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ИММИГРАЦИЯНЫН ФИЛОСОФИЯЛЫК НЕГИЗДЕРИ

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ФИЛОСОФСКИЕ ОСНОВЫ ИММИГРАЦИИ

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THE PHILOSOPHICAL UNDERPINNINGS OF IMMIGRATION

УДК: 0011/89-314.743

Миграция учурундагы адамдардын жашоосу анын коомдук иш аракеттери жана милдеттери миграциянын тарыхый процесси менен коштолгон. Миграция белгилери адамдардын өзгөчө коомдук жашоосунда орун алгандыгын байкоого болот. Миграция адамдарга динамизм, энтузиазм жана этникалык таандыгына карата таасир берген. Коомдук иш аракеттердин натыйжасында болуп жаткан социалдык, экономикалык өзгөрүүлөрдүн натыйжасында, калктын басымдуу бөлүгү этникалык, социалдык структураны бузулушунун негизинде башка мүмкүнчүлүктөрдү издөө менен жаны аймактарга жайгаша башташкан. Мындай өзгөрүүлөрдөн улам биз этникалык айырмачылыктар жеке адамга же адамдар тобуна таандык болоорун байкоого болот. Белгилей кетсек, миграция адамдардын этникалык ой-жүгүртүүсүн жогорулатуу менен, башкалар менен жашап кетүү үчүн өзүнүн болгон куч аракетин жумшоого, жашоо үчүн күрөшүп жашоосуна таасир берет. Этникалык биримдик жалпы маданияттык окшоштуктарга алып келет. Жаңы баалуулуктар эски баалуулуктар менен окшошкондугу менен, ар кандай жеке ойлорго да бөлүнөт. Изилдөөнүн максаты, Сириядан Турцияга багыт алган мигранттарды эске алуу менен, алардын этникалык биримдигин аныктоо.

Негизги сөздөр: адам, миграция, ассимиляция, этника, иденттуулук.

Человек, который жил во время миграции, жил общественными движениями и обязательствами в её историческом процессе. Миграция особенно начала проявляться во время общественной жизни человека. Миграция приносит людям динамику, энтузиазм и волнение и также приносит увлечение осведомленности этнической принадлежности. В общественных движениях, произошедших естественным, социальным, экономическим, изменением сил или культурной необходимости, большая сумма населения в этнической структуре мигрирует с разрушением текущей социальной структуры и пытается найти идентичность, попытаться существовать, в каких возможностях их новые местоположения обеспечивают их. Два вида результатов могут ожидать в этом виде изменяющегося процесса; ассимиляция новых заказов культурные особенности или создание этнической группы, чтобы получить социальную власть находящимися в собственности традиционными качествами. Мы можем сказать, в обычно, чтобы утверждать, что этническими различиями может на самом деле быть преимущество для человека или группы. Нужно подчеркнуть, что миграция увеличивает этническое сознание, поддерживает солидарность, и люди помещают всю свою силу, чтобы держаться за жизнь. Этническая идентичность создает общие черты в главной культуре, с другой стороны, эрозия произошли в новых размерах выгоды этнической культуры. Новые тождества

имеют некоторые общие части со старыми тождествами, но разойдутся во мнениях. Цель исследования, принимая во внимание данные от людей, которые вызвали миграцию в Турцию из Сирии, чтобы определить динамизм, энтузиазм, волнение, этническую осведомленность, структура идентичности, которые составляют наше предположение при помощи методов, таких как интервью. Исследование будет выполнено литературным контролем и практикой.

Ключевые слова: человек, миграция, ассимиляция, этника, идентификация.

Human who exists in time and location, lived the migration by social movements and obligations in historical process. The migration started in time with human especially in social life. Migrations bring people dynamism, enthusiasm, and excitement and also bring and increase ethnicity awareness. In Social movements occurred by natural, social, economic, changing of forces or cultural necessity, large amount of population in ethnical structure migrate with destroying current social structure and try to find identity, try to exist in what opportunities their new locations provide them. Two kinds of results can be expected in this kind of changing process; assimilating the new orders cultural features or creating ethnic group to gain social power by owned traditional qualities. We can say, in generally, to maintain ethnic differences can actually be an advantage to individual or group. It must be emphasized that migration increases ethnic consciousness, keeps alive solidarity and people put all their strength to hold on to life. Ethnic identity creates similarities in main culture on the other hand erosions occurred in ethnic culture gain new dimensions. New identities have some common parts with old identities but will have differences. The purpose of the study, taking into account the data from people that have forced migration into Turkey from Syria, to determine the dynamism, enthusiasm, excitement, ethnic awareness, identity structure which make up our assumption by using techniques such as interviews. Study will be carried out by literature monitoring and practice.

Key words: human, migration, assimilation, ethnicity, identity.

