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The Examples of Mass Migration in the Republican Period and an Evaluation on Integration

Cumhuriyet Dönemi Kitlesel Göç Örnekleri Ve Uyum Üzerine Bir Değerlendirme

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ABSTRACT

The aim of this study is to evaluate Turkey, which has been exposed to many mass migration flows throughout the history of the Republic, and especially the immigrants accepted in the first years of the Republic, through some examples in the context of mass migration and integration. In the period following the collapse of the Ottoman Empire, we see from the historical documents that the conflicts, especially in the lands under the Ottoman rule, reached the peak, we also see that Turks and Muslims, who are former Ottoman citizens living in this geography, remained in the minority and were exposed to political assimilation policies. In this study, although the mass movements of the Turkish or Muslim people who remained in the minority in the post-Ottoman Balkans or the movements of Muslim Turks were examined, the situation of the immigrants of Jewish origin from Germany was also evaluated. The treatment faced by those who had to leave the regions they live in for various reasons in the regions they came from and what their effects were on this region were emphasized.

Key Words: Migration, Refugee, Immigrant

ÖZET

Bu çalışmanın amacı özellikle Cumhuriyet tarihi boyunca birçok kitleli göç akımına maruz kalan Türkiye'nin, bilhassa Cumhuriyetin ilk yıllarında kabul ettiği göçmenlerin, kitleli göç ve uyum bağlamında bazı örnekler üzerinden değerlendirilmesidir. Osmanlı'nın yıkılışını takip eden süreçte, özellikle Osmanlı hâkimiyetindeki topraklarda karışıklıkların hat safhaya çıktığı tarihi vesikalardan takip etmekteyiz, bu coğrafyada yaşayan ve eski Osmanlı yurttaşı konumundaki genellikle Türk ve Müslümanların azınlıkta kaldıklarını ve siyasi asimilasyon politikalarına maruz kaldıklarını süreç içerisinde görmekteyiz. Bu çalışmada genel anlamda Osmanlı sonrası balkanlarda azınlık durumunda kalan Türk veya Müslüman halkın kitleli akımları yâda Müslüman Türklerin akımları incelenmiş olsa da, Almanya'dan gelen Yahudi asıllı göçmenlerinde durumu değerlendirilmiştir. Yaşadıkları bölgeleri çeşitli sebeplerle terk etmek zorunda kalanların geldikleri bölgelerde karşılaştıkları muamele ve bu bölgeye etkilerinin ne olduğu üzerinde durulmuştur.

Anahtar Kelimeler: Göçmen, Mülteci, Göç

1. INTRODUCTION

Migration can be defined as a geographical displacement event, where individuals or communities go from one place to another for political, economic and social reasons. In other words, it is seen that migration occurs for social reasons such as political, religious and economic conditions as well as natural reasons such as protection from natural disasters and famine, leaving unproductive lands to go to more fertile places, and striving to increase living standards. This shows us that the social phenomenon called migration is the result of two main reasons, such as optional or compulsory reasons (Aysal, 2017: 2). In fact, transferring the migration culture is a necessary action at some point for the development of human relations. Where there is no migration, human relations die at the social level (Ortaylı, 2005, 19).

Turkey has had to undertake a number of missions throughout history due to its geography, historical and cultural mission and being the heir of the Ottoman Empire. Considering the pre-republican period, the migration history of Anatolian geography is more than a thousand years (Zorba, 2021: 227). In almost every period of history, every society that had historical and cultural ties with the Ottoman Empire expected the Republic of Turkey to fulfill its historical mission in any problem it faced. The Ottoman nation system is a system based on tolerance towards those who are not from the dominant Muslim societies (Kaya, 2014: 29). Throughout history, the Ottoman Empire did not hesitate to stand by many nations in difficult times, and when the Republic was established, Turkey assumed this role as a continuation of the Ottoman Empire. The dates and numerical data of some societies that had to migrate due to various reasons in the regions they were in throughout the history of the Republic, came to Turkey as immigrants are shown below. As a result of these mass migrations, we see that Anatolian geography, which has a rich diversity in social and cultural terms, has further developed this feature. With this study, these arrival processes of foreigners who had to come to Turkey by immigration on the dates specified below and their effects on the regions they were in were examined. This situation has created new situations for the country, especially for

