

A COMPARISON OF SOCIAL NETWORKS: NATIVE AND IMMIGRANT WOMEN OF İNEGÖL

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ABSTRACT

İnegöl country of Bursa city has been a settling area where substantial amount of different immigrant groups have settled. In this article, social network structures of native and immigrant women of İnegöl are tried to be analyzed and also compared. The study uses 'ego networks' as a methodology. Social network structures are demonstrated through a visualization package built into Ucinet / Netdraw. Different groups, which have experienced different migration and acculturation processes, exhibit different social network structures. This study shows us how different cultural groups can be compared with social network analysis method.

Key Words: *Social network analysis, İnegöl, native, immigrant, women.*

ÖZET

Sosyal Ağların Karşılaştırılması: İnegöl'ün Yerli ve Göçmen Kadınları

Bursa'nın İnegöl ilçesi geçmişten bu yana farklı ve çok sayıda göçmen grubun gelip yerleştiği bir yerleşim bölgesi olmuştur. Bu makalede, İnegöl'ün yerli ve göçmen kadınlarının sosyal ağ yapıları analiz edilmeye ve karşılaştırılmaya çalışılmıştır. Çalışmada yöntem olarak 'ego ağı' kullanılmış, sosyal ağ yapıları Ucinet/Netdraw görselleştirme programı vasıtasıyla gösterilmiştir. Farklı göç ve kültürleşme süreçlerinden geçen çeşitli grupların birbirlerinden farklı sosyal ağ yapıları sergiledikleri görülmüştür. Çalışma, birbirinden farklı kültürel grupların sosyal ağ analizi yöntemi ile nasıl karşılaştırılabileceğini göstermesi açısından önemlidir.

Key Words: *Sosyal ağ analizi, İnegöl, yerli, göçmen, kadınlar.*

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Introduction

In order to analyze social life in a complicated structure, Social Network Analysis (SNA) has been developed as a method taking into consideration the interactions between the individuals (Gürsakal 2009: s.182). Social network analysis also means getting digitized the interactions among the people, hence making them scientific. With the help of these studies called social network analysis, it is possible to obtain important information not only about the general structure of the network, but also about any actor within and his standing inside the network (Kuduğ 2011: s.1). In other words, the purpose of social network analysis is to examine the structure of a social network and to produce information about an individual or a group by making implications (Hanneman-Riddle 2005).

Scholars of international migration acknowledge personal networks play a key role. Those who migrate often follow a path taken by others in their family or community. The role of personal networks is recognized in various aspects of migration (choice of destination, finding work and housing after arrival, etc.) (McCarty). In addition to effects of social networks on migration and acculturation process of individuals, these processes also affect social networks.

Since the social network analysis to be conducted upon the immigrants and the natives will reveal us the information pertaining to the individuals that they communicate and interact with and their identities, it will also give us clues about acculturation. By comparing network structures of those groups some inference can be drawn about their acculturation process and selected acculturation strategies. Two basic views of acculturating individuals are determining their acculturation strategies. One of them is the view of individuals on conserving and maintaining their culture and identity. The other one is the view of individuals on contacting with and participating to the big society, which consists of different cultural groups (Berry 1980: s.9-25).

People, who studies acculturation are more concerned with the contact between two specific cultures and the consequences of that contact. The interaction of people with their network members has a large influence on forming attitudes and behaviors. Adapting personal network methods to the existing advances of scales of acculturation is an ideal solution to understanding acculturation in the context of transnationalism (McCarty).

Since there have been limited studies using social network analysis method in the field of history, this study is rather important. This study,

comparing İnegöl's native women and immigrant women from Bulgarian who were placed to İnegöl in 1989 in terms of their social networks, is notably different than the studies conducted about the immigrants so far. Here the native-immigrant comparison has been made with the "Social Network Analysis" method.

In the study, people who have spent their lives in İnegöl at least for three or four generations are considered as natives of İnegöl. For example; third or fourth generation descendants of people, who have migrated to İnegöl towards the end of the 19. century and at the beginning of the 20. century, are considered as the native inhabitants of the country. On the other hand, people who migrated to İnegöl from Bulgaria after 1989 are considered as immigrants. Analyzing their different social networks, these two different groups are compared.

İnegöl Country of Bursa City and Immigration

İnegöl country is located at the Marmara region of Turkey and at the east of Bursa City. It is 45 km. away from the Bursa city center. İnegöl has been located in one of Anatolia's best transportation roads from the past to date. Also it is located in close proximity with major cities.

Being one of the biggest countries of Bursa in terms of population, İnegöl demonstrates a rapid population growth. İnegöl's general population at the end of 2010 is about 221.000 ("İnegöl'ün Nüfusu 221.000 Oldu" 2011).

İnegöl has always been a country that has taken mass migration and affected by it. The Ottoman Empire lost its territory in the Balkans and in the Caucasia after the Ottoman-Russian war between 1877-1878, which resulted in significant migrations to the motherland from the earlier Ottoman Empire grounds. These have been the earliest biggest migrations to İnegöl. The people who migrated to İnegöl during this period now comprise an important part of İnegöl's population (Kahraman 1992: s.70-71).

