53. "Othering" in the context of migration in Turkey and Germany

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Abstract

The concept of othering includes all oppositions of "other" (ness) that are opposite to "me" and "us" with me-you, we-you, according to semiotics that gives meaning to each concept with its opposite and analyzes the relations between them. Since this is the case, we believe that the "I, We, and the Other Relation" should be examined at the beginning. The main issue of the individual or social dimension, in which the aforementioned opposition is semantically "relevant," will be highlighted under the aforementioned heading, and the distinctive qualities of the concept of othering will be embodied with some examples. One of the issues, for instance, is how the other contributes to the formation of "me" or "us." The topics to be covered include how the idea of the other develops in the context of social and individual identity, as well as the type of relationship that is created between me, you, and the other(s). The concept of the other will be specifically examined in light of the migration from Syria to Turkey and Germany, as well as the migration from Turkey to Germany in the 1960s as a labor force. The current study adopted the meta-synthesis approach, which is based on a systematic review, interpretation, and assessment of the results obtained from studies in a particular field.

Keywords: Othering, Media, Migration, Turkey, Germany

Türkiye ve Almanya'da göç bağlamında "Ötekileştirme"

Öz

Her kavramı karşıtıyla anlamlandıran ve aralarındaki ilişkileri çözümleyen göstergebilimcilerce benimsenen bir kurala koşut biçimde söylersek, Ötekileştirme kavramı, ben-sen; biz-siz ile "ben" ve "biz"'in aksi yönünde bulunan tüm "öteki"(lik) karşıtlıkları içermektedir. Dolayısıyla ilk aşamada "Ben, Biz ve Öteki İlişkisi"ni irdelemenin uygun olacağı kanısındayız. Belirtilen başlık altında birey veya toplum boyutunda, söz konusu karşıtlığın anlamsal bakımdan "İlgili" olduğu temel sorunsal üzerinde durulacak; ayrıca ötekileştirme kavramının ayırıcı özellikleri kimi örneklerle somutlaştırılmaya çalışılacaktır. Örneğin; "ben" veya "biz" oluşumunda ötekinin oynadığı rol sorunsallardan biridir. Bireysel kimlik ile toplumsal kimlik bağlamında öteki kavramını ortaya çıkış biçimi ya da ben/biz ve öteki/ler arasında kurulan ilişkinin doğası yine işlenecek olan konular arasındadır. Özellikle Suriye'den Türkiye'ye ve Almanya'ya göç ile 1960'lı yıllarda yine Almanya'ya iş gücü niteliğinde yapılan göçten hareketle öteki kavramı irdelenecektir. Çalışmada, belirli bir alanda yapılan çalışmalardan elde edilen bulguların sistematik olarak gözden geçirilmesi, yorumlanması ve değerlendirilmesine dayanan meta-sentez yöntemi kullanılmıştır.

Anahtar kelimeler: Ötekileştirme, Medya, Göç, Türkiye, Almanya

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Introduction

To restate a widely held assumption, people and societies acquire a distinct identity as a result of the "difference of their nature, lived experiences, and destinies." It is obvious that the development of social and individual identities, as well as the development of other(s), exhibits parallelism. With the rise in mobility in recent years, the "migration" phenomenon, which brings diverse cultures together, has emerged as one of the key concepts of our time. People or societies whose paths coincide with internal or external migrations go through various cultural processes. One of them is mutual acculturation, and the other is a conflict process brought on by othering. We concentrated on the dynamics between "us" and "other" as well as the development of the conflict between Turkey and Germany in the study. As of 2011, which is accepted as the start of the Syrian Civil War, the migration movements of people of Syrian origin have been limited to the examples of Turkey and Germany. Germany and Turkey stand out as two nations with distinct social, economic, and cultural structures. The thesis we advance in this context is that the structural differences between the countries are reflected in the processes of othering and the aforementioned aspects have manifested in both countries in ways that are concretely observable. This is particularly evident in the media. Therefore, various studies on the subject of how individuals of Syrian descent are named in the print media and in what contexts they are presented are examined comparatively. In both countries, the concepts of "othering/being othered" have been evaluated broadly from a semantic and sociological standpoint, and their effects on the socialization process have been highlighted.