the region, and for the country in general. The answers to these questions are sought. As a civilization basin, Anatolian geography has been a place where migration waves are frequently seen in every period of history. For various reasons and at various intervals, both in the Ottoman period and in the post-republican period, this geography has faced many mass movements. This situation, which has become the fate of geography, of course, has led to the emergence of many positive and negative situations, the reshaping of human relations, and the redesign of society. The first mass migration of the transition from the Ottoman Empire to the Republic took place in 1923 with the Turkish-Greek exchange. This is a migration movement realized as a result of a consensus and it is estimated that approximately 384 thousand people came from Greece between 1922-1938. One of the most important migration waves that took place in the following period is the migration of Turks living in Macedonia in 1924. This was followed by the second wave of immigration in 1936 and the third wave of immigration in 1953. The number of those who came from Macedonia with these three waves of immigration is approximately 306 thousand people. Immigration from Bulgaria took place in 4 different periods and continued at various intervals until 1989. There were migrations between 1925, 1946, 1968-1979 and finally 1989, respectively. Approximately 800 thousand people had to migrate during these four periods. II. With the World War II, we see that there was migration from some societies (Eastern legions), Uzbeks, Kazakhs, Kyrgyz, Turkmens, Karakalpaks, Balkars, Karachays, Azeris, Dagestanis, Ingushs, Chechen. In the process following the Iranian Islamic Revolution in 1979, nearly one million people of Persian and Kurdish origin migrated from Iran to Turkey, mostly Azeris in terms of ethnicity. In the early 1980s, we see that Afghan immigration took place intensively, the Soviet-Afghan war is an important factor of this immigration. In the process that started with the invasion of Afghanistan by the Soviet Union in 1982, many Turkish people came to Turkey. These include Uzbeks, Uyghurs, Kazakhs and Kyrgyz. Again, mass migration from Syria to Turkey took place in 1945, 1951, 1953 and 1967. Those who came at that time were settled in Kırıkhan, İskenderun and Adana. Especially after the Halabja massacre in Northern Iraq in 1988, a great wave of immigration took place. It is stated that there are approximately 60 thousand people in numbers. In 1991, with the effect of the Gulf War, 467 thousand people fled and came to Turkey. It is estimated that 20 thousand people came from Bosnia between 1992 and 1998. 18 thousand people from Kosovo in 1999, 10 thousand people from Macedonia in 2001 and finally, perhaps the largest mass migration to Anatolia, started with the Syrian civil war in April 2011 and continued at various intervals until January 2020. Numerical data show us that approximately 3.6 million people came to Turkey from Syria during this process. Apart from this, a population of 4,163 in 1.006 families came from Afghanistan as settled immigrants and they were settled in rural and urban areas, especially in Central Anatolia, East and Southeast Anatolia. Throughout the history of the Republic, we see that approximately 6 million immigrants were settled in Anatolian geography, either by state means or by other methods (<https://www.goc.gov.tr/kitleselel-akinlar>). In this study, some mass migrations that are important for the history of the Republic are discussed, and immigrants from the Balkans and Europe are generally mentioned.

2. TURKEY-GREECE RELATIONS AND IMMIGRATION (1922-1938)

The concepts related to immigration in the Ottoman Empire can be defined as follows, different from the Republican period. As a concept, immigration was recorded under the names of “Immigrants and Refugees” in Ottoman archive documents. In 1911, those who immigrated with the knowledge of the State in which they were citizens were called “immigrants” and those who came to the Ottoman lands and accepted to be Ottoman citizens were called “refugees” in the “Regulation for Immigrant Settlement (İskân-ı Muhâcirin Nizâmnamesi). Therefore, those who escaped from the war environment in the Balkans and the Caucasus wanted to acquire Ottoman citizenship and were called immigrants (muhacir) (Aysal, 2017: 3). The first serious issue of the post-Ottoman Republican Administration is the population exchange with Greece. Although the Treaty of Lausanne was signed on July 24, 1923 in order to normalize Turkish-Greek relations, some problems in the population exchange between the two countries caused the relations between the two countries to continue tense for a while. Relations between Turkey and Greece developed in the direction of normalization in 1930 and later and progressed positively until the Cyprus issue. With the Cyprus issue that started in 1954, the relations between the two countries entered a tense period (Bilgiç, 2015: 3). During the implementation of the second article of the Lausanne Treaty, some disagreements arose and this situation created tension between the two countries (Uzun, 2004: 42). The second article of the Treaty of Lausanne, dated 30 October 1918, that is, all Greeks who settled before the Armistice of Mudros will be considered as “Etabli” and will be included in the population exchange. Here, both countries tried to take advantage of this article in line with their interests.