Migrations to İnegöl were not limited to those mentioned above, each day the new ones were added. İnegöl has embraced new emigrants coming from the Ottoman territory dissolved after the Balkan Wars in 1912-1913 and after the I. World War between 1914 and 1918. Beginning with 1923, the non-Muslims in İnegöl were replaced with exchange immigrants from Greece. And afterwards, between 1951 and 1989 the emigrants from Bulgaria were placed in İnegöl (İnegöl City Museum Archives). The Bulgarian Turks carried out the last mass migration to the country between 1989 and 1990.

The reasons of Turks' immigration from Bulgarian to Turkey are quite important. In 1944 the communist regime-ruling era that would last for

46 years in Bulgaria has started. And than the Turkish population was subject to cultural and religious restraints, efforts to assimilate the Turkish minorities in Bulgaria have increased day by day. In this period, the policy of creating “national Bulgarian State” was followed (Doğan 1990: s.29). As the first phase of this policy the Turkish schools were closed, speaking Turkish was forbidden, mosques were demolished, and worship, cultural activities and customs were restricted (Şimşir 1986: s.379). Than Bulgaria forced hundred thousands of Turks to deportation by leaving behind their goods and chattels, social rights and even in some instances their spouses and children (Doğan 1990: s.77).

Therefore, they started to immigrate to Turkey. The number of the emigrants who came and settled in Turkey by the end of May 1990 was about 213.000 (Doğan 1990: s.77). Most of the emigrants from Bulgaria (52.000 emigrants) were placed in Bursa (Doğan 1990: s.90). About 5.000 emigrants who came to İnegöl were placed in several villages or mostly in different districts at the center of the country and in Yenice and Akhisar districts of İnegöl (Doğan 1990: s.90).

Method: Social Network Analysis

In this study, data were gathered with name generator surveys and interviews. The native women who have resided in İnegöl at least for three generations and the immigrant women from Bulgarian who came to İnegöl in 1989-1990 were taken as two separate groups. Name generator surveys have been conducted with the middle aged, 40 women (20 members from each group).

At the beginning, some personal information was asked to the participants (age, occupation, education, district on which they reside). Following that, some information in regards to their families (spouse and children) was gathered. Apart from these, some of other questions asked were as follows: “Who do you consult with expecting him to show the way concerning your problems on any issue?”, “Who share their inconveniences and talk about their troubles with you the most?”, “Who would you entrust to attend your house?”, “Who are the people that you converse on telephone mostly?”. Participants were asked to name at least three or four people when answering the questions above. At the end of the data gathering process through surveys, name lists that constitute closest social environments or social networks of the participants, have been prepared.

During the evaluation phase of the data gathered, Ucinet computer program have been used which is known to be the most common software concerning the social network analysis. The name lists generated following the data gathering process were loaded to Ucinet program and the social networks of the natives and the emigrants were drawn separately for each. In other words, respondents are presented with visualizations of their networks, using a visualization package built into Ucinet / Netdraw. At the end of the study different networks were analyzed and compared.

Networks, Analyses and the Comparison

Size: One of the most important criteria in a social network is the criterion of size. The number of actors or nodes in a social network gives us the size of that network. With the surveys conducted with natives, a name list consist of 375 members has been put together. The surveys with immigrants from Bulgarian on the other hand revealed a social network list of 328 names. Even though in both groups same number of people was surveyed, the size of the social networks of natives and immigrants' are different. According to the results of the survey, the social network of a native resident contain approximately 18-19 people, whereas the social network of an immigrant contain approximately 16-17 actors. Therefore, it can be said that social network of native people is larger than the social network of immigrants'.

Centrality: The criterion of centrality is the most common and basic criteria in use. Centrality focuses to the actor who plays the most important role and who holds the central position within the network. The types of centrality are betweenness, closeness and degree.

1) **Degree Centrality:** The easiest criterion in centrality is the criterion of degree centrality. Besides its ease of computing, it is an important criterion, which can demonstrate the actors' importance (Kuduđ 2011: s.13-17) (Scott 2000: s.82-96).

Degree centrality is simply the number of direct relationships that an individual/actor has. An actor with high degree centrality:

