

A Field Study on Social Capital, Culture of Living Together and Neighborhood Relations

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Abstract

Türkiye, which is the intersection of Europe, Asia and Africa, has been the main route of migration throughout human history. Forced migrants coming to Türkiye have low-skilled labor and mostly consist of farmers engaged in agriculture in rural areas. Türkiye settles migrants migrating from nearby geography in districts where agricultural production is carried out in rural areas and can employ these migrants in agricultural production. When the host community trusts the migrants, they can treat them warmly, neighborly relations begin and a culture of living together that is beneficial for both parties is formed. This study aimed to investigate on-site the contribution of social capital to the neighborhood relations and the culture of living together process established by Meskhetian Turks settled in Üzümlü District of Erzincan Province since 2016 with the residents of Üzümlü District. In line with this objective, a survey was conducted with 269 Meskhetian Turks migrating from the Russian Federation. In the analyses conducted with Structural Equation Modeling, it was determined that Meskhetian Turks developed very good neighborhood relations with the people of Üzümlü District of Erzincan Province and created a culture of living together. While the Bonding Social Capital contributed positively to this process, the Bridging Social Capital had a negative effect. The study approaches the issue of migration within the scope of “microeconomic migration theories”. The economic needs and desires of individuals are taken as basis.

JEL Codes: D64, D71, D91

Keywords: Social Capital, Neighborhood Relations, Culture of Living Together, Migration

Öz

Avrupa, Asya ve Afrika'nın kesişme noktası olan Türkiye, insanlık tarihiyle birlikte göçlerin ana güzergâhı olmuştur. Türkiye'ye gelen zorunlu göçmenler düşük vasıflı işgücüne sahiptir ve çoğunlukla kırsal alanlarda tarımla uğraşan çiftçilerden oluşmaktadır. Türkiye, yakın coğrafyadan göç eden göçmenleri kırsal alanlarda tarımsal üretimin yapıldığı ilçelerde iskân etmekte ve bu göçmenleri tarımsal üretimde istihdam edebilmektedir. Ev sahibi halk, göçmenlere karşı güven duyduğunda onlara sıcak davranabilmekte, komşuluk ilişkileri başlamakta ve iki taraf içinde faydalı olan birlikte yaşama kültürü oluşmaktadır. Bu çalışma, 2016 yılından itibaren Erzincan İli Üzümlü İlçesine yerleştirilen Ahıska Türklerinin Üzümlü İlçesi sakinleriyle kurdukları komşuluk ilişkileri ve birlikte yaşama kültürü sürecine sosyal sermayelerinin katkısını yerinde araştırmayı hedeflemiştir. Bu hedef doğrultusunda Rusya Federasyonu'ndan göç eden 269 Ahıska Türküyle anket yapılmıştır. Yapısal Eşitlik Modellemesi ile yapılan analizlerde Ahıska Türklerinin Erzincan İli Üzümlü İlçesi halkıyla çok iyi komşuluk ilişkileri geliştirdiği ve birlikte yaşama kültürü oluşturdukları tespit edilmiştir. Bağlayıcı Sosyal Sermaye bu sürece pozitif katkı verirken, Birleştirici Sosyal Sermaye negatif etkide bulunmuştur. Çalışma “mikro iktisat göç teorileri” kapsamında göç konusuna yaklaşmaktadır. Bireylerin ekonomik gereksinim ve istekleri temel alınmıştır.

JEL Kodları: D64, D71, D91

Anahtar Kelimeler: Sosyal Sermaye, Komşuluk İlişkileri, Birlikte Yaşama Kültürü, Göç.

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1. Introduction

Türkiye, which is the - intersection of Europe, Asia and Africa, has been the main route of migration throughout human history. Human communities from different civilizations, languages, religions, cultures, races and lifestyles have fought wars and struggled on these lands, but ultimately created a culture of living together. Türkiye, which has recently hosted mass migrations from the Caucasus, Balkans and Middle East because of war, drought and other reasons, has embraced all migrants with the Ensar-Muhajir mentality and met their housing and economic needs in humane living conditions.

The majority of migrants migrating to Türkiye from the Balkans, Caucasus and Middle East have settled permanently under citizenship, temporary protection and different statuses. Thus, migrants develop positive or negative relationships with the citizens of the countries they settled in the new geography they settled in, and understand the minimum commonalities required for living together.

Migrants can gain social acceptance by learning and accepting the culture and values of the society they are a part of and can integrate into the new society they are a part of. For this, they will need to develop neighborly relations and social capital. Forced migrants, especially from the nearby geography of Turkey, have low-skilled labor force and mostly consist of farmers engaged in agriculture in rural areas. Turkey settles migrants from the nearby geography in districts where agricultural production is carried out in rural areas and can employ these migrants in agricultural production. Economics is a social science. Migration theories are evaluated within the scope of the labor market in microeconomics.

Individuals live in a society as a phenomenon, communicate with people outside of themselves, participate in production and consume. An individual, who is a social being, develops strong ties with relatives and friends, communicates with third parties due to social and economic relations and establishes weak ties. Individuals, who are social beings, benefit from social ties and gain social capital embedded in social relations (Massey & Aysa-Lastra, 2011) and can access useful information, material opportunities and moral support that can reduce the risks and costs of migration (Prayitno et al., 2014: 546). Individuals with strong social capital have more economic advantages after migration. When the host community trusts the immigrants, they can treat them warmly and accept them as one of their own with great embracing. When the embracing behavior of the host (Ensar) is combined with the sincere and trusting response of the immigrants (muhajir), neighborly relations begin and a beneficial “culture of living together” is formed for both parties. Mutual trust for both parties can pave the way for the construction of a common future (Varady, 1986: 486; Perkins & Long, 2002: 296). Thus, the labor force and different types of capital of immigrants find value in the economy and production.

