urban family in terms of social norms, habits and traditions. A shanty family type consists of the features of both rural and urban families, and this situation enables to have a specific type (Yasa 1970).

Those who live in shanty houses have different and conflicting cultural elements. The squatter is a primary group that is specific, and it has mixed features and contradictory behaviors. In other words, the squatter that is trapped between rural and urban will live an unhappy life by being rural or it will relax by being an urban. The squatters that are seen as a group that has limbos by townsmen are hoped to be a townsman at the end (Yasa 1973).

People migrate to the new places of life, and this increases the number of the advantages that they will benefit from. The person who moves to another place with migration gives a chance of choosing a better life bot to himself and to his family by enabling both a commercial and a social movement. Although migrations have advantages for migrants such as having a better standard of life, it may cause some financial and psychological disadvantages. At the end of the migration, the possible lack of harmony between the migrants and urban life can cause social regressions. The only possible way of escaping from the problems caused by migrations is to guess the migration beforehand (Tekeli 1998). If there were not a period of fast squatting during the years of fast migration from rural to urban, it would have been inevitable to have an enormous social depression caused by the deficiency of places to live in and the problems of unemployment. It can be evaluated as the only positive result of squatting.

5. THE IDENTITY AND THE SENSE OF BELONGING

The simple definition of identity is the answers of a person or a group to the questions "Who are you?" or "Where are you from?" asked by society or some groups. The answers can change according to the person's or groups' culture and philosophy of life, time, place, the situation or the condition that they are in and the expectations and the structure of the environment. The people that answer these questions may say that they are Muslims, alewite, originally from Istanbul, from Van, Circassian, villagers, Türkmenian or Yörüks. All of these are the historical or cultural identity choices of people (Güvenç 1997). There are two main elements that shape the concept of identity that belongs to the human. The first one is recognizing and defining, whose main tools are language and culture, which show how the person is known by the society and how he defines himself. The second one is the sense of belonging that happens by the person's feeling himself belonged to any social group (Aydın 1999).

The migrant migrate with his identity that belongs to his former place of life ad then he tries to adapt his belongings and habits to his new place of life. An emotional tension is observed when Turkish history of migration is analyzed in terms of sociology and social psychology. This exists in the roots of today's tensions and fights. The newcomers have come for a better life, but the townsmen and the former migrants have not acted wishfully about accepting the newcomers. The migrants have continued to fight against those who do not accept them or have made an alternative life for themselves. When the places of migrants in Turkey are taken into consideration, it is seen that they have made an alternative life for themselves. As a result of this situation, there has occurred a dual structure in the cities, especially in metropolitans. The suburb streets that are called as shanty houses are near with the streets of luxurious buildings, and it can be said that this nearness is among the most important reasons that increases the tension of being a villager and a townsman. The new urbanites those who work and live in crowded places have a changing sense of belonging day by day. The migrants cannot embrace their former senses of belonging in time, and as a result of daily life's insisting rules, the new senses of belongings come into prominence when compared with the former ones.

The city is expected to make a change in the behaviors of villagers in the process of the migration from rural to urban, but it is observed that the villagers become to change the city with their traditions belonging to rural. As a result, the arabesque culture, which can be defined as a new culture type, has come into being. The arabesque culture is a type of culture that does not belong to the rural and does not reflect the city completely. The arabesque culture, which is shaped by the togetherness of various sections from traditional to modern, old to new and east to west, is defined as an unsettled culture in which the denominational and political identities are engaged. It is also defined as a culture of migration and it will exist, survive and die with migrations. The arabesque culture in which the sense of belonging is lost has the potential of leaving its place to different cultures by having the sense of belonging again and enabling settling down (Güngör 2005).

