



Project Paper 9

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Introduction

Imagining Europe from the Outside, the EUMAGINE project aims to study how Europe is perceived from outside the EU, and how these perceptions affect migration aspirations and decisions. The project specifically focuses on people's perceptions on democracy and human rights, and tries to analyze how these perceptions are affecting their migration intentions and aspirations. The project is also interested in seeing how perceptions on human rights and democracy interrelate with other determinants of migration aspirations, to what extent migration is perceived as a valuable life project, and how potential migrants compare Europe to other migration destinations. To achieve these research aims, EUMAGINE studied migration-related perceptions among people aged 18-39 in four countries of origin and transit: Morocco, Senegal, Turkey, and Ukraine. This report presents the initial findings of the country report on Turkey.

The report is composed of five sections followed by a short conclusion. The **first** section presents the socio-demographic description of respondents. As it was envisioned at the beginning of the project, like in other countries under research, the research for the EUMAGINE Project in Turkey was conducted in four research areas: Emirdağ (research area with high emigration), Dinar (research area with low emigration), Van Merkez (research area with a specific human rights situation), and Fatih (research area with immigration history). In each research area, 500 survey interviews and 20 in-depth interviews were carried out, consisting a total of 2000 survey interviews and 80 qualitative interviews. This first section outlines the socio-demographic description of the respondents in Turkey in order to display the background for the thematic analysis that follows in the next sections. The socio-demographic characteristics of the respondents are given on three levels: of research area, gender, and migration aspiration. Accordingly, the main characteristics that are presented in this section are age, education level, family structure (i.e., marital status and number of children living in same household), economic status (i.e., principal activity of respondents as well as their major source of income), migration experience (i.e., based on birth place, former mobility, and international migration experience), and transnational contacts. The main findings of the section are that although there seems to be a relationship between age, education, migration experience, and migration aspiration, i.e., younger and more educated people are more inclined to migrate; no meaningful relationship could be developed between family structure, economic status, and migration aspiration. One important finding of this initial analysis is that against the conventional wisdom, fewer respondents were reported to have migration aspirations. Furthermore, female and male respondents seem to have different positions regarding migration aspirations, underlining the gendered aspect of the issue.

The **second** section focuses on perceptions on human rights and democracy in Europe and Turkey, analyzing the hypothesis that different aspects of democracy and human rights ranging from individuals' perceptions on freedom of expression to free elections, from access to social rights to cultural rights may have an impact of people's aspirations to migrate to Europe (de Haas, 2009). Here, human rights are interpreted in a broader perspective to include both the enjoyment of negative and positive rights. Thus, the section focuses both on negative, i.e., discrimination against immigrants from Turkey in Europe, freedom of expression in Turkey and in Europe, and equal opportunities for

men and women in Turkey and in Europe; *and* positive, i.e., schools, healthcare, and employment opportunities in Turkey and in Europe *as well as* perceptions on democracy and politics, i.e, corruption, and ideas on politicians and politics in Turkey, in Europe and in the research area. Overall, it was observed that in all research areas, respondents had more positive perceptions on human rights in Europe than human rights in Turkey, which was a general trend visible both in the results of the survey and in-depth interviews. Looking at the comparison of different research areas, Van Merkez ended up being the research area where negative views on human rights are expressed the most, which was an expected result. In Emirdağ, the research area where emigration to Europe is still continuing, respondents generally had more elaborate and at times contrasting views on Europe.

The **third** section presents the main findings on migration perceptions and discourses, outlined under headings of gains and losses of migration to Europe, and migration to Europe as a possibility for the own life, and as a possibility for others. An immediate finding presented in the section is that, generally, regardless of their migration aspiration and gender, more respondents agreed that important gains of migrating to Europe are economic success and valuable skills. Again, regardless of their gender and migration aspirations, respondents defined the losses of migration to Europe along the terms of family relations: generally, more respondents agreed that people who migrate to Europe loose in terms of family relations. These findings are rather surprising, as conventional wisdom would assume that assessment of gains or losses of migration would be different for individuals with and without migration aspiration. Looking at individuals' perceptions on migration as a possibility for the own life, overall, more respondents, both without and with migration aspiration, stated that they would prefer to stay in Turkey, if they were given the opportunity to do so. When individuals were asked about migration as a possibility for others, it was observed that in all research areas a general tendency among the respondents –with and without a migration aspiration; men and women– was not to encourage others to migrate to Europe.

The **fourth** section is focusing on geographical Imaginations, on two levels: personal and others' imaginations. Here, 'geographical imaginations' refers to the subjectivity of the human conception of locations, spaces, countries and the people inhabiting these physical places. In other words: people hold certain images of the world's geographical regions and of the people inhabiting these regions. There are frequently many differences between "the imagined regions" and the "real regions", differences fostering mythologies, utopian dreams, popular culture, selective perception and prejudices about places and people (Timmerman, 2003, 2006a, 2006b, 2008). Our initial findings show that people seem to develop their geographical imaginations through what they see or hear from the media and others' migration experiences. Also, it can be stated that respondents' imaginations about Europe go beyond the continent's geographical borders.

The **fifth** section is depicting respondents' perceptions on life satisfaction, under four subheadings, i.e., general life satisfaction, financial situation looking at perceptions on people's current satisfaction, comparison to others, and comparison to past, health situation, and standard of living. Overall, regarding the respondents' positions about their general life satisfaction, it is observed that only in the research area with a specific human rights situation, i.e., Van Merkez, people stated a general dissatisfaction about their lives, which is very much in

line with the findings in the second section of this report on positive and negative human rights perceptions. Regarding their financial situation, respondents in all research areas state a general satisfaction about their current financial status, and when they are asked to compare their situation to others' or the past, they seem to believe that their situation rank the same or better. Considering their health situation, respondents in all four research areas seem to have positive reactions, which is really a cultural outcome of always being thankful to God rather than complaining about one's health. Regarding the standard of living, in line with the overall development trend in Turkey, respondents state that their living standards are either the same, or getting better, or much better.

Overall, this report is presenting the initial findings of maybe the most-up-to-date and comprehensive data on international migration in Turkey, and is really an attempt to define venues for further research as defined in the concluding section.

1. Socio-demographic description of respondents

The research for the EUMAGINE Project in Turkey was conducted in four research areas of Emirdağ (research area with high emigration), Dinar (research area with low emigration), Van Merkez (research area with a specific human rights situation), and Fatih (research area with immigration history). As it was envisioned at the beginning of the project, in each research area 500 survey interviews and 20 in-depth interviews were carried out, consisting a total of 2000 survey interviews and 80 qualitative interviews. The section outlines the socio-demographic description of the respondents in Turkey in order to display the background for the thematic analysis that will follow in the following sections. The socio-demographic characteristics of the respondents are given on three levels: of research area, gender, and migration aspiration. Accordingly, the main characteristics that are presented here are: age, education, family structure, economic status, and migration experience.

1.1 Age, Gender and Migration Aspiration

The age selectivity of international migration is well known and the propensity to migrate tends to be highest among young people. The figures in 2010 demonstrate that the population of Turkey is 72.5 million with a growth rate of 1.45 per cent per year (Koç *et al.*, 2010). While people within the 15–64 age group constitute 67 per cent of the total population, the 0–14 age group corresponds to 26 per cent of the population, and 65 years and higher of age correspond to seven per cent of the total population. The average population density is 92 per km². Thus, in Turkey, which has a young population structure as a result of high fertility and growth rates in the recent past, it would be expected that people belonging to younger age groups will show more inclination to migrate.

Since the foundation of the Turkish Republic in 1923, Turkey's demography can be considered in a transition period in which there is a shift to low and controlled levels of mortality and fertility (Behar, 2006; TÜSIAD, 1999; SIS, 1995). Until the year 1975, Turkey experienced rapid demographic growth due to the expansion of health services and a pro-nationalist policy (Tauber, 1958). Growth was especially rapid between 1950 and 1975, when the population increased by over 2.5 per cent per year (MoH, HIPS, and DHS Macro, 1995). However, a rapid decline in fertility took place after 1975 as a result of the new population control policies, which were adopted in the early 1960s and strengthened after the 1980s. Still, Turkey is considered to be a young country.

It is within this demographic context that the research for the EUMAGINE Project was conducted. The respondents chosen for the research belonged to the age group 18-39 that is, those who are most likely to consider emigration as a possibility. Overall, the initial analysis in Figure 1.1 validates the conventional wisdom where younger people, i.e., from age 18 to 30, demonstrate more tendency to migrate. As the qualitative interviews also indicated, for young people, the aspiration to migrate is often related to important life transitions, such as obtaining higher education, starting work, or getting married, which will be elaborated more in detail in the following sections. The analysis of the data in this section is done in three age groups of 18-22, 22-30, and 31-39. The following description of respondents is also based on this distribution.

(SEE ANNEX: Table 1.1: Research Area/Gender/Aspiration: AGE)

(SEE ANNEX: Figure 1.1: Research Area/Gender/Aspiration: AGE)

1.1.1 Dinar –research area with low emigration

Dinar is a sub-province of Afyon with surface area of 1,234 km² and is made up of 55 villages and eight towns. The number of census enumeration areas is 252 in the urban areas and 198 in rural areas, making a total of 450.² Dinar's population today, approximately 50,000 people, is slightly higher in the centre, which is mainly urban, compared to the population in the towns and villages. The population density is 40.2 per km². The gender distribution is almost equal with 24,294 men and 25,354 women. The total of the age group of 15-39 is 18,043 people, almost 36 per cent of the total population. The annual growth rate of population is 1.5 per thousand (TURKSTAT, 2009).

Findings on the relationship between gender and aspiration in Dinar show that in a total of 197 women with whom the EUMAGINE survey interview was conducted, 53 women aspire to go to Europe. Of those who wish to go to Europe, 19 per cent are in the age group of 18-22, 25 per cent are in the age group of 23-30, and 55 per cent are in the age group of 31-39. Ten women in the total of 197 aspire to go to destinations other than Europe. Within this group, two women are in the age group of 18-22, three women are in the age group of 23-30 and five are in the age group of 31-39. 134 women in the total of 197 would like to remain in Turkey. Of those who wish to stay, 18 per cent are in the age group of 18-22, 31 per cent are in the age group of 23-30 and 48 per cent are in the age group of 31-39. Thus, majority of women surveyed in Dinar, 68 per cent, do not aspire to migrate. While conventional wisdom would presume that people would develop an opinion on migration at an earlier stage in life, ironically, of those who aspire to migrate, majority belongs to the older age group of 31-39.

Survey results on the relationship between gender and aspiration to migrate show that in a total of 303 men in Dinar, 105 men aspire to go to Europe. Of those who wish to go to Europe, 33 per cent are in the age group of 18-22, 39 per cent are in the age group of 23-30, and 27 per cent are in the age group of 31-39. 31 men in the total of 303 aspire to go to destinations other than Europe. Within this group, 31 per cent are in the age group of 18-22, 36 per cent are in the age group of 23-30, and 33 per cent are in the age group of 31-39. 156 men in the total of 303 would like to remain in Turkey. Of those who wish to stay, 22 per cent are in the age group of 18-22, 35 per cent are in the age group of 23-30, and 39 per cent are in the age group of 31-39. Thus, like women in Dinar, majority of men in Dinar, 51 per cent, also do not aspire to migrate. However, of those who aspire to migrate, majority belongs to the younger age groups of 18-30.

Despite the fact that EUMAGINE respondents were chosen among the youngsters, who would be expected to have more tendency for developing migration aspirations, it was surprising to see that a majority of the survey interviewees did not aspire to migrate. Similarly, from the 20 informants of the semi-structured interviews in Dinar, 16 (nine men and seven women) stated to have no aspiration to migrate and only four informants (three women and one man) expressed a migration aspiration.

² Census Enumeration Areas are not used since the year 2000 as Turkey has started using an online electorate system.

1.1.2 Emirdağ –research area with high emigration

Emirdağ, another sub-province of Afyon, has a surface area of 2,213 km² and consists of 70 villages, five towns and 25 neighbourhoods. The number of census enumeration areas is 203 in the urban areas and 184 in the rural areas making a total of 387. The population of Emirdağ today is approximately 42,000 people and the population growth rate in 2009 was 19.8 per-thousand. The gender distribution of the area is almost equal with 21,194 men and 21,654 women. The population in the towns and villages is higher than the population in its centre, which is mainly urban. The population density is 19.36 per km². The total population of the age group of 15-39 in Emirdağ is 16,343 –as of 2009.

In a total of 236 women with whom the EUMAGINE survey interview was conducted, 82 women aspire to go to Europe. Of those who wish to go to Europe, 18 per cent are in the age group of 18-22, 37 per cent are in the age group of 23-30, and 43 per cent are in the age group of 31-39. Six women in the total of 236 aspire to go to destinations other than Europe. Within this group, two women are in the age group of 18-22, one woman is in the age group of 23-30 and three are in the age group of 31-39. 148 women in the total of 236 would like to remain in Turkey. Of those who wish to stay, 23 per cent are in the age group of 18-22, 36 per cent are in the age group of 23-30, and 39 per cent are in the age group of 31-39. Like in Dinar, majority of women in Emirdağ, 63 per cent, would also like to remain in Turkey. Unlike Dinar, of those who aspire to migrate, majority belongs to the younger age group of 18-30.

Survey results on the aspiration to migrate and gender demonstrate that, in a total of 264 men in Emirdağ, 105 men aspire to go to Europe. Of those who wish to go to Europe, 28 per cent are in the age group of 18-22, 46 per cent are in the age group of 23-30, and 24 per cent are in the age group of 31-39. Seven men in the total of 264 aspire to go to destinations other than Europe. Within this group, three men are in the age group of 18-22, two men are in the age group of 23-30, and two are in the age group of 31-39. 152 men in the total of 264 would like to remain in Turkey. Of those who wish to stay, 24 per cent are in the age group of 18-22, 41 per cent are in the age group of 23-30, and 32 per cent are in the age group of 31-39. Thus, similar to Dinar, majority of men surveyed in Emirdağ also did not aspire to migrate, which was rather surprising given the emigration history of the area.

One explanation for such an outcome can be that emigration from Emirdağ has reached a level of saturation, where those who wanted to migrate had already done so, and mostly those who had already chosen to stay have been surveyed. This was also confirmed in the qualitative interviews. For the qualitative interviews in Emirdağ, ten men and ten female informants were interviewed. From these 20 informants, 11 (six women and five men) expressed a migration aspiration and the other nine informants (five men and four women) had no migration aspiration. Those who stated that they did not aspire to migrate had explained their reasons to stay as loyalty to their family, their social environment, and their homeland.

1.1.3 Fatih –research area with immigration history

Fatih, a municipality of Istanbul, has surface area of 15.6 km² and is made up of 57 neighbourhoods.³ The number of census enumeration areas is 4,338 in the urban areas and there are no rural areas for census enumeration. According to the statistics updated on 10.05.2010, the population of the sub-province of Fatih is 433,796 people, consisting of 215,326 males and 218.47 females (TURKSTAT). The annual growth rate of population is - 23.1 per thousand (TURKSTAT). The population density is 27,807 per km². The total number of the age group of 15-39 as of 2009 is 187,150, which is almost 43 per cent of the total population of the area.

In Fatih, EUMAGINE survey results show that in a total of 286 women, 57 women aspire to go to Europe. Among those who wish to go to Europe, 35 per cent are in the age group of 18-22, 26 per cent are in the age group of 23-30, and 39 per cent are in the age group of 31-39. 32 women in the total of 286 aspire to go to destinations other than Europe. Within this group, 31 per cent are in the age group of 18-22, 28 per cent are in the age group of 23-30 and 34 per cent are in the age group of 31-39. 197 women in the total of 286 would like to remain in Turkey. Of those who wish to stay, 12 per cent are in the age group of 18-22, 39 per cent are in the age group of 23-30 and 46 per cent are in the age group of 31-39. Thus, similar to Dinar and Emirdağ, majority of women surveyed in Fatih, also do not aspire to migrate. However, interestingly, among those who aspire to migrate, a large group would like to go to destinations other than Europe, which is not the case in other research areas. One reason for this diversion might be that the women surveyed in Fatih are better educated than the ones in other regions, thus, have more knowledge about varying geographical destinations, which will be elaborated more in detail in the next sub-section on education. Of those who aspire to migrate, majority belong to younger age group of 18-30.

In a total of 214 men with whom the EUMAGINE survey interviews were conducted in Fatih, 75 men aspire to go to Europe. Of those who wish to go to Europe, 24 per cent are in the age group of 18-22, 56 per cent are in the age group of 23-30, and 20 per cent are in the age group of 31-39. 38 men in the total of 214 aspire to go to destinations other than Europe. Within this group, 39 per cent are in the age group of 18-22, 42 per cent are in the age group of 23-30 and 18 per cent are in the age group of 31-39. 101 men in the total of 214 would like to remain in Turkey. Of those who wish to stay, 26 per cent are in the age group of 18-22, 34 per cent are in the age group of 23-30, and 40 per cent are in the age group of 31-39. Similar to Dinar and Emirdağ, majority of men surveyed in Fatih do not aspire to migrate. Among those who would like to migrate, majority belong to the younger age groups of 18-30.

Similarly, a majority of the qualitative interview respondents in Fatih also stated to have no migration aspirations. From the 20 informants for the qualitative interviews in Fatih, 14 (eight women and six men) stated to have no aspiration to migrate and only five informants (three women and two men) expressed a migration aspiration. The remaining male informant was undecided about his migration aspirations.

³ Fatih Municipality, <http://www.fatih.bel.tr/>, view date: May 2010

1.1.4 Van Merkez –research area with human rights situation

Van Central sub-province (Van Merkez), is a province of Van, has surface area of 2,289 km², and is made up of two towns, 92 villages and 23 *mezra* (a few houses built close to each other). The number of census enumeration areas is 3,608 in urban areas and 695 in rural areas, making a total of 4,303. The population of Van Merkez today, approximately 450,000 people, is higher in the centre, which is mainly urban compared to the population in the towns and villages. The gender distribution of the population is balanced with 232,191 men, and 218,942 women. The total number of people for the age group of 15-39 is 201,274, 45 per cent of the total population. The annual rate of population growth is 51.4 per thousand (TURKSTAT, 2009). The population density is 197 per km².

Out of the 500 survey interviews conducted in Van Merkez, 325 were conducted with women and 175 survey interviews were conducted with men. Unlike other research areas, the gender balance in the survey study could not be maintained, as many men from Van tend to take temporary/seasonal work elsewhere, mostly within patterns of internal migration, which will be elaborated more in detail in the coming sub-sections. In a total of 325 women, 65 women aspire to go to Europe. Of those who wish to go to Europe, 31 per cent are in the age group of 18-22, 34 per cent are in the age group of 23-30 and 35 per cent are in the age group of 31-39. 22 women in the total of 325 aspire to go to destinations other than Europe. Within this group, 36 per cent are in the age group of 18-22, 32 per cent are in the age group of 23-30 and 32 per cent are in the age group of 31-39. 238 women in the total of 325 would like to remain in Turkey. Of those who wish to stay, 26 per cent are in the age group of 18-22, 37 per cent are in the age group of 23-30, and 37 per cent are in the age group of 31-39. Despite the problematic human rights situation in the area, similar to the other regions, majority of women surveyed in Van Merkez have no aspiration to migrate. Of those who would like to migrate, majority belong to the age groups of 18-30.

According to survey results on men in Van Merkez and their aspiration to migrate, in a total of 175 men, 71 men aspire to go to Europe. Of those who wish to go to Europe, 32 per cent are in the age group of 18-22, 41 per cent are in the age group of 23-30, and 27 per cent are in the age group of 31-39. 31 men in the total of 175 aspire to go to destinations other than Europe. Within this group, 48 per cent are in the age group of 18-22, 26 per cent are in the age group of 23-30 and 26 per cent are in the age group of 31-39. 73 men in the total of 175 would like to remain in Turkey. Of those who wish to stay, 27 per cent are in the age group of 18-22, 29 per cent are in the age group of 23-30, and 44 per cent are in the age group of 31-39. Contrary to the women surveyed in Van Merkez, men in the area have more aspiration to migrate. Van Merkez is the research area where men demonstrate the highest percentage of aspiration for migration.

Similar to the results of the survey, from the 20 informants of the semi-structured interviews in Van Merkez, the majority expressed no aspiration to migrate (seven women and five men). Only four informants expressed a migration aspiration (three men and one woman) and the other four informants (two men and two women) were undecided about their migration aspiration.

1.2 Education, Gender and Migration Aspiration

Education and access and exposure to information have great influence on personal life aspirations. In general, increase in education increases personal life aspirations and awareness of opportunities elsewhere, and hence, the aspiration to migrate in an attempt to fulfil these life aspirations (de Haas, 2009). Thus, we would expect that those respondents with higher educational backgrounds would show more propensities to migrate.

Historically speaking, in Turkey, it was the introduction of the Latin alphabet in 1928 that was the major move to create a literate population after which, the literacy rate steadily increased from 11 per cent in 1927, to 32 per cent in 1950, 69 per cent in 1980 and finally 86 per cent in 2009. However, overall in Turkey, gender disparities in education remain large, with only 44 per cent of the girls enrolling in the secondary school compared to 62 per cent of its boys in the mid 1990s (NIDI, 1999: 32). These figures were 33 per cent and 47 per cent respectively in the mid 1980s (ibid.). Turkish education system mandates eight years of primary education between the ages of six and 14. Children of 14 to 18 years of age can continue to high school in public, distance-learning, or vocational high schools.

During the survey study of the EUMAGINE Project, respondents were asked how many years of education they had received. For this analysis, these years were grouped into four major categories. Accordingly, 1-8 years of education corresponds to primary, 9-12 years to lower secondary, 13-16 years to higher secondary, and 17-above corresponding to university education.

As the initial analysis in the next sub-sections will show, while the positive relationship between higher education levels and migration aspirations is in line with the findings in Fatih and Van Merkez; the linkage could not be verified for the other regions of Emirdağ and Dinar. In Fatih and Van Merkez, levels of education that were higher than average meant increasing aspirations for migration for both women and men.

(SEE ANNEX: Table 1.2: Research Area/Gender/Aspiration: EDUCATION)

(SEE ANNEX: Figure 1.2: Research Area/Gender/Aspiration: EDUCATION)

1.2.1 Dinar –research area with low emigration

In Dinar, statistics reveal that as of 2009 the number of illiterate women in the age group of 18-39 is almost three times the number of illiterate men in the same age group. Thus, similar to the overall situation in the country, there is a gendered pattern where women seem to have less access to education than men.

Findings of the 197 EUMAGINE survey interviews conducted with women demonstrate that the majority, 89 women, had primary school education. 67 women had lower secondary education, 20 women had higher secondary education and 14 women had university education. Seven women never went to school. Of those 53 women who aspire to go to Europe, 51 per cent had primary school education, 28 per cent had lower secondary education, 11 per cent had higher secondary education and six per cent had university education. Four per cent never went to school. Ten women in the total of 197 aspire to go to destinations other than Europe. Within this group, three women had primary school education. Two women had lower secondary education, two women had

higher secondary education and three women had university education. 134 women in the total of 197 would like to remain in Turkey. Of those who wish to stay, 44 per cent had primary school education, 37 per cent had lower secondary education, nine per cent had higher secondary education and six per cent had university education. Four per cent of those who would like to remain in Turkey never went to school. Majority of women surveyed in Dinar had primary school education and correspondingly, both categories of those who aspire to go to Europe and those who would like to stay, are mostly at this level. Still, at all levels of education, women mostly prefer to remain in Turkey.

