

Focussing on the Needs of Migrants in Post-Disaster Urban Life from A Sociological Perspective: The Possibility of Weak Adaptation

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ABSTRACT

The Maraş-centred earthquake that occurred in Turkey on February 6, 2023, was the disaster of the century, causing fifty thousand deaths and affecting nearly ten million people. In addition to highlighting the problems that need to be resolved in the management of this process, the research will attempt to show practitioners and policymakers how culturally different the “home” of survivors is from the place and region in which they are resettled. Therefore, the main objective of the study is to find out how earthquake survivors will adapt to the cities they move to. In order to evaluate this, we will first look at post-disaster studies conducted globally. The discussion revolves around the production of emotional spaces and sustainability of cultural practices, the reproduction of social capital in urban context, and future expectations. These three main discussions in the literature show that migrants are active agents to integrate into the new urban space post-disaster conditions. However, migrants’ integration efforts will be understood through the concept of “weak adaptation,” which has been developed in this study. This concept, which expresses this immigrant group’s effort to hold on to the city, is a contribution to the literature to explain the positionalities of migrants who feel in limbo.

Keywords: Disaster, Earthquake, Weak Adaptation, Migration, Urban.

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Zayıf Adaptasyonun Mümkünatı**

ÖZ

6 Şubat 2023’te Türkiye’de meydana gelen Maraş merkezli deprem, elli bin kişinin ölümüne ve yaklaşık on milyon kişinin etkilenmesine neden olan yüzyılım felaketi idi. Bu sürecin yönetiminde çözülmesi gereken sorunları vurgulamanın yanı sıra, araştırma uygulayıcılara ve politika yapıcılara, kurtulanların “yuvasının” yeniden yerleştikleri yer ve bölgeden kültürel olarak ne kadar farklı olduğunu göstermeye çalışacaktır. Bu nedenle, çalışmanın temel amacı depremden kurtulanların taşındıkları şehirlere nasıl uyum sağlayacaklarını bulmaktır. Bunu değerlendirmek için öncelikle küresel olarak yürütülen afet sonrası çalışmalara bakacağız. Tartışma, duygusal alanların üretimi ve kültürel pratiklerin sürdürülebilirliği, kentsel bağlamda sosyal sermayenin yeniden üretimi ve gelecek beklentileri etrafında dönmektedir. Literatürdeki bu üç ana tartışma, göçmenlerin afet sonrası koşullarda yeni kentsel alana entegre olmak için aktif aktörler olduğunu göstermektedir. Ancak göçmenlerin entegrasyon çabaları, bu çalışmada geliştirilen “zayıf adaptasyon” kavramı aracılığıyla anlaşılacaktır. Göçmen grubunun şehre tutunma çabasını ifade eden bu kavram, belirsizlik içinde hisseden göçmenlerin konumlarını açıklamak için literatüre bir katkıdır.

Anahtar Kelimeler: Afet, Deprem, Zayıf Uyum, Göç, Kent.

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INTRODUCTION

Turkey is the country where 90% of buildings are at risk of seismic disaster (Korkmaz 2009: 307). While there are different definitions of disaster in the literature, Galindo and Batta (2013: 6) define disaster as “a shocking event that seriously disrupts the functioning of a community or society by causing human, material, economic, or environmental damage that cannot be handled by local agencies through standard procedures”. From a sociological perspective, it is defined as “an event, located in time and space, that produces the condition whereby the continuity of the structure and processes of social units becomes problematic” (Dynes 1975). Both of these definitions direct the attention of sociologists to the governance of disasters, both with local and national actors, and the possible problems within society and social structure.

In the context of Türkiye, on the other hand, it is after the Maraş earthquake of February 6, 2023 that the attention of sociologists quickly turned to disaster studies. The earthquake that struck Kahramanmaraş was the disaster of the century, killing thousands and injuring tens of thousands and affected ten different cities in Türkiye. Individuals from the catastrophe area were/are moved to different settlements, notably neighbouring cities, in the post-earthquake period by the Turkish Ministry of Internal Affairs, Disaster and Emergency Management Presidency. Although disaster studies generally focus on life before the disaster, preparation for the disaster, losses after the disaster, and the consequences of displacement (Tuason et al. 2012), this study focuses on financial difficulties, the struggle for resources, and social and health supports, which are among the consequences of displacement in Türkiye. The research will try to demonstrate to sociologist and policymakers how culturally distinct the “home” of survivors is from the location and region in which they are resettled, and they highlight the issues that must be addressed in the management of this process. As a result, the study's major goal is to investigate how earthquake survivors will adjust to the cities to which they relocate. To assess this, it will be first examined post-disaster studies around the world and provided new concept ‘weak adaptation’.