Social scientists have linked the development of neighborhood relations and the formation of a common living culture to the existence of social capital (Sampson et al., 2002: 94; Hampton & Wellman, 2003: 291). It is emphasized that neighborhood relations proceed through personal and social networks, norms and mutual trust, and that personal networks play an important role in reaching useful information and resources through weak ties (Small, 2009 42; Ruef & Kwon, 2016: 162). Thus, social capital provides great benefits for immigrant individuals in developing neighborhood relations with the host community and in reaching jobs, food and essentials for living.

How do neighborhood relations affect the social capital of migrants (muhajir) and hosts (ensar)? Many social scientists argue that neighborhood relations can serve as a tool for mobilizing social capital. The starting point of this idea is social capital theory, in which resources such as knowledge, skills, opportunities and facilities are seen as embedded in neighborhood relations (Portes, 2009: 48; Lin, 2002: 56). The residence of migrants and their neighborhood relations provide migrants with access to resources owned by the host (ensar) and encourage their use or dissemination. An important aspect of social capital theory is that there are expected returns (means, ends, material, spiritual) from local resources that extend beyond the participation of all residents, whether hosts or migrants (Lin, 2002: 58). For example, a neighborhood coffeehouse or venues such as bazaars, fairs and picnic areas are seen not as entertainment facilities but as social meeting points for neighboring families. These places are effective in the formation of a culture of common living and in the introduction and meeting of immigrant and host neighbors. In its idealized form, neighborhood unity contributes to the development of public goods in a community and encourages trust, sociability and cooperation among neighbors (Ruef & Kwon, 2016: 164).

This study aimed to investigate on-site the contribution of social capital to the neighborhood relations and cohabitation culture process established by Meskhetian Turks settled in Üzümlü District of Erzincan Province since 2016 with the residents of Üzümlü District. A survey was conducted with 269 Meskhetian Turks who migrated from the Russian Federation. Meskhetian Turks and residents of Üzümlü District speak the same language and have the same beliefs and culture. Since they are from the same nation, they have quickly become acquainted with each other. In Üzümlü District, Immigrant and Host are walking together to the future by establishing a cohabitation culture. The aim of the study is to determine the effect of social capital on the neighborhood relations and “cohabitation culture” of immigrants. The study approaches the issue of migration within the scope of “microeconomic migration theories”. The economic needs and desires of individuals are taken as basis.

2. Conceptual Framework

2.1. Neighborhood Relations

Neighborhood refers to the emotional relationships based on mutual cooperation, solidarity, respect and love of neighborhood residents through informal communication and trust networks. In Anatolian towns, neighborhoods do not contain any class or ethnic separation, and although there are families from different ethnicities and income groups, they have a homogeneous structure in terms of culture and belief. Although the class separation of urban neighborhoods sometimes creates disadvantages for low-income neighborhood residents, neighborhood relations help to eliminate these problems (Hays, 2015: 126). Neighborhood relations encourage relatively advantaged neighbors to meet the needs of disadvantaged neighbors. At this point, social capital comes into play and helps to meet the needs of neighbors in need and achieve goals through social and individual relationship networks (Coleman, 1988). Trust and reciprocity among neighbors help to develop relationship networks. Moreover, communication networks that provide access to individuals with useful information and resources open up maximum benefit channels in meeting the needs of immigrants (Briggs, 2004: 153). Although immigrants have a profession in the country they migrated to, they do not yet have a job in the new settlements they migrate to. Social networks formed through neighborhood relations allow immigrants to have a job and earn an income, albeit low.

Most of the time, immigrants are seen as disadvantaged groups in the labor market who supply labor for low wages. Immigrants, who are considered disadvantaged because they are immigrants and are forced to work below the minimum wage established in the market or officially accepted in the labor market, can overcome this handicap with neighborhood relations and social capital acquisition. Moreover, they overcome the stress caused by social isolation and the feeling of being away from home with support networks formed by neighborhood relations and described as social capital (Stack, 1997: 44; Saegert & Winkel, 1996: 528; Hays, 2015: 127). The bonds formed by neighborhood relations not only serve mutual individual needs, but also can provide the formation and implementation of common social behavior norms required by the culture of living together, which can reduce crime and disorder in neighborhoods where Ansar and Muhajir live together (Brisson & Roll, 2012: 337). The determination of norms in the culture of living together occurs through the collective activity of community members (Sampson, 2001).

Neighborhood is an informal network of relationships centered on cooperation and solidarity among neighborhood residents. In Turkish culture, the proverb “neighbors need their neighbors’ ashes” indicates the importance of neighborhood relations and their position in social life. Neighbors participate in civil, economic and political participation with informal social capital networks, and act together (collectively) in daily life, economic activities and in the realization of common interests (Putnam, 2000: 671). In addition, these social relations increase participation in collective actions for economic needs and common interests and the level of trust between neighbors. Thus, the social capital formed by neighborhood relations distances individuals from their concerns and enables them to socialize by integrating with the community they live in. Neighborhood relations are effective in preventing possible social conflicts. Anti-immigrant sentiment stemming from cultural, ethnic, economic, social or political differences can sometimes turn into unwanted acts of violence. Mutual respect and tolerance are important in preventing conflicts and violence that damage Ensar-Muhajir relations. The host (Ensar) community, together with the immigrants, must be ready for the change that will take place in their neighborhoods. Both immigrants and host communities should act together to facilitate participation in community development activities, encourage dialogue, and minimize tensions. Intense sensitivity, common sense, and empathy are required to manage minor problems, regardless of the cause, and prevent them from escalating into major conflicts between groups (Robinson & Reeve, 2006). Neighborhood relations ensure the formation of commonalities through cooperation and solidarity and prevent social conflicts.