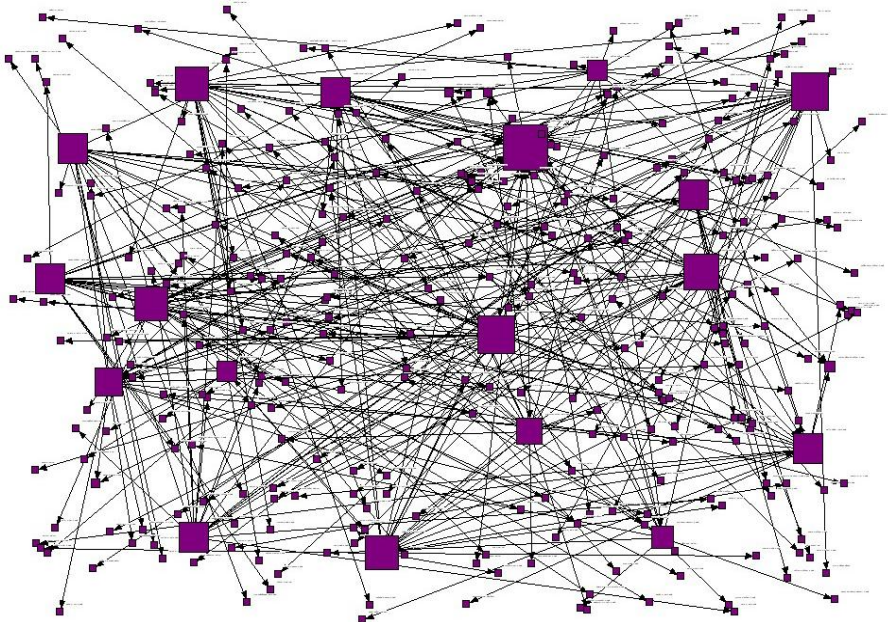
- Is generally an active player in the network.
- Is often a connector or hub in the network.
- May be in an advantaged position in the network (<http://www.fmsasg.com/SocialNetworkAnalysis/>).

When the symbols representing the actors in the network are adjusted from the biggest to the smallest according to their degree centrality values, the networks we come across are as follows:

Figure 1-a: The social network of natives and values of degree centrality



Figure 1-b: The social network of Bulgarian emigrants and values of degree centrality



From the networks demonstrating the degree centrality, if the actors with the least degree in other words degree value 1 are removed from the network, it will be possible to observe more clearly the names that are active or holding the central position in the network. In this study names of people are not given, they are symbolized with various icons. In the figures below the people with degree values 1 have been removed from the network.

Figure 2-a: The social network of natives with degree centrality values more than 1

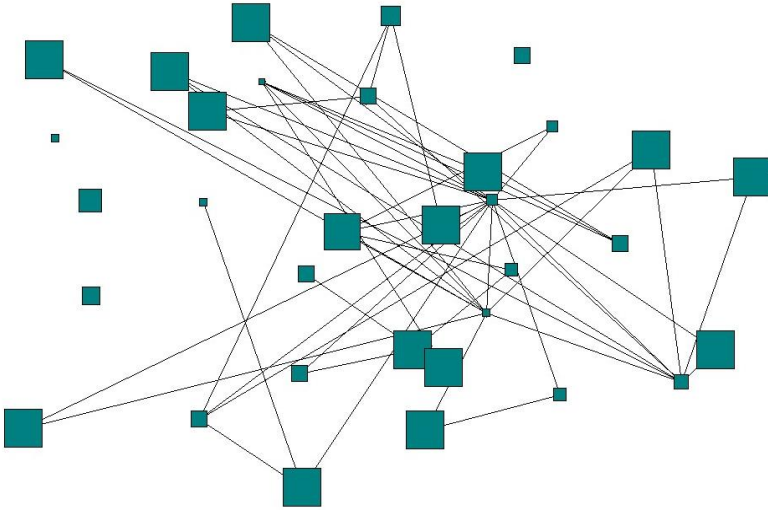
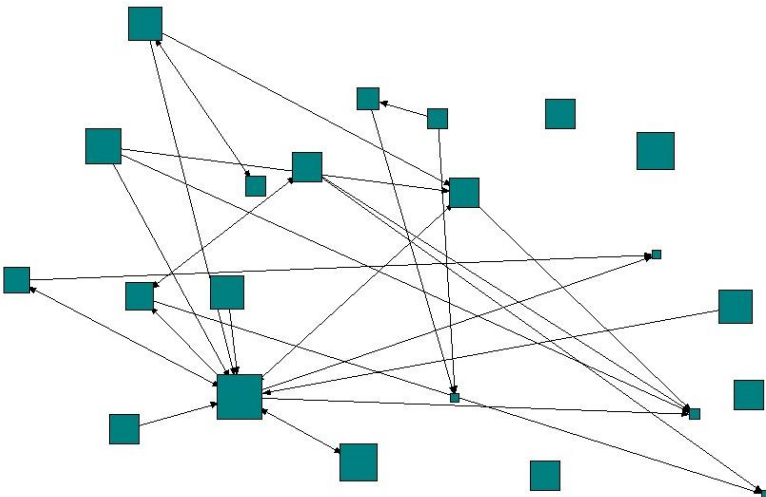


Figure 2-b: The social network of emigrants with degree centrality values more than 1



According to the figures above within the network of natives, the degrees (the connections or relationships) of 32 people have values of more than 1. The degree values of natives vary in between 1 and 29. On the other hand within the network of immigrants, the degree values of 22 people are more than 1. The degree values of immigrants vary in between 1 and 30. We can say that immigrants and natives are similar in terms of their degree centrality.

Figure 2-a and 2-b shows people with high degree values. We can say that, these people are the most important members of their networks and they are active and in more advantageous situations compared to the other members of the group.