In the 303 EUMAGINE survey interviews conducted with men in Dinar, the majority, 126 men, had lower secondary education. 93 men had higher secondary education, 69 men had primary school education and 14 men had university education. One man never went to school. Of those 105 men who aspire to go to Europe, 45 per cent had lower secondary education, 29 per cent had higher secondary education, 20 per cent had primary school education and six per cent had university education. 0.9 per cent never went to school. 42 men in the total of 303 aspire to go to destinations other than Europe. Within this group, 40 per cent had lower secondary education, 31 per cent had higher secondary education, 26 per cent had primary school education and two per cent had university education. 156 men in the total of 303 would like to remain in Turkey. Of those who wish to stay, 40 per cent had lower secondary education, 32 per cent had higher secondary education, 24 per cent had primary school education and four per cent had university education. Majority of men surveyed in Dinar had lower secondary education and correspondingly, both categories of those who aspire to go to Europe and those who would like to stay, are mostly at this level. Still, at all levels of education, men mostly prefer to remain in Turkey.

It is rather harder to interpret the data collected from the qualitative interviews: From the 20 informants in Dinar, 11 (nine men and two women) had a secondary higher educational level, five female informants were in a primary or lower educational level, and the remaining four informants (three women and one man) were in a post-secondary educational level. Among the three women who stated to have a migration aspiration, one had a primary or lower educational level, one a secondary educational level and one a post-secondary educational level. From the seven women with no migration aspiration, four had a primary or lower educational level, one a secondary educational level and the remaining two a post-secondary educational level. The only male informant who expressed a migration aspiration in Dinar had a secondary educational level. From the nine men with no migration aspiration, eight had a secondary educational level and one had a post-secondary educational level. The only conclusion drawn from this picture is that in all levels of education both women and men show no inclination to migrate.

1.2.2 Emirdağ –research area with high emigration

In Emirdağ, statistics reveal that as of 2009 the number of illiterate women in the age group of 18- 39, is more than four times the number of illiterate men in the same age group in Emirdağ in 2009. The gendered pattern of education in Turkey where women have more access to education than men is also valid for Emirdağ.

Out of the 500 survey interviews conducted in Emirdağ, 236 were conducted with women and 264 with men. Majority of women, 113 women, had primary school

education. 71 women had lower secondary education, 30 women had higher secondary education and ten women had university education. 12 women never went to school. Of those 82 women who aspire to go to Europe, 59 per cent had primary school education, 27 per cent had lower secondary education, six per cent had higher secondary education and two per cent had university education. Six per cent never went to school. Six women in the total of 236 aspire to go to destinations other than Europe. Within this group, three women had lower secondary education, one woman had higher secondary education and two women had university education. 148 women in the total of 236 would like to remain in Turkey. Of those who wish to stay, 44 per cent had primary school education, 31 per cent had lower secondary education, 16 per cent had higher secondary education and four per cent had university education. Five per cent of those who would like to remain in Turkey never went to school. Majority of women surveyed in Emirdağ had primary school education and correspondingly, both categories of those who aspire to go to Europe and those who would like to stay, are mostly at this level. Still, similar to the results on women in Dinar, at all levels of education, women in Emirdağ mostly prefer to remain in Turkey.

The results of 264 EUMAGINE survey interviews conducted with men demonstrate that the majority, 107 men, had lower secondary education. 71 men had primary school education, 62 men had higher secondary education and 22 men had university education. Two men never went to school. Of those 105 men who aspire to go to Europe, 50 per cent had lower secondary education, 27 per cent had primary school education, 17 per cent had higher secondary education and five per cent had university education. 0.9 per cent never went to school. Seven men in the total of 264 aspire to go to destinations other than Europe. Within this group, one man had primary school education, one man had lower secondary education and five men had higher secondary education. 152 men in the total of 264 would like to remain in Turkey. Of those who wish to stay, 36 per cent had lower secondary education, 26 per cent had higher secondary education, 27 per cent had primary school education and 11 per cent had university education. 0.6 per cent never went to school. Similar to the findings in Dinar, majority of men surveyed in Emirdağ had lower secondary education and correspondingly, both categories of those who aspire to go to Europe and those who would like to stay, are mostly at this level. Still, at all levels of education, men mostly prefer to remain in Turkey.

Like in Dinar, it is also hard to draw conclusions from the qualitative interviews in Emirdağ: From the 20 informants interviewed in Emirdağ, eight (seven men and one woman) had a secondary educational level, seven informants (three men and four women) had a post-secondary educational level and the remaining five female informants were in a primary or lower educational level. Among the six women who stated to have a migration aspiration, four had a primary or lower educational level, one a secondary educational level and one a post-secondary educational level. From the four women with no migration aspiration, one had a primary or lower educational level and the other three a post-secondary educational level. From the five male informants who expressed a migration aspiration, four had a secondary educational level and the remaining informant had a post-secondary educational level. From the five men with no migration aspiration, three had a secondary educational level and two had a post-secondary educational level.

1.2.3 Fatih –research area with immigration history

In Fatih, statistics reveal that as of 2009 the number of illiterate women in the age group of 18-39 is close to three times the number of illiterate men in the same age group in Fatih in 2009. In line with the general situation of education in Turkey, women in Fatih have less access to education compared to men, but still rate better than their counterparts in other regions.

Of the 286 survey interviews conducted with women in Fatih, the majority, 88 women, had lower secondary education. 87 women had primary school education, 68 women had higher secondary education and 31 women had university education. 12 women never went to school. Of those 57 women who aspire to go to Europe, 39 per cent had lower secondary education, 30 per cent had higher secondary education, 21 per cent had primary school education and nine per cent had university education. Two per cent never went to school. 32 women in the total of 286 aspire to go to destinations other than Europe. Within this group, 34 per cent had higher secondary education, 25 per cent had lower secondary education, 22 per cent had primary school education and 19 per cent had university education. 197 women in the total of 286 would like to remain in Turkey. Of those who wish to stay, 35 per cent had primary school education, 29 per cent had lower secondary education, 20 per cent had higher secondary education and ten per cent had university education. Six per cent of those who would like to remain in Turkey never went to school. Survey findings demonstrate that women's level of education in Fatih is the highest in all four research areas. Majority of women in Fatih had lower secondary education whereas majority had primary school education in Dinar, Emirdağ and Van Merkez. More, university education is more frequent in Fatih compared to the other research areas. Regarding women's migration aspirations in Fatih, those who aspire to go to Europe and to destinations other than Europe have higher levels of education than most of those who would like to stay in Turkey.

In this research area, the results of 214 survey interviews conducted with men demonstrate that the majority, 72 men, had higher secondary education. 63 men had lower secondary education, 53 men had university education and 23 men had primary school education. Three men never went to school. Of those 75 men who aspire to go to Europe, 36 per cent had higher secondary education, 28 per cent had university education, 25 per cent had lower secondary education and nine per cent had primary school education. One per cent never went to school. 38 men in the total of 214 aspire to go to destinations other than Europe. Within this group, 53 per cent had higher secondary education, 32 per cent had lower secondary education, 11 per cent had university education and three per cent had primary school education. Three per cent never went to school. 101 men in the total of 214 would like to remain in Turkey. Of those who wish to stay, 32 per cent had lower secondary education, 28 per cent had university education, 25 per cent had higher secondary education and 15 per cent had primary school education. 0.01 per cent never went to school. Similar to women's level of education in this research area, these numbers demonstrate that men's education in Fatih is the highest in all four research areas. Most of the men in Fatih had higher secondary education whereas the majority had lower secondary education in Dinar and Emirdağ and primary school education in Van Merkez. In line with the finding on women in the same area, university education is more frequent among men in Fatih compared to the other research areas. More, those men who aspire to go to Europe and to

destinations other than Europe have higher levels of education than most of those who would like to stay in Turkey.

From the 20 informants for the semi-structured interviews in Fatih, eight (three men and five women) had a primary or lower educational level, six informants (two men and four women) a post-secondary educational level and the remaining six informants (four men and two women) a secondary educational level. Among the three women who stated to have a migration aspiration, one had a primary or lower educational level, one a secondary educational level and one a post-secondary educational level. From the eight women with no migration aspiration, four had a primary or lower educational level, three a post-secondary educational level and the remaining informant a secondary educational level. From the two male informants who expressed a migration aspiration, one had a secondary educational level and the other one a primary or lower educational level. From the six men with no migration aspiration, two had a primary or lower educational level, two a secondary educational level and two a post-secondary educational level. The remaining male informant who was undecided about his migration aspirations had a secondary educational level. Thus, the qualitative interviews showed mixed results on the relationship between level of education and migration aspiration.

1.2.4 Van Merkez –research area with human rights situation

In Van, statistics reveal that as of 2009 the number of illiterate women in the age group of 18 to 39, is more than four times the number of illiterate men in the same age group. Thus, similar to the overall situation in the country, there is a gendered pattern where women seem to have less access to education than men.

In this research area, out of the 500 survey interviews conducted, 325 were conducted with women and 175 with men. Majority of women, 105 women, had primary school education. 102 women never went to school. 81 women had lower secondary education, 26 women had higher secondary education and 11 women had university education. Of those 65 women who aspire to go to Europe, 32 per cent had lower secondary education, 28 per cent had primary school education, 26 per cent had no education and 12 per cent had higher secondary education. Two per cent had university education. 22 women in the total of 325 aspire to go to destinations other than Europe. Within this group, 41 per cent had lower secondary education, 18 per cent had primary school education, 18 per cent had higher secondary school education and five per cent had university education. 18 per cent never went to school. 238 women in the total of 325 would like to remain in Turkey. Of those who wish to stay, 35 per cent had primary school education, 34 per cent had no school education, 21 per cent had lower secondary education and four per cent had university education. Six per cent of those who would like to remain in Turkey had higher secondary education. Majority of women in Van Merkez, similar to Dinar and Emirdağ, had primary school education. However, in Van Merkez, the number of those who never went to school is highest in all four research areas. As the survey results on women in Fatih pointed out in a similar way, those women in Van Merkez who aspire to go to Europe and to destinations other than Europe have higher levels of education than most of those who would like to stay in Turkey.

The results of 175 EUMAGINE survey interviews conducted with men in Van Merkez demonstrate that the majority, 70 men, had primary school education. 58 men had lower

secondary education, 25 men had higher secondary education and seven men had university education. 15 men never went to school. Of those 71 men who aspire to go to Europe, 39 per cent had lower secondary education, 32 per cent had primary school education, 17 per cent had higher secondary education and three per cent had university education. Eight per cent never went to school. 31 men in the total of 175 aspire to go to destinations other than Europe. Within this group, 39 per cent had lower secondary education, 32 per cent had primary school education, 19 per cent had higher secondary education and six per cent had university education. Three per cent never went to school. 73 men in the total of 175 would like to remain in Turkey. Of those who wish to stay, 51 per cent had primary school education, 25 per cent had lower secondary education, ten per cent had higher secondary education and four per cent had university education. 11 per cent never went to school. Majority of men in Van Merkez had primary school education and therefore, the level of men's education in this research area is the lowest in all four research areas. Similar to survey results in Fatih, those who aspire to go to Europe and to destinations other than Europe have higher levels of education than most of those who would like to stay in Turkey.

From the 20 informants interviewed for the qualitative part of EUMAGINE research in Van Merkez, 14 (seven men and seven women) had a primary or lower educational level, four informants (two men and two women) a secondary educational level and the remaining two informants (one man and one woman) a post-secondary educational level. Among the seven women who stated to have no migration aspiration, four had a primary or lower educational level, two a secondary educational level and one a post-secondary educational level. The only women in Van Merkez who stated to have a migration aspiration, had a primary or lower educational level. And the remaining female informant who was undecided about her migration aspirations had a primary or lower educational level. From the three male informants who expressed a migration aspiration, one had a secondary educational level and the other two a primary or lower educational level. From the five men with no migration aspiration, four had a primary or lower educational level and one a secondary educational level. From the remaining two male informants who were undecided about their migration aspirations, one had a primary or lower educational level and the other one a post-secondary educational level.

1.3 Family Structure, Gender and Migration Aspiration

Survey for the EUMAGINE Project evaluates the family structure in two questions: first, regarding the marital status of the respondent and second, whether the survey respondent lives in the same household with his\her children.

1.3.1 Marital Status: Married, Divorced, Single

Conventional wisdom would presume that single people might aspire to migrate more than married people. In line with this, our initial findings demonstrate that in all research areas, the number of married people, both women and men, who prefer to remain in Turkey, is higher than the number of married people who aspire to go abroad. In line with this finding, in Dinar, Fatih and Van Merkez, the number of single men who aspire to migrate is higher than the number of single men who would like to remain in Turkey. The exception of Emirdağ in this general picture regarding single men and aspiration to migrate can be rooted in the high emigration rates from this research area

in the past, as those who had aspired to migrate already migrated. Interestingly, unlike men, single women who aspire to migrate in all research areas are *less* than those single women who would like to stay in Turkey. The next sub-sections look at this relationship in more detail within each research area.

(SEE ANNEX: Table 1.4: Research Area/Gender/Aspiration: MARITAL STATUS)

(SEE ANNEX: Figure 1.4: Research Area/Gender/Aspiration: MARITAL STATUS)

1.3.1.1 Dinar –research area with low emigration

In Dinar, statistics reveal that as of 2009 both the numbers of married and divorced women are higher than men in those two categories. In this research area, out of the 197 women with whom the survey interviews were conducted, 154 are married and 43 are single. Of those 53 women who aspire to go to Europe, 72 per cent are married and 28 per cent are single. Among the ten people who aspire to go to destinations other than Europe, eight per cent are married and two per cent are single. Of those 134 women who would like to remain in Turkey, 81 per cent are married and 19 per cent are single. In Dinar, married women are at majority and correspondingly, both of those who aspire to go to Europe and other destinations and those who would like to stay, are mostly married.

Survey results on marital status of 303 men in Dinar demonstrate that 162 are married and 141 are single. Of those 105 men who aspire to go to Europe, 43 per cent are married and 57 per cent are single. Among the 42 people who aspire to go to destinations other than Europe, half are married and half are single. Of those 156 men who would like to remain in Turkey, 62 per cent are married and 38 per cent are single. In Dinar, married men are slightly higher than single men. Most of those who aspire to go to Europe are single men and majority of those men who would like to remain in Turkey are married.

1.3.1.2 Emirdağ –research area with high emigration

In Emirdağ, statistics reveal that as of 2009 the number of married women is lower than married men and the number of the divorced women is higher than divorced men in 2009. In this research area, out of the 236 women with whom the survey interviews were conducted, 151 are married and 85 are single. Of those 82 women who aspire to go to Europe, 65 per cent are married and 35 per cent are single. Among the six people who aspire to go to destinations other than Europe, half are married and half are single. Of those 148 women who would like to remain in Turkey, 64 per cent are married and 36 per cent are single. In Emirdağ, majority of women are married and correspondingly, most of those who aspire to go to Europe and who would like to stay in Turkey are married.

Survey results on the marital status of 264 men in Emirdağ point that 106 are married and 158 are single. Of those 105 men who aspire to go to Europe, 34 per cent are married and 66 per cent are single. Among the seven people who aspire to go to destinations other than Europe, two are married and five are single. Of those 152 men who would like to remain in Turkey, 45 per cent are married and 55 per cent are single. In Emirdağ, majority of men are single and correspondingly, most of those who aspire to go to Europe and other destinations and who would like to remain in Turkey are single.

1.3.1.3 Fatih –research area with immigration history

In Fatih, statistics reveal that as of 2009 the number of married women is lower than married men and the number of divorced women is higher than divorced men in 2009. According to survey results on 286 women's marital status, while 176 women are married, 110 are single in this research area. Of those 57 women who aspire to go to Europe, 40 per cent are married and 60 per cent are single. Among the 32 people who aspire to go to destinations other than Europe, 44 per cent are married and 56 per cent are single. Of those 197 women who would like to remain in Turkey, 71 per cent are married and 29 per cent are single. Although the majority of women in Fatih and most of those women who would like to remain in Turkey are married, EUMAGINE findings show that most of those who aspire to go to Europe and to other destinations are single.

Out of the 214 men with whom the survey interviews were conducted in Fatih, 54 are married and 160 are single. Of those 75 men who aspire to go to Europe, 13 per cent are married and 87 per cent are single. Among the 38 people who aspire to go to destinations other than Europe, 16 per cent are married and 84 per cent are single. Of those 101 men who would like to remain in Turkey, 38 per cent are married and 62 per cent are single. Majority of men in Fatih are single, and correspondingly, most of those who aspire to go to Europe and other destinations and most of those who would like to remain in Turkey are single.

1.3.1.4 Van Merkez –research area with human rights situation

In Van Merkez, statistics reveal that as of 2009 the numbers of married and divorced women are approximately half the number of men in those two categories. EUMAGINE findings on marital status of women in Van Merkez demonstrate that out of the 325 women with whom the survey interviews were conducted, 228 are married and 97 are single. Of those 65 women who aspire to go to Europe, 66 per cent are married and 34 per cent are single. Among the 22 people who aspire to go to destinations other than Europe, 59 per cent are married and 41 per cent are single. Of those 238 women who would like to remain in Turkey, 72 per cent are married and 28 per cent are single. In Van Merkez, married women are the majority and correspondingly, both of those who aspire to go to Europe and other destinations and those who would like to stay, are mostly married.

Out of the 175 men with whom the survey interviews were conducted in this research area, 88 are married and 87 are single. Of those 71 men who aspire to go to Europe, 41 per cent are married and 59 per cent are single. Among the 31 people who aspire to go to destinations other than Europe, 39 per cent are married and 61 per cent are single. Of those 73 men who would like to remain in Turkey, 64 per cent are married and 36 per cent are single. In Van Merkez, the number of married men is slightly higher than single men. While most of those who aspire to go to Europe and other destinations are single, the majority of those who would like to remain in Turkey are married.

1.3.2 Children: Living together or not?

The second survey question evaluating the family structure asks whether the respondent lives in the same household with his\her children. Aspiration to migrate

and preference to remain in Turkey are studied according to whether a respondent has children living in the same household and in accordance with gender and research area.

(SEE ANNEX: Table 1.9: Research Area/Gender/Aspiration: CHILDREN)

(SEE ANNEX: Figure 1.9: Research Area/Gender/Aspiration: CHILDREN)

In a total of 2000 respondents in four research areas, the number of respondents who have children living in the same household with them is 991 and the number of those who do not have children in the same household is 1009. In Dinar, 134 women out of 197 female respondents and 142 men out of 303 male respondents live with their children in the same house. In Emirdağ, 147 women out of 236 female respondents and 87 men out of 264 male respondents live with their children in the same house. In Fatih, 164 women out of 286 female respondents and 37 men out of 214 male respondents have their children in the same household. In Van Merkez, 206 women out of 325 female respondents and 74 men out of 175 male respondents live in the same household with their children.

Regarding children, gender, research area and their influence on the aspiration to go to Europe and preference to remain in Turkey, findings do not demonstrate a clear understanding of their relationship. In Dinar and Emirdağ, most of the women who aspire to go to Europe (64 per cent in Dinar and 57 per cent in Emirdağ) are those who have children living in their household while less than half of the male respondents in Dinar and Emirdağ (35 per cent in Dinar and 29 per cent in Emirdağ) have their children in the same household. In Dinar, most women (71 per cent) and men (55 per cent) who prefer to remain in Turkey have their children living in the same household with them. Among male respondents who wish to remain in Turkey, in Emirdağ, however, in contrast to more than half of the women (66 per cent) who have children living in the same household with them, less than half of the men (36 per cent) have their children in the same household. In Fatih, less than half of the women (40 per cent) and a very low percentage of men (four per cent) who aspire to go to Europe have their children in the same household. Among those who prefer to stay, more than half of the women (65 per cent) and less than half of the men (29 per cent) have their children in the same household. In Van Merkez, while most of the women who aspire to go to Europe (58 per cent) and women who prefer to remain in Turkey (65 per cent) have their children in the same household, less than half of the men (34 per cent) who aspire to go to Europe and more than half of men (53 per cent) who wish to remain in Turkey have their children in the same household. Although the findings do not present a clear understanding of the relationship between gender, aspiration to migrate and having children in the same household, in all research areas, for both male and female respondents, the percentage of respondents with children in the same household are always higher within those who prefer to remain in Turkey compared to those who aspire to go to Europe.

1.4 Economic Status, Gender and Migration Aspiration

Throughout the 20th century, Turkey has moved from an agriculture based economy to an industry based one (Pamuk, 2008). Currently, Turkey is classified within the G-20, among the twenty most important industrialized and developing economies. Based on demographic, economic and social indicators, Turkey is ranked as a high development country by UNDP human development index (HDI) and clustered as an upper middle

income country by the World Bank with its GDP per capita that exceeded \$10,000 in 2008. It is ranked as the 79th country in 2009 HDI. However, Turkey's performance is poorer in some of these social economic indicators. For instance, it has the lowest female labour force participation (LFP) rate among European and Central Asian (ECA) countries (WB, 2009: 1). Unlike OECD and ECA countries where the increasing numbers of women are participating in the labour market, since 1980s, female LFP in Turkey is decreasing due to urbanization and the decline in employment in the agricultural sector where women are traditionally employed (WB, 2009: 10). Regarding gender equality measures such as GDI7 and GEM8, Turkey's performance is poorer than its HDI ranking. For instance, GDI value pertaining to 2007, 0.788 is 97.8 per cent of Turkey's HDI value of 0.806. Out of the 155 countries with both HDI and GDI values, 125 countries have a better ratio than Turkey's (UNDP, 2009).

Survey for the EUMAGINE Project evaluates the topic of economic status with two survey questions: first, regarding the principal activity of the respondent and second, regarding the major source of income of the respondent's household.

1.4.1 Principal activity

EUMAGINE survey distinguishes between those who are employed, those who are unemployed and those who do not seek for jobs. This last category includes students, housewives and others who do not search for jobs.

(SEE ANNEX: Table 1.3: Research Area/Gender/Aspiration: EMPLOYMENT)

(SEE ANNEX: Figure 1.3: Research Area/Gender/Aspiration: EMPLOYMENT)

1.4.1.1 Dinar –research area with low emigration

The economy of Dinar is based on agriculture, livestock and trade. There are 21 factories of textile, tin can, sack, flour, fish net, jeans and farm implement.⁴ In Dinar, there are two state hospitals and twelve health clinics.⁵ There are 14 primary education institutions and 14 high schools.⁶ Socio-economically, Dinar is the 369th sub-province among the 872 sub-provinces in Turkey (SPO, 2004). In the six levels of development, the first class being for the most developed sub-provinces, Dinar is included in the third class. The urbanization rate of Dinar in 2004 is 40.12 and it was the 469th among 872 sub-provinces in the level of urbanization. The unemployment rate in the same year is 6.61 per cent (SPO, 2004).