Relationship Among I, We and the Other

"The other" seems to begin with "I". This is because, according to Lacan's conclusions, individuals find the opportunity to examine and recognize themselves in the "mirror stage" stage in infancy (Lacan, 2013). In a broad sense, the external perspective brought to the Self refers to the individual's first time viewing themselves critically, which can be seen as a turning point. "This is how someone first becomes conscious. However, because the self can only be determined by the existence of the other, the other's existence is becoming more and more necessary in this process" (Aktulum, 2022). As a result, the other gives individuals the chance to develop awareness at the very start of their individual journey. It becomes evident at this point how the other plays a crucial role in the development of one's own personality after the person first engages in a spiritual "self-production" process as an object of oneself (Hegel, 1987). Along with observing other members of the community, individuals gradually acquire various traits that set them apart from the rest. Identity is the term used to describe a person's traits that give them "continuity" and set them apart from others (Erickson, 1968)). In addition to physical differences, people with different observations and experiences will have different identities. People influence one another within certain "fictional" frameworks, or rules, that enable them to remain as a group in society, but they still continue to forge separate paths to individual identity development. While all of the features that provide continuity and define it that the individual develops within oneself provide the necessary conditions for the emergence of one's individual identity, the realization of this situation for the society in which one lives means the formation of social identity and, in a broader perspective, a "nation". With the "national consciousness, crystallized around the notion of a common ancestry, language, and history, only the consciousness of belonging to "the same" people", individuals in today's nation-state system or, in a political sense, citizens, continue their lives as "members who can feel responsible for one other" (Habermas, 1996). Citizens who find a living space in society are in constant mobility, especially in the context of cultural and economic exchange. As Weber has discussed under the concept of "instrumental rationality" (Zwecksrationalität), in order to be successful, individuals make

purpose-oriented choices independent of their emotions that regulate their relations in the social dimension as well as economic institutions (as cited in Abels, 2006). When these goals overlap, individuals, who form the nation, establish new communities within society. In a sense, individuals who form a new "us" with others for their own purposes within the society in which they live as citizens engage in competition by collaborating with individuals who have different goals and preferences with the aim of achieving their own goals. These behaviors of citizens living as us under the roof of the state are considered perfectly normal because "the individual is contained in sociation and, at the same time, finds himself confronted by it. He is both a link in the organism of sociation and an autonomous organic whole; he exists bot for society and for himself" (Simmel, 1971: 17).

The nation-state concept is prevalent in today's world. Communities with shared history, language, and culture are commonly referred to as nations. This understanding holds that socially cohesive groups of people congregate under one roof in order to carry their unity into the future. It should be remembered at this point, though, that states can transform into nations just as nations can transform into states. Although having a common language, ethnicity, or religious understanding is not valid for all nation-states, Weber (1946: 172) indicates that states can "exact from certain groups of men a specific sentiment of solidarity in the face of other groups." This shows that a man's behavior has not altered since the beginning of his journey. It can be argued that this attitude stems from the fact that people who have a common purpose act together by building "us" and thus forming unity. After all, "If all hearts beat in unison, this is not as a consequence of a spontaneous, pre-established harmony; it is because one and the same force is propelling them in the same direction." (Durkheim, 1982: 56).

As indicated in the studies of their respective institutes, the human population on our planet has reached approximately 9 billion today. The opportunities provided by globalization, which are a result of advancements in science and technology, have given rise to a wealth of options. Every person on earth makes decisions on matters that may or may not be regarded as significant. Indeed, as Robert Bennett also says, "Your life is the sum result of all the choices you make, both consciously and unconsciously". From this vantage point, every decision we make appears to serve our goals. As each self may conflict with other selves as well as with oneself for various purposes, this point may be where complexity first begins. This conflict may result in the social dimensions of "me/us" and "other/others" emerging, similar to how "in my opinion" or "according to me" would appear in a typical communication process. Therefore, in this instance, those who are not a part of "me" and "us" are positioned as the other.