With the method of social network analysis it is possible to easily determine the people who are isolated from the network or the members whose degree centrality equals to 0. Because the data is gathered with surveys in this study, there is not any isolates. In this research all actors have at least 1 connection with others.

2) Betweenness Centrality: Betweenness centrality identifies an actor's position within a network in terms of its ability to make connections to other pairs or groups in a network. An actor with a high betweenness centrality generally:

- Holds a favored or powerful position in the network.
- Has a greater amount of influence over what happens in a network (<http://www.fmsasg.com/SocialNetworkAnalysis/>).

When the symbols representing the actors in the network are listed from the biggest to the smallest according to their betweenness centrality values, the networks we come across are as follows:

Figure 3-a: The social network of natives and values of betweenness centrality

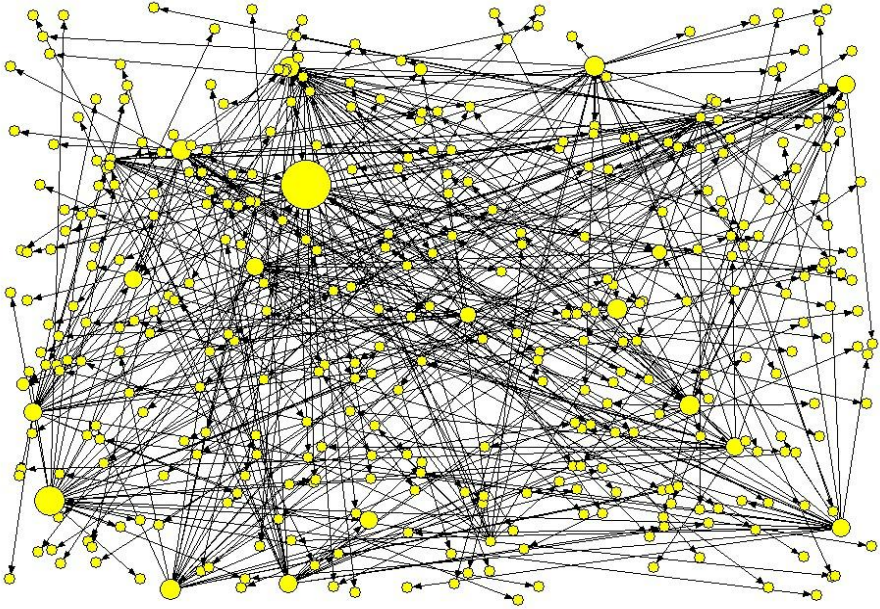
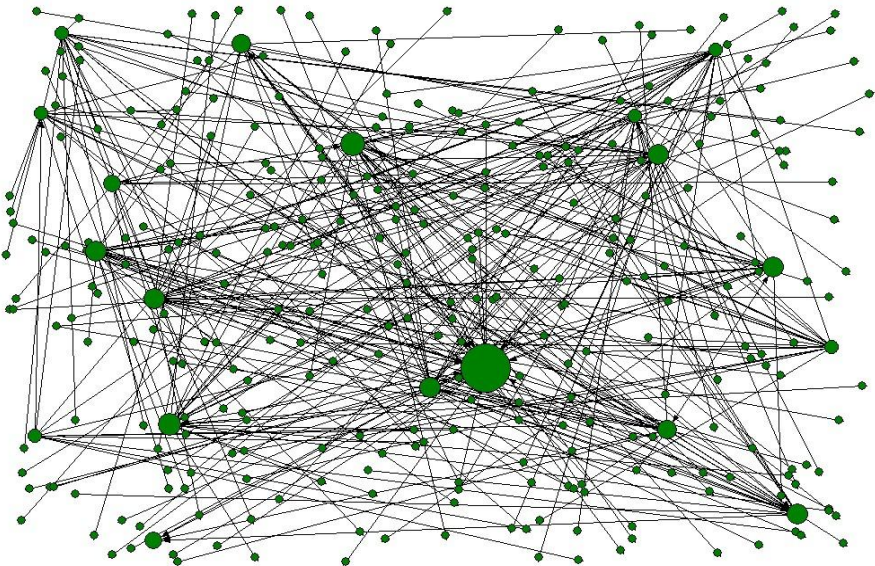


Figure 3-b: The social network of emigrants and values of betweenness centrality



If the actors having the betweenness values as 0 are removed from the networks, the strongest and the most important actors who provide the connections between the members or the groups can be clearly observed. At the networks below, the members with 0 betweenness values have been removed.