Literature Review: People Affected by Disaster in Urban Life

Given the unequal impacts of disasters on society and their subsequent potential to create transformative change, they seem to have a primary impact on the local and global development landscape (McClelland et al. 2022). In this sense, efforts to recover from disasters and eradicate

their effects constitute the most fundamental basis for development and renewing the level of welfare. The United Nations' (UN) Sustainable Development Goals reflect international commitments to 'reach a better and more sustainable future for all' through actions such as reducing losses from disasters and reducing societal vulnerabilities to climate-related hazards (Nohrstedt et al. 2021).

As partially mentioned above, although there are different definitions of disasters, Barton (1974) defines a disaster as a serious, relatively sudden, and unexpected disruption of the normal structural order. Disasters cause disruptions in normal social life, create chaos, and disrupt the social structure. They can be called 'social pathology' because they contribute to the change of social order (Dynes et al. 1978). However, approaches that suggest that this is a window of opportunity rather than a social pathology are also important. "Disasters are realistic. It is the laboratory for testing the integration, resilience, and healing powers of large-scale social systems. They provide social scientists with advantages in human research that cannot be found under normal or stable conditions" (Frtiz 1961, as cited in Nasreen 2012).

The opportunity we are attempting to capture through this study is the "recovery process" as summarized by Sou, Shaw, and Aponte-Gonzalez (2021), and multidimensional studies can be used to ensure that this recovery occurs in urban life after migration because it is critical to understand the lives and livelihoods of a community or society affected by the disaster. Transformational renewal projects that minimize future disaster risk and address underlying risk factors include the sustainable restoration or improvement of economic, physical, social, cultural, and environmental assets, systems, and activities, as well as health.

When done effectively and equitably, recovery produces positive outcomes for disaster-affected communities that increase their preparedness to avoid or reduce future risks. In the short term, the purpose of recovery is largely transactional. For instance, it aims to restore damaged infrastructure and maintain the operation of utilities and essential services. However, recovery is also embedded in more transformative long-term agendas that take longer to achieve, referred to as "renewal" (Sou et al. 2021). In the process of "renewal" and increasing psycho-social resilience, the processes of individuals who have left the city and migrated to safe cities, as well as the cities and residents affected by the disaster, are an important part of the support efforts. Who is a migrant, what migration is, and how migration can contribute to the integration process are inevitable issues in the migration-adaptation discourse and in the post-disaster process? Usually, migration is associated with social, economic, political, and many other factors. At this point, it is possible for the affected population to leave their

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permanent place of residence temporarily or permanently after the disaster and move to (near) urban areas or places where more opportunities are available, and they can be considered as immigrants (Mallick & Siddiqui 2015). In this sense, migration is an adaptation strategy, and the immigrant is the main actor in adaptation. An important component of the multidimensional support activities, which constitute the main purpose of this research, is the adaptation of the individuals who migrated to the city after the disaster and the process of developing a sense of belonging to the city. This belonging is possible by understanding the social networks and economic, cultural, and historical integrity of that city, as well as adapting to the physical space. At this point, it has been discussed in many studies that the female guests are both the group most affected by the disaster and that they are at the centre of disaster studies with their characteristics of risk undertakers and playmakers in the post-disaster process.

Women must demonstrate tremendous strength and capacity in risk management to rebuild damaged livelihoods and ensure the survival of their families (Nasreen 2012). Women's caregiving roles are expanding significantly across all phases of disaster response, and while often invisible to disaster responders, women's formal and informal networks play a central role in both household and community recovery, but gender inequalities are salient. Generally, women's economic losses are either not visible due to unregistered reasons, or single and lonely women receive more assistance than married women. In addition, the situation of women subjected to domestic violence becomes invisible under the pretext of completely extraordinary circumstances. The representation of women as hungry, thirsty, and needy in the media also produces a perception and system that increases male dominance and portrays women as constantly in need, although many women can take part in roles such as founders, managers, and support providers and manage risks better (Enarson & Morrow 1998).