EUMAGINE findings on employment status of women in Dinar show that out of the 197 women with whom the survey interviews were conducted, 28 women are employed, 162 do not seek for jobs and seven are unemployed. Of those 53 women who wish to go to Europe, 15 per cent are employed, 81 per cent do not seek for jobs and four per cent are unemployed. Of those ten women who aspire to go to destinations other than Europe, four are employed and six do not seek for jobs. Of those 134 women who wish to remain in Turkey, 12 per cent are unemployed, 84 per cent do not seek for jobs and four per cent are unemployed. In Dinar, vast majority of women do not seek for jobs. In

⁴ Afyon Governorship website, <http://www.afyonkarahisar.gov.tr/>, view date: May 2010

⁵ Afyon Municipality, <http://www.afyon-bld.gov.tr/tr/Tab.aspx?TabID=55>, view date: July 2010

⁶ Ministry of Education, <http://www.meb.gov.tr/index.asp>, view date: July 2010

line with this finding, most of the women who aspire to go to Europe or other destinations are those who do not search for jobs. Most of the employed women, however, prefer to stay in Turkey.

In a total of 303 men in Dinar, 197 men are employed, 76 do not seek for jobs and 30 are unemployed. Of those 105 men who wish to go to Europe, 49 per cent are employed, 36 per cent do not seek for jobs, and 15 per cent are unemployed. Of those 42 men who aspire to go to destinations other than Europe, 67 per cent are employed, 31 per cent do not seek for jobs and two per cent are unemployed. Of those 156 men who wish to remain in this country, 76 per cent are employed, 16 per cent do not seek for jobs and eight per cent unemployed. In Dinar, most men are employed and correspondingly, most of those who aspire to go to Europe and other destinations and most of those who would like to remain in Turkey are employed men. In addition, most of the employed men in Dinar prefer to stay in Turkey.

From the 20 informants interviewed for the qualitative part of the EUMAGINE research in Dinar, three were employees (two women with no migration aspirations and one man with a migration aspiration), three male informants with no migration aspirations were entrepreneurs, four informants (three men and one woman, none had migration aspirations) had a governmental employment, four (two men with no migration aspiration and two women with migration aspiration) were students, five female informants were housewives (one with a migration aspiration and four with no migration aspiration) and the remaining male informant with no migration aspiration was unemployed.

1.4.1.2 Emirdağ –research area with high emigration

The economy of Emirdağ is mostly based on agriculture and livestock. There are two factories in the sub-province; one is a flour factory and the other, a synthetic manufacturing factory.⁷ In Emirdağ, there is one state hospital and ten health clinics.⁸ There are 28 primary education institutions and 16 high schools.⁹ Socio-economically, Emirdağ is the 390th sub-province among the 872 sub-provinces in Turkey. In the six levels of development, the first class being for the most developed sub-provinces, Emirdağ is included in the third class. The urbanization rate of Emirdağ in 2004 is 43.27 and it is the 409th among the 872 sub-provinces in the level of urbanization. The unemployment rate in the same year is 4.15 per cent (SPO, 2004).

In a total of 236 women with whom the EUMAGINE survey interviews were conducted, 17 women are employed, 208 do not seek for jobs and 11 are unemployed. Of those 82 women who wish to go to Europe, six per cent are employed, 89 per cent do not seek for jobs and five per cent are unemployed. Of those six women who aspire to go to destinations other than Europe, one is employed, four do not seek for jobs and one is unemployed. Of those 148 women who wish to remain in Turkey, seven per cent are unemployed, 89 per cent do not seek for jobs and four per cent are unemployed. In Emirdağ, vast majority of women do not seek for jobs. In line with this finding, most of the women who aspire to go to Europe and other destinations and most of those who

⁷ Van Governorship website, <http://www.van.gov.tr/>, view date: May 2010

⁸ Afyon Municipality, <http://www.afyon-bld.gov.tr/tr/Tab.aspx?TabID=55>, view date: July 2010

⁹ Ministry of Education, <http://www.meb.gov.tr/index.asp>, view date: July 2010

would like to remain in Turkey are those who do not search for jobs. Most of the employed women in Emirdağ prefer to stay in Turkey.

Survey results on 264 men's employment status in Emirdağ show that 146 men are employed, 83 do not seek for jobs and 35 are unemployed. Of those 105 men who wish to go to Europe, 49 per cent are employed, 35 per cent do not seek for jobs, and 16 per cent are unemployed. Of those seven men who aspire to go to destinations other than Europe, three are employed and four do not seek for jobs. Of those 152 men who wish to remain in this country, 61 per cent are employed, 28 per cent do not seek for jobs and 12 per cent unemployed. In Emirdağ, majority of men are employed. In line with this finding, most of the men who aspire to go to Europe and most of those who would like to remain in Turkey are employed. Most of the employed men in Emirdağ prefer to stay in Turkey.

From the 20 informants of the semi-structured interviews in Emirdağ, two had an informal employment (one man and one woman, both with migration aspiration), five were employees (one woman with no migration aspirations, and one woman and three men with migration aspiration), five male informants (one with and four without migration aspiration) were entrepreneurs, one female informant with no migration aspiration had a governmental employment, four (one man and two women with no migration aspiration, and one woman with a migration aspiration) were students, two female informants with a migration aspiration were housewives and the remaining female informant with a migration aspiration was unemployed.

1.4.1.3 Fatih –research area with immigration history

Fatih constitutes the old quarter of the province and therefore tourism plays an essential role in its economy (Fatih Municipality). In Fatih, there are eleven hospitals and thirteen health clinics.¹⁰ There are 44 primary education institutions and 34 high schools.¹¹ The sub-province of Fatih was not included in the socio-economic ranking of the State Planning Organization that was done in 2003 among 872 sub-provinces in Turkey. The reason for this was the exclusion of the sub-provinces that were under the Metropolitan Municipality because they were too developed compared to the rest of the sub-provinces and would cause errors in the comparison. As a part of the Metropolitan city, the urbanization rate of Fatih is 100 per cent. The unemployment rate, however, is unknown.

Survey interviews conducted with a total of 286 women demonstrate that 50 women are employed, 209 do not seek for jobs and 27 are unemployed. Of those 57 women who wish to go to Europe, 18 per cent are employed, 72 per cent do not seek for jobs and 11 per cent are unemployed. Of those 32 women who aspire to go to destinations other than Europe, 22 per cent are employed, 69 per cent do not seek for jobs and nine per cent are unemployed. Of those 197 women who wish to remain in Turkey, 17 per cent are employed, 74 per cent do not seek for jobs and nine per cent are unemployed. The vast majority of women in Fatih do not seek for jobs and correspondingly, most of the women who aspire to go to Europe and other destinations and most of those who would like to remain in Turkey are those who do not seek for jobs. Still, the number of

¹⁰ Fatih Municipality, http://www.fatih.bel.tr/haber_detay.asp?tur=317&id=990, view date: July 2010

¹¹ Ministry of Education, <http://www.meb.gov.tr/index.asp>, view date: July 2010

employed women in Fatih is the highest in all four regions and most of these employed women would like to stay in Turkey.

According to findings on employment status of 214 men in Fatih, 109 men are employed, 78 do not seek for jobs and 27 are unemployed. Of those 75 men who wish to go to Europe, 43 per cent are employed, 47 per cent do not seek for jobs, and 11 per cent are unemployed. Of those 38 men who aspire to go to destinations other than Europe, 42 per cent are employed, 53 per cent do not seek for jobs and five per cent are unemployed. Of those 101 men who wish to remain in this country, 60 per cent are employed, 23 per cent do not seek for jobs and 17 per cent unemployed. Majority of men in Fatih are employed and correspondingly, most of the men who aspire to go to Europe and other destinations and most of those who would like to remain in Turkey are employed. Similar to findings on employed women in Fatih, most of the employed men in Fatih prefer to stay in Turkey.

Of the 20 informants interviewed in the qualitative part of the EUMAGINE research in Fatih, five had an informal employment (one man and four women, all without migration aspiration), three were employees (one woman and one man with no migration aspirations, and one man undecided about his migration aspiration), five informants (one woman and two men with no migration aspirations, and two men with a migration aspiration) were entrepreneurs, one male informant with no migration aspiration had a government employment, two informants (one man without and one woman with a migration aspiration) were students, three female informants (two with and one without a migration aspiration) were housewives and the remaining female informant with no migration aspiration was unemployed.

1.4.1.4 Van Merkez –research area with human rights situation

The economy of Van Merkez is based on industry, agriculture and livestock. Van Merkez has 62 factories active in various sectors ranging from cement to food production.¹² In Van Merkez, there are nine hospitals and thirteen clinics.¹³ In Van Merkez, there are 89 primary education institutions and 90 high schools.¹⁴ The State Planning Organization under the Turkish Prime Ministry has declared in its most recent socio-economic ranking in 2003 that Van Merkez was the 149th sub-province among the 872 sub-provinces in Turkey. In the six levels of development, the first class being for the most developed sub-provinces, Van Merkez was included in the second class. The urbanization rate of Van Merkez in 2004 was 79.79 and it was the 37th among 872 sub-provinces in the level of urbanization. The unemployment rate in the same year was 21.39 per cent (SPO, 2004).

According to EUMAGINE findings on employment status of 325 women, 23 are employed, 279 do not seek for jobs and 23 are unemployed. Of those 65 women who wish to go to Europe, six per cent are employed, 85 per cent do not seek for jobs and nine per cent are unemployed. Of those 22 women who aspire to go to destinations other than Europe, five per cent are employed, 82 per cent do not seek for jobs and 14 per cent are unemployed. Of those 238 women who wish to remain in Turkey, eight per cent are employed, 87 per cent do not seek for jobs and six per cent are unemployed.

¹² Van Governorship website, <http://www.van.gov.tr/>, view date: May 2010

¹³ Ministry of Health in Van, http://www.vsm.gov.tr/blok_goster.php?id=25, view date: July 2010

¹⁴ Ministry of Education, <http://www.meb.gov.tr/index.asp>, view date: July 2010

The vast majority of women in Van Merkez do not seek for jobs and correspondingly, most of the women who aspire to go to Europe and other destinations and most of those who would like to remain in Turkey are those who do not seek for jobs. Still, most of the employed women in Van Merkez prefer to stay in Turkey.

Survey interviews of 175 men in Van Merkez show that 81 men are employed, 38 do not seek for jobs and 56 are unemployed. Of those 71 men who wish to go to Europe, 37 per cent are employed, 21 per cent do not seek for jobs, and 42 per cent are unemployed. Of those 31 men who aspire to go to destinations other than Europe, 42 per cent are employed, 26 per cent do not seek for jobs and 32 per cent are unemployed. Of those 73 men who wish to remain in this country, 58 per cent are employed, 21 per cent do not seek for jobs and 22 per cent unemployed. Majority of men in Van Merkez are employed and correspondingly, most of the men who aspire to go to Europe and other destinations and most of those who would like to remain in Turkey are employed. In line with the general picture regarding the relationship between employed women and men and their preference to remain in Turkey, most of the employed men in Van Merkez prefer to remain in this country.

From the 20 informants interviewed in Van Merkez for the qualitative part of the research, one man with no migration aspiration had an informal employment, three were employee (one woman and two men, all without migration aspirations), two informants (one woman and one man, both undecided about their migration aspirations) were entrepreneur, three informants (one man and one woman with no migration aspiration and one man undecided about his migration aspirations) were students, three female informants (two without and one with a migration aspiration) were housewives and the remaining four men (three with and one without a migration aspiration) and four women (three with no migration aspiration and one undecided) were unemployed.

1.4.2 Major source of income

The second survey question investigating employment focuses on the major source of income of the respondent's household and categorizes respondents according to those whose source of income are salaries, agriculture, income from renting out housing or other properties, other non-agricultural business income, money received from people living elsewhere in Turkey and money received from people living abroad and aid from other sources (in cash or kind). Aspiration to migrate and preference to remain in Turkey are studied according to major source of income and in accordance with gender and research area.

(SEE ANNEX: Table 1.8: Research Area/Gender/Aspiration: INCOME)

(SEE ANNEX: Figure 1.8: Research Area/Gender/Aspiration: INCOME)

In a total of 2000 survey interviews in four research areas, 1166 respondents stated their sources of income as salaries, 324 respondents as agriculture, 313 as other non-agricultural business income, 104 respondents as aid from other sources, 57 respondents as money received from people living elsewhere in Turkey, 19 respondents as income from renting out housing or other properties and finally, 10 respondents as money received from people living abroad. In all four research areas, the major source of

income is salaries. In Dinar and Emirdağ, for women and men, the second major source of income is agriculture, followed by other non-agricultural business income. In Fatih, for men and women, the second major source of income is other non-agricultural business income, followed by money received from people living elsewhere in Turkey. In Van Merkez, the second major source of income is other non-agricultural business income, followed by agriculture.

Regarding the relationship between major source of income, gender, research area and their influence on the aspiration to go to Europe and preference to remain in Turkey, findings demonstrate that there is no clear relationship. In Dinar, 62 per cent of women and 41 per cent of men who wish to migrate to Europe are those who state their major source of income as salaries. In Emirdağ, 41 per cent of women who aspire to go to Europe state their major source of income as salaries and 42 per cent of men who wish to migrate to Europe are those who state their major source of income as agriculture. In Fatih, 79 per cent of women and 79 per cent of men who wish to migrate to Europe state their major source of income as salaries. In Van Merkez, 65 per cent of women and 67 per cent of men who wish to migrate to Europe are those who state their major source of income as salaries.

Similarly, regarding the preference to stay in Turkey, in all research areas, majority of men and women who prefer to remain in Turkey state their major source of income as salaries. In Dinar, 58 per cent of women and 46 per cent of men who wish to migrate to Europe are those who state their major source of income as salaries. In Emirdağ, 62 per cent of women who aspire to go to Europe state their major source of income as salaries and 44 per cent of men who wish to migrate to Europe are those who state their major source of income as agriculture. In Fatih, 74 per cent of women and 64 per cent of men who wish to migrate to Europe state their major source of income as salaries. In Van Merkez, 60 per cent of women and 66 per cent of men who wish to migrate to Europe are those who state their major source of income as salaries.

1.5 Migration Experience, Gender and Migration Aspiration

Literature on international migration poses certain arguments regarding the relationship between migration experience and migration aspiration. A very basic assumption highlights the relationship between past international migration experience and tendency to migrate again. Once international migration is experienced, a migrant gets used to some standards of consumption and life quality that are not attainable by local labour, and therefore becomes more open to migrate (Massey, 1986). Similarly, the migrant network theory supposes that migrant networks connect migrants and non-migrants in origin and destination areas through ties of kinship, friendship and shared community origin, and therefore increase the likelihood of international movement, while lowering the costs and risks of movement (Massey et al, 1993: 448). Once the number of migrants in the receiving country reaches a threshold, the costs and risks of international movement are reduced for the non-migrants who then feel motivated to migrate as well (Massey et al, 1993: 449). In time, those with higher constraints on their budget will be able to move as a result of reduction of costs and each migrant will contribute to the social structure that makes migration self-perpetuating (Massey et al, 1993: 449-450).

Survey for the EUMAGINE Project aims to test these assumptions and evaluates the topic of migration experience with four questions: The *first* question is regarding the birthplace of the respondent –whether the respondent was born in the research area, elsewhere in Turkey or in another country. *Second* survey question asks whether the respondent ever lived at least three months somewhere other than their place of birth and current place of residence. The *third* question asks whether the respondent ever lived abroad for more than three months. The *fourth* question asks if the respondent has any family members who are at least 16 years old living abroad and has been in contact with the respondent at least once in the past 12 months.

1.5.1 Birth place

(SEE ANNEX: Table 1.5: Research Area/Gender/Aspiration: BIRTH PLACE)

(SEE ANNEX: Figure 1.5: Research Area/Gender/Aspiration: BIRTH PLACE)

1.5.1.1 Dinar –research area with low emigration

In the history of Dinar, there was one significant wave of emigration. In 1971, there was a destructive flood, which destroyed houses, lands and animals. As European countries at the time were asking for labourers from Turkey, many people who lost their properties in the flood travelled to work in Germany, France and Belgium as workers. The emigration in 1971 did not cause a chain movement. The emigrants did not sell their houses and lands as they aimed to return and for this reason, have made many new investments in Dinar. Today, no significant return is observed, except the elderly who retire from jobs in Europe and spend half the year in Europe in order to continue getting the benefits. Although the high numbers of emigration stopped at the end of the 1970s, today there are still people that emigrate by family reunification. Nevertheless, Dinar is the sub-province with one of the least numbers of immigrants in Europe when compared to other sub-provinces in Afyon. According to the statistics of 1990, out of the 14,494 households in Dinar, 375 households had at least one family member living abroad and the number of people living abroad was 831; making the international emigration rate 2.6 per cent both in the centre and the villages.

The most crucial population movement in Dinar took place after the devastating earthquake in the year 1995. Due to the destruction of the province and the harsh winter conditions, people had to migrate to the nearby cities. After the houses were rebuilt by the government in the following years, many families started returning to their homes. The people who chose not to return to Dinar were mostly the residents of the centre. This led to a new movement. As the centre of Dinar was now emptier, people from the villages and the towns of Dinar slowly started moving to the centre. Some started spending the winters in the centre working and returning to their villages in the summer or working in the centre during the day and returning to their house in the village after work. Dinar has recently become also a destination for the retired state employees who served in Dinar at a period in their lives and then chose to live in Dinar after their retirement.

Even before the earthquake in 1995, there has always been internal migration to neighbouring cities from Dinar by individuals in search of employment. During the economic crisis of 2001, many individuals who had migrated to neighbouring cities such as Denizli, Isparta and Antalya started returning to Dinar because they either lost jobs or

were able to earn only very low wages, insufficient to live in those cities. As they had their families in Dinar, returning to Dinar was more practical as the life is comparatively cheaper. Today, there is still seasonal migration to Antalya on the Mediterranean coast where the young is able to find summer jobs.

The people of Dinar who live abroad have not ended their connections with their hometown. As the town of Haydarlı in Dinar had many who immigrated to Germany, in the year 2004 they founded a nongovernmental organization named Haydarlılar Yardımlaşma Derneği (Association of Solidarity for people of Haydarlı); which has donation campaigns for the vulnerable people in Dinar. The network between Dinar's residents and the people of Dinar in Europe is not very visible on any kind of media.

EUMAGINE survey interviews conducted with 197 women in Dinar demonstrate that the majority, 160 women, were born in Dinar. 36 women were born elsewhere in Turkey and only one woman was born in another country. Of those 53 women who aspire to go to Europe, 81 per cent were born in Dinar, 17 per cent were born elsewhere in Turkey and two per cent were born in another country. Ten women in the total of 197 aspire to go to destinations other than Europe. Within this group, seven women were born in Dinar and three were born elsewhere in Turkey. Of those 134 women who wish to remain in Turkey, 82 per cent were born in Dinar and 18 per cent were born elsewhere in Turkey. As the vast majority of women were born in Dinar, correspondingly, most of the women who aspire to go to Europe and other destinations and most of those who would like to remain in Turkey were born in Dinar. In general, women in both categories, those born in Dinar and elsewhere in Turkey, prefer to remain in Turkey.

Similar to women in this research area, majority of the 265 men with whom the survey interviews were conducted, were born in Dinar. 36 men were born elsewhere in Turkey and only two men were born in another country. Of those 105 men who aspire to go to Europe, 83 per cent were born in Dinar, 16 per cent were born elsewhere in Turkey and one per cent was born in another country. 42 men in the total of 303 aspire to go to destinations other than Europe. Within this group, 88 per cent were born in Dinar and 12 per cent were born elsewhere in Turkey. Of those 156 men who wish to remain in Turkey, 90 per cent were born in Dinar; nine per cent were born elsewhere in Turkey and one per cent was born in another country. As the vast majority was born in Dinar, correspondingly, most of the men who aspire to go to Europe and other destinations and most of those who would like to remain in Turkey were born in Dinar. While those born in Dinar mostly prefer to remain in Turkey, those men born elsewhere in Turkey mostly aspire to go to Europe.

In the qualitative part of the research, from the 20 informants interviewed in Dinar, 18 were native of Dinar and the remaining male and female informants were native from another part of Turkey. Among the nine female informants who were native of Dinar, six expressed no aspiration to migrate and the other three had a migration aspiration. The female informant native from another part of Turkey had no migration aspiration. Among the nine male informants native of Dinar, eight stated to have no aspiration to migrate and only one expressed a migration aspiration. The male informant native from another part of Turkey had no aspiration to migrate.

1.5.1.2 Emirdağ –research area with high emigration

Emirdağ in Afyon is well known for its high emigration rates since the year 1963 when the first wave of labourers immigrated to Belgium. Although the Netherlands, France, Switzerland, Germany, Sweden and Denmark have also received tens of thousands of immigrants from Emirdağ since the 1960s, the most popular destination has always been Belgium. Even after Belgium stopped accepting workers from Turkey in 1974, the migration to Belgium continued either by family reunification or by arrangement of tourist visas for relatives. Some, with an intention of migration, entered Belgium with a tourist visa and then overstayed or managed to acquire residence permit. Many emigrants have married their own relatives planning to get a divorce after the relative is able to receive residence permit. Another way of emigration is rooted in the fact that Turkish families in Europe prefer Turkish brides or grooms. As a result, many people in Emirdağ divorce from their spouses hoping to get married with an emigrant on holiday in Emirdağ. There are also those who make mutual agreements with European citizens who accept to get married with them in return of money (Timmerman, 2009).

Many of the emigrants who live in Europe return to Emirdağ in summer to spend their yearly holidays. The elderly, who have retired from their jobs in Europe, stay half of the year in Europe in order to continue getting social benefits from the country of immigration. With the emigrants returning in the months of July and August, the population of Emirdağ increases from approximately 40,000 people to more than 120,000 people. Due to the way the emigrants advertise Europe and prove their richness by building villas in Emirdağ or traveling with luxurious cars (which are sometimes hired), they have created an imaginary, rich Europe where money is easily earned. On the other hand, staying in or returning to Emirdağ from Europe is interpreted as defeat and loss. Even in the times of economical crisis in Europe, there were only a handful of people willing to return to Emirdağ to live.

Until the recession period in Europe starting from the year 2000, the number of emigrants returning for holidays was higher. However, due to the recession and the weakening of the third generation's ties with Emirdağ, the number of returnees in summers is in a decreasing trend. Some people, even if they come to Turkey for summer holidays, prefer the Mediterranean coast rather than spending their time in Emirdağ. Until the recession in Europe, there was a trend of building luxurious villas in Emirdağ, which created a job market; however, that has disappeared in the last ten years.

The people of Emirdağ who live abroad retain strong connections with their hometown. A social organization that is founded by the people who are from Emirdağ and who live in Europe is named EYAD, The Organization of Cooperation for people from Emirdağ, and is located in Belgium, with a wide range of activities including successful campaigns to help the people with low income, to provide wheelchairs for the disabled people or to build libraries for schools in Emirdağ. The social network among the people from Emirdağ in Europe and in Turkey is very strong as they have a number of websites as tools of news and communication and regular magazines in which they give news from Europe.

According to the latest statistics of 1990, out of the 11,108 households in Emirdağ at the time, 1,550 households had at least one family member living abroad and the number of the people living abroad was 4,851; making the international emigration rate 11 per

cent in the centre of the sub-province and 15.7 per cent in the villages and towns. There are many Alewites scattered in many of the villages of Emirdağ; however their number is not known, as there is no available statistics on the religion or ethnicity in the country.