An Overview of the Other and the Mechanism of Othering

As was mentioned in the previous section, humans have been successful in modifying both their environment and themselves in order to survive, and they have continued to set new goals as time has progressed. New goals have shaped people's various perspectives of who they are and the world around them. Through this process, the conditions for forming an identity were created while attempting to maintain the behaviors and attitudes that are thought to be the key to success. The functioning and results of the process in humans are influenced by the difference in their "being, conduct, and destiny" (Simmel, 1971: 287). As a matter of fact, whether individuals have different identities is a situation that continues to be shaped in line with "me" and the goals of "me", and manifests itself on a mass scale. Through this process, people gain the ability to be "social" independently of their own actions and carry out "obligations which are defined in law and custom" (Durkheim, 1982: 50). As a result, according to Douglas Kellner (1995: 242), the identity created in the social dimension develops into a mechanism that "regulates behavior and thoughts" over time. Now that "me" and "us" have been created, an attitude

regarding individuals, communities, or countries as others has been formed. This attitude can be conscious or unconscious because each person's perception and processing of that perception is unique. Social identity, which regulates the behaviors and thoughts of individuals and acts as a framework, also plays an important role in how we evaluate them because "in order to know a man, we see him not in terms of his pure individuality, but carried, lifted up or lowered, by the general type under which we classify him." (Simmel, 1971: 10). This situation may lead to the development of opinions and attitudes in either positive or negative directions. Negative attitudes, in particular, can appear as one of the issues of our time, known as othering, while positive attitudes appear to be "harmless" and are amenable to acceptance. As it is understood, despite the fact that the attitude's scope and content vary, it can lead to the emergence of groups and individuals with various goals, who then develop a competitive perspective within themselves and view one another as the other. People have different perspectives on both individual and collective events, and they unknowingly or consciously adopt various speech patterns and behaviors in response to them. Opinions and attitudes developed by people and groups toward other people become more concrete when they are observed in language and behavior (Büyükkantarcıoğlu, 2006). In the broadest sense, this situation can be exemplified by being from the north or south, black or white, educated or uneducated, wealthy or poor, when it is considered in terms of the main settled group of citizens in the understanding of the nation-state. This common phenomenon is not different in terms of migration.

Migration stands out as a concept that unites residents of one community with residents of other communities and is gaining popularity in the field of social sciences (GCIM, 2005). Modern people's lives have undergone significant changes as a result of advances in science and technology. People from various backgrounds have come together at some point as a result of the mobility occurring more frequently with each passing day in our globalizing world (Pisarevskaya, Levy, Scholten, Jansen, 2019). People from various linguistic and cultural backgrounds look for a place to live in other nations for a variety of "compulsory and non-compulsory" reasons (Nuscheler, 1995). Mobility can be a temporary or permanent process, depending on the situation. It is inevitable for "me" and "us," regardless of whether the migration is temporary or ongoing, to interact with "other(s)". The media, particularly the internet, which brings the entire world to our feet, is another factor that aids us in recognizing the visibility or mobility of this situation and even affects who we perceive as the other.

A virtual world has emerged in parallel to people's movements and interactions in the physical world as a result of the development or change that can be referred to as the "internet revolution" (reference), which makes it possible for people to come together at some point. According to Semra Ağaç Sucu and Uğur Gündüz (2019) the aforementioned virtual world has given rise to concepts like "virtual migration" and "digital immigration." As a result, the paths of groups created by citizens of one country coming together for a particular purpose intersected with new groups on a different level, and competition and various perception formations were brought to the global level.

Be it physical or virtual, mobility has emerged as one of our time's most significant phenomena. Today, people frequently travel, whether permanently or temporarily, within their own country or abroad, for a variety of reasons. In order to live a healthy life, it is necessary to create harmony among people because when people move, as is known, they "not only take their luggage but also their culture". This adaptation process is greatly influenced by the nature of migration. When it comes to moving within the boundaries of the same state, internal migration appears to be a fairly simple process for "big us" stakeholders; however, external migrations present a different set of challenges. Given that their interlocutors are regarded as belonging to the other "big us," it is difficult to say that the process moves

along with the same ease for the citizens of the destination country where the out-migration occurs. Despite the fact that internal and external migrations have different motives, both indicate that people are looking for a place to live.

The aforementioned living space is hosted by the local population at the immigrant group's chosen destination. According to Baumann, the idea of home becomes quite important in this situation. From this angle, the term "home" denotes a location that is "well-known and reliable" (Bauman, 1998). On the other hand, immigrants have the quality of "bringing far away home" because they are the byproducts of a foreign living environment. There are uncertainties for the local population because newcomers have formed their own culture. Due to this circumstance, the locals start to develop prejudices that include feelings of threat and fear.