At this point, in the study focusing on post-disaster experiences in Haiti, it was revealed that post-disaster studies for women should be addressed in the context of a longer-term and broader gender crisis (Lynn 2012). The study reveals that patterns of gender exclusion emerge at many levels, from transnational to local, and that there is gender-specific barriers to recovery and restructuring. Meeting the family's survival needs, violence, social stigma, and exclusion are the main problems. It has been argued that recognizing and supporting women's capacities is critical in the transition from short-term relief to longer-term gender transformation.

Studies also emphasize that families with low socio-economic status are more vulnerable to disasters. However, although low socioeconomic status (SES) is frequently

mentioned as a barrier to resilience in the aftermath of disaster, SES may not be the most essential element in long-term psychosocial recovery (Karlin et al. 2012: 472). As clarified before, gender is most the important element in long-term psychological recovery because women are the first group affected from disaster intensively. In this regard, women's participation in preparedness and capacity building at the community level and also at the household level is vital (Ashraf & Azad 2015). In this sense, all kinds of short- and long-term skills that will reinforce women's belonging to the city seem important in the literature.

In the literature researchers have also focused on the relation between resilience and age. Findings on how age effects these outcomes have also been conflicting. It has been found that age does not make much difference in post-disaster resilience. However, according to several research, elderly persons are less prone than their younger counterparts to have post trauma symptoms (Bell et al. 1978; Green et al. 1990). The likely explanation for this discrepancy is that age may be related to coping resources, past experiences, and other stressors differently among the diverse populations analysed (Norris et al. 2002: 154). In this regard, personal and social interaction characteristics may have a greater impact on resilience than age. Underlying components of psychological resilience, such as personal and social relationship, suggested that resilience could endure into old life in one sample of old people (Jopp & Rott 2006 as cited in Karlin 2012: 472). Through discussing Hurricane Katrina (Marrow et al. 2007 as cited in Karlin 2012: 481), eight themes argued that resonated among the elderly hurricane survivors: (a) emotional support, (b) repair efforts, (c) heroic displays, (d) physical stamina, (e) communication commitment, (f) high concern for others, (g) strategies for the future, and (h) opportunistic reframes of the event.

As these disparities reveal, which may affect resilience after a disaster, urban adaptation, which is the subject of this research, is affected by a variety of factors. In studies specifically examining climate change and post-disaster urban adaptation, four basic factors appear to be important. These are economic integration (informal economy problems), access to public services, environmental factors, and social integration. It seems that the most fundamental problem here arises from social integration. Women are especially subjected to verbal and physical violence and sexual abuse. At this point, how the local people behave and their attitudes towards the incoming immigrant group are vital (Neupane et al. 2016) Because adaptation and orientation are two-way processes, there is a dialectical connection between them. In addition, another important factor in urban adaptation is multiple governance capacities. In other words, another important component in the adaptation of disaster

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immigrants is that city's governance skills with multiple actors. In this sense, adequate distribution of authority and responsibility, correct process management, spatial scales, good relations between actors, and coordination are the basic components of multi-governance (Georgi 2012). All these components are dynamics that positively affect the adaptation of individuals who come to the city after the disaster.

Urban Policies and Disaster Induced Migrants

Under this section, recommendations for how urban life might be regenerated in cities after disasters and integration policies for disaster-induced migrants will be presented from a sociological standpoint by discussing various social, cultural, and economic challenges. According to the literature, the primary three social categories should be examined for urban resilience and the social environment for new disaster migrants.

Sustainability of Urban Place Production and Urban Resilience

We experience the present in a way that is causally linked to past events and objects, and therefore we rebuild our lives with events and objects that we did not experience while living in the present. At this point, we can claim that a physical area, a person, a thing, or any other feature constitutes the space itself. “It can be said that there is a strong connection between the physical qualities of the space and the social-cultural structure it contains, and that this mutual, dynamic relationship is reflected in the ways of using the space and is also effective in shaping the “morphology” of the society. But beyond this, it should be emphasized with a stronger emphasis that in every different form of relationship, space folds itself on itself by reproducing its existential and experiential structure with ever-changing social meanings” (Tuncer Gürkaş 2010: 1). Remembering and keeping an event or events in memory is also a strong stakeholder in the production of space. Our personal histories and identities are intertwined with the place itself (Karameşe 2023; Ayyıldız 2024). In this regard, space is more than physical place and it is the place with the identities, social and cultural belongings and requirements. This brings us to the concept of sustainable living memory. At this point, it should be emphasized that urban life is sustainable, and memory should be activated at this point. This is not just a physical reconstruction process, but also the reconstruction of life in its old form in both old and new spaces.

