

## FROM THE THEME EDITORS

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The theme of this current issue of Moment Journal is migration. We already know that migration is both therotically and experiencially an extensive subject. It is not a brand new reality for Turkey too. Especially since the 1980s onwards, migration has been one of the most urgent and poignant subject in the context of internal/external migration along with the labour and forced migration.

As an everlasting subject of our agenda, migration has become a more and more urgent issue due to the massive forced migrations from Syria for a couple of years. As the war at the border has transferred the refugee camps here with millions of unjust suffering stories that are at the border of existence too. More than two and a half million migrants are not as far away as the no-trespassing “camps” to us; they are in our cities, in our streets, right beside us as a matter of fact.

We indirectly witnessed the stories of hundreds of people who were escaping death to start a new life in the migrant ships heading to Europe that sank in the Mediterranean Sea and shook all the ongoing discussions on the “human rights”.

The possibilities of seeing the actual picture are blocked by the official interdictions. Not only the democratical mass organizations that launch aid and solidarity campaigns such as İHD, Halkevleri, Kaos GL, SGDD and Göç-Der, but even also UNHCR cannot at all enter into the camps. Moreover, the frame of interdictions has been widened during the editing process of our journal; The Institution of Higher Education in Turkey (YÖK) has subjected the academic researches on the issue to the authorization of the Ministry of Interior. This regulation may well be read as an interdiction too. Thus, the political, ethical and academical efforts to posit the dimensions of Syrians' migration, to create the possibilities of living together with the migrants have been hindered every single day. The subject cannot come off the official institutions and thus, get publicized.

Because of the interdictions, the media also cannot reach any information, even the attempts of responsible journalism encounter various obstacles and inflictions. We, of course cannot ignore the attitude of mainstream media to the issue. The mainstream media not only produces news of poor content, but also intentionally prefers this attitude other than problematizing the obstacles it faces. To make matters worse, the media produces fictional, fragmented, sensational news containing violence to render the Syrian refugees as subjects of discrimination, aggression and hatred; hereby, evidently violating the human rights. By handling the issue this way, the mainstream media renders migration a wry and perilous subject of socialization.

Migrants of Syria (and other countries) are quite visible to us while the information resources about them are not. On the other hand, the migrants become a part of politicians' discourses each day: Some claim that they honour the 'guests' by mentioning the expenses they made for each Syrian, while some others seek the ways to send them back to their own country.

Under all these severe circumstances, discussions on forced migration are being carried out both for the elimination of victimization and adoption of a rights-based approach to the issue on an international scale. On the one hand, migrants/migration continue to produce a new reality, a new language, a new narrative and a new life in spite of all the dramatic and traumatic experiences they/it have been going through. Endeavoring to reserve a 'place' for itself in the memories and in the world. As a matter of fact, between 29th-31st of May, while our journal was getting edited for the publication, *Refugee Films Festival* (<https://multecifilmgunleri.wordpress.com/>) was taking place in Ankara, telling the stories of migrants and migrations via the art of cinema. We as the theme editors of Moment Journal meant to handle the issue with its various sides; along with the theoretical and ampirical studies focusing on the social, economic and political results of migration, we tried to make room for the articles concentrating on its philosophical, literal, artistic and experiential dimensions.

We open our thematical file with "Türk Dış Politikasında Göç ve Mülteci Rejimi" (Migration and Refugee Regime in Turkish Foreign Policy) written by Gökçe Bayındır Goularas and Ulaş Sunata. The writers carry out a historical analysis of migration politics in Turkey starting from the late Ottoman period. Drawing on this background, they examine the migration mobilizations and politics during the 2000s within the frame of foreign policy JDP government employs. 2000s are characterized by the European Union harmonization process for Turkey. International liabilities of Turkey about the refuge policies are major constituents of this process which can be outlined as "institualization" through steps such as the membership of International Organization for Migration, National Plans for Action, readmission agreements, visa exemptions, discussions on the removal of georgraphical reservations, enactment of International Law on the Protection of Foreigners and foundation of Directorate General of Migration Management in 2013.

It is significant to read all these institutionalization steps within the context of international conjuncture. In this respect, The Arab Spring rises as a crucial historical determinant for the regulations made by both Europe and Turkey. Bezen Balamir Coşkun draws a frame for the EU's refuge and migrant policies in her article titled "An Evaluation of the EU's Migration Policies After the Arab Spring". On one side, EU's humanitarian security approach and on the other side, its border security policies are inexhaustibly being discussed as a paradox. In practice, the international refuge policies that are based on Universal Human Rights are rising as *problems* for the states. The paradox is being identified and legitimized by the tension between the rights of refugees and interests of the states and citizens. Eda Bozbeyoğlu exemplifies the cases brought to ECHR from Turkey as well as examining the national and international agreements, protocols and regulations about the asylum in her article titled "Refugees and Human Rights".