The degree to which each immigrant is "known and reliable" from the perspective of the locals varies. As a result, a process of interaction between the immigrants and the locals begins, which includes othering, though it differs depending on whether it is domestic or global. All individuals "born in another country, coming later, foreign to the state, stateless, guest, non-belonging, refugee, or tourist" (Frankenberg, 1994; as cited in H. Onur) receive their fair share from this process. In addition to prejudices, as a result of negative information and opinions, shared with the public before and during migration by opinion leaders and the media, the veracity of which can be questioned, the social perception developed against immigrants gains an observable dimension in language and behavior, which can occasionally reach massive and dangerous levels.

In conclusion, depending on the common ground they share, the groups that are formed in society differ from one another in a variety of ways. These features are drawn, sometimes with blurred lines and sometimes with crystal clear lines. Due to their close-knit communities, these individuals, who are thought to fall under the categories of nobility, poverty, alienation, light-dark skin, and the like, interact with other individuals and groups. While giving them a space of freedom, this mechanism also serves to limit their freedom. Limitation manifests as a compulsion that we experience when we don't act in a way that is appropriate for the class, group, or race to which we belong (Durkheim, 1982). The aforementioned coercive mechanism occasionally escalates to physical violence, but it also occasionally restricts itself to the linguistic dimension. Language used in daily life as well as in the media reflects this linguistic dimension. It is possible to say that the language used to describe the group that is portrayed as the Other and the contexts in which it is used serve as the gears of this mechanism. The act of othering, however, is not always done directly against a target audience. Positive wording used to describe groups that are considered "us" or the "desirable" others is another way to exclude those who are less desirable or undesirable. Cohesion can occasionally result from the process because of the positive attitudes that are fostered, but this may not always be the case. The development of in-group solidarity results in a widening of the gap between groups in a process where the level of exclusion also matters. Similar processes lead to the emergence of fossilized structures like minority-majority and lower-upper cultures (Habermas, 1996). As can be seen from a number of examples, such circumstances can occasionally take on dimensions that are harmful to healthy social interactions and, at times, even lead to ties breaking.

As Simmel (1971) puts it, "where the significance of the one party sinks so low that its effect no longer enters the relationship with the other, there is as little ground for speaking of sociation" (p. 97). The end of the sociation process results in the creation of many events that reach unacceptable dimensions as well as new kinds of othering. Numerous host countries frequently experience this circumstance. Although Turkey and Germany are in different geographical regions, it can be deduced from studies and

the media that these two countries frequently experience the concept of othering because they are among the nations that receive a lot of immigration.

Migration to Turkey and Germany

Due to developments since the second half of the 20th century, Turkey has been a country that has sent millions of immigrants to Germany. On the other hand, due to the unfavorable conditions brought about by war and destruction, Turkey and Germany at the start of the twenty-first century became two countries that became important routes for Syrian citizens looking for a new living space. This presents a new challenge for Germany, which considerably received migration from Turkey and went through the process in the latter half of the 20th century, as well as Turkey, which has been a sending country in recent decades. Although there are differences in how the processes are progressing from the perspectives of the two countries, it is obvious that there have been a number of issues between the native population and the new group, and these issues are reflected in language and behavior.

In what can be viewed as the first immigration wave following the Republican Era, Turkey sent a small contingent to Germany. With the "Recruitment Agreement," which was signed at the beginning of the 1960s, the situation took on a new dimension. Germany, which was preferred for education, has now become a business district for Turks. When we look at the 20th century as a whole, we see that Turkey had the opportunity to experience the phenomenon of migration, primarily as a sending country. The scope of the experience is better understood given that there are millions of people of Turkish origin living in Germany today. Germany, which is at the other end of the spectrum, was in need of labor to support its industrialization and decided to fill this gap by accepting temporary workers from Turkey, among other countries. As Max Frisch put it, "We asked for workers; we got people instead.", the process did not proceed as envisaged in the agreements. Germany was unprepared for the fact that the Turkish migrants were not particularly eager to return to their home country. Germany faces a challenge as a result of these developments because it is unable to predict the severity of the situation or does not want to accept it. The process moved along relatively "uncontrolled" in Germany, which was unprepared for the idea of people arriving from Turkey with the intention of settling there permanently, up until 2005, when the Ministry of Migration, Refugees, and Integration expanded its working spaces (BAMF, 2013).