Social capital affects the spatial interactions of immigrants and facilitates their socialization and integration. A study conducted in the Netherlands on four ethnic groups (Turks, Moroccans, Surinamese and Antilleans) showed that immigrants have difficulty establishing relationships with other groups in settlements of the same ethnic origin and have difficulty in integration. However, bridging social capital facilitates both neighborhood relations and the formation of a culture of living together (Tselios et al., 2015: 419). Studies on the increasing ethnic diversity in Europe due to recent immigration emphasize the importance of social capital in the integration of immigrants. For example, in Britain, due to the dominant ideological climate, social capital is seen as value-based, social and episodic. It is emphasized that social cohesion and integration will be overcome with social capital (Cheong et al., 2007). Again, it has been seen that social capital is important in the integration of immigrants and access to economic resources in Canada. Bridging social capital enables immigrants to earn higher incomes (Raza et al., 2013).

2.2. Culture of Living Together

The phenomenon of migration causes concerns in nation-states due to the possibility of damaging the demographic structure. Nation-states fear and worry that cultural and religious otherness will threaten the cultural and moral integrity of the nation (Vollebergh, 2016: 134). Another cause for concern is the fear that the social integrity and structure of the nation, which is considered homogeneous, may disintegrate. Concerns such as discrimination in public services, racism, ethnic conflict, xenophobic populism and different cultures creating “parallel lives” in the same society push political authorities and the public to think differently towards immigrants. While nation-states offer the right to live together for individuals with different languages, cultures, religions, beliefs and lifestyles through liberal democracy, they encourage social harmony and “living together in diversity”. Nation-states aim to have immigrants adopt their “normals” that have evolved over the historical process as “common values” through cultural harmony (integration) policies.

The formation of a culture of living together depends on the degree to which the individuals forming the community are willing and prudent in terms of mutual aid, support and protection (Lis & Soly, 1993). The “principle of reciprocity” that activates the neighborhood and therefore the culture of living together accepts sacrifice as a neighborhood routine. While the host community welcomes the immigrants in their new settlements and meets their needs, the immigrants should show the same sacrifice to the host community when necessary.

The fact that immigrants and hosts get to know each other, participate in common social activities together, exchange information, and provide mutual assistance and support contributes to the development of a common identity and the formation of a community consisting of households that are conscious of being together (Cater & Jones, 1989: 25-78). Immigrants strive to continue their lives in a new place by leaving their lands, cultures, relatives and memories behind. They are strangers in their new settlements and what is different is not only the land, but also the culture and people. They do not want to lose their origins and culture and expect tolerance (Longo et al., 2021:7). For the hosts, getting along with immigrants does not mean imposing their own culture and beliefs on them. What makes them “different” is their culture and beliefs, and without denying this, it is necessary to agree on the minimum commonalities and develop a culture of living together. This is possible with mutual love and respect.

Research has shown that face-to-face interactions between the host society and immigrants help to develop a culture of living together by reproducing community relations (Clark, 2009: 1562). Neighborhood relations undertake important tasks in this context. Face-to-face communication facilitates mutual understanding and getting to know each other during the cooperation and solidarity of neighbors. In this way, individuals warm up to each other and warm friendships are established. Thus, conflicts and disagreements do not occur.

In scientific studies, it has been empirically proven that social capital enables the formation of a culture of living together between immigrants and host communities and contributes to the social integration of immigrants with the host community (Łukaszewska-Bezulska, 2021). A study conducted in Britain found that social capital ensures social cohesion, contributes to human rights, equality and tolerance, and is effective in creating a culture of living together between immigrants and host populations (Crowley & Hickman, 2008). While bridging social capital is considered among the reasons for migration, a study conducted in Hungary revealed that social capital positively affects social cohesion and the culture of living together (Lőrincz & Németh, 2022).

2.3. Social Capital

Migration and its social and economic antecedents have long been the subject of scientific studies. In economic models, migration mobility was used as an indicator of regional wage differences (Storper, 2018: 22). Since migration mobility is a basic precondition for competition in the labor market, mobility restrictions cause problems in the labor market, which leads to inefficiency of markets and potential loss of income (Munshi & Rosenzweig, 2016: 56). However, forced migrations do not refer to the mobility of the labor factor, but to the mass mobility of people. For families, this means being included in a new society and living in a culture they are not accustomed to.

Migration begins with a person's search for higher welfare, peace and security for themselves and their families. However, it separates people from their loved ones, disrupts social relationships and can often result in social exclusion (Tuominen et al., 2023: 616). For immigrants, language barriers, cultural incompatibility, low socioeconomic status and feelings of homesickness disrupt motivation for social participation and lead to feelings of loneliness (Hendriks & Burger, 2018: 8). Immigrants seek a hand to hold on to in their new country, and social capital helps them in this process.

Social capital is defined as a feature of social structure that expresses cooperation, solidarity and unity of action for the common good based on high levels of interpersonal trust among individuals constituting a society (Coleman, 1988; Putnam, 2000). When classifying social capital, types of social relationships are taken into consideration. While exclusive relationships that include family and close friends of individuals are referred to as Bonding Social Capital, more inclusive relationships that occur with distant acquaintances or as a result of social relationships are called Bridging Social Capital (Putnam, 2000). Both types of social capital are based on trust and reciprocity between individuals. Bonding Social Capital is emotionally based and grows in relationships that inherently involve high levels of mutual trust and reciprocity. It increases the self-worth and general well-being of individuals. Individuals outside the family become friends and acquaintances and become part of this type of capital. Bridging Social Capital requires less personal involvement, but is still based on the belief that other people are generally well-intentioned. While Bonding Social Capital typically develops among people who are similar, Bridging Social Capital connects people from different backgrounds.

Migration researchers often associate Bridging Social Capital with inter-ethnic attitudes and especially with the host (ensar) people in the place of migration. For this reason, Bridging Social Capital is often taken as an indicator of "social integration" (Nannestad et al., 2008: 612). Bridging Social Capital is of primary importance in the formation of a culture of living together and the development of neighborhood relations.