Figure 4-a: The social network of natives when the people with 0 betweenness centrality are removed

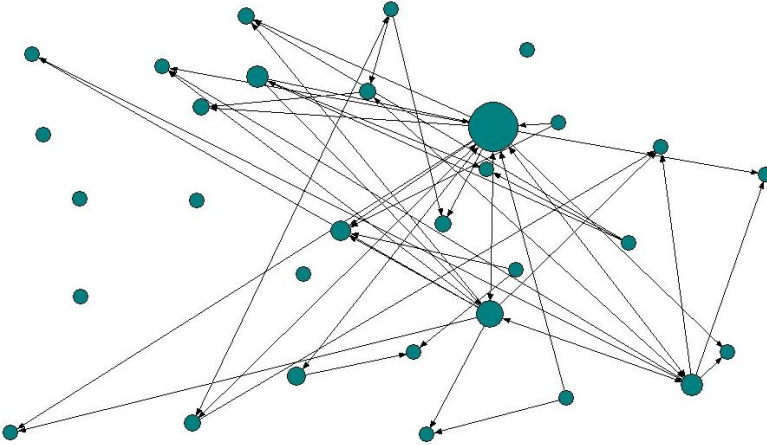
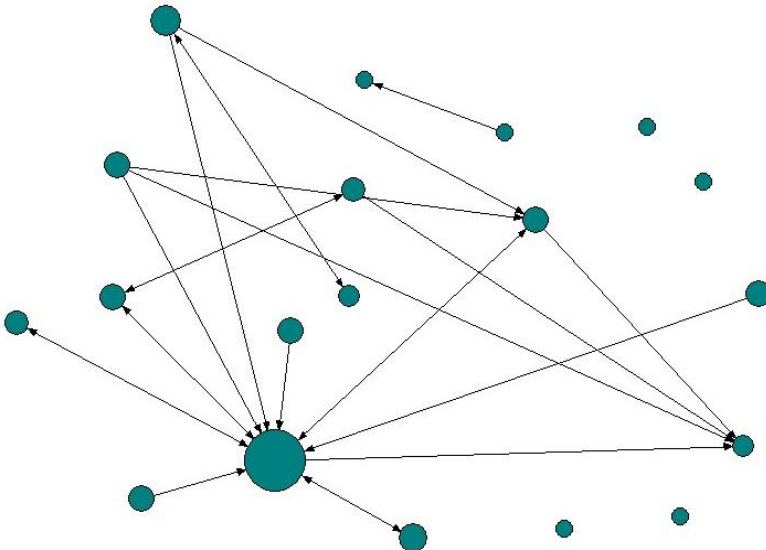


Figure 4-b: The social network of emigrants when the people with 0 betweenness centrality are removed



According to the figures above, within the network of natives 26 people have the betweenness values more than 0. The betweenness values of natives vary in between 0 and 27903,377. Within the network of emigrants, on the other hand, only 19 people have the betweenness values more than 0, the rest of them have the betweenness value as 0. The betweenness values of emigrants vary in between 0 and 20063.020.

Figure 4-a and Figure 4-b shows the people with high betweenness values. And these people are the most influential ones within their social networks and held the strongest positions in their groups. Here we can say that generally, the betweenness centrality values of the natives are much higher than the immigrants’.

The people whose names are mentioned above are the most influential ones within their social networks and held the strongest positions in their groups. Here we can say that generally, the betweenness centrality values of the natives are much higher than the immigrants’.

3) Closeness Centrality: The third point to demonstrate is the criterion of closeness centrality that explains the short ways of members reaching to each other in the social networks. A node is the more central the lower its total distance to all other nodes (Kuduğ 2011: s.15-22) (Scott 2000: s.82-96). An actor with a low closeness centrality generally:

- Has quick access to other actors in a network.
- Has a short path to other actors or is close to other actors.
- Has high visibility as to what is happening in the network (<http://www.fmsasg.com/SocialNetworkAnalysis/>).

The social networks of the natives and the emigrants according to their closeness centrality values are demonstrated below.