While the mobility situation between Turkey and Germany was as described above, it took on a new dimension as a result of the developments in Syria. The unfavorable conditions brought on by war and devastation at the start of the twenty-first century drove Syrians to look for new homes and sparked a massive migration wave. Turkey, which is the country that receives the most migrants, and Germany, which is the top destination for immigrants of Turkish descent and has provided a new home to millions of people from various backgrounds, have become significant destinations for people of Syrian origin, particularly since the second half of the 20th century. Three million people of Syrian origin currently reside in Turkey, and more than one million do so in Germany, according to UN statistics (UNHCR, 2020). With people of Syrian origin who are new/foreign-indigenous candidates in search of a living space, Turkey, which sends out immigrants in significant numbers, and Germany, which has experienced being a receiving country at the other end of the immigration axis in the past decades, have begun fostering social cohesion. People of Syrian descent have been highlighted in this process by locals and the media for their various features and have been the subject of news in various contexts. The language and behaviors used to describe people of Syrian descent reflected the beliefs and attitudes that were held about them, and the concepts employed to describe them have developed into something remarkable.

The next section used a variety of studies to assess how people of Syrian origin are named, in which contexts they are mentioned, and whether or not they are marginalized in the context of "us" and "the other" in Turkey and Germany, which have two different structures.

Examples in the Turkish and German contexts of the formation of "Us" and the "Other"

Mobility can occur when people are forced or want to leave their home for a variety of reasons. People's current locations as well as their desired or attempted new locations, or the locations to which they migrate, are among the factors that significantly influence this process. Before people go through any kind of mobility, other people will hold some preconceived opinions about them. People in Turkey, for instance, have different perceptions of people in Germany and Syria. Numerous factors, including historical developments, geographic and cultural proximity and distance, education, etc., are at play in this scenario. These connotations, background knowledge, or images appear to have a significant impact on the outcome of the interaction process when people leave their home and arrive at their destination, particularly in the initial stage. However, it is evident that there are some uncertainties about these people's exact identities and the future of the local population just before or during the migration mobility. It makes sense that the mobility of these individuals, who serve as ambassadors for the language, culture, and way of life of a far-off location, would cause "uncertainty" (Bauman, 1998) in the minds of the locals, who in some ways feel at home. Through the means of media organs, which play a crucial role at this point, there is a significant transfer of information about how newcomers are named, what they want, or what they can give. It is evident that during the transfer, local knowledge and beliefs about members of the "other" group are mixed with current knowledge in both positive and negative contexts. From this perspective, it is crucial to look at the names and representations of people of Syrian descent in Turkish and German society.

Turkey and Germany both have a permanent population residing in regions with "strict" borders, as is true of other sovereign nations. In the region enclosed by the illustratively drawn abstract borders, those who comprise the permanent population are given the status of citizens. Citizens who share a common past or at the very least aspire to a shared future live under the protection of the state and are subject to a variety of written and unwritten laws, though these laws vary depending on the countries' systems of government. The "big us" formation that results from this established order enables them to work together to "improve" their lives.

 The big "us," or the state, has a tendency to manage collective action processes by managing relations among its citizens within its borders as well as by forming a shared perspective on the outside world. This implies that other "big us" are seen as others even though they have similar integrity. Citizens who are a part of the "big us" and are on the same ship have a tendency to feel responsible only for their own ships and to judge the size of the waves according to the condition of their own ships, just like in the metaphor of "being on the same ship" that is frequently used. In this process, waves and ships struggling with waves are generally named in various ways by the addressees of the event. Thus, the lines between "us," "you," and "them" are drawn, as is evident in the examples of Turkey and Germany.

From a historical and geographical perspective, Turkey and Syria are two countries that are relatively close as stakeholders in the same climate. The fact that their ships are different cannot be changed by this circumstance, though, because it still holds true that the passengers on the other ship mentioned are other people, even for chronic reasons. As such, the situation manifests itself in language and behavior.