Entree

Movement from one place to another which referred as immigration exists in time and location. Action of "movement from one place to another" makes immigration a subject of philosophy, biology, sociology, economy, agriculture, physical, geographical, cultural anthropology, politics and many other sciences. Therefore, although immigration means "action at certain time and location" it can be defined as different means from different perspectives. Philosophers, biologists, sociologists, economists, anthropologists, geographers and some other communities examine and debate immigration from their perspec-

tives. Migration for human beings can be divided theoretically in two as compulsory and voluntarily. These two kinds has facts to be analyzed. Voluntarily migrations refers to joy, enthusiasm, motivation, optimism and life on the other hand compulsory migrations refers to resistance, cling to life and continue to live. In some level these two kinds has similarities. The most obvious common aspects of both migration; whether compulsory, whether voluntary, is to move from irritating physical and social space towards the physical and social space that we believe will ease.

Not only human beings all living beings face migration. Living creatures besides human migrate as an instinct according to seasonal an nature conditions. Although it is instinct, animal migration has logical an scientific studies. For example bird's migration can be a sign of nature conditions and seasons. Human can migrate compulsory because of conditions beyond his control or because of his own will and desire. However it may happen there is a purpose, compulsory, need and will on migration of living beings. Migration is a form of mobility for all living beings; more or less long or short distances, ecological or seasonal reasons, temporary or permanent place as change occurs.

Although it happens on all living creatures here will be studied only migration that targets human beings. Migration for people which began with time and them especially in social life is mobility of people individually and socially. Human in terms of philosophy is ontological, epistemological, anthropological and axiological (as ethics and aesthetics) being. Studies in human morely defined him as a thinking being and identified as his knowledge refers to his thinking. "Human is a thinking being" "Human knows and is a creature who knows what he knows" "Human is a being who knows and produce knowledge" "human is a being who forms agriculture" "human is a social being" "human can be educated" . Other than these definitions human is a being who migrates, and studied in this side also. Migration is a physical movement of human, is changing location after this physical movement. Changing location for people can not be evaluated only physical location change, social location change with physical location change has to be occur.

Considering the mass migration of people over ages, changes experienced dynamism, enthusiasm, and ethnicity awareness. This situation has numerous examples especially when turning back is impossible.

1. Start of Human Migration.

It is possible to specify human migration with the first people on the World by basing to religion. Based on this understanding we have to look at story of first human beings Adam and Eve. This story is told in Qu'ran in the section of the Old Testament's Genesis [1]. As two religious source they live in the haven with foods which are free to eat and told not to eat forbidden fruit. But Adam did not obey the rule, approached to the forbidden tree and ate forbidden fruit. Therefore he was driven away from heaven and sent to the earth. There is no certain date about when this incident happens only some approximate views. Therefore this has to count as first immigration movement

for human beings. There is change in both time and location. (Yıldırım, 2007a).

When Adam and Eve sent to the earth they sent two different places. They had to live on these locations "for a time [2], (the length of this time is not known) It is written in Qu'ran as "launched as enemy of one, it has offered for you stay and make a living up to a time" (El Bakara, 36). Then they meet. In Islamic references this place states as Arafat. This time uncertain incident as second migration. After their marriage their twin borned boy and girl children were married, with these marriages human race were multiplied and getting in a tradition that can also be considered social with cross marriage rules. Thus migration reveals four ontical incident as mobility space of time, the social value of marriage and reproduction of biological growth rules. Although there are dissimilarities in religious sources, it is stated that forty child has borned in twenty births as twin boys and twin girls. On last birth's boy named Cain had to marry to the girl on previous birth as the rule. But he found the girl ugly and wanted to marry his own twin. When he didn't get approval he murdered his brother Abel and married to his own twin sister and leaved the location. This incident called as third immigration [3].

Thus migration of people who sent to earth can be derived by religious resources and different views and comments based on these sources. But the time of incidents on religious texts is not known, so we want to comment on the incident except time. Besides incident's happening conditions is more important than its time.

Another immigration presented in religious texts is "Noah's flood", expressed as a result of natural disasters and displacement movement is apparently occurred. With flood everything that has old has became to end but returning place was start thus self. In this concept we encounter primitive societies thinking as life is a circle. . Evil arise of confusion but later it settle downs.

Noah's Flood both pass in Torah (see, Torah, Genesis 6:14-21) and Qur'an (see, Qur'an, Ankebut, 14.15). The incident is written detailed and as story in Tevrat, Qur'an explained in shortly and mainly. There were many immigration happened in history for different reasons after migrations told in religious texts. All people and all society is as immigrant.

2. Characteristics of Human Migration.

There may be told a few issues that came to our attention on immigration. First of all voluntarily or compulsory immigrations happened by people refers to a location change. Secondly voluntarily or compulsory immigration has a purpose, so immigration is an oriented movement. Third of all although some migrations are voluntarily, because of migrations oriented movements, all migrations are compulsory in actual. Therefore voluntarily made migrations happens from an obligation.

