



Zorunlu Göç Sürecinde Sığınmacılar ve Yerel Üniversite Öğrencilerinin İlk Karşılaşma Deneyimleri*

First Encountering Experiences of Asylum Seekers and Local University Students in the Process of Forced Migration

Berrin ÇOBAN**

 0000-0001-7322-7298

Hakan GÜLERCE†*

 0000-0003-3601-5725

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ABSTRACT

Regardless of whether it is forced or done willingly, migration is defined as a physical mobility during which migrants carry their identities and cultures with them. Therefore, in this respect, the phenomenon of migration also expresses a cultural and identity mobility. For this reason, the first meeting moments of the displaced migrants and the local communities that host them for various reasons, and the experiences they had during these encounters constitute an important part of the ongoing migration process. In this encounter, various areas of harmony and conflict may emerge and these areas are subject to change and transformation over time. The first encounter of migrant and local communities emerges as an important field of study that should be addressed in terms of the future. This study focuses on the mass migration from Syria to Türkiye, which started in 2011 due to compelling reasons, the first encounter experiences and changing perceptions during this migration wave. In this context, in the sample of Harran University students; Semi-structured interviews were conducted with eight local young students and eight Syrian students who migrated to Türkiye with their first encounter experiences and changing perceptions. The findings obtained from the interviews were discussed under the titles of "Mixed Contacts, Grouping, Stigma and Uncertainty" in the context of Erving Goffman and Zygmunt Bauman theories. In the first years of the forced migration process, it was determined that there was no grouping in both the local and the migrant society, especially in the local society where solidarity and empathy prevailed. However, during the process, there were various problems between asylum seekers and local communities; It turns out that "we" and "them" groups were formed. This situation has also led to stigmatization practices against asylum seekers and migrants. In addition to all these, it has been concluded that the misconceptions between both communities have accelerated the processes of mutual separation and marginalization.

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†Yazar İletişim/ Corresponding Author: Berrin Çoban (Yüksek Lisans Öğrencisi), Harran Üniversitesi, Sosyal Bilimler Enstitüsü, Sosyoloji Anabilim Dalı, Şanlıurfa, Türkiye ✉ cbnberin@gmail.com

*2 Hakan Gülerce (Doç. Dr.), Harran Üniversitesi, Fen Edebiyat Fakültesi, Sosyoloji Bölümü, Şanlıurfa, Türkiye ✉ hakangulerce@harran.edu.tr

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