3. Material and Methods

3.1. Material

The quantitative material of the study consists of face-to-face survey data with Meskhetian Turks who were forced to migrate from the Crimean region to Türkiye because of the Ukraine-Russian Federation War and settled in Üzümlü District of Erzincan. The survey conducted in 2022 with 269 Meskhetian Turks, 138 male and 131 female, was processed as cross-section data.

3.2. Method

In the field study, the raw cross-sectional data obtained from the survey conducted with Meskhetian Turks were transferred to the computer environment and analyzed using LISREL 8.72 and SPSS 21 package programs. Structural Equation Model (SEM), which is widely used in social sciences, is used to test and analyze the relationships between social phenomena consisting of many variables and having multiple causal relationships between them. The raw data obtained from the field study are transformed into observed (measured) variables on a hypothetical model and with the survey procedure, and correlational and causal relationships between unobservable (latent - unmeasured) variables are tested. The relationship hypotheses constructed in the hypothetical model are tested with SEM. For this, the covariances, variances and means of the observed variables are used. Thus, a large number of parameters are included in the model and the causal relationships between them are determined (Fox, 2002: 2).

3.3. Hypothetical Model of the Study and Latent Variables

The basic hypothesis of the study is that “social capital positively affects neighborhood relations and the formation of the old age of living together”. Immigrants must meet their essential needs in order to survive. While they initially provide this with aid, they later have to find a job and meet their needs by working. To do this, they need to develop personal and social networks with their neighbors in their new settlements. Social Capital ensures the formation of these networks with mutual trust. In the hypothetical model of the study, external latent variables were determined as “Bonding Social Capital [BoSC]” and “Bridging Social Capital [BrSC]”, and internal latent variables were determined as “Neighborhood Relations [NR]” and “Culture of Living Together [CLT]”. The observed variables (survey questions) used to measure the latent variables and the preparation process, as well as the linear regression equations of the study and the hypothetical model are shown in Figure 1.

$$NR = \gamma_1 * BoSC + \gamma_2 * BrSC \quad (1)$$

$$CLT = \gamma_1 * BoSC + \gamma_2 * BrSC \quad (2)$$

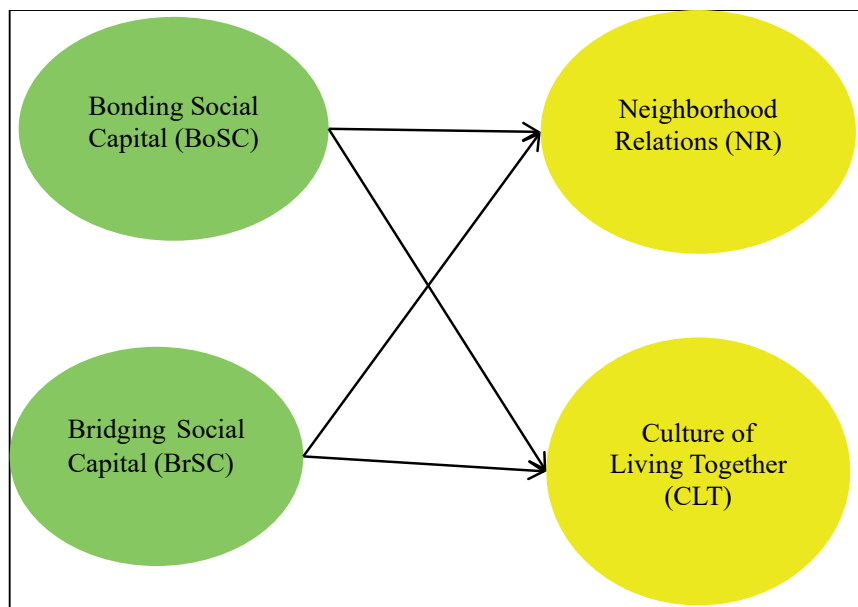


Figure 1. Social Capital Neighborhood Relations and Coexistence Culture Hypothetical Model

3.3.1. Neighborhood Relations [LR]

Neighborhood relations refer to the mutual interest and concern shown by families residing in the same settlement. The subjective perceptions of neighbors towards their relationships and the attitudes and behaviors they objectively exhibit towards each other constitute neighborhood relations as a whole (Martinez et al., 2002: 26). The neighborhood relations survey questions were prepared in an original manner specific to the spirit of the study. The survey participants were asked to evaluate the following Neighborhood Relations survey questions on a 5-point Likert scale (1: Strongly disagree, 5: Strongly agree).

L1- My relationship with my neighbors is a part of my daily life.

L2- I visit my new neighbors in Üzümlü at their homes.

L3- The friendships and associations I have established in Üzümlü are important to me.

L4- I go to my neighbors in my neighborhood to consult about a matter.

L5- My neighbors in Üzümlü help me in an emergency.

3.3.2. Culture of Living Together [CLT]

Since Plato and Socrates, the philosophical quest in the West has been the search for objective knowledge in establishing stable reference points that will guide the process of living together (McLean, 2004: 57). The first consequence of recognizing a culture as the total freedom of a people is that all tools or structures for living together must avoid any sense of domination or oppression of the freedom of the other, the reduction of the other to an immigrant (other) or a customer. On the contrary, recognizing the other as free and creative people is a requirement of the culture of living together. Thus, in a society that receives immigrants, the ensar and the muhajir (all of them) become soldiers in the search for peace and justice. Because the condition of human development is the search for greater participation in truth, goodness and beauty. Societies achieve prosperity only if they produce and share together. Questions of scale are unique. The survey participants were asked to evaluate the following Culture of Living survey questions on a 5-point Likert scale (1: Strongly disagree, 5: Strongly agree).

C11-I felt like I belonged here after migrating.

C12-I want to live in Üzümlü for the rest of my life.