Figure 5-a: The social network of natives and values of closeness centrality

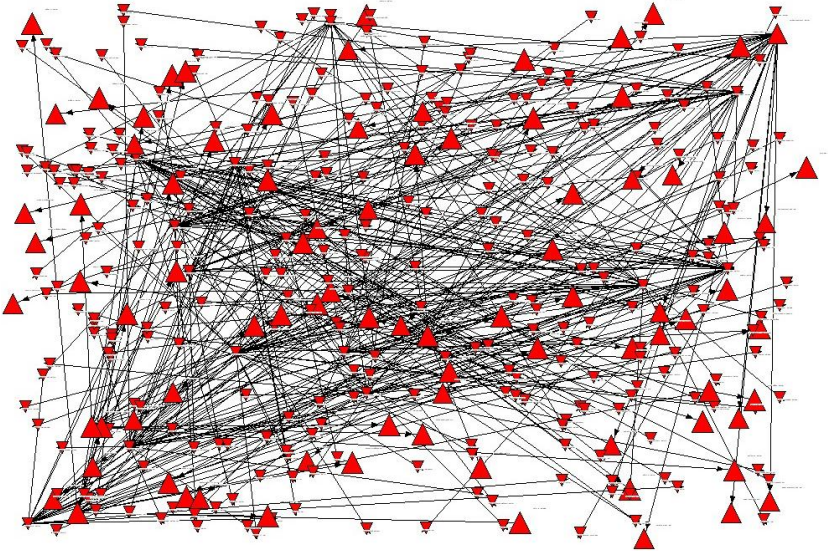
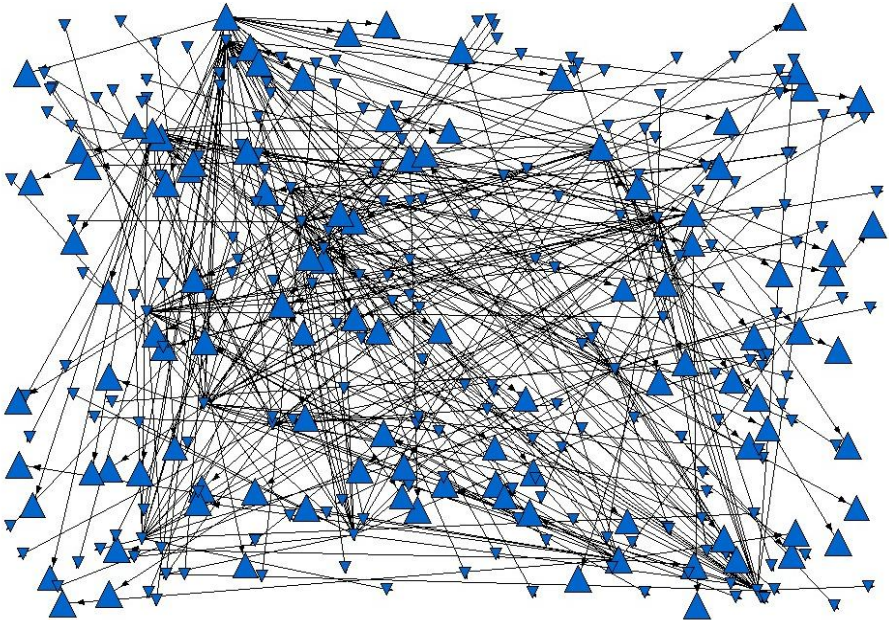


Figure 5-b: The social network of emigrants and values of closeness centrality



The actors with the closeness centrality values smaller than the others are in a more centralized position compared to the other actors in the network and have the advantage of fast access.

Other Analyses:

1) The natives and the emigrants may be compared with each other **for the members comprising their social networks**. In the figures below, the actors have been separated to three groups; natives of İnegöl, the emigrants from Bulgaria and their relatives who live in Bulgaria and finally the others whose roots are from a different city or a country.

In this way it is possible to determine to what extent natives and emigrants interact with each other, or if they are only in close connections with members of their own groups or with the others as well.

Figure 6-a: The members of natives' network

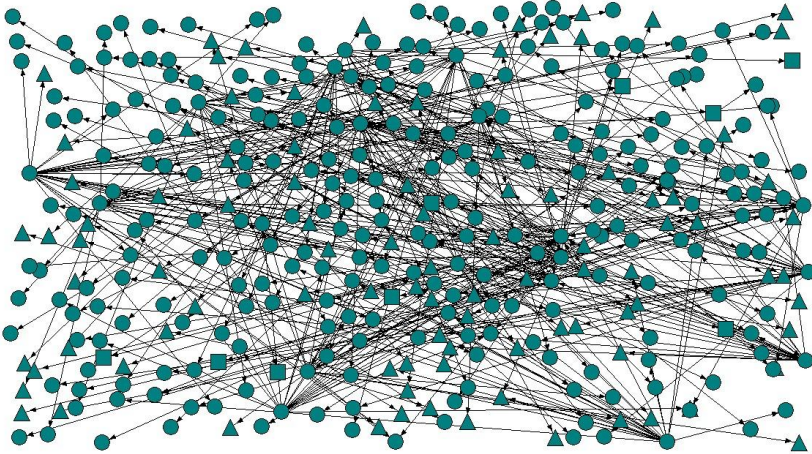
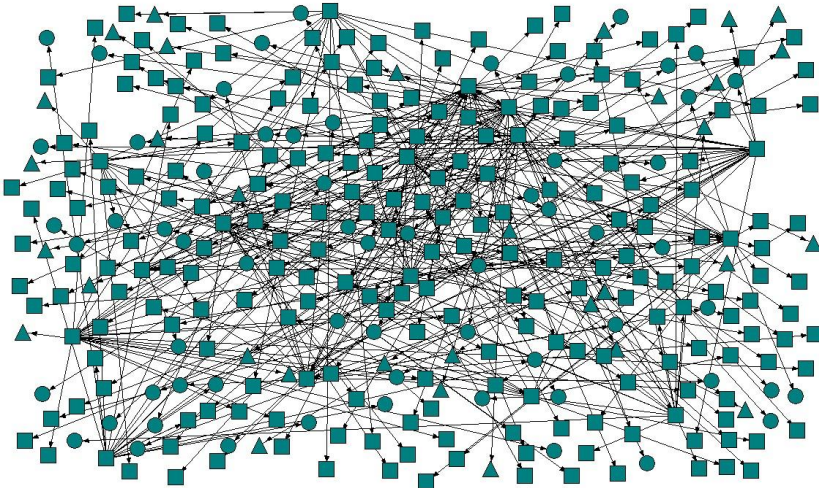


Figure 6-b: The members of emigrants' network



In the figures above, the emigrants from Bulgaria are marked with square, natives are with circle and the others (people who are neither İnegöl natives nor Bulgarian emigrants) are marked with triangle.