Finally, the necessary agreement was reached on the exchange between the two countries and the population exchange was realized. As a result of the exchange agreement, Greeks residing in various parts of Istanbul immigrated to Greece, while Muslim Turks residing in Thrace migrated to Turkey. Following this decision, between 1923 and 1927, 456,720 Muslims came to Turkey from Greece and were settled in the places determined by the exchange and resettlement mandate established in 1923. This settlement is known as the exchanged

settlement, and mostly Muslims were settled in the places vacated by the Greeks. The number of immigrants settled in some provinces is given below. These provinces are some of the provinces where the immigrants were settled. According to this,

Table 1. Number of Exchanged Immigrants Settled by Province (1923-1927)

Adana	8440	Çanakkale	11638	Isparta	1175	Mersin	3330
Afyon	1045	İstanbul	36487	Muğla	4968	Niğde	15702
Aksaray	3286	Çorum	1570	İzmir	31502	Amasya	3844
Denizli	2728	Kars	2512	Ordu	1248	Ankara	1651
Diyarbakır	484	Balıkesir	37174	Samsun	22668	Antalya	4920
Edirne	49441	Kayseri	7280	Erzurum	1095	Kocaeli	27687
Elazığ	2124	Kırklareli	33119	Tekirdağ	33728	Bursa	34543

Resource: Bayındır Goularas, 2012: 131

It should be noted that those who came from these regions were Muslims and Turks, and therefore they did not have any difficulties in terms of adaptation and acceptance. When we look at the cities where they settled, we see that they were settled in almost every region of Turkey. It should be noted that approximately 456 thousand people came to Turkey during this process, and they made significant contributions to Turkey's production and labor force under the conditions of the period and made significant contributions to the recovery process of a society that had come out of the war.

3. IMMIGRATION FROM THE BALKANS (1923-1945)

The newly established Republic continued to receive immigration from these regions at various intervals until the 1945s due to the political turmoil in the Balkans. Between this process, about 800 thousand people had to migrate from the Balkans to Turkey. In the first years of the Republic, waves of immigration from the Balkans, where heavy land losses were experienced in the period following the end of the Ottoman Empire, occurred continuously. In these mass migrations, the policies implemented by the new states established in the lands where the Ottomans withdrew, against those who fell into minority status, with the logic of the nation-state were effective (Oguz Uzuner, 2021: 53). The attitude of the newly established states in the Balkans necessitated immigration from these places and Turkey was asked for help in this sense. Especially during this period, we encounter mass immigration flows from Bulgaria, Greece, Romania and Yugoslavia. The main feature of the migrations to Turkey in this period is that they were individual and family-based, that is, in small groups. When you look at it as a philosophy, we see that there is an evolution from the coreligionist policy to the kinship policy, from the ummah policy to the Turkish nation policy, this policy will naturally lead to migrations from and to Turkey (Çavuşoğlu, 2007: 130).

One of the mass migration movements coming from the Balkan geography is the immigration wave of Bosnian immigrants from Yugoslavia with the enactment of the resettlement law in 1934. The Bosnian immigrants who came to Turkey were accepted and settled in Turkey under the name of "resident immigrants" and within the scope of the Settlement Law adopted in June 1934. The Settlement Law of 1934 is a document of Turkey's immigration and reception policy during the 1930s and the nationalism understanding of Atatürk's period. No law prepared before 1934 is as comprehensive and detailed as the law numbered 2510. Because the purpose of this settlement law is not only about taking the population from one place and relocating it to another place. This law was considered both as a precaution against Kurdish uprisings and as a social program prepared to Turkify the population around a single national identity (Emgili, 2011: 324).

In 1934, Turkey developed a mutual agreement with Yugoslavia for the solution of the problems related to immigrants, and as a result of these mutual negotiations, it took the step of sending the Bosnians who were here to Turkey in a period of five years in order to solve the Muslim problem in Yugoslavia. Under these conditions, although the immigrants from Yugoslavia were settled in the vicinity of Erzincan, a western-oriented settlement was ensured due to the harsh conditions of the region and the settlement of those who came before, mostly in the western regions. Parallel to this, they settled in cities such as Istanbul and Izmir, mostly because they did not have problems with employment. Although those who came in the first years experienced a cultural shock, school-age children had an advantage in learning languages and blending into society, and marriages in the following years caused relations to tighten. Bosnians generally contributed to production by working in factories. The fact that they lived collectively in some districts was beneficial for the continuation of their cultural assets, and the younger generation had the opportunity to get to know different cultures by immigrating from these collective places to different districts over time. Although the Bosnians had problems in learning Turkish due to being an Ottoman society, they quickly adapted to the Turkish society in a cultural sense. Faith is another reason why Bosnians do not have trouble adapting, as religious oppression is one of the biggest factors in leaving their land. In the 1990s, the Bosnian War helped the Bosnians living in Turkey to become culturally close and maintain their cultural assets in a

strong way, thanks to the solidarity associations they established to help their kin who were persecuted in their country. (Dedeiç-Kırbaç, 2013: 16-17).