We ascribe to places a personal memory labelling that marks them in our minds so there is a close relationship between memory, identity and place. As Edward Said (2000: 179) argue

that “people now look to this refashioned memory, especially in its collective forms, to give themselves a coherent identity, a national narrative, a place in the world”. In this way, we can draw attention to the importance of memory for having an identity and place because “memory makes lives” (Drozdowski et al. 2016). Like migrants, post-disaster migrants produce not only spatial memory but also feelings about the place itself. The spatiality of memory is interesting. The most powerful images we can store are those in our mind's eye, images that are specific and personal to our experiences. Our remembering usually happens through association. Association helps us remember sights, sounds, smells, people, conversations, events through images of places we know and are familiar with. These images are memory triggers (Hornstein 2016). Sensory and space production and bonding is built as we see similar spaces left in memories.

The relation between memory and place should be sustainable with the contribution of micro level actors in everyday life. Instead of macro level national politics, contribution of each residents of city should be part of construction of cities. The meaning of this contribution is participation to the city in each level of everyday life. The ability of individuals to choose their living spaces depends on this right of participation. Both right to city (Harvey 2015) which refers to urbanism and being urban, and space making process direct us to the resilience concept which is the heart point of post disaster studies. “Resilient Cities” must be produced, and resistance is not only the structure but also the resistance of people to continue life when faced with extraordinary situations. Urban belonging and the continuation of urban space are only possible in this way. The term “resilience” is used in a variety of fields, from ecology to psychology. After natural disasters like as Hurricane Sandy in the New York region in 2012, it became quite fashionable to use the term to cities. Cities, too, must persist, respond to crises, and adapt; cities require inner strength, determination, as well as a solid physical infrastructure and constructed environment. In addition to market forces and regulatory forces, civil society forces are very crucial to understand multidimensional factors to manage the disaster. This is because the ethical, cultural, and political force best described as civil society—the combination of nongovernmental organizations, universities, scientific organizations, media, and religious institutions—is always the driving force behind long-term change (Newman et al. 2017: 1-5).

From this perspective for the production of space with the aid of memories, participation of each person and the feeling of togetherness are necessity in terms of urban identity. Resilience is a key concept cover social, cultural, and economic dynamics with the participation of each residents and different actors of civil society.

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Reproduction of Social Capital in Urban Context

The social capital that is defined as the sum of real or potential resources resulting from durable networks of more or less institutionalized knowledge relations or mutual recognition (Bourdieu 1985: 241) refers to opportunities that cannot be achieved individually by members of society. Therefore, change in context inevitably produces new social capital for immigrants, as social capital cannot be separated from the norms and cultures of society.

Following a natural disaster, it is imperative to prioritize two key aspects: facilitating access to social networks inside the affected urban area and fostering the development of social capital. The processes of sustaining existing networks, creating new networks, and restoring previous networks constitute integral components of this endeavour. While the definition Bourdieu implies the importance of social networks, social capital has different meanings as in Coleman's seminal work published in 1990. He proposed a comprehensive framework for social capital, consisting of six distinct forms. These forms include obligations and expectations, informational potential, norms and effective sanctions, authority relations, appropriable social organizations, and intentional organizations. Particularly authority relations seem remarkable because authority relations encompass the presence of leaders who possess a wide-ranging network of social capital, thereby enhancing the social capital of individuals within the group.

Firstly, family relations are crucial to facilitate the continuation of established social networks. According to Dynes (2002) family units persist in making decisions regarding the allocation of family resources. In the context of search and rescue operations, it is not uncommon for family members to be assigned distinct disaster-related responsibilities while also assuming additional familial obligations. For instance, in certain situations, a married couple might participate in search and rescue operations while designating the eldest offspring or a grandmother to assume childcare responsibilities throughout this period. The society does not predetermine any of these decisions, nor does it engage in planning or prediction. However, these decisions occur spontaneously and contribute to the accumulation of social capital. Similar to this argument, following the occurrence of the earthquake within the Turkish setting, numerous families were accommodated in student dorms. A significant number of women residing in dormitories maintain their social connections with their husbands and/or families, both within the communal spaces of the hostel and within their designated living quarters. The provision of adult support in childcare settings, the fulfilment of adult needs, and the facilitation of ongoing socialization activities collectively constitute an expansion of the relationship

network. The process of reconstructing antiquated networks appears to be closely associated with this phenomenon. Visitors originating from metropolitan environments, where conventional familial connections are upheld, endeavour to sustain these links while concurrently prioritizing the process of reconciling and reconstructing social networks with newly acquainted individuals. It is important to acknowledge that individuals tend to socialize with others who share similar characteristics and establish close relationships with those from their own geographic region. This is significant as compatriot relations play a crucial role in fostering and enhancing social capital (Chagel & Gültekin 2023). Consequently, gradually expanding one's social network becomes an integral aspect of this process, while also emphasizing the importance of preserving established social habits.