C13-I feel valuable in Üzümlü.

C14-My economic situation has improved.

C15-I have found job opportunities in Üzümlü.

C16-I am one of the people in Üzümlü.

C17-I feel a sense of loyalty to the people here.

3.3.3. Bonding Social Capital [BoSC]

Social capital is based on the conceptual framework in which networks of relationships based on the trustworthiness of individuals and mutual goodwill create resource-rich connections (Bourdieu, 1986 144; Coleman, 1988: 98; Putnam, 1995: 670). Bonding social capital refers to how well an individual is embedded in various networks of relationships originating from family, kinship and neighborhood relationships (Wang et al., 2014: 1136). The above sources were used as references when preparing the survey questions of this study. However, the survey

questions were created in an original way by taking into account the addressees of the study environment. The survey participants were asked to evaluate the questions below on a 5-point Likert scale (1: Strongly disagree, 5: Strongly agree).

Bo1- I trust and rely on the people from Üzümlü that I met after migrating.

Bo2- The friends I made here are reliable people.

Bo3-I trust my relatives and friends

Bo4-I have very warm feelings towards almost everyone

Bo5-I feel a strong sense of attachment to the people of Üzümlü.

3.3.4. Bridging Social Capital [BrSC]

Bridging Social Capital refers to how well individuals are embedded in different types of social organization that arise from social life and business relationships (Wang et al., 2014: 1137). The survey participants were asked to evaluate the Cohesive Social Capital survey questions below on a 5-point Likert scale (1: Strongly disagree, 5: Strongly agree).

Br1-The people of Üzümlü keep their promises.

Br2-The people of Üzümlü do not violate anyone's rights.

Br3-Agreements are made fairly in Üzümlü.

Br4-The people of Üzümlü are honest with me.

4. Results

4.1. Demographic Results

The demographic structure of the Meskhetian Turks who participated in the survey is given in Table 1. According to this data, 49% of the participants are female, while 51% are male. There are participants from all age groups, with 33% between the ages of 30-41. In terms of education, the majority are middle school and high school. More than 75% of the survey participants are married.

Table 1. Demographic structure of survey participants

Variable		f	%
Sex	Women	131	48,7
	Men	138	51,3
Age	21-30	65	24,2
	31-40	88	32,7
	41-50	56	20,8
	51-60	34	12,6
	61 and +	26	9,7
Education	Elementary School	36	13,4
	Middle School	93	34,6
	High School	84	31,2
	University	56	20,8
Marital Status	Married	203	75,5
	Single	66	24,5

4.2. Structural Equation Model Analysis Findings

Structural Equation Model (SEM) consists of confirmatory factor analysis and explanatory factor analysis. Confirmatory factor analysis (CFA); shows multiple regression and causal relationships between latent and observed variables (Bordens & Abbott, 2014: 36). Again, with confirmatory factor analysis (CFA), theoretical relationships in the hypothetical model are measured with observed variables obtained from cross-sectional data and relationships between latent variables are tested (Weston & Gore Jr, 2006: 721).

The Confirmatory Factor Analyses (CFA) of the study were performed with LISREL 8.72 package program. “Standardized factor loading values” and “t” values of the observed variables in the model were calculated. The mean, Cronbach’s Alpha Coefficient and standard deviation of the observed variables were found with SPSS 21 package program.

Since the “t” values of the observed variables of the study were found to be greater than ± 1.96 , it was determined that all observed variables were statistically significant within 95% confidence limits. The RMSEA value was found to be 0.090, the X^2/df (Chi-square/degree of freedom) value was found to be 3.17 and the p value was found to be $p < 0.0000$.

A good fit was observed between the observed variables included in the model. Again, the Cronbach’s Alpha values of the observed variables were found to be above 0.600 and it was determined that the observed variables included in the scales were statistically reliable.

The Confirmatory Factor Analysis results of the study investigating the neighborhood relations and the culture of living together that immigrants developed in the geography they newly settled in and the statistical information regarding the cross-sectional data are summarized in a table. These values are collectively given in Table 2 below.

Table 2. CFA measurements and statistical values of observed variables

Observed Variable	Mean	Standard Deviation	t Value	Standardized factor value	Cronbach's Alpha Value
Bonding Social Capital (BoSC)					
Bo1	2,89	1,11	12,17	0,68	0,665
Bo2	3,53	1,18	7,46	0,46	
Bo4	3,22	1,10	6,59	0,41	
Bo5	2,86	1,15	13,45	0,73	
Bridging Social Capital (BrSC)					
Br1	2,66	1,16	13,65	0,74	0,863
Br2	2,63	1,18	16,25	0,84	
Br3	2,66	1,18	16,55	0,84	
Br4	2,84	1,19	15,98	0,83	
Neighborhood Relations (LR)					
L1	3,46	1,10	6,07	0,55	0,844
L2	2,96	1,11	7,83	0,67	
L3	3,39	1,12	8,29	0,75	
L4	3,66	1,07	8,39	0,77	
L5	3,87	1,06	8,14	0,73	
Culture of Living Together (CLT)					
CI1	3,37	1,02	11,73	0,68	0,842
CI2	3,20	1,18	9,94	0,69	
CI3	3,37	1,08	10,48	0,75	
CI4	3,05	1,14	10,58	0,76	
CI5	2,87	1,33	8,84	0,61	
CI6	3,42	1,06	8,09	0,56	
CI7	3,17	1,11	7,34	0,51	

The correlational relationship of the latent variables forming the model is shown in Table 3 below. The correlation between the latent variables, “R2” and “t” values were found with CFA analysis and it was determined that the correlation between the latent variables was significant within 95% confidence limits.