EUMAGINE findings on birthplace of 236 women show that the majority, 180 women, were born in Emirdağ. 56 women were born elsewhere in Turkey and none were born in another country. Of those 82 women who aspire to go to Europe, 73 per cent were born in Emirdağ and 27 per cent were born elsewhere in Turkey. Six women in the total of 236 aspire to go to destinations other than Europe. Within this group, four women were born in Emirdağ and two were born elsewhere in Turkey. Of those 148 women who wish to remain in Turkey, 78 per cent were born in Emirdağ and 22 per cent were born elsewhere in Turkey. The vast majority of women in Emirdağ were born in Emirdağ and correspondingly, most of the women who aspire to go to Europe and other destinations and most of those who would like to remain in Turkey were born in Emirdağ. In general, women in both categories, those born in Emirdağ and elsewhere in Turkey, prefer to remain in Turkey.

Among the 264 men who were asked their birth place, 232 men, were born in Emirdağ. 31 men were born elsewhere in Turkey and only one man was born in another country. Of those 105 men who aspire to go to Europe, 92 per cent were born in Emirdağ and eight per cent were born elsewhere in Turkey. Seven men in the total of 264 aspire to go to destinations other than Europe. Within this group, four were born in Emirdağ and three were born elsewhere in Turkey. Of those 152 men who wish to remain in Turkey, 86 per cent were born in Emirdağ, 13 per cent were born elsewhere in Turkey and one per cent was born in another country. Because the vast majority of men in Emirdağ were born in this research area, correspondingly, most of the men who aspire to go to Europe and other destinations and most of those who would like to remain in Turkey were born here. In general, men in both categories, those born in Emirdağ and elsewhere in Turkey, prefer to remain in Turkey.

From the 20 informants interviewed for the qualitative part of EUMAGINE research in Emirdağ, 14 were native of Emirdağ and the remaining three male and three female informants were native from another part of Turkey. Among the seven female informants native of Emirdağ, three expressed no aspiration to migrate and the other four had a migration aspiration. From the female informants native from another part of Turkey one had no migration aspiration and two had a migration aspiration. Among the seven male informants native of Emirdağ, three stated to have no aspiration to migrate and five expressed a migration aspiration. The three male informants native from another part of Turkey had no aspiration to migrate.

1.5.1.3 Fatih –research area with immigration history

Fatih has been an internal and international migrant-receiving sub-province since Istanbul was conquered by the Ottoman Empire under the rule of Fatih the Conqueror. Many neighbourhoods are known to be populated with people from a certain origin. The people migrating from Roumeli (the part of the Ottoman Empire that remained in the continent of Europe) such as the migrants from Albania were traditionally settled in this area, in the neighbourhood named Silivrikapı and the migrants from Bulgaria were resettled in Cibali. The Arabs migrating from the East were resettled in Tahtakale. Armenians, who were part of the long established residents of the region, though their

numbers have decreased dramatically in time, have lived in Langa and Kumkapı. Migrants from many cities in Turkey were resettled in various neighbourhoods. The ones from Bursa, a province in Marmara Region, were resettled in Yenikapı and Eyüp, those from Konya, a province in Central Anatolia, were resettled in Aksaray. Today, when the migrants are ranked according to their numbers, the migrants from Kastamonu, a province in the Black Sea Region, have the largest number in Fatih.

Migrants of Turkic origin and the Muslim migrants from Balkans and Caucasians are scattered in various neighbourhoods of Fatih. This sub-province receives many legal and irregular migrants and refugees who live in Laleli, Kadirga and Aksaray neighbourhoods. Many irregular migrants from Somalia, Congo, Dominican Republic, Burkina Faso, Nigeria, Turkmenistan, Uzbekistan, Georgia, Iraq and Azerbaijan live in the decaying housing areas in the neighbourhoods in Eyüp, especially in the neighbourhood of Nişanca. Laleli and Yenikapı are well known for receiving many migrants from Russia, Ukraine and Moldova who are mostly involved in suitcase trade.

In the year 2009, the sub-province of Eminönü was added to the sub-province of Fatih. According to the statistics of 1990, out of the 82,268 households in Eminönü at the time, 1,886 households had at least one family member living abroad and the number of the people living abroad was 3,113; making the international emigration rate 2.3 per cent. The sub-province of Fatih at the time had a total of 134,467 households with 4,509 households with at least one family member abroad and 7,236 people living abroad; making the international emigration rate 3.4 per cent.

According to EUMAGINE findings on birthplace of 286 women, the majority, 142 women, were born elsewhere in Turkey. 129 women were born in Fatih and 15 were born in another country. Of those 57 women who aspire to go to Europe, 51 per cent were born in Fatih, 44 per cent were born elsewhere in Turkey and five per cent were born in another country. 32 women in the total of 286 aspire to go to destinations other than Europe. Within this group, 56 per cent were born elsewhere in Turkey, 38 per cent were born in Fatih and six per cent were born in another country. Of those 197 women who wish to remain in Turkey, 50 per cent were born elsewhere in Turkey, 45 per cent were born in Fatih and five per cent were born in another country. In Fatih, the number of women born elsewhere in Turkey and in other countries is highest in all four research areas due to the immigration history of this research area. Most women in Fatih were born in elsewhere in Turkey and correspondingly, majority of women who aspire to go to destinations other than Europe and those who would like to stay are those born elsewhere in Turkey. However, most women who aspire to go to Europe were born in Fatih. In general, women in all three categories, those born in Fatih, elsewhere in Turkey and those born in other countries mostly prefer to remain in Turkey.

Majority of 214 men who were asked their birthplace, 103 men, were born in Fatih. 96 men were born elsewhere in Turkey and 15 were born in another country. Of those 75 men who aspire to go to Europe, 51 per cent were born in Fatih, 44 per cent were born elsewhere in Turkey and five per cent were born in another country. 38 men in the total of 214 aspire to go to destinations other than Europe. Within this group, 53 per cent were born in Fatih, 39 per cent were born elsewhere in Turkey and eight per cent were born in another country. Of those 101 men who wish to remain in Turkey, 48 per cent were born elsewhere in Turkey, 45 per cent were born in Fatih; eight per cent were born

in another country. In Fatih, the number of men born elsewhere in Turkey and in other countries is highest in all four research areas due to the immigration history of this research area. The number of men born elsewhere in Turkey is slightly less than the number of those men born in Fatih. Correspondingly, majority of men who aspire to go to Europe and other destinations were born in Fatih. In general, men in all three categories, those born in Fatih, elsewhere in Turkey and those born in other countries mostly prefer to remain in Turkey.

From the 20 informants of the semi-structured interviews in Fatih, five were native of Fatih, 12 informants were native from another part of Turkey and three informants were native from another country. The two female informants native of Fatih expressed no aspiration to migrate. From the seven female informants native from another part of Turkey five had no migration aspiration and two had a migration aspiration. From the two female informants native from another country one had a migration aspiration and the other one had none. Among the three male informants native of Fatih, two stated to have no aspiration to migrate and one was undecided about his migration aspiration. From the five male informants native from another part of Turkey, two had an aspiration to migrate and three none. The remaining male informant native from another country had no migration aspiration.

1.5.1.4 Van Merkez –research area with human rights situation

The issue of migration in Van should be viewed under a few headlines. First, Van is a generator of internal migration since 1960s and also a station for internal migrants from the neighbouring cities planning to go to the more developed western cities of Turkey. At the same time, the province of Van, especially Van Merkez, receives internal migration, mainly from the cities in Eastern Turkey and due to its location on the Iranian border acting as an entrance point; it is the first stop and temporary residence for migrants from Asia and the Middle East; mainly for Iranians and Afghans aiming to apply for asylum in Turkey or aiming to reach European countries by other ways. There is also a movement from the towns and villages to Van Merkez due to the more desired living conditions in the centre. Finally, there have been Kurdish political activists who fled from Turkey to apply for asylum in Europe due to the human rights violations that Van's population experienced in the recent years and which have been witnessed by the many human rights organizations settled in this province to observe the situation of the Kurdish population (see Historical Background, 1980-2000).

Van has generated migrants to the rest of Turkey, to cities such as Istanbul, Izmir, Mersin, Bursa, Adana, Ankara and Antalya since the 1960s, however, this movement gained momentum in the 1980s. The first who left for the other cities were mostly from Van Merkez, who were better educated and living in better economic situations compared to the rest of the province. The reason they left was the starting of the armed clashes between the autonomy seeking Kurdish militants named PKK and the Turkish army. There has never been a significant wave of return to the province by this first wave, nor have they had any effect on the development or the economy of the province. After this first wave, more people started migrating to other cities for better and safer living conditions as Van was being damaged highly by the clashes between the Turkish Government and the PKK. Although the armed clashes between the PKK and the state has decreased since the year 2000, still there is high migration from Van to other cities. Out of more than the 27,000 people who left Van in the year 2009, approximately 10,000

people went to Istanbul, Ankara and Antalya (TURKSTAT). In the recent years, also observed was the seasonal migration by younger people from Van Merkez to cities such as Antalya on the Mediterranean Coast for temporary summer jobs. Especially since the 1990's, there is an increasing trend of internal temporary migration from Eastern cities to other cities of Turkey. Temporary seasonal internal migrants work in 48 cities of Turkey, approximately for four months each year in the area of agriculture (UNFPA, 2012). There is discrimination against temporary seasonal workers regarding their ethnicity and gender. This discrimination is a routine part of seasonal work for temporary workers in the East of Turkey (MIGA, 2012).

There have also been a number of Kurdish political activists who fled from Turkey due to the fear from the authorities regarding their connection with PKK. There has not been a major chain movement and among the people who left Turkey, only some took their families with them. The applications of asylum were usually to northern European countries, Germany, France and Belgium.

Van Merkez, in return, faced migration from the towns and the villages of Van who came here for safer living conditions. Also witnessed was the movement of some of these migrants to other cities by using Van Merkez as a station. In addition to the migration from inside of Van to Van Merkez, especially between the years 1985-1995, Van received high numbers of migrants from other cities in the east such as Muş, Ağrı, Hakkari, and Şırnak. Due to the evacuation of many villages in those cities by the Turkish army against the PKK, waves of internally displaced people, especially of Kurdish origin, moved to Van Merkez.

Lastly, due to its geographical location and as a satellite city¹⁵, there are 1,025 asylum seekers and 1,019 refugees who entered Turkey through the Iranian border to apply for asylum in Turkey. Approximately seventy per cent of this population are Afghans whose stay in Iran is illegal and almost all of the rest is Iranians.

The population of the province of Van and Van Merkez is mostly Kurdish; however, as the Turkish State does not collect information on the ethnicity of its people, there is no certain ethnicity information. Still, it is known that in the migration wave to other cities starting from the 1980s, it was mostly the Turkish population that left and the population migrating to Van from eastern cities such as Muş, Ağrı, Hakkari, Şırnak was mostly of Kurdish origin. These movements naturally increased the Kurdish population in Van and in Van Merkez.

According to the statistics of 1990, out of the 28,689 households in Van Merkez at the time, 352 households had at least one family member living abroad and the number of the people living abroad was 539; making the international emigration rate 1.2 per cent in the centre of the sub-province and 1.4 per cent in the villages and towns. According to the update on May 2010, Van Merkez has 201,274 people aged between 15 and 39 in a total population of 451,333 people.

¹⁵ Van is among the 51 satellite cities in which the Turkish Ministry of Interior permits the asylum seekers and refugees reside with the obligation of attending signature duty regularly. With the last earthquake in Van, asylum seekers and refugees of the city were resettled elsewhere.

In Van Merkez, EUMAGINE survey interviews conducted with 325 women show that while 269 women were born in Van Merkez, 56 women were born elsewhere in Turkey and none were born in another country. Of those 65 women who aspire to go to Europe, 83 per cent were born in Van Merkez and 17 per cent were born elsewhere in Turkey. 22 women in the total of 325 aspire to go to destinations other than Europe. Within this group, 77 per cent were born in Van Merkez and 23 per cent were born elsewhere in Turkey. Of those 238 women who wish to remain in Turkey, 83 per cent were born in Van Merkez and 17 per cent were born elsewhere in Turkey. Majority of women in Van Merkez were born in the research area and correspondingly, most of the women who aspire to go to Europe and other destinations and most of those who would like to remain in Turkey were born in Van Merkez. In general, women in both categories, those born in Van Merkez and elsewhere in Turkey, prefer to remain in Turkey.

Out of the 175 men who were asked their birthplace in the EUMAGINE survey interviews, the majority of 159 men were born in Van Merkez while 16 men were born elsewhere in Turkey and none were born in another country. Of those 71 men who aspire to go to Europe, 89 per cent were born in Van Merkez and 11 per cent were born elsewhere in Turkey. 31 men in the total of 175 aspire to go to destinations other than Europe. Within this group, 94 per cent were born in Van Merkez and six per cent were born elsewhere in Turkey. Of those 73 men who wish to remain in Turkey, 92 per cent were born in Van Merkez and eight per cent were born elsewhere in Turkey. Majority of men in Van Merkez were born in the research area and correspondingly, most of the men who aspire to go to Europe and other destinations and most of those who would like to remain in Turkey were born in Van Merkez. Among those men born in Van Merkez, the number of those who would like to remain in Turkey is slightly higher than those who aspire to go to Europe.

From the 20 informants of the semi-structured interviews in Van Merkez, 14 were native of Van Merkez and six informants were native from another part of Turkey. Among the seven female informants native of Van Merkez, five expressed no aspiration to migrate, one had a migration aspiration and one was undecided. From the three female informants native from another part of Turkey two had no migration aspiration and one was undecided. Among the seven male informants native of Van Merkez, four stated to have no aspiration to migrate, two had a migration aspiration and one was undecided about his migration aspiration. From the three male informants native from another part of Turkey, one had an aspiration to migrate, one had no migration aspiration and one was undecided.

1.5.2 Mobility

(SEE ANNEX: Table 1.6: Research Area/Gender/Aspiration: MOBILITY)

(SEE ANNEX: Figure 1.6: Research Area/Gender/Aspiration: MOBILITY)

The second survey question investigating migration experience focuses on the mobility of the respondents and asks whether the respondent ever lived at least three months somewhere other than their place of birth and current place of residence. Aspiration to migrate and preference to remain in Turkey are studied according to whether a respondent has any migration experience and in accordance with gender and research area.

Out of 2000 survey interviews in four research areas, 453 respondents had migration experience while 1547 had never lived more than three months somewhere other than birthplace and the research area. In Dinar, 46 women among 197 female respondents had migration experience while among men, 95 had migration experience in a total of 303 male respondents. In Emirdağ, 45 women among 236 female respondents had migration experience while among men, 85 had migration experience in a total of 264 male respondents. In Fatih, 50 women among 286 female respondents had migration experience while among men, 61 had migration experience in a total of 214 male respondents. In Van Merkez, 28 women among 325 female respondents had migration experience while among men, 43 had migration experience in a total of 175 male respondents. Findings demonstrate that the number of respondents with migration experience is significantly lower than those who lived at least three months somewhere other than their place of birth and current place of residence. More, more men have migration experience than women in all research areas.

Regarding the relationship between migration experience, gender, research area and their influence on the aspiration to go to Europe and preference to remain in Turkey, findings demonstrate that in all cases, both for the respondents who aspire to go to Europe and who prefer to remain in Turkey, the majority of respondents have no migration experience. In Dinar, 23 per cent of female respondents and 32 per cent of male respondents who aspire to go to Europe have migration experience. In Emirdağ, 17 per cent of female respondents and 26 per cent of male respondents who aspire to go to Europe have migration experience. In Fatih, 16 per cent of female respondents and 35 per cent of male respondents who aspire to go to Europe have migration experience. In Van Merkez, 15 per cent of female respondents and 17 per cent of male respondents who aspire to go to Europe have migration experience.

Similarly, regarding the preference to remain in Turkey, in Dinar, 20 per cent of the women and 26 per cent of the men who wish to stay in Turkey have migration experience. In Emirdağ, 21 per cent of the women and 35 per cent of the men who wish to stay in Turkey have migration experience. In Fatih, 16 per cent of the women and 25 per cent of the men who wish to stay in Turkey have migration experience. In Van Merkez, six per cent of the women and 29 per cent of the men who wish to stay in Turkey have migration experience. According to these findings, migration experience has no strong influence on the aspiration to migrate or the preference to remain in Turkey.

1.5.3 International Migration Experience

(SEE ANNEX: Table 1.7: Research Area/Gender/Aspiration: INTERNATIONAL MIGRATION EXPERIENCE)

(SEE ANNEX: Figure 1.7: Research Area/Gender/Aspiration: INTERNATIONAL MIGRATION EXPERIENCE)

The third question investigating migration experience focuses on international movement and asks whether the respondent ever lived abroad for more than three months. Aspiration to migrate and preference to remain in Turkey are studied according

to whether a respondent has any international migration experience and in accordance with gender and research area.

Out of 2000 survey interviews, in four research areas, a total of 55 respondents have international migration experience while 1945 did not. In Dinar, one woman out of 197 female respondents and 18 men out of 303 male respondents had international migration experience. In Emirdağ, three women out of 236 female respondents and 12 men out of 264 male respondents have international migration experience. Most international migration experience was come across in Fatih. In Fatih, ten women out of 286 female respondents and 11 men out of 214 male respondents have international migration experience. In these three research areas, more men have international migration experience than women. In Van Merkez, however, neither women nor men lived abroad for more than three months. As the number of respondents with international migration experience is very low, it is not possible to arrive at clear conclusions regarding the influence of international migration experience on the aspiration to go to Europe or the preference to stay.

1.5.4 Transnational Contacts

(SEE ANNEX: Table 1.10: Research Area/Gender/Aspiration: TRANSNATIONAL CONTACTS)

(SEE ANNEX: Figure 1.10: Research Area/Gender/Aspiration: TRANSNATIONAL CONTACTS)

The fourth question investigating migration experience focuses on international focuses on international networks and asks if the respondent has any family members who are at least 16 years old living abroad and has been in contact with the respondent at least once in the past 12 months. Aspiration to migrate and preference to remain in Turkey are studied according to whether a respondent has international network and in accordance with gender and research area.

Out of 2000 survey interviews, in four research areas, a total of 655 respondents have family members who are at least 16 years old living abroad and has been in contact with the respondent at least once in the past 12 months, while 1345 respondents do not have such family members. In Dinar, 39 women out of 197 female respondents and 71 men out of 303 male respondents have close family members abroad. In Emirdağ, where there are most transnational contacts, 172 women out of 236 female respondents and 188 men out of 264 male respondents have close family members abroad. In Fatih, 79 women out of 286 female respondents and 84 men out of 214 male respondents have close family members abroad. In Van Merkez, where there are the least number of transnational contacts, 18 women out of 325 female respondents and four men out of 175 male respondents have close family members abroad.

Regarding the relationship between international network, gender, research area and their influence on the aspiration to go to Europe and preference to remain in Turkey, findings demonstrate that in all cases except men in Fatih, respondents more frequently aspire to migrate to Europe when they have family members who are at least 16 years old living abroad and has been in contact with the respondent at least once in the past

12 months. In Dinar, compared to 30 per cent of those who wish to migrate, 16 per cent of those who wish to remain in Turkey have such connections among female respondents. Among male respondents, compared to 31 per cent of those who wish to migrate, 17 per cent of those who wish to remain in Turkey have such connections. In Emirdağ, compared to 77 per cent of those who wish to migrate, 72 per cent of those who wish to remain in Turkey have such connections among female respondents. Among male respondents, compared to 77 per cent of those who wish to migrate, 69 per cent of those who wish to remain in Turkey have such connections. In Fatih, compared to 30 per cent of those who wish to migrate, 28 per cent of those who wish to remain in Turkey have such connections among female respondents. In Van Merkez, compared to nine per cent of those who wish to migrate, five per cent of those who wish to remain in Turkey have such connections among female respondents. Among male respondents, those with connections with abroad wish to migrate. In contrast to this general picture in which the presence of transnational contacts are higher for those with aspirations to migrate, male respondents in Fatih stand out with a reverse profile; 35 per cent of those who wish to migrate and 48 per cent of those who wish to remain in Turkey have such family connections abroad.

Regarding the qualitative interviews, from the 20 informants in Dinar, 17 stated to have a family member or friend with a migration experience and only three female informants had no migration experience, neither a personal one nor a family member or friend with a migration experience. None of the informants in Dinar had a personal migration experience. From the seven female informants with a family member or friend with a migration experience, six had no migration aspirations and one expressed a migration aspiration. Among the three female informants with no migration experience, two had a migration aspiration and one had none. From the ten male informants with a family member or friend with a migration experience, nine had no migration aspirations and only one stated to have an aspiration to migrate.

In Emirdağ, 18 informants stated to have a family member or friend with a migration experience, one male informant had a personal migration experience and one male informant had both a personal migration experience and a family member or friend with a migration experience. Among the ten female informants with a family member or friend with a migration experience, six had a migration aspiration and four stated to have no aspiration to migrate. From the eight male informants with a family member or friend with a migration experience, half had a migration aspiration and the other half had no migration aspirations. The male informant with a personal migration experience expressed no aspiration to migrate, and the male informant with both a personal migration experience and a family member or friend with a migration experience stated to have an aspiration to migrate.

In Fatih, nine informants had a family member or friend with a migration experience, among whom three female informants with no migration aspiration, two women with a migration aspiration and three male informants with no migration aspirations and one male informant undecided about his aspirations. Two informants had a personal migration aspiration, among who one female and one male both with a migration aspiration. Four informants had both a personal experience and a family member or friend with a migration experience, among who two female informants with no migration aspiration, one male informant with a migration aspiration and one male

informant without an aspiration. And five informants had neither a personal experience nor a family member or friend with an experience, among who three female and two male informants, all without a migration aspiration.

In Van Merkez, among the 20 informants seven had a family member or friend with a migration experience, one male informant had a personal migration experience and the remaining 12 informants had neither a personal migration experience nor a friend or family member with a migration experience. From the seven informants with a family member or friend with a migration experience, two female and one male informants had no migration aspirations, one female and one male had a migration aspiration and two male informants were undecided. From the 12 with had neither a personal migration experience nor a friend or family member with a migration experience, five women and three men had no migration aspirations, two men had a migration aspiration and two women were undecided about their aspirations. The only male informant with a personal migration aspiration stated to have no aspiration to migrate.

Concluding Remarks

The analysis here of the socio-demographic characteristics of the respondents of the EUMAGINE project display that although there seems to be a relationship between age, education, migration experience, and migration aspiration; no meaningful relationship could be developed between family structure, economic status, and migration aspiration. In any case, while further and deeper multivariate analysis is needed to measure the strength and the direction of the former variables; it is argued that advanced investigation can yield to different results for the latter variables. One important finding of this initial analysis is that against the conventional wisdom, fewer respondents were reported to have migration aspirations. Furthermore, female and male respondents seem to have different positions regarding migration aspirations.

2. Perceptions on human rights and democracy in Europe and Turkey

As argued in the conceptual framework of the EUMAGINE project, the link between individuals' perceptions on democracy and human rights and their motivations to migrate is understudied in the migration literature (Boneva & Frieze, 2001). It is hypothesized in the EUMAGINE project that different aspects of democracy and human rights ranging from individuals' perceptions on freedom of expression to free elections, from access to social rights to cultural rights may have an impact of people's aspirations to migrate to Europe (de Haas, 2009).

Human rights, in the EUMAGINE research, are interpreted in a broader perspective to include both the enjoyment of negative and positive rights. In the conceptual framework of the project, it is proposed that the definition of human rights refers to "one's capability to act in such a way as to take control of one's life and realized one's fundamental purposes" (PP1: 3). We assume that perceptions of human rights and democracy have an impact on migration-related aspirations in different ways in the different countries/research areas (PP1:17). The findings of the survey are analysed from a within-country comparative perspective by taking into account democracy and human rights issues specific to each research area. Here, it is assumed that people in the four selected research areas have specific perceptions about human rights, democracy, migrants and migration (PP1:17).