The urban is partly exposed to ruralization, especially with the migration of big groups, because of the lifestyle and ideas of the rural groups during their process of being urbanites (Yörükan 1968). When it is analyzed theoretically, it is possible to say that in the first period of migrations, the educational average of the migrants are below of the urbanites' average, and the way they behave and dress are not appropriate for the practical side of the cities. Some political sayings such as villagers, illiterates and religionists come are attributed to these bad things that migrants have experienced. This case has increased the tension between these different people that have different lives day by day, and it continues increasing it.

Parents could not change their rural behaviors with the urban ones. As a result of migrating to the cities, the control of the parents over their children has decreased, and the authority and love relations could not be improved to provide the personality that new city life wants children to have. As a consequence,

there occur problems between the parents and children who have easily adapted themselves to the city life (Kıray 1982).

In the researches done over those who are forced to migrate internally because of security reasons, it is observed that post-traumatic stress disorder and being depressive are much more not only in adolescents but also in adults when compared to the control groups. In the research done over the children and adolescent that experienced an internal migration in Turkey, it is observed that the degree of anxiety, fear, tension and trouble caused by the migrant groups' usage of alcohol and drugs are much more when it is compared with the same age children and adolescents in the settled group. In the researches done over the young children of the families that have southeast origins and migrated internally, some differences are observed in terms of satisfaction of life, anxiety, fear, tension, trouble and depression between the internal migrant group and the control group. It is also observed that the high social and cultural difference between the previous place of life and the new one increases the number of psychological problems (Hastürk 2005).

6. THE CONCLUSION AND THE DISCUSSION

The migrations from rural to the urban with mass groups of people that happen without any rules and mostly because of financial and social reasons are one of the most fundamental problems of the societies. There occur a lot of problems in the migration receiving places and emigrant countries. The investments are made in the west in an unequal way, and this causes people to migrate to the west. An unbalanced population distribution is observed as a consequence of the above situation. Some precautions have to be taken to prevent the intensity of the migrations and migrations to the same cities. Investments on migration giving places and having the same social and cultural opportunities of the cities can be told among the precautions. Thus, by decreasing the differences between the rural and urban, people will not have to leave the places where they are born and grown, and they will not have to experience the feeling of being isolated in the cities. If some creative solutions are made like these, it is possible to have an increase in the number of the migrations except the temporary migrations.

The migration is a process that both affects and being affected. If it is left alone, it has the potential of affecting everything, but if it is shaped, it will give the opportunity of interfere directly in some negative effects such as poverty, unemployment and the child's being alienated from the education system and the family. Thus, most of the problems are revealed such as the relations with the urban structure, the problem of unemployment, and their effects can be analyzed (Küçükkaraca 2001).

While the city is continuing to grow, the lives of people are continuing to change, but people cannot easily accept the senses of belonging of the new places. The feeling of not belonging to the city causes people to not care about the problems of it. It can be said that the cities, especially metropolitans, do not have a culture that belong to them. A unique architectural texture, traditional restaurants that are in their traditional region and the variety of clothing do not exist any more. Apart from these, a monotype of people is becoming to exist without migrations in today's world that use the mass media commonly. Thus, the individuals and the cities without identities are come out.

The only possible way to stop the conurbation and the identity problems caused with it is to analyze the reasons and the solutions correctly. Firstly, the migration has to be decreased by improving the life standard in the rural. If the migrants, who have migrated formerly but could not have the sense of belonging and have the acceptance of the urbanites, want to continue their lives in the cities, the acceptance of the urbanites and the adaptation to the cities should be provided. Thus, the tension between former urbanites and late urbanites can be decreased, and a life in which the people sharing the same city can live close to each other under the humane conditions. Another issue is that the migrants are alienated from their own culture as a result of assimilation. The things that can be done with the aim

of providing the newcomers to protect their own culture should be done by local and central administration. Cultural activities should be varied, and the adaptation of the migrants' cultures and traditions to the city should be provided. The studies of rehabilitation should be done for people who have committed crime or lost their identities. Otherwise, both the crime rate and conflicts will increase, and a new generation who have bad standards of living, have lost their identities and have a strong feeling of hatred will come into being.

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