Table 3. ‘Correlation’ and ‘t’ values of latent variables

	BoSC	BrSC	LR	CLT
BoSC	1.00			
BrSC	0.92 (0.03) 27.29	1.00		
LR	0.64 (0.06) 11,07	0.30 (0.07) 4,58	1.00	
CLT	0.73 (0.05) 14,72	0.88 (0.03) 6,57	0.82 (0.04) 11,99	1.00

In the study, the Fronell-Larcker criterion test was performed using SPSS and Excel Programs to check the discriminant validity of the measurement model. The Average Variance Extracted (AVE) was found to be above the critical value and was found to be greater than the correlation between the scales in the model. The test results are shown in Table 4.

Table 4. Fronell-Larcker criterion test

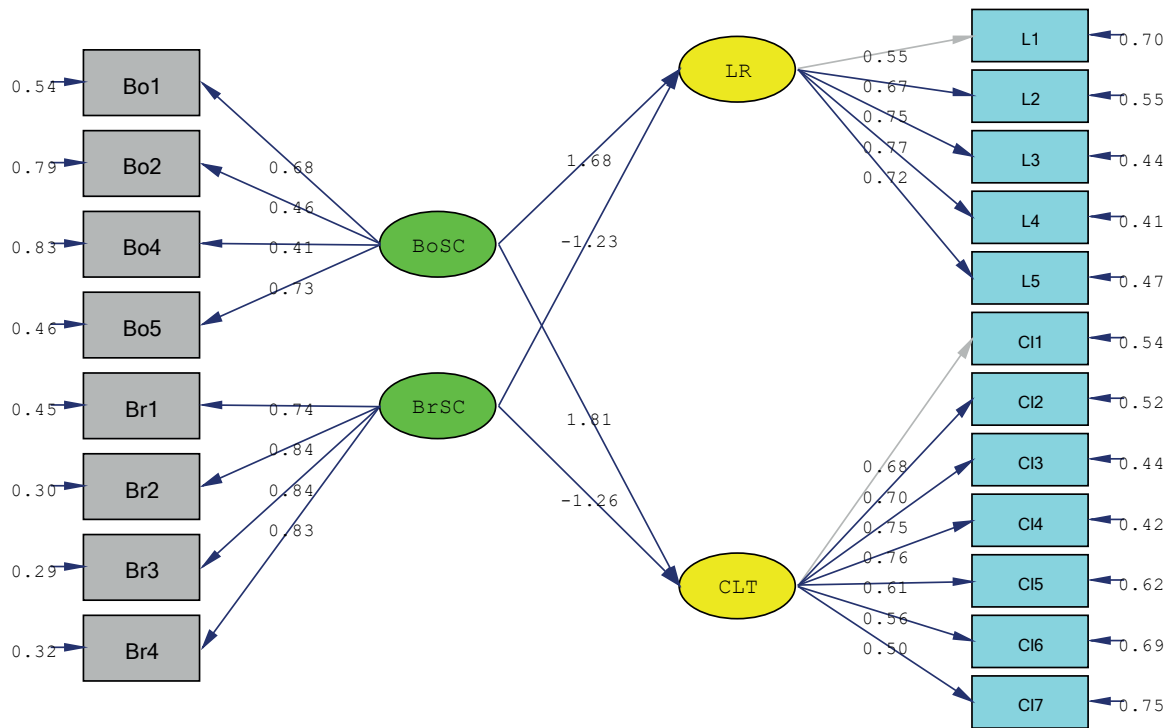
	BoSC	BrSC	LR	CLT
BoSC	0,686	0,649**	0,204**	0,428**
BrSC	0,649**	0,763	0,132*	0,403**
LR	0,204**	0,132*	0,711	0,244**
CLT	0,428**	0,403**	0,244**	0,715

** Correlation is significant at the 0.01 level.

* Correlation is significant at the 0.05 level.

Explanatory Factor Analysis (EFA) tests the causal and explanatory relationships between latent variables. In EFA models, observed and latent variables are included collectively and the regression values coefficient and direction between latent variables are determined by the observed variables (Raykov & Marcoulides, 2006: 136). EFA is an integrated model and with the inclusion of dependent (latent) and independent (observed) variables, the canonical correlation direction and the direction of regression analysis defining the causal relationships between variables are included together (Tabachnick et al., 2007).

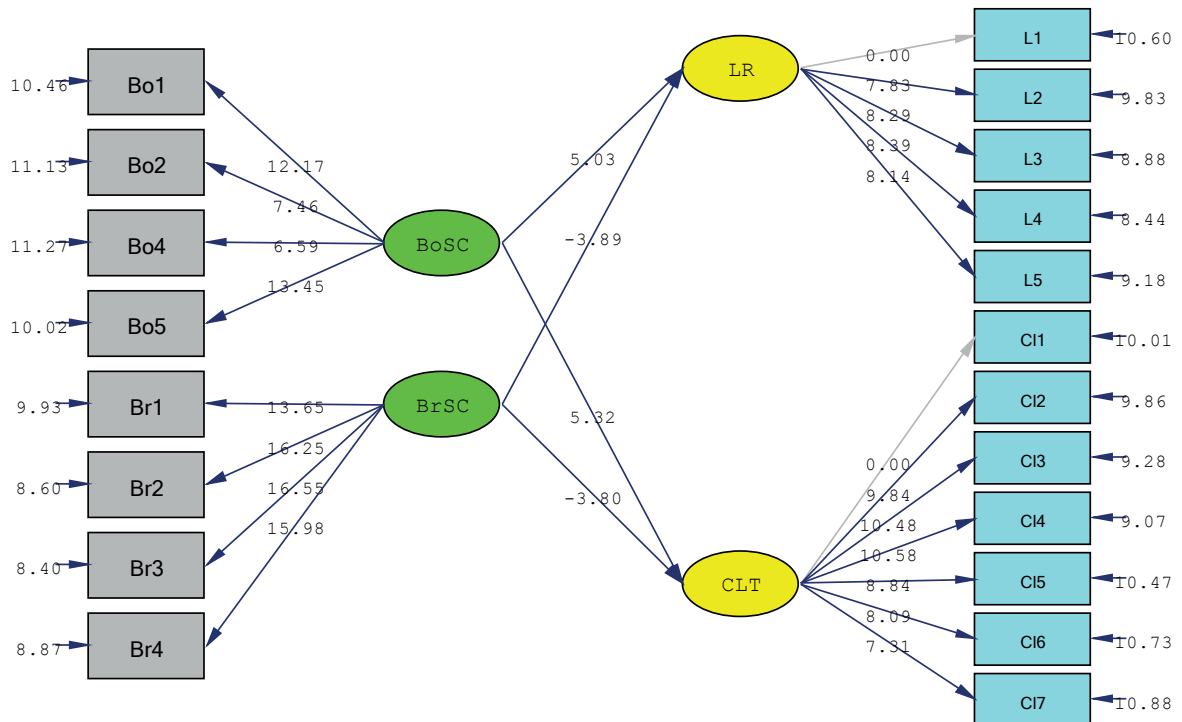
There are two internal latent variables and two external latent variables in the study. Bonding Social Capital [BoSC] and Bridging Social Capital [BrSC] are external latent variables, while Neighborhood Relations [LR] and Culture of Living Together [CLT] constitute the internal latent variables. Figure 2 shows the results of the Livelihood and Economic Expectations structural model, namely EFA.