There are various studies on the subject in Turkey. One of the mentioned studies belongs to Ülkü Doğanay. According to Doğanay's analysis of the "three mainstream" newspapers (Zaman, Posta, and Hürriyet) between 2011 and 2014, over 10,000 names were used as "Syrian," "refugee," "asylum seeker," and "guest," respectively, according to the use of frequency (Doğanay, Çoban Kenes, 2016). Additionally, it is stressed that there is a misunderstanding between the concepts in legal and political terms while describing the semantic differences between the prominent concepts in the same study and what these differences indicate. It is possible to interpret the term "guest" as an expression of a disposition meant to foster warm feelings and attitudes toward strangers. Additionally, the term "Syrian" appears to have a more neutral connotation given that it refers to people from the neighboring country who are present at the border, even though the question "Why are the Syrians here?" may come up. When viewed in this light, the term "refugees" appears to be a better representation of the truth because it describes people coming from Syria as having a need for asylum as well as highlights that they, in a sense, have legal status.

In another study, Paksoy and Şentöregil analyzed the news texts and columns about people of Syrian origin published in the five national newspapers with the highest circulation in Turkey (Hürriyet, Posta, Sabah, Sözcü, and Zaman) during a five-year period spanning from 2011 to 2015. It was found that the names that are most preferred are "refugee", "asylum seeker", "immigrant", "fugitive", "guest", "brother", N/A, "immigrant", respectively (Paksoy and Şentöregil, 2018). However, he underlined that people of Syrian origin hold "temporary protection status" defined and graded by the State of the Republic of Turkey (Uzun, 2015). As a result of the agreement between the European Union and Turkey, it is obvious that "refugee" refers to the next stage of the asylum status stage and is used to identify the addressees of forced migration mobility between European countries and Turkey. While the term "refugee" seems more appropriate to describe the situation, it seems to be an incomplete expression of the "temporary" status. While the term "immigrant" is more inclusive and neutral than the terms "refugee" and "asylum seeker," it is challenging to make the same claim about the following expressions. Words with strong emotional connotations, such as "fugitive," "guest," and "brother" stand out from other words.

Two important studies that consider news in the traditional press from 2011, when the Syrian Civil War started, to 2015 provide insight into the naming of people of Syrian origin. Online news sources, however, are becoming more significant today. Efe (2015) found that more than one naming was predominant in the study he conducted using the data obtained from the websites of eight newspapers (Birgün, Cumhuriyet, Evrensel, Hürriyet, Ortadoğu, Sabah, Yeni Şafak, and Zaman) between 2011 and 2015. He claimed that there were "differences and fluctuations" between newspapers as well as between publications of the same newspaper in various years.

The way people of Syrian descent are referred to in Turkey by terms like "refugees," "guests," "brothers," etc. does not seem to be a coincidence at all. Additionally, it is possible to assess the fact that they are not named in a fixed manner as an indicator of the absence of a complete consensus regarding how people of Syrian origin should be perceived.

For very different reasons and under very different circumstances, Germany, another country that serves as the study's main focus, has admitted millions of immigrants from both Turkey and Syria. Due to their commercial agreement, the Turks moved to Germany, primarily for economic reasons, while the Syrian citizens were forced to leave their country due to the devastation the war had caused.

Various names like "guest worker", "employee", "immigrant", have been used for people of Turkish origin (respectively Gastarbeiter, Mitarbeiter, Migranten) (Başkurt, 2009). Despite the fact that those who immigrated from Turkey had different reasons than those who immigrated from Syria, it was thought necessary to highlight the diversity in naming because it is possible to observe a similar situation in those who are of Syrian descent.