The common value that brought the people living here to Turkey due to the problems in the Balkans, and the main reason for their expulsion from their lands was their belief in Islam. Another reason was that most of them were in the Ottoman political administration and they adopted the common values, legal order and attitudes created by this policy (Yıldırım, 2012: 89). In other words, having a common cultural background in terms of religion and political understanding was the key factor in their coming to Turkey.

There are serious political, social, economic and cultural consequences behind the mass migrations, especially from the Balkans to Turkey. After the Balkan wars, there were hundreds of thousands of people who had to migrate, leaving all their material and moral values behind. It should not be forgotten that immigration to Turkey brought some changes both in Turkey and in the Balkans. From the point of view of Turkey, it can be said that it caused the following changes.

- ✓ It turns out that it affects the demographic structure significantly both quantitatively and qualitatively.
- ✓ Those who came from the Caucasus, Crimea, Africa, Arabian lands and the Balkans, especially those who came from the Balkans, had a serious impact on the population of Turkey in terms of numbers.
- ✓ It served to establish the modern Turkish Republic.
- ✓ The development of its economy has led to the economic growth of the State. In fact, Europe has adopted an open-door policy on migration for the workforce it needs for economic development, especially from the period following the second world war until the 90s (Yazan, 2016:11).
- ✓ In a process where the population is low in number, it has led to a young dynamic population.
- ✓ It has led to an increase in productivity in Turkey.
- ✓ By teaching the knowledge and technical knowledge they have to the local population, they have also led to the emergence of a competitive environment.
- ✓ Ethnic and religious diversity has led to the emergence of a multicultural society. This indicates a social and cultural wealth (Yıldırım, 2012: 90).

4. IMMIGRATION FROM GERMANY (1933-1945)

The process that Germany entered after Hitler came to power in 1933 is as important for Germany as it is for Turkey and even for Turkish-German relations. The appointment of Hitler as prime minister in 1933 was so important that it could not be called an ordinary change of power in neighboring countries, especially in Germany. This situation is the beginning of the steps to be taken to destroy the opposition by developing strict policies that concern almost all areas of social life. This period can be accepted as the beginning of a new process in Germany, the Naziization process. New social policies have come to life in almost every area of social and cultural life (Asker, 2012: 84). In this process, Turkey is a safe harbor for people fleeing from Germany, especially Jewish scientists. In particular, the scientists who came during Atatürk's period saved not only their lives but also their reputations, in fact, those who came at that time had the chance to practice their profession in the education community. The number of Jews and dissidents who had to immigrate from Germany during the Hitler period is around 500000. While the majority of these migrations are based in Germany, there has also been a serious immigration from Austria. According to the German archives, the number of people who migrated to Turkey is around 1000, most of them academics. They have made significant contributions to the reform in the field of education in Turkey, especially in universities. These were scientists who had worked in the faculties of universities and had serious benefits in education. These scientists from Germany brought their family members, close colleagues and technical team and equipment with them. Immigrant scientists have also been pioneers in the arrival of new academics in areas where universities are lacking (Keser, 2020: 79).

It should not be wrong to say that scientists from Germany have made a significant contribution to Turkey, which has made the transition from the Empire to the Republic and is preparing for a reform in the university field. It should be noted that the academics who came from this university made a significant contribution especially in the field of university reform in 1933 and the subsequent process. Bringing technical knowledge and personnel from the places where the academic staff is with them is important in the construction of the young republic.

5. IMMIGRATION TO BULGARIA IN 1989

During the period following the collapse of the Ottoman Empire, the Turks who remained in the region were exposed to various assimilation policies over time. The policies of denial and oppression continued for years, reaching its peak in 1989, and it became an uninhabitable place for Turks and Muslims living here. Intolerant policies, including changing names, led to individual migration from Bulgaria to Turkey first, and then to families'

asylum, and in the last stage to mass movements. Experiencing one of the most tragic migration events in the history of humanity took place in line with political reasons. This has caused those who remained in the minority, those who were in opposition, and those who had to immigrate because of their nationality and religious belief, to come to Turkey, which is the heir of the Ottoman Empire. Bulgarian immigration, which caused hundreds of thousands of people to stay away from their places, lands and social circles, caused many new situations for both those who came here and those who lived here.