Chi-Square=524.69, df=165, P-value=0.00000, RMSEA=0.090

Figure 2. Neighborhood relations and culture of living together EFA model regression coefficients

Figure 3 shows the “t” values of the Bonding Social Capital and Bridging Social Capital structural model (EFA) affecting Neighborhood Relations and Coexistence Culture. Figure 3 showing the “t” values of the model variables is given below.



Chi-Square=524.69, df=165, P-value=0.00000, RMSEA=0.090

Figure 3. Neighborhood and coexistence culture EFA model “t” values

Since the “t” values of the internal and external latent variables in the model and all observed variables defining the latent variables are greater than ± 1.96 , they are found to be statistically significant at the 5% significance level. The variables are significant and significant at the 95% significance level.

EFA results show that Meskhetian Turks settled in Üzümlü District have high levels of Bonding Social Capital and Bridging Social Capital. The most important observed variables of the Bonding Social Capital (BoSC) latent variable were found to be “Bo5-I feel a strong sense of attachment to the Üzümlü people ($\lambda = 0.73$; $t = 13.46$)” and “Bo1-I trust and rely on the Üzümlü people I met after migrating ($\lambda = 0.68$; $t = 12.17$)”. The most important observed variables of the latent variable of the Bridging Social Capital (BrSC) were determined as “Br3-Treaties are fair in Üzümlü ($\lambda = 0.84$; $t = 16.55$)” and “Br2-People of Üzümlü do not violate anyone’s rights ($\lambda = 0.68$; $t = 16.25$)”. The coefficients of each observed variable vector belonging to the external latent variables, which are the Bonding and Bridging Social Capital, or the standardized factor loading value of the observed variable, λ (lambda) values and “t” values are positive and very high. This shows that the Meskhetian Turks settled in Üzümlü have a high level of social capital and a positive one.

The EFA results showed that the Bonding and Integrating Social Capital have a high level but different effect on Neighborhood Relations and Culture of Living Together. While the Bonding Social Capital (BoSC) positively affects Neighborhood Relations (LR) and Culture of Living Together (CLT); Bridging Social Capital (BrSC) negatively affects both internal latent variables (Figure 2 and Figure 3). The regression solution values resulting from the analysis are given below.

$$LR = 1.68*BoSC - 1.23*BrSC, \text{ Errorvar.} = 0.45, R^2 = 0.55 \quad (1)$$

(0.33)	(0.32)	(0.13)
5.02	-3.89	3.41

$$CLT = 1.81*BoSC - 1.26*BrSC, \text{ Errorvar.} = 0.31, R^2 = 0.69 \quad (2)$$

(0.34)	(0.33)	(0.11)
5.31	-3.80	2.84

The exogenous latent variable “Bonding Social Capital [BoSC]” affects the endogenous latent variable “Neighborhood Relations [LR]” positively to a very high degree ($\gamma = 1.68$; $t = 5.02$). The Gamma (γ) coefficient is the value of the vector (regression) among the latent variables. The coefficient is positive and has a very high value. However, the exogenous latent variable “Bridging Social Capital [BrSC]” affects the endogenous latent variable “Neighborhood Relations [LR]” negatively to a very high degree ($\gamma = -1.23$; $t = -3.89$). The most important observed variables of the Neighborhood Relations internal latent variable were determined as “L4-I go to my neighbors in my neighborhood to consult about an issue ($\lambda = 0.77$; $t = 10.58$)” and “L3-The friendships and associations I have established in Üzümlü are important to me ($\lambda = 0.76$; $t = 10.48$).

Again, the external latent variable “Bonding Social Capital [BoSC]” was found to have a very high positive effect on the internal latent variable “Culture of Living Together [CLT]” ($\gamma = 1.81$; $t = 5.31$). However, the external latent variable “Bridging Social Capital [BrSC]” negatively affects the internal latent variable “Culture of Living Together [CLT]” ($\gamma = -1.26$; $t =$

-3.80). The most important observed variables of the Culture of Living Together internal latent variable were found to be “C14- My economic situation improved ($\lambda = 0.76$; $t = 10.58$)” and “C13- I feel valuable in Üzümlü ($\lambda = 0.75$; $t = 10.46$).