Food also has a significant role in shaping culture and is deeply intertwined with collective memory. According to Zubaida and Tapper (2000: 36), it acts as a defining characteristic in drawing social boundaries. Consequently, the act of eating and drinking encompasses more than mere consumption, encompassing broader cultural and social implications. The consumption of food and its associated venues play a significant part in the establishment of a collective memory, hence contributing to the perpetuation of a shared societal identity across successive generations. According to Nora (2006: 18), the existence of places today is contingent upon the preservation of memory through history. These venues serve as a means for society to collectively construct and preserve its memory by facilitating the exhibition and transfer of cultural elements. In this regard, given the imperative of ensuring the ongoing fulfilment of individuals' fundamental requirements, the architectural configuration of spaces intended to cater to these needs also encompasses the representation of the broader societal context. Currently, migrants endeavouring to construct their own domestic sphere perceive eating and drinking practices as fundamental constituents of this household.

As it is important to authority organisations just after disaster in terms of rescue of lives and provide basic requirements (Dynes 2002), to continue their daily life in following days, the interpersonal connections individuals establish with figures of authority and the social assistance they receive from these authorities are crucial. These forms of assistance serve as an expansion of the earthquake victims' efforts to recover from a state of social isolation. Initially, it is noteworthy that people impacted by the earthquake possess the ability to address their daily predicaments by engaging in direct communication with company managers. This beneficial position distinguishes them from numerous urban dwellers. Currently, it can be asserted that the diverse governance abilities of the municipality have a favourable impact on the direction

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of the cohorts that accompany the calamity (Georgi 2012). The earthquake has had a significant impact on individuals in the city, and various organizations and institutions have played a crucial role in providing support and guidance. For instance, in Turkish context, these include fellow local associations, the governorship central administration, public education units, the Religious Affairs Institution, National Education Directorates, and universities. Together, they have coordinated and produced efforts to help affected individuals navigate the challenges and changes brought about by the earthquake.

In conclusion, finding new networks in a different place can be a challenging and time-intensive task, particularly for a group that lacks access to its existing social capital. This study examines the phenomenon of capital transportation, which is influenced by individuals' historical behaviours and familial connections. Additionally, it explores the presence of social capital production, specifically in relation to individuals' orientation towards urban areas, with the assistance of public institutions.

Future Expectations

The inherent belonging to a place is built not only through conscious planning and design, but also by living and doing through physical and cultural practices. In addition, by ensuring that migration is perceived as a whole of meaning that includes the past, present and future, this combination of temporality and spatiality produces a new perception of space (Karamiş 2022). At this point, not only how the past and present are constructed but also how the future is envisioned emerges as an important stakeholder.

The most fundamental dynamic of the future imagination seems to be the home. Despite the crisis of belonging developed by disaster victims who lost their hope of returning to their old homes, the effort of families who are increasingly moving away from this hope to find a home here appears as the key to belonging. The need to rent a house is the most basic need because setting up a house means being closer to the city centre, a daily shopping routine, being neighbours with local people and many more.

Apart from the creation of homes and physical facilities, the biggest part of the future plans covers children and their education. While many parents strive to ensure that their children receive a good education after the disaster, they equate the continuation of their work, living and social conditions with the well-being of their children. The issue of children's adaptation leaves us with the fact that social acceptance, which is emphasized in many disaster

studies, is the most important stakeholder in terms of orientation to the city after the disaster. Socializing both themselves and their children outside of school is a factor that reinforces belonging, but the isolated locations of dormitories or tent cities create problems in terms of socialization in the city.