According to the figures above, the members comprising the natives' network are mostly the natives of İnegöl (275 people). In the network only 9 of them are the emigrants from Bulgaria; this shows us that natives do not contact with emigrants a lot. İnegöl natives are also in relationship with the 91 members who are neither natives nor Bulgarian emigrants or having their roots from other cities.

As for the emigrants, they mostly interact with the emigrants from Bulgaria or with their relatives who still reside in Bulgaria (237 people). The İnegöl natives follow it with 64 people. It is also observed that they do not interact very much with other people who are neither emigrants nor İnegöl natives in other words people from other regions and cities (27 people).

As can be understood from these, whereas natives of İnegöl do not give importance to establish relationships with emigrants, emigrants on the other hand, wish to have contact with natives. This is important for understanding their acculturation process and acculturation strategies.

2) Looking at the social networks of the natives and the emigrants, it is possible to obtain results as to **the places they have connections with**.

Figure 7-a: The places that natives have connections with

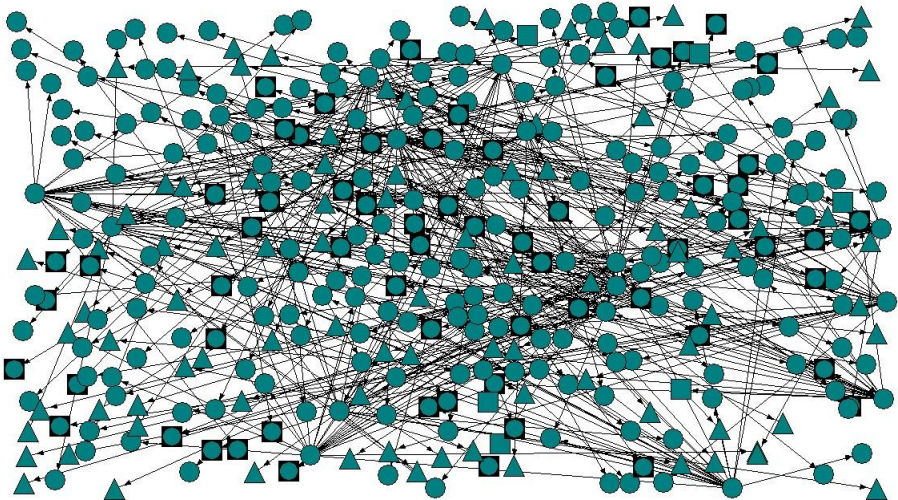
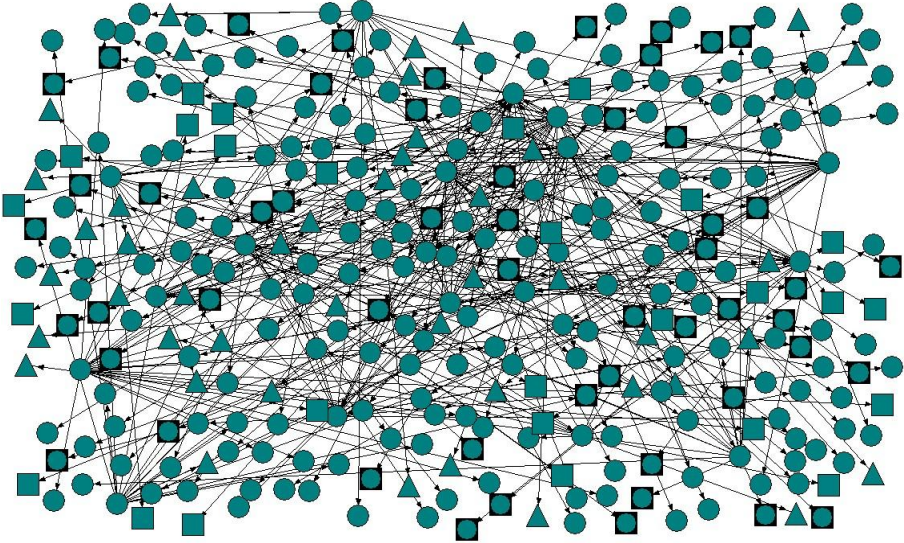


Figure 7-b: The places that emigrants have connections with



Actors who live in İnegöl are marked with circle, people who live in the center of Bursa or its close countries are marked with circle in box, actors who live in other cities marked with triangle and the others who live in abroad are marked with square. As can be understood from the figures, the people with whom both natives and emigrants have established contact with mostly reside in İnegöl.

Among the actors of the natives' network 210 people live in İnegöl, 62 people in the center of Bursa or its' close countries, 93 people live in other big cities starting with İstanbul, followed by Ankara, İzmir and other big cities, and 7 people live abroad.

In the network of emigrants on the other hand, 202 people live in İnegöl, 54 people live in the center of Bursa or its close countries, 45 people live in other big cities, and 27 people live abroad. The number of people who live abroad is considerably high in the network of emigrants. The major reason for this is the presence of close relatives of most of the emigrants still live in Bulgaria. Another issue that can be addressed here is that; most of the emigrants reside in not İnegöl country center but in Akhisar district and Yenice town of İnegöl. The natives of İnegöl on the other hand predominantly live in İnegöl country center.