The section analyses the findings of the research on a number of specific topics in relation to human rights and democracy perceptions in Turkey and in Europe and aspirations to migrate (PP1:14). The focus of the section is on people's perceptions on negative rights, on positive rights and on democracy and politics in Turkey and in Europe, in relation to their aspirations to migrate. The perceptions on human rights and democracy are divided into three sub-sections:

1. Perceptions on negative rights
2. Perceptions on positive rights
3. Perceptions on democracy and politics

Among different variables measuring human rights and democracy in the survey interview and in the qualitative interviews,

- The following variables are selected to analyse perceptions on negative rights:
 - Discrimination against immigrants from Turkey in Europe (A12 [People from this country] who live in Europe are treated badly there),
 - The freedom of expression in Turkey and in Europe (P11, PEU 11 In [this country/Europe] people can say whatever they want in public),
 - Equal opportunities for men and women in Turkey and in Europe (P10, PEU10 In [this country/Europe] women have the same opportunities as men).
- Perceptions on positive rights are measured as:
 - Perceptions on the quality of education in Turkey and in Europe (P3, PEU3 The schools in [this country/Europe] are...),
 - Perceptions on the quality of healthcare services in Turkey and in Europe (P4, PEU4 The healthcare in [this country/ Europe] is...),
 - Employment opportunities in Turkey and in Europe (P8, PEU8 It is easy to find a good job in [this country/Europe]).
- Perceptions on democracy and politics are measured based on

- Perceptions on the level of corruption in Turkey and in Europe (P6, PEU 6 P6 – PEU6 There is a lot of corruption in [this country/Europe]),
- Perceptions on politics in Turkey and in Europe (P7, PEU7, P12 Politicians in [this country/Europe/research area] do what is best for the people in [this country/ Europe]).

In line with other sections of the report, the results of 500 survey interviews conducted in each of the four research areas in Turkey are analysed in order to measure this link. Descriptive tables showing the link between migration aspirations per research area and per gender are prepared for each variable to measure different aspects of human rights and democracy in the country and in Europe. In other words, in each research area, the answers of female and male respondents are taken separately. For each group, the answers are divided based on aspiration to go to Europe, to go to another destination and to stay. The research explicitly incorporates a gender perspective into theory development and takes gender equality as a fundamental human right.

For each selected aspect of human rights and democracy, the tables are interpreted in a general fashion with specific emphasis to observable inter-regional and intra-regional differences. As explained, intra-regional differences are reduced to two core aspects for the project. These are differences among female and male respondents with or without migration aspirations to go to Europe or to elsewhere. For analytical purposes of the EUMAGINE project, the analyses here compare those who aspire to go to Europe to those who aspire to stay.

2.1 Perceptions on negative rights in Turkey and in Europe

This section focuses on perceptions on negative aspects of human rights in terms of discrimination against immigrants in Europe, freedom of expression in Turkey and in Europe, equality of opportunity between men and women.

2.1.1 Discrimination against immigrants from Turkey in Europe

A12 People from this country who live in Europe are treated badly there

(SEE ANNEX: Table 2.1: Research Area/Gender/Aspiration: ‘Turks who live in Europe are treated badly there.’ (A12))

(SEE ANNEX: Figure 2.1: Research Area/Gender/Aspiration: ‘Turks who live in Europe are treated badly there.’ (A12))

This question particularly probes individual perceptions on discrimination against immigrants from Turkey in Europe. Based on the conceptual framework of the project that positive perceptions on human rights in Europe can motivate people to leave for European countries, individuals with aspirations to immigrate to Europe are expected to disagree with the statement that people from Turkey who live in Europe are treated badly there.

When compared to other regions, more people tend to agree with the statement in Dinar, regardless of existence or lack of migration aspirations. In Dinar, out of 53 female respondents with aspirations to go to Europe, nearly 50 per cent agree or strongly agree with the statement and nearly 34 per cent disagree or strongly disagree. The

discrepancy is even higher for men with aspirations to go to Europe: out of 105 respondents, approximately 67 per cent agree or strongly agree and only 20 per cent disagree or strongly disagree. Among 155 male respondents in Dinar with no aspirations to go to Europe or elsewhere, approximately 69 per cent agree or strongly agree with the statement and only approximately 17 per cent disagree or strongly disagree. The negative perceptions on life of immigrants in Europe were also visible in qualitative interview even among informants who think that there is not an explicit discrimination against people from Turkey in Europe.

“I do not think there is any discrimination against Turks. But I watched on the news that they burned someone’s house in Europe. This is very wrong. The house they burn belongs to a Turkish citizen. This is racism. Those racists do not want Turks. I think the fact that those Turks are there creates unemployment among Germans. There are too many Turks in Europe. They do not want this. My uncle tells me that the cleaning sector for example is owned by Turks. Maybe 80 per cent of the cleaning sector belongs to Turks. This makes the Europeans unemployed.” (Dinar, female)

When compared to Dinar, in Fatih less people tend to agree with the statement and more people tend to disagree. For example, out 191 female respondents with no aspirations to migrate in Fatih, nearly 49 per cent agree or strongly agree with the statement and approximately 30,5 per cent disagree or strongly disagree. Most of the answers in qualitative interviews in Fatih and Dinar pointed out to racial discrimination in social life and particularly discrimination at the workplace. Major theme was that Turks are treated as “second class citizens”.

“As far as I hear, they said that it is not like as it seems. They said that they are alienated. Turks are marginalized and worked at the worst jobs.” (Fatih, male)

“A person going from here would encounter many difficulties. Let’s take Germany, you are in a place where you are not wanted, you have your own neighbourhood, a Turkish neighbourhood. Sometimes you have to leave this neighbourhood, people look at you suspiciously. The social pressure applies to Turks there. Also, the Neo-Nazi attacks can be a grave problem for migrants.” (Fatih, female)

“Without considering the whole picture, only by looking at its good sides, we decide that life in Europe is good. We know Europe as far as our TVs show. My friend living in Germany says that there are many negative sides of life in Europe. He says that there are people waiting on the corners of streets in Germany as well. Moreover, he talks about discrimination in Germany. I think there is no discrimination in our country. For example, we do not discriminate against Iraqis.” (Fatih, male)

As opposed to Fatih and Dinar, in Van Merkez and in Emirdağ more people tend to disagree or strongly disagree with the statement. For instance, among 226 female respondents with no aspirations to go to abroad in Van Merkez, only 24 per cent agree or strongly agree while nearly 47 per cent disagree or strongly disagree. It should be noted that nearly 29 per cent of them neither agree nor disagree with the statement. However, for both female and male respondents, those with aspirations to go to Europe

tend to disagree or strongly disagree more than those with no aspirations to leave. This is also the case in Emirdağ. In other words, both male and female respondents with migration aspirations to Europe are more likely to disagree or strongly disagree with the statement than their countries with no aspirations to go to Europe. In Emirdağ, higher percentage of male respondents disagrees or strongly disagrees with the statement than female respondents regardless of migration aspirations. Out of 82 female respondents with aspirations to go to Europe, nearly 52 per cent, and out of 148 female respondents with no aspirations to go to abroad, nearly 31 per cent disagree or strongly disagree with the statement. The same pattern is also observed for male respondents. In other words, those with migration aspirations to go to Europe are less likely to perceive that there is discrimination against immigrants from Turkey in Europe.

“It depends on the place. There are some certain people - the Flemish. They do not like Turks. Not only Turks, but they do not like Bulgarians, Arabs or the Polish. They do not like the other races.” (Emirdağ, male)

The higher rates of disagreement in Van Merkez can be explained by the particular human rights situation of the research area and constant experience of discrimination of people from Kurdish origin in every aspect of life and their perception that Kurds in Europe can be in a slightly more advantaged position. As stated in the country report, internal displacement from villages in eastern cities such as Muş, Ağrı, Hakkari, Şırnak increased the share of Kurdish population in Van Merkez. These movements naturally increased the Kurdish population in Van and in Van Merkez. Internally displaced people lacked access to basic resources and faced discrimination in every sphere of social life. This perception of discrimination in the research area and in Turkey in general can be a factor to explain their disapproval of discrimination against immigrants in Europe.

“No, I don’t think there is such a thing I mean we are all conscious people at the end.” (Van Merkez, male).

Along with the negative picture of Turkey in terms of discrimination against Turks, there is also the belief that being Kurdish can be more advantageous in Europe.

“Turkey is unfair. Even if there is European Court, they do not take into account. A couple of months ago, there was a fight. A boy raised hand to civil police. If it was in Europe, they boy would not be sentenced. But here, for 5-6 months, my brother is in the prison. This is Turkey we live in. Why because we are Kurd. This is like it. I would not want to live in this country.” (Van Merkez, female)

“On the other hand, people especially Turkish immigrants suffer a lot in Europe to earn their living. Europeans get people to work hard. Although people are working eight hours daily, they say that they feel like they are working 18 hours daily. Our Turkish firms in Europe are ideal for Turkish labour there. Yet, Kurds have a different kind of an advantage in working in Europe. Although Europeans want Kurds more and value them more, our people do not want to leave their homeland.” (Fatih, male)

When compared to the other research areas, in Emirdağ, there are significant differences among respondents with migration aspirations to Europe and those who do not. It is particularly visible in the case of female respondents. Among 82 male respondents with aspirations to go to Europe, approximately 26 per cent of them believe that there is discrimination against people from Turkey in Europe, whereas slightly more than 52 per

cent disagree or strongly disagree with the statement. Conversely, among 148 female respondents with no aspiration to go to Europe, approximately 41 per cent of them believe that there is discrimination against people from Turkey in Europe, whereas nearly 36 per cent disagree or strongly disagree with the statement.

“But in Belgium, if Turks ever fight with a European, they take it very seriously and tell the Turks they are barbarians and everything. They say they should not have accepted the Turks in their country in the first place and they are going to throw them all away. My cousin had a friend who also came to sit at our house. That girl said she was going to school in Belgium for hairdressers. But she could not take it anymore. She was always being insulted, insulted, insulted... She took the hairsprays one day and chemicals and everything and burned the school. She says “let them insult me now”. She burned three or four classes. There is alcohol in those chemicals and they easily burn. Then she started working as a hairdresser. There are levels of hairdressers. They put the Turks always in the third class and give them minor jobs. The Turks there mostly do cleaning; they get 10 euros per hour. It is a fixed wage by the state.” (Emirdağ, female)

In contrast to this pessimistic view, another female informant is more optimistic about the current situation in Europe.

I: What do you think about current conditions of Europe compared to the past?

R: Compared to the past, they probably improved very much. The ones who went from here tell that they were treated badly in the past. But nowadays Turks achieve domination everywhere, so they probably protect their own rights.

I: So how do they treat the Turks?

R: I think they treat them as if they are their own citizens, not totally but almost. Turks now protect their rights.” (Emirdağ, female)

2.1.2 Freedom of expression in Turkey and in Europe

P11 In Turkey, people can say whatever they want in public.

PEU11 In Europe people can say whatever they want in public.

(SEE ANNEX: Table 2.14: Research Area/Gender/Aspiration: ‘In Turkey people can say whatever they want in public.’ (Percent) (P11))

(SEE ANNEX: Figure 2.14: Research Area/Gender/Aspiration: ‘In Turkey people can say whatever they want in public.’ (Percent) (P11))

(SEE ANNEX: Table 2.15: Research Area/Gender/Aspiration: ‘In Europe people can say whatever they want in public.’ (Percent) (PEU11))

(SEE ANNEX: Figure 2.15: Research Area/Gender/Aspiration: ‘In Europe people can say whatever they want in public.’ (Percent) (PEU11))

These questions measure individual perceptions on freedom of expression in Turkey and in Europe. As a general finding, there is general consensus on the freedom of expression in Europe than the lack of it in Turkey. In all research areas, very few people strongly disagree that people can say whatever they want in public in Europe. In general, male respondents tend to have more positive perceptions on freedom of speech in Europe than female respondents. It is especially the case in Van Merkez where around 20 per cent of women with and without migration aspirations neither disagree, nor agree with the statement.

Regarding the perceptions on freedom of expression in Europe, around 75 per cent of the respondents agree or strongly agree that people can say whatever they want in public without significant differences among research areas. As expected, respondents in Van Merkez tend to agree more with the statement on freedom of expression in Europe than respondents in other three research areas. There are not many differences in respondents' perceptions of freedom of expression in Europe between those with aspirations to go to Europe and those without. Male respondents in Dinar and Emirdağ and all female and male respondents in Van Merkez with aspirations to go to Europe are slightly more likely to agree or strongly agree with the statement than their counterparts with no aspirations to go to Europe. Rather than emphasis on freedom of expression, Europe is conceived as a place where people are freer to live as they like in general. In qualitative interviews, this is the case regardless of regional differences, aspirations to migrate and gender.

“The life quality in Europe is better. There is no life here. But I cannot stay away from here; this is my land. The people in Europe are more cultured; they are more liberal. No one cares about what someone else does.

I: Where do you think is best for Turks in Europe?

R: Holland I guess. There is no discrimination here regarding religion or race or language. There no one knows each other so they are free.” (Emirdağ, female)

Regarding the perceptions on freedom of expression in Turkey, there are noticeable differences among research areas regarding individual perceptions on the freedom of expression in Turkey. Regardless of aspirations to go to Europe, both female and male respondents in Van Merkez are far more likely to disagree or strongly disagree that people can say whatever they want in public in Turkey than their counterparts in other research areas. Female respondents in Van Merkez disagree or strongly disagree that there is freedom of expression in Turkey regardless of having aspirations to go Europe. However, approximately 74 per cent of 70 male respondents with aspirations to go to Europe in Van Merkez disagree or strongly disagree with the statement, whereas 67 per cent of 73 male respondents with no aspirations to go abroad disagree or strongly disagree with the statement. During qualitative interviews, there were references to the issues related to the difficulty of speaking Kurdish in public but also to the highly politicized public sphere in Van Merkez.

“It [the discrimination] can't be solved with conflict and discussion, you have to have some kind of rights, I know that in the 1990s I couldn't speak Kurdish, it was forbidden, my mom can't speak Turkish and is it my fault being Kurdish? They take you under custody after a small phone talk, they

hear Kurdish music on your phone and they take you saying you are this and that. It wouldn't be solved like this." (Van Merkez, male)

"With the police, sometimes Eđitim-Sen, Kesk, I mean during demonstrations organized by Eđitim-Sen or Kesk, the police stop them. There was fighting. There was conflict with security forces, with the police. Other ideas, there are conflicts so on, about other ideas. This is all happening." (Van Merkez, male)

Along with the hypothesis that perceptions on human rights may have an impact on aspirations to go to Europe, only in Fatih both female and male respondents with aspirations to go to Europe are more likely to disagree that there is freedom of expression in the country than their counterparts with no aspirations to go to Europe. For instance, among 57 female respondents with aspirations to go to Europe, nearly 69 per cent disagree that or strongly disagree with the statement, whereas only 48 per cent of 194 female respondents with no aspirations to go to Europe in Fatih disagree or strongly disagree with the statement. The same pattern is also observed in the case of male respondents in Fatih. For example, a respondent from Syrian origin who intends to permanently settle in Turkey perceives Turkey as a fully democratic country:

"I tell you. Turkey is a democratic country. There is respect, judges, prosecutors, police everyone. This is not the case in Syria. In Syria, when the judge decides, you cannot say anything. These do not exist in Turkey. Even if they were, it was eight years ago." (Fatih, male)

Among respondents, there were also negative perceptions on human rights in Europe:

"Of course, there are but bad things happen everywhere. In Europe, police beat people to death, which is forbidden in Turkey." (Fatih, male)

Surprisingly, female respondents with no aspirations to go to Europe in Emirdađ tend to disagree more with the statements than those with migration aspirations. This can be explained by the fact that other factors than such as the culture of emigration or marriage migration shape migration aspirations in Emirdađ rather than negative perceptions on freedom of expression in Turkey.

2.1.3 Equality opportunity for men and women in Turkey and in Europe

P10 In Turkey, women have the same opportunities as men.

PEU10 In Europe, women have the same opportunities as men.

(SEE ANNEX: Table 2.12: Research Area/Gender/Aspiration: 'In Turkey women have the same opportunities as men.' (Percent) (P10))

(SEE ANNEX: Figure 2.12: Research Area/Gender/Aspiration: 'In Turkey women have the same opportunities as men.' (Percent) (P10))

(SEE ANNEX: Table 2.13: Research Area/Gender/Aspiration: 'In Europe women have the same opportunities as men.' (Percent) (PEU10))

(SEE ANNEX: Figure 2.13: Research Area/Gender/Aspiration: 'In Europe women have the same opportunities as men.' (Percent) (PEU10))

These questions measure individual perceptions on the equality of opportunity for men and women in Turkey and in Europe. As a general finding, it is widely agreed across all research areas that there is greater equality of opportunity between men and women in Europe than it is the case in Turkey. In other words, very few number of respondents strongly disagree that women have same opportunities as men in Europe.

In all research areas, there are wide differences between male and female respondents – regardless of their migration aspirations-who disagree or strongly disagree with the statement that women in Turkey have same opportunities as men. For instance in Emirdağ, nearly 71 per cent of 82 female respondents with aspirations to go to Europe disagree or strongly disagree with the statement. In comparison only nearly 48 per cent of 104 male respondents with aspirations to go to Europe have the same perception on the equality of opportunity in Turkey. This gender gap in perceptions of equality of opportunity is the case in Emirdağ, Dinar and Fatih regardless of migration aspirations. The negative perceptions on women’s human rights in the country were particularly visible in the statements of female respondents in issues regarding to different treatment of families towards their male and female children, women’s lack of access to employment, their oppression in the household. For example:

“Most families put limitations to their daughters saying it’s not very good outside, gets worse, so they dream of going to university, they prompt them to leave and go to other cities.” (Emirdağ, female)

In general male respondents do not perceive the situation of women as severe as female respondents. The argument that the situation of women in Turkey has improved a lot is widespread among male respondents.

“I: in general, you said that there are many changes about life here. But is there equality between men and women?”

R: Sure, it is not like it used to be. Now, it is better. Things that are now in media, these are exaggerated, maybe it is with the effect of the alcohol, there is violence. There should be a solution to that Sometimes, media exaggerates these things, and they do it to put the country in a bad situation. There are not anymore, so much women being victim of violence in my opinion.”
(Fatih, male)

In all research areas, male and female respondents with aspirations to go to Europe tend to disagree or strongly disagree more with the statement on gender equality in Turkey. The difference between the perception of those with aspirations to go to Europe and with no aspirations to migrate is wider in Fatih and in Van Merkez. For instance in Fatih, 86 per cent of 57 female respondents with aspirations to go to Europe disagree or strongly disagree with the statement, whereas only 66 per cent of 196 female respondents with no aspirations to go to Europe disagree or strongly disagree with the statement. This difference is also observed among male respondents with and without migration aspirations in the research area, although the difference in percentages is smaller, from 56 per cent to 42 per cent. The corresponding differences in Van Merkez are 86 per cent to 80 per cent for female respondents, 77 per cent to 62 per cent for male respondents who aspire to go to Europe and who aspire to stay respectively.

These similar patterns may have different root causes. For instance, there are more educated women in Fatih, aspiring better working conditions and cannot because of unequal opportunities:

“I go to clean houses every two weeks. I would prefer a permanent job with insurance but my daughter is very young so impossible for me” (Fatih, female).

General sense of inequality and discrimination in Van Merkez is felt in every sphere of life including women’s access to education and employment:

“Now, you can read at any age right? Here a teacher came to teach reading and writing, 20 women did not know. In Europe all the women would be educated. Everybody says that there they have freedom rights. I am not very interested. Really, person is fine wherever she is, I mean.” (Van Merkez, female)

“There are not much women working outside here. What shall I say? Girls around 13-14 years old work around here, not very much. Sometimes. Also, women who had a divorce recently work. Nobody else works. You want, but you cannot work.” (Van Merkez, female)

When compared to other research areas, fewer respondents in Dinar agreed or strongly agreed with the statement that women have the same opportunities as men in Europe regardless of differences between male and female respondents and differences in aspirations to go to Europe. The following statement from Dinar explains that women are freer in Europe in terms of life style but the working conditions in Europe are heavy for both women and men in Europe.

“For example, here a woman at forty years of age cannot do anything as she chooses to do. But there, a woman can easily wear a mini skirt at the age of forty. They are freer there. But at the same time, they are more limited. For example, their working hours... Their working hours are heavy. My friend in France says that they cannot even talk on the phone during work hours. They work for 6-7 hours and then pick the phone.” (Dinar, female)

When compared to other research areas, more respondents in Fatih tend to perceive Europe as a more equal place for women and men regardless of gender and migration aspiration.

“For example you cannot compare countries like Iran with Germany, Iraq with Greece or Romania. Or Syria and Bulgaria. They regard women as second-class human beings. They are not giving any value to the women. There is no such hierarchy in Europe. Everybody is equal. Women are free in Europe. Both men and women can do whatever they want. I mean in terms of work and also going somewhere.” (Fatih, male)

As a general tendency, respondent with aspirations to go to Europe, regardless of gender, are more likely to perceive that women have same opportunities as men in Europe when compared to those with no aspirations to go to Europe. Migration aspirations reveal greater differences in Van Merkez than in other research areas. Out of 63 female respondents with aspirations to go to Europe in Van Merkez, 81 per cent agree or strongly agree with the statement that women have same opportunities as men in Europe. Only slightly less than 70 per cent of 222 female with no aspirations to go to Europe agree or strongly agree with the statement. A similar discrepancy is also

observable among male respondents with migration aspirations and with no migration aspirations in Van Merkez.

“They [women] would never tolerate violence. Here, we have do. Indeed, there is no divorce in the Kurdish side. In the other side, people think it is normal but not on this side. They tolerate everything; they have to. If not, they are excluded. + When they divorce at young age, they make them to re-marry an old man. 70 years old. I would say, even worse.” (Van Merkez, female)

Similarly, male respondents with aspirations to go to Europe in Emirdağ are more in favour of the statement than those with no aspirations to migrate. Nearly 81 per cent of 105 male respondents with aspirations to go to Europe in Emirdağ and only 72 per cent of 152 male respondents with no aspirations to migrate agree or strongly agree with the statement. Interestingly, more male respondents (particularly those with no migration aspirations) within Emirdağ tend to disagree more with the statement when compared to other research areas. 16 per cent out of 152 male respondents with no aspirations to go to Europe disagree or strongly disagree with the statement. This figure is higher than other research areas can be explained by the long-term exposure of the research area to emigration. A possible explanation is that those who are not willing to leave their country do not perceive Europe as a place where women are emancipated. Positive views on the rights of women in Europe in general but negative views on the experiences of women going from Emirdağ are common.

“R: You know Turkey, there are no women rights.

I: So what changes for a woman when she goes to Europe? What rights does she gain?