The work based and informal activities are directly related to the future plan because individuals trying to earn money focus on their ability to survive in the city, their possibilities of socializing, and their capacity to meet their needs. Compensating for the loss of economic capital as opposed to the loss of social capital is also vital in realizing future plans. Many post-disaster studies have shown that economic problems are the most important problem at the individual level in terms of disaster management and that the group most affected by this is women (Ashraf & Azad 2015). In particular, the task of finding a job seems to be primarily the responsibility of men. Many women complain about their husbands not being able to find a job, and the limited number of families who find work feel lucky. State support is a partial dressing in this sense, but long-term economic gain is vital for the realization of future visions. The most striking point here is the transition from a male-oriented economic capital plan to a future plan focused on women's development of their own strategies, because women do not hesitate to take responsibility as risk takers and feel obliged to take the initiative to contribute to family life.

The noteworthy point here is that single women and women with children who plan for the future feel obliged to develop individual strategies because studies have shown that women in traditional relationships with men generally receive more help in preparing for and recovering from disasters than single women who carry out household chores. Reviewing and evaluating gender bias in the disaster relief process becomes important at this point (Enarson and Morrow 1998).

In summary, the first expectation of individuals with physical needs at the core of their future plans is to establish a home, because home means shopping, socializing with neighbours and getting to know the city. An isolated life does not provide any of these. Another issue that is at the centre of future plans is children and their needs such as education, socialization and financial conditions. What draws attention here is the difference between women who have husbands with them and those who do not. We understand that, unlike women who live child- and home-focused lives, women with single children change their life strategies to being self-focused, and that gender roles are effective here too. Women who have difficulties in receiving support have to use their individual survival skills. At this point, what has been learned from

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past experiences, today's experiences and developed skills are the basic building blocks that shape the future in terms of developing belonging to the city.

Weak Adaptation

This research specifically has developed the notion of “weak adaptation,” which is distinct from the commonly explored concept of “weak ties” in the literature. This is because the term “weak ties” (Granovetter 1983; Ryan 2011) refers to the flexible relationships that immigrants intentionally form with groups for instrumental reasons such as providing informational resources rather than support and exchange of confidence. On the other hand, “weak adaptation” refers to the initial attempts made by immigrants to integrate into a city just before making a decision for permanent settlement and the relationships they establish during this process. In other words, the main topics we discussed above actually show us a trial phase regarding the relationships, networks, capitals and future plans that migrants develop before deciding to stay in a place permanently.

The establishment of a place intertwined with their previous existence, the imagining of a place with both old and contemporary connections, and a way of life founded on previous practices in the creation of the future serve as indications of immigrants’ endeavours to maintain their hold on the unfamiliar city. While previous literature explored the phenomenon of groups migrating to cities and remaining there after disasters like earthquakes, this study stands out by specifically examining the urban attachment of internal migrants who find themselves living in cities that were not their preferred destination, leading to a sense of uncertainty and displacement. Migrants, who are provided with temporary housing in new destinations, focus on discovering the possibilities of a life in the urban context through a variety of new experiences. Although individuals may adapt to urban environments, this process may not lead to a complete emotional connection. This group consciously forms weak bonds and takes into consideration the possibility of leaving the city. For this reason, in this study, I employ the new concept of “weak adaptation,” which shows how migrants are either potential residents of the city or temporary migrants who would return to their own cities. It seems that they have established a way of existing and creating relationships during this testing phase. This notion provides a novel framework for comprehending the integration of the post-disaster immigrant population, which finds itself in a state of uncertainty, into the urban environment.

At this point, this study will open the door to new studies to understand the urban integration and adaptation of immigrants who feel in limbo. It will offer a new perspective on post-disaster migration, urban and migration studies, especially by contributing to understanding the world of meaning for migrants who develop tactics in the “weak adaptation” process.

CONCLUSION

Resilience and sustainability are the central topics in post-disaster research. In particular, the social resilience questions of individuals migrating after the earthquake should be examined and understood from a sociological perspective; in this sense, sociologists have a lot to do. The motivation of this study understanding the efforts of internal migrants to establish a new life in cities like the disasters the Maras earthquake. The production of emotional spaces and sustainability of cultural practices, the reproduction of social capital in urban context, and future expectations, which are the three basic variables discussed in the literature, were represented in general terms in this paper. However, it was determined that there were very few concepts in the literature about the ties established by migrants who were settled temporarily in the new city. These individuals, who test the city they are temporarily in and experience the advantages and disadvantages of staying there, create loose ties with the city. Although it is discussed about an adaptation and integration process, this adaptation is a weak adaptation. The contribution and importance of this study lies in this concept. Urban policy makers and sociologists should focus on this concept to understand their positions within post-disaster conditions.

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