Definitely, as mentioned before, we have not only experienced migration within the context of asylum as a nation-state. At first hand, we can feature population exchanges, labour migrations, forced displacements within the borders, seasonal labourer migrations, political migrations, educational migrations and so on. Asena Pala handles the issue by the frame of forced migration experiences within the borders of the state. During the 1990s, hundreds of villages and thousands of hamlets were evacuated in the Eastern and South Eastern parts of Turkey; hundreds of thousands of people who were mostly Kurds were forced to flee from their homelands. We witnessed an experience that determined the social dynamics, preeminently the basic human rights as well as its political, cultural, economic dimensions. Pala sets forth the Kurdish women's forced migration experience within the conceptual frame of home, the loss of home and reterritorialization. One of the categorizations regarding the issue of migration in the literature is the distinction between voluntary-forced migration. Labourer migrations

are significant experiences in terms of making visible the naivety and contingency of this distinction. By the use of this categorization, migrations resulting from poverty and deprivation are regarded as voluntary mobilizations which lead the way to ignore the heavy circumstances that labourer migrations result from. The heavy conditions does not just determine the causes of migration, as such the whole process is characterized by them in various ways. Accordingly, Emel Uzun, in her article titled “Kürt Fındık İşçileri: Bir Karşılaşma Mekanı Olarak Akçakoca” (Seasonal Kurdish Hazelnut Workers: Akcakoca As An Ethnic Encounter Space) comes up for the discussion of the seasonal Kurdish hazelnut labourers’ migration by taking diverse ethnical and cultural encounters into consideration.

The life of a migrant is generally framed by the victimization stories. Whether internal or external, the migrant is a figure who corrodes the definitional categories of the nation-state; he/she breaks the discourses of commonality that define the citizenship; for the language, religion, memory, capacity and loyalty of a migrant are not within the limits of the isomorphic nation-state’s map. A migrant lives in an exeptional status for a long time; that is why he/she happens to be a deficient citizen in the city, a stranger, a refuge, an asylum seeker and a guest labourer in another country.

Along with postmodernism, the *citizen* of a nation-state of the modern times, has become a questionable category. Just like multiculturalism, globalization, identity and recognition policies, cross-border migration mobilization has required to re-define the citizenship which comes to mean *the membership to a limited political community*. Oya Morva’s article, “Öznelerarası Bir İletişim Süreci Olarak Kültürel Vatandaşlık” (Cultural Citizenship as an Intersubjective Communication Process) focuses on the concept of cultural citizenship. She analyses the concept as *an issue of communication* within the frame that mainstream multiculturalism emphasizes as *recognition of differences*.

Migration materialises with the experience of the migrant. Its disruptiveness comes from the very point we mention. Recognizing the migration process as an experience people go through, other than a fact about the borders, security, identities, human rights and policies, makes ways for the potential of counter-hegemonic agencies/mobilizations of human beings. Thus, trying to understand the issue by taking the experiences of people into consideration, may require new perspectives and new ethnographic research techniques. Concordantly, in their article, “Kültürler Arasında Göçmen Haller: Erasmus Maceram Dijital Hikayeleri” (Migrant Stances Among Cultures: "My Erasmus Adventure" Digital Stories), Gökçe Zeybek Kabakçı and Burcu Şimşek assume Erasmus mobility for studies as a state of temporary migration and handle the intercultural encounters within Erasmus programme by the dynamics and outputs of digital story-telling workshops they organized. Faime Alpagu’s article, “Involving Migrant Women in Research: Potential Benefits and Limitations of the Participatory Photo Interview” is a study conducted through participatory photography interviews with the Kurdish migrant women in Vienna. In her article, she brings forward both the possibilities and limits of a research technique and the utilization of the public sphere by women.

From the beginning, we see personal narratives of migration in art. In fact, these narratives form canons and generic fields in literature and cinema. They can make rooms for themselves in the field of art by not only being related to migration, but also breaking the *national* literature, cinema and identity. In his article titled “Göçmen Sinemasını Yeniden Düşünmek” (Re-thinking Migrant Cinema), Özgür Yaren portrays the conditions of emergence of the migrant cinema as a category and the transformations in these conditions today. Gamze Hakverdi looks at the issue of migration from a different perspective; inspired by Alicia Savage’s photographs, she handles migration with a philosophical insight in her article titled “Gitmeden Göçmek:

Bir Fotoğrafçının Düşündürdükleri Üzerine” (Immigrating Without Leaving: Upon What a Photographer Leads Us to Think). Hakverdi sets off the multi-dimensional aspect of the issue and argues that migration can not only be experienced through physical mobilization; a subject can also experience migration by reflecting on his/her own truth.