The fit indices of the model are given in Table 4.5. The closer the fit indices of the model are to the reference values, the closer the fit between the model and the data used to measure the model will be (Kline, 2015). A good fit occurs when the fit index values obtained from the analyses are within the reference values. All of the Structural Equation Modeling (SEM) fit indexes performed with the LISREL 8.72 package program provide the necessary conditions for the effect of social capital on immigrants’ neighborhood relations and cohabitation culture (RMSEA=0.097, NFI=0.94, CFI=0.95, RFI=0.92, IFI=0.91), and these values also show acceptable compatibility for the model. As seen in Table 5, the test results are statistically compatible with the proposed SEM model.

Table 5. SEM Model fit index results

Fit Index	Good Fit	Acceptable Fit	Model Fit
RMSEA	$0 \leq \text{RMSEA} \leq 0.05$	$0.05 \leq \text{RMSEA} \leq 0.10$	0.090
RFI	$0.90 \leq \text{RFI} \leq 1$	$0.85 \leq \text{RFI} \leq 0.90$	0.929
NFI	$0.95 \leq \text{NFI} \leq 1$	$0.90 \leq \text{NFI} \leq 0.95$	0.972
IFI	$0.97 \leq \text{IFI} \leq 1$	$0.95 \leq \text{IFI} \leq 0.97$	0.985
CFI	$0.97 \leq \text{CFI} \leq 1$	$0.95 \leq \text{CFI} \leq 0.97$	0.984
<i>Chi-Square (X^2): 524.69</i> <i>Degrees of Freedom (df): 164</i> <i>X^2/df: 3.17</i> <i>p: 0.000</i>			

5. Conclusion and Recommendations

Due to its geostrategic location, Turkey has been the main route of migration throughout human history. This situation has been especially evident in recent history due to the collapse of the Soviet Union and the ongoing wars in the Middle East, and Turkey, which has also hosted mass migrations from the Caucasus, the Balkans and the Middle East for various reasons, has embraced all migrants with the Ensar-Muhajir mentality and has met their housing and economic needs in humane living conditions. The majority of migrants migrating to Turkey have settled permanently under citizenship, temporary protection and different statuses. Thus, migrants have developed positive or negative relationships with the citizens of the countries they settled in the new geography they settled in and have tried to find ways to live together.

Forced migrants from Turkey’s nearby geography have unqualified labor and mostly consist of farmers engaged in agriculture in rural areas. Turkey settles migrants from nearby geography in districts where agricultural production is carried out in rural areas and can employ these migrants in agricultural production. Immigrants can gain social acceptance and integrate into the new society they are a part of by learning and accepting the culture and values of the society they are a part of. For this, they will need to develop neighborhood relations and social capital. An individual, who is a social being, develops strong ties with relatives and friends, communicates with third parties through social and economic relations, and establishes weak ties. Individuals gain social capital embedded in social relations by benefiting from social ties and can access useful information, material opportunities and moral support that can reduce the

risks and costs of migration. Again, when the host community (ensar) trusts the immigrants, they can treat them warmly and accept them as one of their own with great embracing. When the embracing behavior of the host combines with the sincere and trusting response of the immigrants (muhajir), neighborhood relations begin and a beneficial culture of living together is formed for both parties. Mutual trust for both parties can pave the way for the construction of a common future. Immigrant individuals gain access to the resources of the host community through their residence in the new settlement they migrate to and their neighborhood relations. Social capital theory explains the expected benefits of unity that extend beyond the participation of all residents, whether hosts or immigrants, from local resources. When hosts and immigrants create a culture of living together, they can benefit from each other's knowledge, education, culture and labor. In the formation of a culture of living together, it is important for immigrant and host neighbors to know and get to know each other. Neighborhood unity contributes to the development of public goods in a community and encourages trust, sociability and cooperation among neighbors.

This study, which is about neighborhood relations and cohabitation culture, has investigated the relations and social capital of Meskhetian Turks settled in Üzümlü District of Erzincan Province since 2016, with the residents of Üzümlü District, based on microeconomic migration theories. The study aimed to investigate the effect of social capital of immigrants on neighborhood relations and cohabitation culture. Because it is certain that individuals can only achieve their basic needs and economic requirements and desires in order to survive through friendly relations with the host people.

The study findings have shown that Meskhetian Turks have developed very good neighborhood relations with the people of Üzümlü District and have created a culture of cohabitation. Meskhetian Turks shop from their neighbors, consult their neighbors about issues they are unfamiliar with and unfamiliar to, and value the friendships and associations they have established in Üzümlü.

Üzümlü residents have created a culture of cohabitation with Meskhetian Turks. They participate in entertainment and religious rituals together, and can act together in coffeehouses and other meeting places. In this way, Meskhetian Turks increased their economic prosperity and started to feel valuable.

Meskhetian Turks have high levels of Bonding Social Capital and Bridging Social Capital. Within the scope of Bonding Social Capital, they feel a strong sense of attachment to the people of Üzümlü and find the people of Üzümlü, whom they met after migrating, trustworthy and reliable. Again, within the scope of Bridging Social Capital, they believe that the agreements in Üzümlü are fair and they think that the people of Üzümlü do not violate anyone's rights.

However, it has been determined that the Bonding and Bridging Social Capital have a high level but different effect on the neighborly relations and culture of living together of Meskhetian Turks. While the Bonding Social Capital positively affects the neighborly relations and the culture of living together; Bridging Social Capital negatively affects both.

This situation shows that the emotional ties of Meskhetian Turks with the residents of Üzümlü have developed more positively, but their business relations and human relations on a rational basis need to be developed. This situation will change over time and shows that the second and third generations will establish more rational business and social relations. The

main problem of the Meskhetian Turks is to meet their livelihood and basic economic needs and make them sustainable.

The culture of living together and neighborly relations are sufficient to prevent economic and social conflicts. First of all, mutual respect, love and tolerance are important in solving all problems and designing a common future. Mutual trust, elimination of labor exploitation, being fair, honest and not deviating from equity are important. A sustainable neighborhood relationship and culture of living together can only be achieved when these are observed.

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