There was a considerable amount of migration from Syria to Germany between 2010 and 2020, at a high rate when compared to other nations. In this context, it is important to keep in mind that the process, which is referred to as the refugee crisis, is primarily addressed to Syrians as well as people from "Afghanistan, Iraq, Iran, and Turkey," respectively. In the studies, it is stated that these people are occasionally referred to as "Asylbewerber" and "Migranten," but primarily as "Flüchtling" and "Geflüchtete," despite the fact that the British press, which went through a similar process, used the word "migration," which is a more neutral concept (Mauerer, Jost, Kurischinki, Hassler, 2021). Although the word immigrant, which seems to be more neutral, is found sufficient in England, it is remarkable that two different words are preferred in the German press. "Flüchtling" is derived by adding a suffix (-ling) to the root of the verb to take refuge, and "Geflüchtete" consists of the past tense of the same verb. While the former refers to a person who takes refuge with the task of "reflecting a characteristic of a person" based on the root of the word, the latter refers to work done in the past tense and contains more of the meaning of refuge, depending on how they are perceived or desired to be perceived. The International Rescue Committee, which was founded by Albert Einstein, has a comprehensive explanation of the terms "Flüchtling", "Geflüchtete", "Asylbewerber" and "Migrant" available in German on their website. It was stated that the diversity of the use of the concepts caused misconceptions and discussions. However, it has been claimed that the aforementioned terms are frequently and consciously used, particularly in the media, politics, and society, to acknowledge or deny the rights of their interlocutors. The semantic content of the words used to name people of Syrian descent needed to be clarified in the same article. According to the statement, the word "Flüchtling" refers to people who have to leave their country due to events such as war, violence, etc., and cannot return to it unless conditions improve. It was indicated that "Geflüchtete" was preferred because it more accurately describes the intricate nature of the migration process. The definition of "Asylbewerber" has been clarified to refer to individuals who have left their country and applied for asylum (IRC, 2022). On the other hand, the Federal Center for Political Education (Bundeszentrale für Politische Bildung), an extension of the Federal State of Germany, used the word "Geflüchtete" in its study titled "Politics Simply: A to Z Dictionary" (Einfach Politik: Lexikon A-Z) to refer to "people for whom asylum is only a part of their lives" (Einfach Politik: Lexikon A-Z, 2022). Therefore, returning to their home country is an expected situation for people of Syrian origin. These terms appear to be used differently in relation to how indigenous people view immigrants, or members of the "other us," just as they do in the case of Turkey.

Overall, the terminology used to describe people can be interpreted as evidence that, in contrast to Turkey, they are more openly accepted as refugees in Germany. One thing that Turkey and Germany have in common, though, is how people of Syrian descent are portrayed in the print media as representatives of another "big us" that seeks to be new/foreign-local. The majority of news about people of Syrian descent occasionally follows a fluctuating graphic, pointing out that it contains negative contexts, as seen in various studies (Mauerer, Jost, Kurischinki, Hassler, 2021; Hesterman, 2020). In the news, it is seen that "security" and "crime" issues come to the fore, and the target audience is associated with "danger". After this context including the themes of security and crime, the material and

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moral burdens that will arise from the influence of foreigners are mentioned, rarely followed by news about the "opportunities" they can offer to society.

Results

As can be seen from the analysis, there is no complete consensus between Turkey and Germany on how to refer to and name people who are of Syrian descent. However, as stated above, in both countries, there is predominantly negative news about the representatives of "the other us". From an economic point of view, it is reasonable that in Turkey, which has relatively difficult times, concerns about economic burden issues take precedence, while in Germany, where economic welfare is better, security and crime become priorities. It is evident that as a result of an obligation, people of Syrian origin set out to reach Turkey and Germany, which seem to them the most logical and perhaps the most accessible options. In a sense, this mobility entails that the locals, who are comfortable in their surroundings, will interact with foreigners, who are associated with "uncertainty," and with another group of people who have succeeded in forming "us" as a result of their own historical development. Through this contact, individuals (both foreign and from the other group) will develop a shared way of life from which there will be no turning back, at least for the foreseeable future.

At this point, the following viewpoint "Terminologies are not as innocent as it seems. They dictate a certain understanding" is gaining importance (Habermas, 1996). Through a variety of media tools, the public is exposed to opinions that are being dictated. Regarding their function and role in influencing public perception, these viewpoints are significant. Lack of consensus leads to a variety of naming options, which also denotes the absence of common social perception. The questions of how and to what extent the understandings intended to be dictated will serve sociation become important when the process' operation is viewed from a different angle. The power of group naming, which includes "us" and those outside of us, can have a temporary or long-term impact on daily life. However, regardless of the circumstance, it is possible to assert that it cannot unquestionably predict the process's ultimate course.

Finally, if we take a different perspective on the process and consider that we live in a world where people have crossed each other's paths throughout history and where we are both created and destroyed, some question marks begin to surface. One of the questions is whether media sources like newspapers, magazines, politicians, etc. are solely to blame for the attitude that "me" and "us" have developed toward "the other me" and "us." Along with kinship ties, another concern for those who have developed a shared language and culture through cohabitation is whether this process will proceed as slowly as it did previously.

While highlighting the significant role that "mobility" has taken on in the globalizing world, Bauman (1998: 1) asserts that "Globalization divides as much as it unites; it divides as it unites". In such a world, there are still many important questions that need to be answered, such as whether humans can achieve the "social readiness" necessary for the healthy progression of mobility, when they can, and what steps should be taken to do so.

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