Moment Journal visits the issue of migration and its consequences as encounters from within a diversity. We wanted to allow for an interview which we think will feed this diversity too. We made room for our interview with the Human Rights Joint Platform (HRJP). We talked about the meaning of defining Syrian refugees as *guests*, the Temporary Protection Regulations, the conditions in the refuge camps which is a debated topic from the very beginning, the allowances/disallowances of entry to the camps, the subjection of academic studies on refuges to the authorization of the Ministry of Interior, the process of forming policies about refuges in Turkey, the discrimination and hate speech against Syrians and the deaths in the Mediterranean Sea.

We welcomed three articles that are out of the scope of our main theme. The first one is titled “Göğe Uzanan Binalarda Gündelik Hayatın İnşası” (The Construction Of Everyday Life In The Buildings Lying To The Sky) by Leyla Bektaş. Bektaş works out the daily life in residences after the transformation of İstanbul by neoliberal politics. Drawing on the ethnographic methodology, she puts forth the new life style produced in the high residences as well as indicating the socio-economic inequalities sharpened by them.

İbrahim Hakan Dönmez, in his article titled “Sınav ve İktidarın Meşruiyeti: ve Padişah Keloğlan’a Sorar...” (Examination and Legality of Government: “and Sultan Asks Keloglan....”) focuses on the power’s ways of instrumentalizing the exams that are claimed to be executed in equal conditions, so as to render the class inequality

admissible. By discursively analysing the Kelođlan tale, Dönmez reveals the conveying of exams throughout years as instruments of legitimacy for the power.

The last article out of the scope of our main issue is “Mahremiyet, Melankoli ve İktidar Bağlamında Antoine D’Agata” (Antoine D’agata in The Context of Privacy, Melancholy and Power) by Şahinde Akkaya. She comes up for a discussion of melancholia felt through photographs, privacy we as spectators become witnesses of and the relationship of the photographer with the concept of power by referring to D’Agata’s photographs who leads a nomadic life.

The studies we recess in this issue are all setting the pace to methodological diversity of social sciences parallel to its endeavour to comprehend; discursive and visual analysis, ethnographic techniques and so on... Our “Commentary” section is feeding this diversity by Suncem Koçer’s discussion on domestic ethnography in her article titled “*I Flew You Stayed as an Example of Domestic Ethnography*”. Koçer discusses the counter-hegemonic potential of documentary camera by going around Mizgin Müjde Arslan’s movie titled as *I Flew You Stayed (Ez Firiya Tu Mayi Li Cih)*.

We reserve this issue’s “Passers-by in History” section to Yaşar Kemal and Gabriel García Márquez. While we were preparing this issue on migration, Yaşar Kemal passed away, just ten months after Márquez. They are both refined authors and witnesses of the 20th century historiography, one as the representative of socialist realism, and the other of magical realism... Their notes on the history are quite significant, for their narratives are based on the routine, spontaneous, social, magical facts of the ordinary people. The first article of this section is titled “Kıyamete Kadar Yaşar Kemal’i Okumak” (Reading Yaşar Kemal Till the Doomsday) by Yalçın Armağan. In the article, he evaluates Yaşar Kemal from within the history of literature. He puts forth Yaşar Kemal’s literary history by claiming that a literary work has a *constructed* history, not at

all a *solitary entity*. The second article of the section is by Özlem Atar, titled “Yaşar Kemal ve Gabriel García Márquez’i Anmak” (To Celebrate Yaşar Kemal and Gabriel Garcia Marquez). Atar commemorates Yaşar Kemal via his work *Ortadirek* and Márquez via his *Yüzyıllık Yalnızlık* (A Hundred Years of Solitude) and bids them godspeed *with the yellow flowers pouring from the sky*.

There are two articles in our “Book Review” section. The first one is Ergin Bulut’s article titled “Çağrı Merkezlerinde Emek Süreci ve *İnatçı Köstebeklerin Deneyimi*” (The Labour Process in Call Centers and the Experience of the *Stubborn Moles*). He reviews Gamze Yücesan Özdemir’s book, *İnatçı Köstebek: Çağrı Merkezlerinde Gençlik, Sınıf ve Direniş* (The Stubborn Mole: Youth, Class and Resistance in Call Centers) which was published in 2014. He evaluates the book together with the discussion on whether the proletariat perished or not, as well as asking if the white collars can be regarded as the members of the working class. The second article of this section is Eren Ekin Ercan’s “Netokrasi, Netokratlar ve Mobilistik Gerçeklikler” (Netocracy, Netocrats and Mobilistic Realities). He comments on the *The Netocrats*, which is the first book of a trilogy (*The Futurical Trilogy*) by Alexander Bard and Jan Söderqvist. Ercan thinks that it is inevitable for the reader to interrogate both conceptually and factually during the reading of this book on the philosophical, sociological and political dimensions of technology.

We thank all the authors and the referees for their contributions to our third issue.

We wish you a satisfying reading...

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