R: To say the truth, I do not know Europe. But I hear they are freer, they are more activist. Today we cannot even trust the police here. They only listen to you and nod. They do not follow up with the case if a man disturbed you. They only listen to you and then let go the man free. In Europe, they are freer, they are more confident.” (Emirdağ, female)

“Although the people of Emirdağ are Europeans... They give their 15, 16, 17 year old girls to Europeans as brides. They bring her back after one month. They cannot take her responsibility in Europe. Then they send the girl back. There are so many girls like that here. Nine doors out of ten you knock, you will see that they have such a girl. The brides in Europe cannot keep up with the life there and so the men there beat them up. Men there have bad habits. Men send those girls back to Emirdağ.” (Emirdağ, female)

2.2 Perceptions on positive rights in Turkey and in Europe

This section focuses on perceptions on positive aspects of human rights in terms of quality of education and of healthcare, access to employment in Turkey and in Europe. While the questions on health and education focused on the quality of these services in Turkey and Europe, the qualitative interviews also probed on issues related to access to these services. Similarly, the survey question on employment was about access, but issues related to quality of jobs and to job security were probed during the interviews.

2.2.1 Schools in Turkey and in Europe

P3 The schools in Turkey are very bad/bad/neither good nor bad/good/very good.

PEU3 The schools in Europe are very bad/bad/neither good nor bad/good/very good.

(SEE ANNEX: Table 2.2: Research Area/Gender/Aspiration: 'The schools in this country are...' (Percent) (P3))

(SEE ANNEX: Figure 2.2: Research Area/Gender/Aspiration: 'The schools in this country are...' (Percent) (P3))

(SEE ANNEX: Table 2.3: Research Area/Gender/Aspiration: 'The schools in Europe are...' (Percent) (PEU3))

(SEE ANNEX: Figure 2.3: Research Area/Gender/Aspiration: 'The schools in Europe are...' (Percent) (PEU3))

These questions measure individual perceptions on the quality of schools in Turkey and in Europe. There is general consensus that the quality of schools is higher in Europe than it is in Turkey. In all research areas, very few people (less than four per cent on average) perceive schools in Europe bad or very bad. Meanwhile, on average 30 per cent of all respondents perceive the quality of schools in Turkey as bad or very bad. Plus, respondents saying that the schools in Turkey are neither good, nor bad also constitute more than $\frac{1}{4}$ of all respondents. The dissatisfaction with quality of schools in Turkey is particularly observable in Fatih where nearly 52 per cent of 75 male respondents who aspire to go to Europe think that schools in Turkey are bad or very bad. As respondents in Fatih are on average more educated than respondents in other research areas, it is expected that they are more critical about the quality of education.

In Emirdağ and Van Merkez, aspirations to go to Europe do not make differences in respondents' perceptions of quality of schools in Turkey. Particularly in Emirdağ aspirations to go to Europe are there even for respondents and their significant others who do not complain about quality of schools:

"It [the education] is good, sometimes we have few issues with the teachers but the education is fine. There are high skilled and clever students. In big cities, there are several good high schools such as science high schools and Anatolian high schools but here there is no. Now, my son is successful. But I am sure that he will give up after high school. The high school graduates want to go to Europe, they see their peers coming from Europe with BMW or Mercedes goes to Eskişehir to buy a house for 80,000 euro, and he thinks why shouldn't go." (Emirdağ, male)

However, in Fatih and Dinar both female and male respondents with aspirations to go to Europe are more likely to express that the schools in Turkey are bad or very bad. For instance, around 30 per cent of 53 female respondents having aspirations to go to Europe in Dinar, express that the schools in Turkey are bad or very bad. Only around 17 per cent of 133 female respondents having no aspirations to emigrate share this opinion. Similar differences are present for male respondents in Dinar and female and male respondents in Fatih.

Female respondents with no migration aspirations in Fatih are more likely to express that the schools in Turkey are good or very good than their counterparts with aspirations to go to Europe. Especially women who are internal migrants do not intend to leave elsewhere and they are more satisfied with schools.

“I am highly satisfied with the school. For instance, the teacher of my daughter is very good, extremely good. By good, I mean, it is a good teacher. S/he takes care of everything, perfect. This is why I am so happy. But the school I do not know. I am not that much. For me it is very good because their teacher is very good. Therefore, the school seems good to me.” (Fatih, female)

Respondents who aspire to go to Europe do not necessarily think that the quality of schools is bad or very bad in Turkey, but majority of m regardless of research area or gender perceive schools in Europe as good or very good. Highest rates on positive perceptions on school in Europe are measured among female respondents with aspirations to go to Europe in Fatih where 97 per cent of respondents agree that schools in Europe are good or very good. During qualitative interviews in Fatih, the high quality of education in Europe was emphasized also by those with no aspirations to go to Europe.

“Naturally, it is more attractive there. For example in Germany, they guide you to the areas you perform best. Then you really do the job you like. This is not the case here. Did I want to become a public servant of management/administration? Or did I want to be something else? We are continuously passing through examinations, we are forever tested. The education there is much better I think.” (Fatih, male)

In general, respondents with aspirations to go to Europe more likely to think that schools in Europe are good or very good, than the ones who have no aspirations to migrate. Two exceptions are female respondents in Emirdağ and in Van Merkez. In the latter, there are not major differences in perceptions of the quality of education in Europe among female respondents who want to go to Europe and who want to stay:

“Now everybody goes to school. Thanks to the state [Allah razı olsun devletten]. If there was not the state, nobody could go to school. All is because of the state, it gives pencils, notebooks, and in the past there wasn't a such thing.” (Van Merkez, female)

In Emirdağ, among 82 female respondents with aspirations to go to Europe, 72 per cent perceive schools in Europe as good or very good. This percentage is slightly higher (74 per cent) for 148 female respondents who aspire to stay in Turkey.

2.2.2 Healthcare in Turkey and in Europe

P4 The healthcare in Turkey is very bad/bad/neither good nor bad/good/very good.

PEU4 The healthcare in Europe is very bad/bad/neither good nor bad/good/very good.

(SEE ANNEX: Table 2.4: Research Area/Gender/Aspiration: 'The healthcare in Turkey is...' (Percent) (P4))

(SEE ANNEX: *Figure 2.4: Research Area/Gender/Aspiration: 'The healthcare in Turkey is...'* (Percent) (P4))

(SEE ANNEX: *Table 2.5: Research Area/Gender/Aspiration: 'The healthcare in Europe is...'* (Percent) (PEU4))

(SEE ANNEX: *Figure 2.5: Research Area/Gender/Aspiration: 'The healthcare in Europe is...'* (Percent) (PEU4))

These questions measure individual perceptions on the quality of healthcare in Turkey and in Europe. There is general consensus that the quality of healthcare is higher in Europe than it is in Turkey. In all research areas, very few people (less than three per cent on average) perceive healthcare in Europe bad or very bad. Meanwhile, more than 25 per cent of all respondents perceive the quality of health in Turkey as bad or very bad. Plus, respondents saying that the schools in Turkey are neither good, nor bad also constitute more than 20 per cent of all respondents. The dissatisfaction with the quality of schools in Turkey is particularly observable in Fatih and Van Merkez where 30 per cent or almost 36 per cent of all 500 respondents in each research area think that healthcare in Turkey are bad or very bad regardless of gender and aspirations to migrate.

During qualitative interviews in Van Merkez, the quality of healthcare in the research area was a major complaint as well as the ethnic discrimination and the language as an issue of access to healthcare was mentioned.

"I look at, when I go to hospital, there are pretentious people; you see ladies there are so spoiled. They never care. I have seen a lot, it happened to me a lot. This is why I am so sad when I look at people. Especially, when I look at my mom, as she is sick, when they do not take good care, I am so uncomfortable." (Van Merkez, male)

I: What are your impression about hospitals?

R: Not bad, good.

I: What is good, what is bad?

R: They took care of me. I have complaints about nurses and doctors in Van because they do not take good care of me. In Ankara, They took care of me better. I have complaints about them.

I: Why do they not care much?

R: Because we are Kurds, we are not taken care of.

I: Can you talk about your situation in Kurdish in the hospital?

R: I speak Turkish a little bit. Even if they are Kurds, they want to tell our situation in Turkish. Perhaps, we do not speak Turkish. There is a friend who can listen to and translate but they do not accept this." (Van Merkez, female)

The complaints in qualitative interviews were also aggravated with changes in the healthcare system in Turkey. The government has recently introduced a new means tested system, which reduced access to free healthcare for many.

"We had the green card, but now they changed the system. Now, you have to pay 213 TL every month in order to have a health security, otherwise, you cannot have treatment. It is like social security now; you have to pay your contribution every month, and then have a treatment. Now you ask for 213 TL. How will I give it to

you? Instead of giving it to you, I would pay for my retirement. Doesn't the state know that I am here? Doesn't the state have computers, the prime minister, the undersecretary, the secretary? Did we leave Van? Did we leave the country? Did we go abroad? We are living here, we have Turkish ID numbers, once you enter them into the system, you see everything." (Van Merkez, male)

Although several informants in Fatih said that they were happy with the healthcare system, some complaints were visible especially among internal migrants inhabiting in the area:

"I do not use health services here but as far as I know they are getting better. When I took my mother to the hospital in Istanbul for the first time, two of the doctors made some racial comments." (Fatih, female)

In all areas except Van Merkez and for female respondent in Dinar, aspirations to go to Europe make differences in respondents' perceptions of quality of healthcare in Turkey. For instance, in Dinar, 25 per cent of 105 males respondents with aspirations to go to Europe, whereas only 14 per cent of 155 males respondents with no aspirations to migrate express that healthcare in Turkey is bad or very bad. The same pattern is also observed for female and male respondents in Emirdağ and Fatih.

Regarding the perception on the quality of healthcare in Europe, the general picture shows that aspirations to go to Europe make differences in respondents' perceptions of quality of healthcare in Europe everywhere except in Emirdağ. The difference is particularly visible for both female and male respondents in Dinar, for female respondents in Fatih and in Van Merkez:

"Whenever there is an illness in Turkey that cannot be cured, they send the patient abroad. The treatments abroad are better. This is why it is very good. They improved themselves in every area" (Dinar, female).

A person with no aspirations in Fatih was suspicious about the cost of the healthcare in Europe:

"It would be difficult. Why I would be difficult. First, I do not know the language. Second, if they ask for money, they would ask at least 100 or 2000 Euros. If they ask 100 TL here, it will be 100-200 Euros there. I do not have insurance. This is why it would be difficult. But here, even if they ask for money, if you do not have money, someone in the hospital would say that I pay for you, it is ok. Thank God, now the *mukhtar* went to hospital to take care of my child. In the future, even if I move out of this neighbourhood, I will come and visit this *mukhtar*. Why? Because he helped me. In Europe, it is not the case. They would say Arab, foreigner or something. They will come up with something." (Fatih, male)

As in the case of education explained in the previous section, respondents had similar perceptions on the quality of healthcare in Europe regardless of their different migration aspiration. This finding supports the hypothesis that respondent that aspire to go to Europe have different reasons to migrate than availability of higher quality of education and healthcare in Europe.

"In my opinion, the health services in Europe must be very good. Because their doctors call them and tell them 'you have this much time left until your next appointment, do you get your medicines?' Is there such a thing in our Turkey? No.

This is why I think in terms of health, the doctors are perfect. No doctor until now has called me to say that there is this much time left for your appointment. I witnessed this happening with the Europeans.” (Emirdağ, female)

2.2.3 Employment opportunities in Turkey and in Europe

P8 It is easy to find a good job in Turkey.

PEU8 It is easy to find a good job in Europe.

(SEE ANNEX: Table 2.10: Research Area/Gender/Aspiration: ‘It is easy to find a good job in Turkey.’ (Percent) (P8))

(SEE ANNEX: Figure 2.10: Research Area/Gender/Aspiration: ‘It is easy to find a good job in Turkey.’ (Percent) (P8))

(SEE ANNEX: Table 2.11: Research Area/Gender/Aspiration: ‘It is easy to find a good job in Europe.’ (Percent) (PEU8))

(SEE ANNEX: Figure 2.11: Research Area/Gender/Aspiration: ‘It is easy to find a good job in Europe.’ (Percent) (PEU8))

These questions measure individual perceptions on the access to employment in Turkey and in Europe. Overall, nearly 79 per cent of all respondent disagree or strongly disagree that it is easy to find a job in Turkey. Regarding employment opportunities in Europe approximately 54 per cent of all respondents agree or strongly agree that it is easy to find a job in Europe.

“Once you are 18, they give you a job, a house. The state gives you these as gifts for your 18th birthday telling you it is your time now. They look at the skills of a young person and find him a job accordingly. There are a lot of employment opportunities there. Here, they make it very hard for you to find a job; they want from you both university degree and experience. But in Europe young people can find jobs easier.” (Emirdağ, female)

Nearly 70 per cent of all respondents in Dinar disagree or strongly disagree with the statement on employment opportunities in Turkey, which is the lowest rate among four research areas. Male respondents with no aspirations to migrate in Van Merkez have the highest rate to disagree or strongly disagree with the statement. Van Merkez is the research area where male and female respondents have most diverging perceptions on employment opportunities in Turkey. Nearly 93 per cent of 73 male respondents do not agree that employment opportunities are easily available in Turkey. In this perception, this group widely differs from female respondents with no aspirations to migrate in Van Merkez. Out of 234 female respondents with no aspirations to migrate in Van Merkez, 81 per cent disagree or strongly disagree with the statement. This can partly be explained by lowest labour participation rates of women in Van Merkez. Meanwhile, men, coming from rural parts, mostly leave to seek jobs in other cities and they constantly experience ethnic discrimination. The negative view on labour market opportunities is more visible among internally displaced people:

“We are having difficulties. In Van or Hakkari namely in this region we came to the city from our villages. There are no jobs. We don’t do anything. [...] We were in the village 20-40 years ago. We had a job. We had animals. We had sheep. We were looking at sheep and the sheep were looking after us. We are in the city since 2004. We had to abandon the villages. [...] We came to the city because of terror. The State came and accused us of helping the terrorists. The places were bombed. We had to sell the sheep for less than what it’s worth. We lost money.” (Van Merkez, male)

In all research areas except Van Merkez and except female respondent in Dinar, aspirations to go to Europe make differences in respondents’ perceptions of employment opportunities in Turkey. In other words, both female and male respondents in Van Merkez and only female respondents in Dinar with aspirations to go to Europe have similar perceptions on employment opportunities in Turkey to their counterparts who aspire to stay in Turkey. Conversely, out 74 male respondents who aspire to go to Europe in Fatih, nearly 87 per cent disagree or strongly disagree with the statement, while 77 per cent out 101 male respondents who do not aspire to go to Europe in Fatih share this perception. The same pattern is also observed for female respondents in Fatih, only for male respondents in Dinar and for both female and male respondents in Emirdağ.

“Actually, it is easy. But if you are not specialized in anything, it is hard. It is hard because I do not have any work experience. I have at least a one-and-a-half-year-long experience. I am searching for jobs through the internet at home.” (Fatih, female)

Regarding perceptions on employment opportunities in Europe, more respondents in Van Merkez agree or strongly agree that it is easy to find a job in Europe. More concretely, 63 per cent of all respondents in Van Merkez express that it is easy to find a job in Europe. This ratio is 45 per cent for respondents in Fatih. Van Merkez is also the only research area where respondents with aspirations to go to Europe are not more likely to express that it is easy to find a job in Europe than those with no aspirations. On the contrary, out of 68 male respondents who aspire to go to Europe, nearly 62 per cent agree or strongly agree with the statement. This ratio is higher 71 per cent for 70 male respondents in Van Merkez who do not aspire to go to Europe. Arguably, employment opportunities in Europe are not the only reason why people from Van Merkez would aspire to go to Europe:

“I don’t know much about Europe, we just see it on TV, the guy went to Europe and he earns 3000 euro per month. He earns super well, the person says if I would go and work for 3-5 months and earn money. I have seen in the past people earning a lot of money. If you ask me whether I want to go to Europe, I would say yes, if I had the chances, and I would go permanently because they see people differently.” (Van Merkez, male)

The financial crisis in Europe also had an impact on individual perceptions on migration. During qualitative interviews, several respondents in different research areas were suspicious about employment opportunities in Europe due to the financial crisis.

“Currently, it is said that we are in a better situation regarding employment rates. That is why I cannot make a decision. My previous boss is working at the

construction sector in France. According to him, he is earning well. However, for me, my job here is better. Here, I can earn my living in every situation.” (Fatih, male)

“As far as I hear, it is going worse. Because there are a lot of people, it is getting harder to find a job. There it is getting harder. In the past, my aunt says, after working two jobs, she could find an extra, now she cannot. After a normal cleaning, a rich family used to say, “Come and clean our house” but she cannot do this anymore. She only works at the job given her by the state. State provides employment for everybody staying there, its citizens. My aunt, I think, became a citizen.” (Dinar, male)

While sharing the general pessimism about job market in Europe, a respondent from Emirdağ suggested that women in Emirdağ do not work, not because of lack of opportunities but because of cultural reasons:

“Not good but they have their own things. But actually our country is better. If we had the job opportunities, there would be families here. The country is very big and there are good things. All Europe is in crisis now. But thank goodness we don’t get into crisis. It’s good, if we had more opportunities, 3-5 factories for example. Then men and girls would work. Women don’t work here usually. Because they aren’t open, it’s not like in the city. It’s because of families.” (Emirdağ, male)

2.3 Perceptions on democracy and politics

This section focuses on perceptions on democracy and politics on politics focusing on perceptions on the level of corruption in Turkey and in Europe, on individual perceptions on politicians (and politics in general) in Turkey, in Europe and in the research area.

2.3.1 Corruption in Turkey and Europe

P6 There is a lot of corruption in Turkey.

PEU6 There is a lot of corruption in Europe.

(SEE ANNEX: Table 2.6: Research Area/Gender/Aspiration: ‘There is a lot of corruption in Turkey.’ (Percent) (P6))

(SEE ANNEX: Figure 2.6: Research Area/Gender/Aspiration: ‘There is a lot of corruption in Turkey.’ (Percent) (P6))

(SEE ANNEX: Table 2.7: Research Area/Gender/Aspiration: ‘There is a lot of corruption in Europe.’ (Percent) (PEU6))

(SEE ANNEX: Figure 2.7: Research Area/Gender/Aspiration: ‘There is a lot of corruption in Europe.’ (Percent) (PEU6))

These questions measure individual perceptions on corruption in Turkey and in Europe. As expected, respondents in general tend to perceive Turkey as more corrupt than Europe. Regarding the perceptions on corruption in Turkey, nearly 79 per cent of all respondents in each region agree or strongly agree with the statement that there is a lot corruption in Turkey without major differences across research areas. Also, there were no major differences in the answers of male and female respondents.

Regarding the perceptions on corruption in Europe, nearly 38 per cent of all respondents agree or strongly agree with the statement while nearly 25 per cent disagree or strongly disagree. It is noticeable that nearly 36 per cent of all respondents neither agree nor disagree with the statement. Respondents in Van Merkez have the lowest percentage (approximately 33,5 per cent) to agree or strongly agree with the statement when compared to other research areas.

Male respondents are more likely to disagree or strongly disagree with the statement that there is a lot of corruption in Europe than female respondents in Emirdağ (both among those who aspire to go to Europe and to stay), in Fatih (only among those who aspire to go to Europe) and in Van Merkez (only among those who aspire to stay). For instance, out of 51 female respondents who aspire to go to Europe in Fatih, less than 12 per cent disagree or strongly disagree with the statement that there is a lot of corruption in Europe while nearly 32 per cent of 63 male respondents who aspire to go to Europe in Fatih share this view. In general, women are more suspicious about what is told about Europe:

“I think they too have corruption. One does not really talk about these things. One always talks about the good sides of Europe. Do they have bribery in the bureaucracy? Yes.” (Fatih, female)

Those who aspire to go to Europe are more likely to agree or strongly agree with the statement that there is a lot corruption in Turkey than those with no aspirations to leave.

“One usually hears, this person has an uncle and his business is taken care of. Some things exist. We live in Turkey. One has an uncle, the other has someone else. Favouritism and competing with each other.” (Fatih, female)

In Emirdağ for instance, 80 per cent of the 105 male respondents who aspire to go to Europe agree or strongly agree with the statement, while the rate drops to nearly 72 per cent (out of 152) for their counterparts with no aspirations to leave. Although the general perception on corruption in Turkey is quite negative, some respondents in Emirdağ were optimistic about the changes in time: “In the past, it used to happen. Our head of municipality now does not allow such things. That is very good. These ones work better, in accordance with the legal procedures” (Emirdağ, male). This pattern is followed in all four research areas except in Van Merkez and except for female respondents in Dinar. In these two cases, there are not major differences between the perception on corruption in Turkey of those who aspire to go to Europe and those who aspire to stay. Informants were generally critical about the situation in Turkey regardless of migration aspirations:

“There is always through corruption. I saw myself in the house of the governor. + They do it. Let’s say this is my file. How would they know? I sent my greetings and how would they know. (She shows it), they put a very small sign on it. The other does not pass but yours passes.” (Van Merkez, female)

There is no visible relationship between perception of corruption in Europe and aspirations to go to Europe. In other words, respondents with aspirations to go to Europe are not always more likely to disagree or strongly disagree with the statement that there is a lot of corruption in Europe. Even people with no aspirations as all have the image of a fair Europe:

“I mean, Europe, as I heard, I have not been there, but I have heard. Now, nobody undermines human rights. Now, it happens sometime, I mean five per cent or ten per cent. Somebody is stealing somebody else’s money or people do not pay. This is not the case in Europe. They give you whatever you deserve. If it is five, five; if it is ten, they give ten. I did not see it myself, I only heard.” (Fatih, male)

It is only the case in Dinar and for female respondents in Van Merkez. In Dinar for instance, approximately 28 per cent of 52 female respondents with who aspire to go to Europe disagree or strongly disagree with the statement, only 18 per cent of 133 female respondents with who aspire to stay in Turkey disagree or strongly disagree with the statement.

2.3.2 Politicians and politics in Turkey, in Europe and in the research area

P7 Politicians in Turkey do what is best for the people in Turkey.

PEU7 Politicians in Europe do what is best for the people in Europe.

P12 [Research area] politicians do what is best for the people in [research area].

(SEE ANNEX: Table 2.8: Research Area/Gender/Aspiration: ‘Politicians in Turkey do what is best for the people in Turkey.’ (Percent) (P7))

(SEE ANNEX: Figure 2.8: Research Area/Gender/Aspiration: ‘Politicians in Turkey do what is best for the people in Turkey.’ (Percent) (P7))

(SEE ANNEX: Table 2.9: Research Area/Gender/Aspiration: ‘Politicians in Europe do what is best for the people in these countries.’ (Percent) (PEU7))

(SEE ANNEX: Figure 2.9: Research Area/Gender/Aspiration: ‘Politicians in Europe do what is best for the people in these countries.’ (Percent) (PEU7))

(SEE ANNEX: Table 2.16: Research Area/Gender/Aspiration: ‘Politicians in this area do what is best for the people in this area.’ (Percent) (P12))

(SEE ANNEX: Figure 2.16: Research Area/Gender/Aspiration: ‘Politicians in this area do what is best for the people in this area.’ (Percent) (P12))

These questions measure individual perceptions on the quality of politicians in Turkey, in Europe, and in their research area. Therefore, we expect that respondents make a difference in evaluating the politicians in their region (including the municipality and deputies of the region) and those in the central government. Regarding politicians in Europe, approximately 47 per cent of all respondents agree or strongly agree that politicians in Europe do what is best for the people in Europe and 18.5 per cent of all respondents agree or strongly agree with the statement. Regarding politicians in Turkey, approximately 56.5 per cent of all respondent in four research areas disagree or strongly

disagree that politicians in Turkey do what is best for the people in Turkey and 24 per cent of all respondents agree or strongly agree with the statement. Concerning politicians in their research area, more than 53 per cent of all respondent in four research areas disagree or strongly disagree that politicians in their research area do what is best for the people in the research area and approximately 25 per cent of all respondents agree or strongly agree with the statement. From this general picture, it can be inferred that respondents are more likely to trust politicians in Europe than the ones in Turkey and in their research area.