In all individual or mass migrations happened in history and time as in first migrations described above, has the same attributes mentioned above. made by people. In the first event "forbidden fruit" crisis among creature (human) and creator leads to migration. In second, a voluntarily migration depends on Adam and Eve's will

happened. The third migration happened with coming against the value of rebellion against tradition and takes place with large and leave the space where conflicts result. This incident, Habil and Kabil's fight is the first mythological murder of human being living in earth. Religious expressions, burden a share of sin to the first murderer Cain after a murder [4].

3. The Purpose of Human Migration.

Migrants who migrate on natural, social, economical, change of power balances or cultural necessity, has to change their current social statutes and find a place and identity on their new locations and social order. Two result can be expected after this change process, to accept new orders cultural identities and type of identity or to form an ethnical group in order to achieve social force with owned traditions identities. We can state that the protection of ethnic differences and putting forward in time to time, can constitute an advantage for all individuals or groups. Theoretically, immigration increases the awareness of ethnicity, keep alive the spirit of solidarity and reveal all people's power to hold on people's life. In long term, ethnic identity will create a similarities by biological (by marriage) or by cultural (new common values). On the other hand erosion happened in ethnic identity will create a new size. New and old identities will have both similarities and differences. (Yıldırım, 2007)

Earth nations are full of these examples. At first the American continent; Almost all of the people and created a new state living in Southern and Northern Hemisphere shows a dynamic structure composed of immigrants. States as Turkey and Balkan are formed of migrants. Also countries as Australia, New Zeland are migrants too. People living in Asia, Europe and Africa has migrate in long or short time, create a dynamic structure in their new locations, formed new ethnic identities, new social values and existed in new state and still exists. Therefore, migration, migrants is exists as human's main feature within human and continue to exist.

Result

Migration as a social movement is a fundamental changing agent that affects from economical life to cultural, in every aspect of human being. There is many written scientific articles about this subject. This article attempt to look migrations philosophical structure. The time of and social direction of migrations is not studied in this writing, only looked at the way of incidents and result of it.

Human migration starts with Adam's removal from heaven, reason of this removal, coming to earth, time and location existence of in this arrival, occurring of family structure and marriage tradition for start of social life. So the human migration; refers to start of time, place, social life through marriage in order to begin of human reproduction.

People faced migrations in every time of history. Difficulties and tragic results happened socially because of voluntarily or compulsory migrations. although the difficulties and tragic results of migrations, remainers has to survive their lives with new beginnings, dynamism, ethnic knowledge. Therefore they had to adapt new social environments. This made two results; migrants will be master of new geographic land with new structure and identity or will be adapting being to new geography. As a result, migration that has come to world's attention again in recent years, is a result of human nature and social life and will always continue to exist. As a result of migration into the world's attention again in recent years is a result of human nature and social life, and will always continue to exist.

Resources:

1. See. Old Testament Genesis Section, Qu'ran (Sura of Bakara, 30-38).
2. See. Qu'ran, Sura of Bakara, 36.
3. As described in the Old Testament story of the children of Adam in the Koran tale of record-Hevel in Torah is considered is the same; "Adam, matches a man and a daughter in the same birth. He never matches a man born a girl who borned together. This was traditional and taboo. Eve gave birth to a beautiful a girl named İklimiyaa with Cain and Leyuza, a not pretty girl with Abel. Adam wanted to match these children as tradition, Cain objected this tradition and wanted to marry with his own twin. When he was objected he killed his brother Abel and committed the first murder on earth.
4. Ali Sharia tells the start of human conflicts with this incident with marxist terminology. Dynamic focus of the Marxist philosophy of history that treats the understanding, argues that the ongoing dialectical contradictions between the enemy and contradictory elements. Contradiction between Cain and Abel refers as Abel as farming, monopoly, individual property representative and Cain as hunting age and partnership before property representative. Hunter Cain kills property owner Abel with his own hand. According to Ali Sharia people's bad side, selfish side becomes dominant in history after farming age start. (<http://ucuncutaraf.com/2015/02/19/tarih-felsefesi-habil-ve-kabil/> Access date, 26.02.2016).
5. Yıldırım, Kazım (2007), "Farabi'nin Düşüncesinde Hareketle Toplumlararası İşbirliğinin Gerekliliği" ("Farabi's thoughts on the necessity of cooperation in the communal gesture"). 5th International Turkish Society Social Sciences Congress (Future of Turkish Society), pg.649-657 Celalabat-Kirghiztan, June, 11-13, 2007.
6. Yıldırım, Kazım (2007a), "Göçün Aile Üzerindeki Etkileri". ("Affects of Migration on Family") International Asia and North Africa Work Congress (ICANAS), pg.774, Atatürk Kültür Dil ve Tarih Yüksek Kurumu, Ankara, September, 10-15, 2007.
7. <http://ucuncutaraf.com/2015/02/19/tarih-felsefesi-habil-ve-kabil/> Access date, 26.02.2016).

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