Although there have been mass migrations from Bulgaria to Turkey in various periods due to many reasons, the 1989 Bulgarian migration differs from others in several ways. Firstly, Turkey accepted the people sent by Bulgaria without any legal contract between Turkey and Bulgaria. Secondly, this migration resulted in the arrival of too many people in a very short time, 320 thousand people came to Turkey in a time period of two and a half months. The third difference is that unlike other mass migrations, those who came could not bring any goods of economic value, they gave up all their goods just to save their lives. Some of them felt the need to return again later. There are some reasons for this situation to occur. One of the family members of the immigrants was forcibly detained in Bulgaria, which may mean that those who came were not able to give up the rest. Apart from this, they are deprived of economic opportunities in the places where they came from, another reason is that they want to buy their properties and houses again, and the other reason is that the resettlement policy implemented in Turkey under the conditions of that period could not be carried out sufficiently (Kuyucuklu, 2012: 269). The groundwork for mass migration from Bulgaria to Turkey was created step by step, and the Muslim Turkish minorities living here had no choice but to immigrate. The reasons affecting migration are divided into two as internal and external reasons. The biggest factor is the forced name changes and the formation of resistance groups, the organization of the intellectuals, the establishment of resistance groups by the Bulgarian intellectuals against this, the pressure of the West and the spread of this in the public in the following process. Migration from Bulgaria has become inevitable, and to summarize, the reasons for this can be listed as follows:

- ✓ Bulgaria has put serious pressure on the Turks living here and who are in the minority, to Bulgarianize them with oppression and intimidation policies.
- ✓ Those who live here are forbidden to speak their own languages, and those who violate this ban are punished.
- ✓ It is allowed to go out at certain times of the day.
- ✓ There were some restrictions in the religious area, and the tombs of the Turks were turned into a Bulgarian cemetery.
- ✓ Turkish names are Bulgarian
- ✓ The Turks were settled in places close to the Bulgarians, the children of some families were taken and brought up according to Bulgarian traditions through Bulgarian families.
- ✓ Some bans in the press, bans on dressing, and some bans in social life followed each other.
- ✓ Turkish Educational Institutions were closed.
- ✓ Communication channels with foreign countries were closed.
- ✓ Turkish girls were settled in regions where Bulgarians were more abundant in order to increase the Bulgarian ancestry.
- ✓ Turks, who did not remain silent in the face of these practices, were taken to concentration camps called “temerküz” (İnanç and Yazıcı, 2018: 89).

As a result of the reaction of all these actions in the world public opinion, Todor Zhivkov stated in his speech on the Bulgarian National Television on 29 May 1989 that the Turks could leave the country. On June 2, he invited Turkey to open the border gates (Alişoğlu and Kayıran, 2021: 20). Thereupon, the Prime Minister of the time, Turgut Özal, said that our doors are open to anyone who wants to come, and mass migration started in a short time (Gündüz, 2013: 4). Until the visa application period on August 22, 1989, around 320 thousand Turks crossed the borders and came to Turkey (Küçük, 2020: 86).

6. CONCLUSION AND EVALUATION

When migration is considered in terms of human history, it should be accepted as a social phenomenon in which societies are exposed to cultural erosion and new networks of relations develop between the receiving society and the arriving society. Migrations are divided into two categories as voluntary and forced migrations. In general, mass migrations occur as a result of necessity. This situation makes it inevitable for societies that have been forced to immigrate to take the risk of waiving some of their rights due to the nature of the obligation. They have to live with an obligation to keep up with the social structure of the newly settled place. On the other hand, the accepting society does not give the opportunity to accept those who come as they are and to search for some special situations and social sensitivities, since it is not possible to accept the arrivals as the product of a healthy reception policy due to the rapid flow caused by the event that created the mass migration environment. From this point of view, it is

possible to say that both those who have to immigrate and those who are in the position of host are faced with erosion caused by the formation of a healthy cultural environment due to extraordinary conditions.

Under normal conditions, the mutual cultural exchange of the two societies will lead to a cultural richness, but this situation is full of question marks for societies that meet under extraordinary conditions. As a matter of fact, the society, which had to immigrate, immigrated by risking to make some concessions from its cultural and social rights. In addition, the accepting society had to make concessions from some of its values because it was not a healthy way of acceptance. There are several ways that cultural erosion can be eliminated or minimized.