Regarding the quality of politicians in Europe, there are no major differences in the perception of respondents in different research areas. However, striking differences among research areas exist among individuals' perceptions on politicians in Turkey and in their research area. Regarding the statement on politicians in Turkey, more than 71 per cent of all respondents in Van Merkez disagree or strongly disagree that politicians in Turkey do what is best for the people in Turkey. This is followed by Fatih where nearly 58 per cent of all respondents disagree or strongly disagree with the statement. Indeed, it is no surprise that Van Merkez, selected as the research area with human rights issues has the highest rate of disagreement. During qualitative interviews, informants expressed their discontent with the government and their alienation from the central state.

“The seniors in Ankara, they can't do anything. They can't do anything other than harm. [...] For example here they don't look after our young people. Doesn't the prime minister ask what do these young people do, do they have work, or do they have insurance? What do the villagers do? Is there hunger? He has the money, so he doesn't think about anyone else. Only about hitting and killing...”(Van Merkez, male)

“European governments' attitude toward the public is very different from the attitude in Turkey. They protect their people sincerely. European states even look after their citizens. These are what I heard from my migrant friends. On the other hand, when they come back to Turkey for short visits, they say that there is no place like Turkey.” (Fatih, male)

There are also differences among research areas on their perception of politicians in the research area. More than 60 per cent all respondents in Van Merkez disagree or strongly disagree that politicians in Van Merkez do what is best for the people in Merkez. Given the fact that local politicians in Van Merkez including the municipality and majority of deputies from the region are from the political party explicitly fighting for the rights of Kurdish population in Turkey, this result was unexpected. However, the high level of discontent with local politicians in Van Merkez can be explained by the alienation of respondents from politics in general. Also, they may think that local politicians do not act pro-active enough to defend their rights and to improve their living standards.

“Let me tell you this. There is Newrouz, meetings, and demonstrations. As there are a lot these here, there are a lot here right? They are afraid from investment. But it is wrong, I think wrong. If they invested here, nothing like that would happen.” (Van Merkez, male)

The discontent with the government and DTP was more explicit in interviews after the earthquake:

“There are two parties voted most. They do not think third party may come and change. AKP and DTP were in the assembly. They are fighting with each other. One says that they establish the state; another says that they would kill poor. They did nothing else. May god be pleased, the man helped us and we did not vote for his party. I voted for AKP three times. I also went to the meetings but when I went to AKP local organization but I was dismissed. I talked to president of women branch and said that they did not ask our needs. The president warned me not to talk anybody and shout at me to leave. I saw real face of AKP. I voted for them. There are four deputies. They dismissed me instead of protecting me and asking my needs. Whom should I talk to about my problems?” (Van Merkez, male)

“It’s been AKP for the past eight years. We said AKP until two years ago, but we don’t say that anymore because they are all looking after their interests, for instance Hüseyin Çelik is from Van, he lived in my district, what did he do for Van until today? Brothers sell each other here for 18-20 billions, all of them are looking for interests.” (Van Merkez, male)

“There are various Justice and Development Party MPs that are elected from Van; we haven’t seen any of them here. I did not vote for Republican People’s Party, but they were the ones who stood by our side. When the election time comes, we know all of them will be here for votes. Van deserves much more attention from the prime minister. Van elects four or five MPs to his party.” (Van Merkez, male)

The discontent with local politicians is also relatively high in Emirdağ. More than 55 per cent all respondents in Emirdağ disagree or strongly disagree that politicians in Emirdağ do what is best for the people in Emirdağ. The major complaint about local politicians in Emirdağ is that they do not address the unemployment problem and increase healthcare facilities in the region. In other words, they mainly underscored positive aspects of human rights.

“Municipality does not do anything for the youth. It cannot open a factory for the youth. Therefore, municipality does not serve the youth. It provides certain services, but cannot create jobs. Emirdağ cannot do it, what can Davulga do? There is a health centre. It is sufficient as the population is small. In cases of emergency, people go to Emirdağ. Emirdağ is sufficient. If it is not, then people go to Eskişehir. We don’t want to go to Afyon much. When people ask, I say I’m from Emirdağ, Eskişehir; not Emirdağ, Afyon.” (Emirdağ, male)

As a general pattern, male respondents are more likely than female respondents to express their perception that politicians in Europe do what is best for the people in Europe. Similarly, male respondents are more likely than female respondents to express their discontent with politicians in Turkey. Based on qualitative, male informants are more direct about their discontent with politicians: “Their elected person served his people, developed their country. Ours filled in their pockets. That’s so simple” (Emirdağ, male). For instance, out of 65 female respondents with aspirations to go to Europe in Van Merkez, more 67 per cent disagree or strongly disagree that politicians in Turkey do what is best for the people in Turkey. The same rate is more than 80 per cent for 71 male respondents with aspirations to go to Europe in Van Merkez. The same pattern is also followed in Emirdağ and Fatih. The only exception is the respondents

with no migration aspirations in Dinar. There, male and female respondents with no aspirations to migrate have similar level of discontent with politicians in Turkey.

For all three questions, there are differences between those who aspire to go to Europe and those who aspire to stay in Turkey. In all research areas regardless of differences between male and female respondents, respondents having aspirations to go to Europe are more likely to agree that politicians in Europe do what is best for the people in Europe. Regarding the perceptions on politicians in Turkey, this pattern is visible only in Fatih, in Van Merkez and for male respondent in Dinar. In Fatih, for instance, out of 56 female migrants with aspirations to go to Europe, nearly 61 per cent disagree with the statement that politicians in Turkey do what is best for the people in Turkey. This rate falls down to nearly 48 per cent for their counterparts with no aspiration to leave Turkey.

“Europe? No. It is not more democratic at all. It is worse than here. There is a saying; nobody would say bad things about one’s country. Here, I am in my country, I am Turk but I am not citizen. Even if they pay me one million \$ and tell me to go to Europe, I love Turkey. If there was no democracy in Turkey, if there was so much corruption, Turkey would not be developed that much. The government does not make Metrobüs for free, the bridge is not built for free; there are expenses.” (Fatih, male)

Conversely, in Emirdağ, there are no major differences in the perception of respondents who aspire to go to Europe and who aspire to stay.

“Europe gives importance to the base and every social class. There is the very essence of human right in Europe. If a person is born he has the right to live in Europe like a human being. In Turkey, people are talking about human rights. Human right does not mean that a police pushed me or beat me. What happens that a police punches me? Nothing. You can live hungry but that does not mean a real life. Social state does not mean to distribute pasta or coals in winter months. In Europe, state provides minimum wage policy almost 900 Euros and unemployment benefit. Citizens know that state has to provide me. Human does not die due to the beating but can die due to the hunger.” (Emirdağ, male)

Concerning the perception on local politicians, respondents having aspirations to go to Europe are more likely to express their discontent with the politicians in the research area than those who aspire to stay. The difference is largest for female respondents in Van Merkez. Out of 63 female respondents in Van Merkez with aspirations to go to Europe, more than 68 per cent disagree with the statement that politicians in Van Merkez do what is best for the people in Van Merkez, where out of 231 female respondents in Van Merkez with no aspirations to migrate, only 58 per cent express their discontent. Exceptions to this pattern are male respondents in Dinar and male respondents in Van Merkez.

Concluding Remarks

This section has discussed the perceptions on human rights in Turkey and in Europe. In all research areas, respondents had more positive perceptions on human rights in Europe than human rights in Turkey. This is a general trend visible both in the results of the survey and in-depth interviews. The chapter also compared different research areas. As expected, Van Merkez is the research area where negative views on human rights are

expressed the most. In Emirdağ, respondents had in general more elaborate and at times contrasting views on Europe, as it is the research area where emigration to Europe is continuing.

Because of its particular ethnic and geographical composition, respondents in Van Merkez showed greater discontent with political and human rights situation in the country than any other research area selected for the project. Respondents in Van Merkez were more likely to express their perceptions of inequality and their discontent in the human rights situation in the region. Respondents in Van Merkez are most likely to have negative perceptions on the freedom of expression in Turkey.

As a general trend, respondents with aspirations to go to Europe are more likely to have positive perceptions on the human rights situation in Turkey. However, it is not always the case that respondents with aspirations to go to Europe are always more likely to favour human rights situation in Europe than respondents with no migration aspirations. Particularly in Emirdağ, respondents with or without aspirations to go to Europe had similar perceptions regarding positive suspects of human rights in Europe. The only major difference between those who aspire to go to Europe and those who aspire to stay in Emirdağ is in the perception of employment opportunities in Europe.

Generally, male respondents are more likely to express their negative perceptions on politics and democracy in Turkey than female respondents. Negative perceptions on politicians in Turkey are more common among respondents in Van Merkez and in Fatih. As the latter is more developed and respondents are more educated than other research areas, respondents are arguably more comfortable to express their discontent.

3. Migration perceptions and discourses

As stated in the EUMAGINE conceptual and theoretical framework (Timmerman et al., 2010: 4), perceptions have become very important in the context of today's international migration, in which an increasing number of people are exposed to the idea of migrating because of the spread of mass communication and transportation possibilities and due to the rise in facilitating migration institutions such as human smugglers, international recruitment offices and marriage bureaus (Carling, 2002). The EUMAGINE project not only analyses the link between individuals' perceptions of human right and democracy and their migration aspirations (see Section 2 of the paper), but also takes into account the role of *migration perceptions* or ideas and meaning attached to the '*migratory project*'. The concept *migratory project* is borrowed from Mai (2004:4) and "both encompasses and transcends physical displacement, as it designates the range of desired and desirable identities and lifestyles through which potential migrants imagine themselves." In this regard, the EUMAGINE project incorporates two types of imaginations, which are generally approached as two different stages in migration decision-making: a general decision to move (*migratory imaginations*) followed by a place specific imagination (*geographical imaginations*, see Section 4 of the paper) at the second stage (De Jong, Warland & Root, 1998). For this section on migration perceptions and discourses we specifically focus on the first type, namely the *migratory imaginations* or imaginations of *migration as a valuable life project*.

The EUMAGINE project assumes that perceptions and imaginations are formed and changed within source countries (Timmerman et al., 2010:1). People form their perceptions and imaginations from a range of different, specific local, national and international sources (Anderson, Regan & Ostergard, 2002), implying that these perceptions and imaginations are socially and culturally embedded. This holds especially true for regions with a long tradition of outmigration, where migration has reached a certain own momentum through network and other affects and becomes self-sustaining (de Haas, 2008). We assume that perceptions have an impact on the so-called "cultures of migration", where migration becomes deeply rooted into people's behavioural repertoires (Massey, 1998). This culture of emigration as such – operational through popular discourses, media discourses, cultural artefacts, social networks – weighs heavily on potential migrants' perceptions, aspirations and behaviour (Collyer, 2006; Pang, 2007). For this reason, the EUMAGINE project operationalizes perceptions and imaginations as socially and culturally constructed, influenced – among other things – by various discourses on and representations of Europe and migration in the regions of origin. Within the project the term "discourse" is approached in a broad sense, referring to representations, practices and performances through which meanings are produced and legitimized (Gregory, 2000). The EUMAGINE project aims to grasp these socially and culturally constructed perceptions of migration ("*migratory project*", "*migratory imaginations*" or the extent to which migration is perceived as a valuable life project).

In the EUMAGINE conceptual model, perceptions and migratory imaginations are hypothesized to play a crucial role in shaping migratory aspirations. Although imaginations and aspirations are clearly linked, aspirations are considered to be an essential intermediate phase between imaginations and migration decision-making. One

can have positive images about migration, without really aspiring to leave. While imaginations carry the basis for a motivation to migrate, aspirations refer to people's thoughts about migration as a possible strategy for themselves. The project further hypothesizes perceptions and imaginations to be positively related with aspirations. This means that when perceptions and imaginations and ideas towards outmigration are positive, the likelihood to aspire and migrate augments. Inversely, when migration as a life project are negatively perceived and imagined, the probability of moving decreases.

In this section of the paper, people's perceptions and discourses about migration in the four research areas in Turkey are analysed. For this purpose, the following seven survey questions were selected to be analysed by comparing research areas, sex and migrations aspirations:

- A7: Have you ever encouraged anybody else in Turkey to go to Europe?
- A13: Going to live or work in Europe can be a good experience for women
- A14: Going to live or work in Europe can be a good experience for men
- A15: Most people from Turkey who go to live or work in Europe become rich
- A16: Most people from Turkey who go to live or work in Europe gain valuable skills
- A17: People who go to live or work in Europe often lose touch with their family
- A29: If somebody would give you the necessary papers for going to live or work in Europe. What would you do? Would you stay here or go to Europe?

In what follows, we have grouped these questions in 4 sub-sections:

1. Perceptions and discourses on **the gains of migration to Europe** (A13, A14, A15, A16)
2. Perceptions and discourses on **the losses of migration to Europe** (A17)
3. Perceptions and discourses on **migration to Europe as a possibility for the own life** (A29)
4. Perceptions and discourses on **migration to Europe as a possibility for others** (A7)

For each sub-topic, the findings of the survey are discussed and complemented with the findings from the qualitative fieldwork. One of the core themes of the qualitative interviews was informants' 'perceptions of migration'. Informants were asked questions about why they perceive migration as a valuable life project or not, and how they perceive migration as a possibility for themselves and for people in their locality.

3.1 The gains of migration to Europe

Questions A13, A14, A15 and A16 probe individuals' perceptions and discourses on what people gain from migration to Europe in terms of a good experience (A13 & A14), economic success (A15) and valuable skills (A16).

As stated above, the EUMAGINE project hypothesizes perceptions and imaginations to be positively related with aspirations. This means that when perceptions and imaginations and ideas towards outmigration are positive, the likelihood to aspire and migrate augments. Inversely, when migration as a life project are negatively perceived and imagined, the probability of moving decreases. Therefore, we expect individuals

with a migration aspiration to *agree* with the statements that ‘going to live or work in Europe can be a good experience for women and men’ (A13, A14), ‘most people from Turkey who go to live or work in Europe become rich’ (A15), and ‘most people from Turkey who go to live or work in Europe gain valuable skills’ (A16). Inversely, we expect individuals with no migration aspiration to *disagree* with these statements.

(SEE ANNEX: Table 3.2: Research Area/Gender/Aspiration: ‘Going to live or work in Europe can be a good experience for women.’ (Percent) (A13))

(SEE ANNEX: Figure 3.2: Research Area/Gender/Aspiration: ‘Going to live or work in Europe can be a good experience for women.’ (Percent) (A13))

For question A13 we observe that more respondents agreed than disagreed with the statement that going to Europe can be a good experience for women: from the 1985 respondents, 971 strongly agreed and agreed, 757 disagreed and strongly disagreed and the remaining 257 respondents neither agreed nor disagreed.

In Fatih, for example, not only more respondents with a migration aspiration to Europe, but also more respondents with no migration aspiration agreed than disagreed with the statement that migration to Europe can be a good experience for women. This is observed among both female and male respondents. From the 57 female informants with a migration aspiration, 86 per cent strongly agreed and agreed with the statement, and only nine per cent disagreed. From the 194 female respondents with no migration aspiration, 64 per cent agreed and strongly agreed with the statement that migration to Europe can be a good experience for women, compared to approximately 37 per cent of the female respondents with no migration aspiration who disagreed and strongly disagreed.

This tendency is also observed among the female respondents in Dinar and Van Merkez: regardless their migration aspirations, more female respondents agreed than disagreed with the statement that going to Europe can be a good experience for women. In Dinar for example, from the 53 female respondents with a migration aspiration to Europe 58 per cent agreed with the statement and 27 per cent disagreed and strongly disagreed. From the 133 female respondents with no migration aspiration 48 per cent agreed with the statement, compared to 36 per cent who disagreed. As illustrated by this quote from an interview with a female respondent with a migration aspiration in Van:

I: So, taking all these into account, for you, for women, is it a good experience to go to Europe?

R: I think so.

I: Is it good?

R: Yeah.

I: What is good about it?

R: Work, security, future. For children, I think it is very good.” (Van, female)

Among the male respondents in Dinar and Van Merkez, however, the findings are in line with our expectations: more male respondents with a migration aspiration to Europe agreed with the statement that migration to Europe can be a good experience for women and more male respondents with no migration aspirations disagreed. The differences

among the groups are, however, not so big. For example, in Van Merkez from the 71 male respondents with a migration aspiration to Europe 45 per cent agreed with the statement that going to Europe can be a good experience for women and 37 per cent disagreed. From the 72 male respondents with no migration aspiration 43 per cent disagreed with the same statement and 38 per cent agreed.

The findings in Emirdağ are also in line with our expectations: more respondents, male and female, with a migration aspiration to Europe agreed than disagreed with the statement that going to Europe can be a good experience for women. And inversely, more male and female respondents with no migration aspiration disagreed than agreed with the same statement. For example, from the 148 female respondents with no migration aspiration 45 per cent disagreed and strongly disagreed with the statement that going to Europe can be a good experience for women and 38 per cent agreed and strongly agreed. And from the 152 male respondents with no migration aspiration, 52 per cent disagreed and strongly disagreed with the same statement and 31 per cent agreed. Among the respondents with a migration aspiration to Europe, we see that from the 105 men, 51 per cent agreed and strongly agreed with the same statement and 33 per cent disagreed and strongly disagreed. From the 82 female respondents with a migration aspiration to Europe, approximately 61 per cent agreed and strongly agreed with the statement that going to Europe can be a good experience for women and 19 per cent disagreed and strongly disagreed. As illustrated by this quote from an interview with a female respondent with a migration aspiration in Emirdağ:

"I: You think it is a good idea to go to Europe for experience?"

R: Yes. It is a good experience of course. People would think that you are of high value if you go to Europe." (Emirdağ, female)

(SEE ANNEX: Table 3.3: Research Area/Gender/Aspiration: 'Going to live or work in Europe can be a good experience for men.' (Percent) (A14))

(SEE ANNEX: Figure 3.3: Research Area/Gender/Aspiration: 'Going to live or work in Europe can be a good experience for men.' (Percent) (A14))

Question A14 probes individuals' perceptions and discourses on the same statement as question A13 but regarding men. Here we observe that similar to question A13, more respondents agreed than disagreed with the statement that going to Europe can be a good experience for men: from the 1986 respondents 1400 agreed and strongly agreed, while only 351 respondents disagreed and strongly disagreed. The remaining 235 respondents neither agreed nor disagreed with the statement.

Compared to question A13, however, in each of the research areas more male and female respondents with a migration aspiration to Europe and with no migration aspiration agreed than disagreed with the statement that going to Europe can be a good experience for men. In Van Merkez for example, for question A13 we observed that more male respondents with a migration aspiration to Europe agreed with the statement that migration to Europe can be a good experience for women and more male respondents with no migration aspirations disagreed. For question A14, we see that both more male respondents with a migration aspiration to Europe and more male respondents with no migration aspiration agreed than disagreed with the statement that migration to Europe can be a good experience for men: from the 71 with a migration aspiration to Europe 87 per cent agreed with the statement and only 2 per cent disagreed; and from the 72 male

respondents with no migration aspiration 75 per cent agreed with the same statement and eight per cent disagreed.

In the other three research areas we observe similar tendencies. In Emirdağ for example, the findings for question A13 were in line with our expectations: more respondents, male and female, with a migration aspiration to Europe agreed than disagreed with the statement that going to Europe can be a good experience for women. And inversely, more male and female respondents with no migration aspiration disagreed than agreed with the same statement. For question A14, however, we observe that among both the female and male respondents, more respondents agreed with the statement that migration can be a good experience for men, regardless of their migration aspirations: from the 148 female respondents with no migration aspiration, 53 per cent agreed with the statement that going to Europe can be a good experience for men and nine per cent disagreed. From the 82 female respondents with a migration aspiration to Europe, 67 per cent agreed and strongly agreed with the statement, while 22 per cent disagreed and strongly disagreed.

(SEE ANNEX: Table 3.4: Research Area/Gender/Aspiration: 'Most people from Turkey who go to live or work in Europe become rich.' (Percent) (A15))

(SEE ANNEX: Figure 3.4: Research Area/Gender/Aspiration: 'Most people from Turkey who go to live or work in Europe become rich.' (Percent) (A15))

Question A15 probes individuals' perceptions and discourses on the economic gains of migration to Europe. We observe that although more respondents agreed and strongly agreed than disagreed and strongly disagreed with statement A15, the difference was not that big: from the 1983 respondents, 846 agreed and strongly agreed and 740 disagreed and strongly disagreed with the statement that most people from Turkey who go to live or work in Europe become rich.

At the level of the research areas, however, only in Fatih more respondents disagreed and strongly disagreed than agreed and strongly agreed with the statement that most people who go to Europe become rich. Again, the differences observed are not that big. For example, from the 56 female respondents with a migration aspiration to Europe, approximately 45 per cent disagreed and strongly disagreed, and approximately 35 per cent agreed and strongly agreed with the statement that most people from Turkey who go to Europe become rich. From the 194 female respondents with no migration aspiration, 49 per cent strongly disagreed and disagreed and 37 per cent strongly agreed and agreed with the same statement. For the male respondents in Fatih the discrepancies are a little bit higher: from the 73 male informants with a migration aspiration to Europe, 57 per cent strongly disagreed and disagreed and 33 per cent strongly agreed and agreed with the statement that most people who go to Europe become rich. From the 100 respondents with no migration aspiration, 65 per cent disagreed and strongly disagreed and only 19 per cent agreed and strongly agreed with this statement.

Compared to Fatih, in Dinar and Van Merkez more respondents agreed and strongly agreed with statement A15, regardless of their gender and migration aspiration. The number of respondents who agreed and strongly agreed with the statement was highest in Van Merkez: from the 64 female respondents with a migration aspiration to Europe,

51 per cent strongly agreed and agreed and 30 per cent disagreed and strongly disagreed with the statement that people who go to Europe become rich; from the 233 female respondents with no migration aspiration, approximately 50 per cent strongly agreed and agreed with this statement and 28 per cent strongly disagreed and disagreed. As illustrated by this quote taken from an interview with a female respondent with no migration aspiration in Van Merkez:

I: If your child wants to go Europe, would you allow him to go?

R: Yes. I would send him. He has to earn money.

I: Do you think he would earn lots of money there?

R: Yes. He will earn three billion monthly. He earns much more there." (Van Merkez, female)

Among the male respondents in Van Merkez we observe a similar tendency: from the 71 male respondents with a migration aspiration to Europe, 52 per cent strongly agreed and agreed and 26 per cent strongly disagreed and disagreed with the statement that people who go to Europe become rich. From the 72 male respondents with a migration aspiration, approximately 57 per cent strongly agreed and agreed with the same statement, compared to 19 per cent who strongly disagreed and disagreed.