3) The actors in the networks of the natives and the emigrants can also be compared according to their **gender**. In the network figures below, the women are marked with circle and the men with triangle.

Figure 8-a: The gender of actors within the network of natives

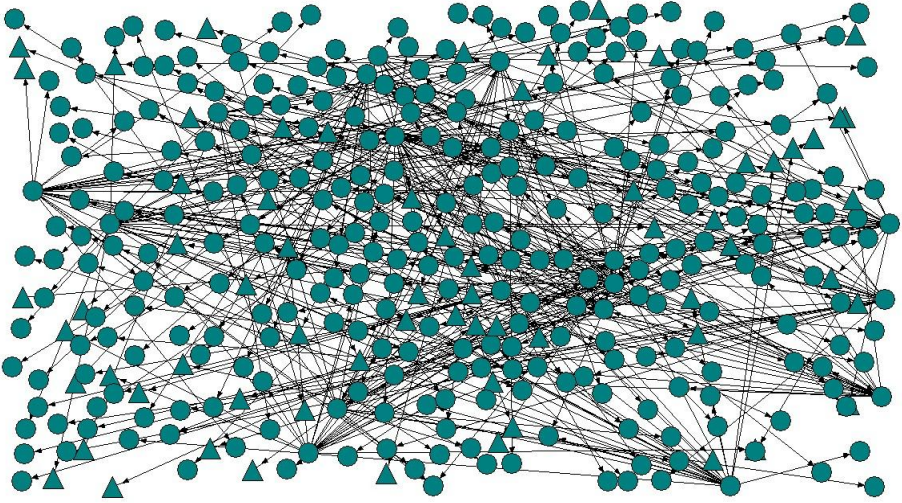
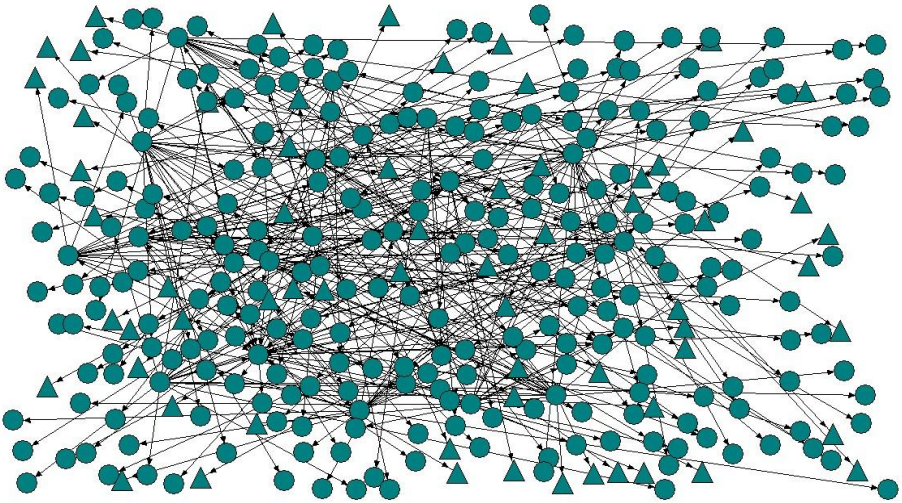


Figure 8-b: The gender of actors within the network of emigrants



Whereas there are 66 men and 309 women in the natives' network, there are 65 men and 263 women in the network of the emigrants. In light of this information it can be said that both the native women and immigrant women predominantly are in close interactions with women. Even though there is not a big difference in between, we can say that the concentration of men is higher in the network of emigrant women, compared to that of the native women.

4) In the networks of the natives and the emigrants, we also came across with **people in common**. There are six names who take place both in

two networks. Four of them have established connections between the natives and the emigrants with neighborhood relations. One of them has emerged in both of the networks as a consultant and as a reliable actor. The other one on the other hand can be inferred to take place in both networks due to his occupation (a doctor).

Conclusion

Finally, it can be said that social network analysis method gives us an opportunity to analyze different groups and to compare various aspects of different groups.

İnegöl has always been a country that has taken mass migration and affected by it. Various groups living in İnegöl are differentiated from each other in several ways. One of them is their social network structure. However, there is no such an evaluation and comparison between native and immigrant people of İnegöl yet. For this reason, it can be said that this study is an attempt on this issue. By conducting surveys with more people this preliminary research can be improved more.

According to the results of the study, although natives and emigrants are similar in some ways, generally they are different from each other in terms of their social network structures. In the paper, these differences are introduced by the method of social network analysis. These differences can be explained by their process of migration and acculturation. Many people regarded as natives of İnegöl today, are actually immigrants of the past. However, passing years provided their integration to İnegöl. Consequently, it can be said that these two groups; natives and immigrants have experienced different processes. By reason of the process of migration and acculturation affects social network structures of people, there are considerable differences between social network structures of natives and immigrants.

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