- ✓ First, immigrating and accepting societies historically have a common past.
- ✓ Second, there is a shared belief system.
- ✓ Third, they have a common ethnicity.
- ✓ Fourth, the country of immigration must have a healthy understanding of democracy and, accordingly, individual rights and freedoms must be guaranteed, that is, respect for the rights of those who come in terms of human rights.

When mass migrations are examined, it can be said that there are environments where immigration from societies where political problems are experienced in general, personal rights and freedoms are almost suspended, that is, there is an environment of war or opposition fights are experienced, and the use of democratic rights is almost stopped.

As in the Ottoman period, Anatolian geography has been a migration route in the Republican period as well. Sometimes it is possible to see it as a destination country and sometimes as a transit country. Anatolia is close to the Balkans, the Middle East and Asia in terms of both geographical location and cultural heritage. Therefore, when it comes to any mass migration from this geography, Turkey is always in first place in terms of both historical ties and reasons such as faith and ethnicity.

When we look at the mass migrations in the Republican period, we see that those living in the Ottoman lands, which remained in those geographies after the collapse of the Ottoman Empire, immigrated to Turkey due to the ignorance, assimilation, attacks on their social and cultural rights of those who were in the minority in the new states. We see that they either belong to Turkish ethnic origin, are Muslims, or are the same as the Anatolian geography in terms of both ethics and belief. It is another reality that the people who came by immigration are generally from the Balkan geography. Jews from Germany can be given as an example of this situation. Although migration poses a certain burden to the host country in the short term, its positive aspects far outweigh the negatives over time. Societies consisting entirely of immigrants, such as Canada and the USA, are examples of this. European countries, which have a significant number of immigrants, can be given as examples, such as France and Germany. Although these countries carry out their workload on the immigrant population in the first place, it is seen that immigrants contribute to almost every aspect of life over time. Above, we see that immigrants who came to Turkey at various times in the history of the Republic have been integrated into the society over time and have played an active role in almost every aspect of life. The increase in the population with these immigration waves did not cause problems in the long run as it is thought, but on the contrary, it showed itself with positive reflections over time. The first census in the Ottoman Empire was made in 1828-1829. It seems difficult to say that a healthy census was made in this period because the Ottoman-Russian war prevented this. Therefore, a census was made again in 1830-1831. In these censuses, the Muslim and non-Muslim populations between the ages of 1 and 100 were counted. It was made in the name of war and tax regulation (Güneş, 2014: 226). Therefore, it seems difficult to determine what the population is. The first general population census of the Republic of Turkey was made in 1927. The population of the country was 13,464,564. According to the estimate made on April 14, 1919 in the Ottoman Empire, the population within the borders of the National Pact was 14,118,968. The first general population census of the Republic period was made in 1927 and the population of the country was determined to be 13,464,564. It is seen that there has been a decrease in the population with the transition from the Ottoman Empire to the Republic, that is, there has been a decrease in the 8-year period from 1919 to 1927. There are several reasons for this. First of all, Turkey has gone through a period of national struggle, which has caused losses in wars. For example, it is known that approximately 250 thousand people were martyred in Çanakkale, then there were those who remained outside the borders of the National Pact. Moreover, some of the minorities preferred to return to their own countries (Kastan, 2006: 66). This has led to a decrease in the number of people. In this case, those who came by immigration, as a young and dynamic population, helped to close the labor force gap of the country by participating in the development in the field of production and industry, and in the workforce. It should not be wrong to state that another contribution has been made in the field of education. It is known that especially the professors from Germany had a great influence on the 1933 University Reform in Turkey. It is also known that those who came during the immigration affected other areas of social life, such as trade, production tools, and

cultural structure. It is seen that they spend the savings they brought from the regions for social development. In addition, there have been those who have had adaptation problems. There were also those who returned because of not being able to find the standards of the region they came from, the properties they left behind, their cultural heritage, and neighborly relations. Examples are those who came from Bulgaria or those who came back from Iraq because they had difficulties in social cohesion and acceptance for various reasons. In terms of acceptance and adaptation, those mentioned in the study encountered very few problems due to kinship and belief factors, and it was seen that they did not have any problems in adapting to the Anatolian geography due to their historical background. Finally, it should not be forgotten that harmonization is a two-sided process and that both sides should contribute to it (Taştan, İrdem, & Özkaya, 2018: 51).

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