Similar to Van Merkez, more respondents in Dinar – female and male, with and without a migration aspiration – strongly agreed and agreed with the statement that people who migrate to Europe become rich. In Emirdağ, this tendency is also observed among the female respondents: more respondents with and without a migration aspiration strongly agreed and agreed with the statement. Only among the male respondents in Emirdağ the findings are in line with our expectations: while more respondents with a migration aspiration to Europe strongly agreed and agreed with the statement, more respondents without a migration aspiration strongly disagreed and disagreed with the statement. From the 105 male respondents with a migration aspiration to Europe, approximately 57 per cent strongly agreed and agreed with the statement that people, who go to Europe become rich, compared to 19 per cent who strongly disagreed and disagreed. From the 152 male respondents without a migration aspiration, approximately 60 per cent disagreed and strongly disagreed with this statement, while 22 per cent strongly agreed and agreed with the same statement.

The positive perceptions people tend to have of migration to Europe in terms of economic success is also reflected in the qualitative interviews. We observe that especially in Emirdağ informants with a migration aspiration emphasized the gains of migration to Europe in term of economic success:

I: You said you thought of going ten years ago.

R: Of course I thought of going.

I: You were then at the age of your brother.

R: Of course, I was at his age.

I: Did your parents motivate you to go then?

R: No, I wanted to go. I was enthusiastic because I saw all those cars and the houses they built. We cannot build such houses no matter how hard we work. (Emirdağ, male)

I: You said you were once interested in going to Europe, what was it that attracted you?

R: You should see the young who were raised there when they come here. Only two years after they go to Europe, they return with BMWs, with money in their pockets. You keep asking yourself 'we work, work, work here and nothing happens'. He comes back in two years with BMW, Mercedes cars. You should see how they show off. Someone at my age went there two years ago and somehow, I do not know if he rents the car or anything, buys it or what... This is why I would like to go myself. Of course we get enthusiastic in going there when we see the BMWs.

I: You said enthusiastic.

R: If they come now- if it had been summer, even you will get enthusiastic. You will say 'I will not study any more'. When you see those cars they drive, that is what you will say from inside." (Emirdağ, male)

"I: What is the main reason for going to Europe?

R: Here there are no jobs, there is nothing. Our youth comes from Europe with the latest models of cars, looking at them everybody goes. Therefore, there is nothing to do. For example, there are no factories in Emirdağ region. There is nowhere to work. No factories. Europe is a must." (Emirdağ, male)

"I: So you wanted to go but couldn't?

R: Yes. We don't have source of income here, I still want to go, don't listen to them when they say that Europe's finished. Don't believe that you heard in televisions. People have health and other benefits even if they don't work. Ordinary people in Europe can have a BMW, similarly Sarkozy can have BMW. In Turkey, you cannot have a similar as the prime minister or owner of Koç Group can." (Emirdağ, male)

"I: Are there family members who promote you to go?

R: Yes of course.

I: Your sister invites you, and how about your brother?

R: Both my brothers invite me but they want my other brother to stay here. So that at least one of us can stay here and we can come back. They say jobs don't end in Europe, neither the money. My sister says, you can stay and work but here the opportunities are better. She says it is better there. (Emirdağ, male)

These findings in Emirdağ reflect what Timmerman (2006, 2008) describes in her studies on marriage migration in Emirdağ. She shows how from their earliest years, young people are familiar with the phenomenon of migration in Emirdağ. Migration is always envisaged as an option when people make plans for the future. Migration became, in a sense, 'a habit', a project in which people often engaged because 'everyone is emigrating'. Migration, more specifically the lavish lifestyle and conspicuous spending (in Turkish, the word '*gösteriş*' is used), of the Turkish migrants who spend their summer holidays in Emirdağ, left in Emirdağ an image of Europe as the land of milk and honey, a region with unlimited economic and sociocultural possibilities. This rosy picture of Europe is an important element in the existing culture of migration in Emirdağ. This image of Western Europe sharply differs from the very boring and even depressing picture that young and especially educated youngsters paint of Emirdağ. In Emirdağ young people are generally dissatisfied with the socio-cultural possibilities and with the rigid social control in this little town. The positive image they have of Europe, as well as the 'tradition' of migration to Western Europe, greatly appeals to people that

dream of improving their socio-economic or socio-cultural position. In general, everyone – young and old, men and women – assumes that emigration will improve their socio-economic possibilities. They are rather confident about this, pointing to the spending behaviour the European Turks display when they come to Emirdağ. This socio-economic dimension is most pronounced among the least well-off, for whom social and economic security in Emirdağ seems out of reach. Also for young men, the aspiration of earning a living with little effort is a major motivation. In combination with these socio-economic ambitions, socio-cultural aspects are also often involved. In the case of the higher skilled, ideological considerations also come into play. The latter perceive their native society as too restrictive, both politically and socially, and they assume that such restrictions are non-existent in the 'Free West'. Among women, we witness a lot of admiration for the western health system. They are fascinated by the high quality health care in Western Europe that seems to be within the reach of ordinary people. Not only young people see emigration as a relevant project, parents also dream of making their children emigrate to Europe. The socio-economic security for their children in combination with easier access to the West for them are the most appealing elements. In other words, in Emirdağ, migration is always an option that is present when people are making plans for the future. Timmerman found that while many are eager to migrate to Western Europe, few have any concrete idea of the life that awaits them there. They only have an image of 'Europe', which is shaped by migrants who return home for their summer holidays. Negative information coming from migrants who already live in Europe is often ignored or even denied. Prospective immigrants appear to be heading for a 'mythical' destination where all their worries would be resolved. Obstacles such as learning a foreign language, non-recognition of academic degrees, irrelevant work experience and a hostile society are, on the whole, taken lightly. In fact, few gave these obstacles any serious consideration at all.

(SEE ANNEX: Table 3.5: Research Area/Gender/Aspiration: 'Most people from Turkey who go to live or work in Europe gain valuable skills.' (Percent) (A16))

(SEE ANNEX: Figure 3.5: Research Area/Gender/Aspiration: 'Most people from Turkey who go to live or work in Europe gain valuable skills.' (Percent) (A16))

About individuals' perceptions and discourses on the gains of migration to Europe in terms of valuable skills, we see that more respondents agreed with the statement that most people from Turkey who go to Europe gain valuable skills: from the 1984 respondents, 1006 agreed and strongly agreed, while 565 respondents disagreed and strongly disagreed. The remaining 413 respondents neither agreed nor disagreed.

When we compare the four research areas, we find the highest number of respondents who agreed and strongly agreed with this statement in Van Merkez and Dinar. In Van Merkez for example, from the 63 female respondents with a migration aspiration to Europe, 68 per cent agreed and strongly agreed with question A16 and 18 per cent disagreed and strongly disagreed. From the 232 female respondents without a migration aspiration, 54 per cent strongly agreed and agreed while 23 per cent strongly disagreed and disagreed with question A16. Among the male respondents in Van Merkez we observe a similar tendency: from the 70 male respondents with a migration aspiration to Europe 61 per cent agreed and strongly agreed with the statement that most people who go to Europe gain valuable skills, while 17 per cent strongly disagreed and disagreed with the statement. From the 72 male respondents without a migration aspiration, 54

per cent strongly agreed and agreed with the statement, while 19 per cent strongly disagreed and disagreed. This tendency can also be observed in Fatih where more respondents – female and male, with and without a migration aspiration – agreed and strongly agreed with the statement that most people who migrate to Europe gain valuable skills.

Compared to the other three areas, we observe the highest number of respondents who disagreed and strongly disagreed with the statement that people who go to Europe gain valuable skills among the male and female respondents with no migration aspirations in Emirdağ. From the 148 female respondents with no migration aspirations 43 per cent disagreed and strongly disagreed with the statement, compared to 34 per cent who strongly agreed and agreed. From the 152 male respondents without a migration aspiration, 54 per cent disagreed and strongly disagreed with the same statement, while 34 per cent agreed and strongly agreed. Inversely, more respondents with a migration aspiration in Emirdağ agreed with the statement that people who go to Europe gain valuable skills. For example, from the 105 male respondents with a migration aspiration to Europe, approximately 64 per cent agreed and strongly agreed with the statement and 21 per cent disagreed and strongly disagreed. These findings in Emirdağ are thus in line with our expectations.

Regarding the perceptions on migration to Europe in terms of gaining valuable skills, we observe in the qualitative interviews in the four research areas a tendency of the informants to refer to educational gains of migration to Europe. Both informants with no migration aspiration and with a migration aspiration express positive perceptions about the gains of migration to Europe in terms of education – for themselves, their children or siblings:

“I: Have you ever wished that you were born there? What would be different in your life?”

R: Of course. My life would be different. I would already have an occupation by now.

I: Have you ever said that you had an unlucky beginning in life?

R: Of course. On the one hand, you are stuck in a village, being bored. On the other hand, you can live in a big city; or being educated in Europe, reaching a certain position. If there was an area that I had been interested in and one of my teachers realized this and directed me towards it, I would have an occupation in my hand by now. There is nothing like that in Turkey. Schools bore the students. It is not like this in Europe. Therefore, it is comfortable there. Europe is better for the youth going to school.” (Emirdağ, male)

“R: I would like to get my education in Europe in order to be more beneficial in Turkey.” (Emirdağ, female)

“I: When you have a child, would you want him/he to live in Europe?”

R: I would want him/her to study for a while.” (Fatih, female)

“I: What is your sister doing now?”

R: She is studying political science and international relations (3rd year)

I: Do you think she will go to Europe for her master’s?

R: I would support her. For education purposes, for learning to stand on her own feet, to live and see for herself. Maybe she will feel the way I feel but she has to see for herself...

I: So you want her to give it a try?

R: Yes, of course I want her to try and experience difference settings. Maybe if I'd gone there for education, I would be engaged in better things now." (Fatih, female)

"I: Would you recommend any young women living in this neighbourhood to migrate to Europe? Let's imagine that these women have close relatives in Europe.

R: If migrating to Europe is their only choice within the circumstances they are in, then I would recommend so. If they are going for their education and will come back in a few years, I would recommend them to migrate.

I: When you are talking with the students, do you encourage or discourage them from going?

R: If they go for education purposes, they should go but they have to come back. It shouldn't be a brain drain. Why would she/he stay there? Should work for his/her own country." (Fatih, female)

"I: You say that this kind of things goes to a better direction. But you still say that if someone arranged all the things for you to go to Germany, you would go to Germany. If you went, what kind of changes would happen in your life? For example for your spouse and children? What would you gain?

R: If we go, our life conditions would reach a better level. I believe that with regards to the health issue, since they are better than us, better things would happen. Concerning the education issue, education in Europe is better than education in Turkey. It would be better for us with regards to job finding. We would gain these." (Dinar, male)

"I: Do young people here want to migrate to Europe?

R: No, I have not heard anything like this. On the other hand, there are many young people who want to practice their foreign language in Europe. They hope to find better jobs in Turkey after learning a foreign language in Europe." (Fatih, male)

3.2 The losses of migration to Europe

Whereas the questions under the previous section focused on individuals' perceptions on the gains of migration, question A17 measures individuals' perceptions and discourses on what people could lose from migration to Europe in terms of family relations. For the gains of migration to Europe we expected respondents with a migration aspiration to agree with the statements of questions A13, 14, 15 and 16 and inversely, respondents with no migration aspirations to disagree with these statements. For question A17, however, we expect respondents with migration aspirations to disagree with the statement that people who go to live or work in Europe often lose touch with their family. Inversely, we expect that individuals who do not aspire migration agree with this statement.

(SEE ANNEX: Table 3.6: Research Area/Gender/Aspiration: 'People who go to Europe often lose touch with their family.' (Percent) (A17))

(SEE ANNEX: Figure 3.6: Research Area/Gender/Aspiration: 'People who go to Europe often lose touch with their family.' (Percent) (A17))

From the 1978 respondents to the survey, 875 agreed and strongly agreed with the statement that people who go to live or work in Europe often lose touch with their family, and 770 respondents disagreed and strongly disagreed. The remaining 333 respondents neither agreed nor disagreed. The difference between the number of respondents who agreed and those who disagreed with statement A17 is thus not so big.

In Emirdağ, both more male and female respondents – regardless their migration aspirations – agreed than disagreed with the statement that people who go to Europe often lose touch with their family. From the 82 female respondents with a migration aspiration to Europe, 35 per cent agreed and 29 per cent disagreed with this statement. From the 148 female respondents with no migration aspiration, 40 per cent agreed and 24 per cent disagreed with the statement. Among the male respondents in Emirdağ, from the 152 without a migration aspiration 49 per cent agreed and 26 per cent disagreed with the statement that people who go to Europe often lose touch with their family. This difference was smaller among the male respondents with a migration aspiration to Europe: from the 105 respondents, 39 per cent agreed and 36 per cent disagreed with this statement.

Compared to Emirdağ, in Dinar we observe an inverse tendency: more respondents disagreed than agreed with the statement that people who go to Europe often lose touch with their family, although the difference is not that big: from the 499 respondents, 196 disagreed and 179 respondents agreed. From the 134 female migrants with no migration aspiration, 38 per cent disagreed with the statement that people who go to Europe often lose touch with their family, and 36 per cent agreed. From the 155 male respondents with no migration aspirations, 42 per cent disagreed with this statement and 38 per cent agreed.

Only in Fatih and Van Merkez, the findings are in line with our expectations. In these two research areas we observe that among both female and male respondents, more respondents with a migration aspiration to Europe disagreed with the statement that people who go to Europe often lose touch with their family. Inversely, more respondents with no migration aspiration agreed with this statement. In Fatih for example, from the 55 female informants with a migration aspiration to Europe, 38 per cent disagreed with the statement and 29 per cent agreed. From the 75 male informants with a migration aspiration to Europe 45 per cent disagreed and 35 per cent agreed with the statement. From the 191 female respondents with no migration aspiration, 38 per cent agreed and 28 per cent disagreed with the statement that people who go to Europe often lose touch with their family. From the 98 male respondents with no migration aspiration, 43 per cent agreed and 34 per cent disagreed with this statement.

Although informants from the qualitative interviews did not explicitly state that people who migrate to Europe lose touch with their family or not, the findings of the survey for question A17 are also reflected in the qualitative interviews. Especially among the informants with *no migration aspiration* we observe the importance of being near the family in the decision not to migrate. As illustrated by these quotes taken from interviews with four informants with no migration aspirations in Emirdağ, Fatih and Van Merkez:

"I: So the fact that your mother is alone here, could that be a reason why you preferred to stay?"

R: Sure, sure. I would not want to leave my mother alone here. And I have another sibling here." (Emirdağ, male)

"I: Ok, what about people in this neighbourhood or in your workplace? Some people go abroad, some says it is better to stay, what do you think?"

R: I mean, me, I think of here.

I: Why would you like to stay?"

R: Because it is my county, my hometown, next to my family. To be next to family is different, there is nothing like family." (Van Merkez, female)

"I: You do not want to leave your loved ones here. Is Europe better than Turkey in terms of living?"

R: No idea. People on the TV say that Europe is better but in Europe you are away from your loved ones. How can it be better without them?! Just to earn a bit more, you long for the loved ones. This is not reasonable." (Fatih, female)

"I: Some people think it is a good idea to go to Europe to have a good life. What do you think?"

R: Economically, I think it would be good. But other than that, I do not think it is good. You have to be far from your family, that is not good." (Van, female)

3.3 Migration to Europe as a possibility for the own life

A 29 If somebody would give you the necessary papers for going to live or work in Europe. What would you do?

(SEE ANNEX: Table 3.7: Research Area/Gender/Aspiration: 'If somebody would give you the necessary papers for going to live or work in Europe, what would you do? Would you...' (Percent) (A29))

(SEE ANNEX: Figure 3.7: Research Area/Gender/Aspiration: 'If somebody would give you the necessary papers for going to live or work in Europe, what would you do? Would you...' (Percent) (A29))

Within the four research areas we observe that, among both female and male respondents, not all respondents with a migration aspiration to Europe would go to Europe if they were given the necessary papers to do so. Some would rather stay in Turkey. Among the female respondents in Van Merkez for example, from the 64 female respondents with a migration aspiration to Europe, 30 per cent would stay in the country if given the necessary papers for going to live or work in Europe. We find a similar result among the female respondents in Dinar and Fatih. From the 53 women in Dinar with a migration aspiration to Europe, 25 per cent stated that they would stay in Turkey if given the necessary papers. In Fatih, from the 56 female respondents with a migration aspiration to Europe, 20 per cent would stay in the country if given the possibility. Similar results were also observed among the male respondents in the four research areas. In Dinar for example, from the 105 men with a migration aspiration to Europe 24 per cent would stay in the country if given the opportunity.

As stated above, in the EUMAGINE conceptual model perceptions and migratory imaginations are hypothesized to play a crucial role in shaping migratory aspirations. Although imaginations and aspirations are clearly linked, aspirations are considered to be an essential intermediate phase between imaginations and migration decision-making. One can have positive images about migration, without really aspiring to leave. While imaginations carry the basis for a motivation to migrate, aspirations refer to people's thoughts about migration as a possible strategy for themselves.

Inversely, in the four research areas we find that among both the female and male respondents with no migration aspiration some stated that they would go to Europe if they were given the opportunity to do so. In Dinar for example, the RA that was chosen as low emigration area, from the 156 male respondents with no migration aspiration, 74 per cent stated that they would stay in Turkey and 26 per cent that they would go to Europe if they were given the possibilities to do so. We find a similar tendency among the female respondents in Dinar: from the 134 female informants with no migration aspirations, 79 per cent would stay in Turkey and 21 per cent would go to Europe if given the necessary papers for going to live or work in Europe.

In the qualitative research, the informants were also asked about how they perceive migration as a possibility for themselves. The suggested opening question was "Ideally, if you had the opportunity, would you like to go abroad to live or work some time during the next five years, or would you prefer staying in [this country]?". We observe in line with the findings of the survey that if people with no migration aspiration would be given the opportunity to go to Europe, they would go to Europe. As illustrated by following quotes from two interviews with male respondents with no migration aspiration in Dinar:

I: Have you ever considered going abroad?

R: No.

I: Why not?

R: Because I don't have means to go.

I: What is needed to go?

R: Financial means, passport. I have three children. My financial status is like this. Because of that. How will I go to Europe?

I: You said the best place is Germany. If someone came, if they told you that they have arranged the passports, visas, plane tickets, and a place to stay for your family, would you go?

R: Yes." (Dinar, male)

I: If you have a chance to go to Europe for next years, would you like to go?

R: If I find a job that is suitable for me, I would consider going to Europe. If I am not able to find my dream job in Turkey, I will go to my aunts and uncles in France." (Dinar, male).

3.4 Migration to Europe as a possibility for others

Whereas in the previous section we analysed the individuals' perceptions and discourses on migration as a possibility for the own life, in this section we look at people's perceptions and discourses on migration to Europe as a possibility for others.

We do this by analysing individuals' responses to the question if they have ever encouraged anybody else in Turkey to go to Europe.

(SEE ANNEX: Table 3.1: Research Area/Gender/Aspiration: 'Have you ever encouraged anybody else in Turkey to go to Europe?' (Percent) (A7))

(SEE ANNEX: Figure 3.1: Research Area/Gender/Aspiration: 'Have you ever encouraged anybody else in Turkey to go to Europe?' (Percent) (A7))

The majority of respondents (1776 of the 2000 respondents) have never encouraged anybody else in Turkey to go to Europe. Of the 224 respondents who stated to have encouraged somebody in Turkey to go to Europe, the majority were interviewed in Fatih (84 respondents) and Emirdağ (75 respondents). Van Merkez had the smallest number of respondents (16) who have ever encouraged anybody else in Turkey to go to Europe.

In Fatih, both among the female and male respondents with migration aspirations to Europe and the female and male respondents without migration aspirations, the majority stated to have never encouraged anybody in Turkey to migrate to Europe. For example, from the 57 female respondents with an aspiration to migrate to Europe, 79 per cent had never encouraged anybody to migrate to Europe. Among the 75 male respondents with a migration aspiration to Europe, 69 per cent had never encouraged anybody to migrate to Europe. Among the respondents with no migration aspirations the discrepancy is even higher: from the 197 female respondents 94 per cent had never encouraged anybody to migrate to Europe and from the 101 male respondents with no migration aspirations 87 per cent had never encouraged anybody to migrate to Europe.

A similar response tendency as in Fatih can be found within the research area of Emirdağ: both among the female and male respondents with migration aspirations to Europe and the female and male respondents without migration aspirations, the majority stated to have never encouraged anybody in Turkey to migrate to Europe. From the 82 female respondents with an aspiration to migrate to Europe, 76 per cent had never encouraged anybody to migrate to Europe. Among the 105 male respondents with a migration aspiration to Europe, 74 per cent had never encouraged anybody to migrate to Europe. Similar to Fatih, among the respondents in Emirdağ with no migration aspirations the discrepancy is even higher: from the 148 female respondents 91 per cent had never encouraged anybody to migrate to Europe and from the 152 male respondents with no migration aspirations 93 per cent had never encouraged anybody to migrate to Europe.

"I: Do you encourage any person to migrate Europe?"

R: In case of my sons, I encourage them to finish their school and stay in Turkey but if he insists on, how can I stop a twenty old aged young man? Here is our motherland and I want my son to stay here." (Emirdağ, male)

In Dinar and Van Merkez, the number of respondents who have never encouraged anybody else to migrate to Europe, irrespective of their migration aspirations, is higher than in Emirdağ and Fatih. This tendency is observed both among female and male respondents. In Van Merkez for example, from the 65 female informants with a migration aspiration to Europe 92 per cent stated to have never encouraged anybody else to migrate to Europe. Among the 71 male respondents with a migration aspiration to Europe, 93 per cent had also never

encourage anybody else to migrate to Europe. The discrepancy is even higher among the respondents who have no migration aspiration, both among the female and male respondents: from the 238 female respondents with no migration aspirations, 99 per cent had never encouraged anybody else to migrate to Europe, and all 73 male respondents with no migration aspirations had never encouraged anybody else to migrate to Europe.

Regarding people's perceptions about migration to Europe as a possibility for others we observe in the qualitative interviews the tendency among the informants with no migration aspiration to state that they would only encourage someone to go to Europe if the person has no job. Otherwise, they would not encourage people to go to Europe. As illustrated by following quote from an interview with a male informant with no migration aspirations:

I: Do you think it is a good idea to go to Europe for building a nice life?

R: I myself told young and unemployed people to go to Europe and find a job there. I think for an unemployed person who cannot do anything here, it is a good idea to go to Europe. Otherwise no, why should someone here leave his country and go to Europe. I, for example, would prefer to stay here and do something in my own country rather than going." (Dinar, male)

Related to questions A13 and A14 we also observe in the qualitative findings that the informants tend to make a difference between men and women:

I: If there is a young man here in Pancar, and his aunt calls for him, would you tell him to go?

R: If he cannot find a job here, I would tell him to go.

I: If she is a young woman?

R: I would not tell her to go. I cannot know if she will be fine there. I saw a case: our neighbour had a daughter; they married her, and sent her. A year later or so, they were divorced. You cannot know. They meet for 2-3 weeks. Here the boy looked very normal. They married here and left. There he was using drugs, not going home, hitting the girl. Then the girl came back and said she was not going; now she is living with her mother. They don't have time for long flirtation periods. Those coming from abroad only comes for a month, how much can you know a person in a month? They stay engaged for a year; then they get married. Girls accept the marriage, because here people are dealing with the fields, the pressure on the daughters is high." (Dinar, male)

I: Would you still recommend anyone to go to Europe?

R: If there is someone they can trust, I would tell them to go. But I think it is not worth leaving your home country. But for a girl: No. It is not good for a girl to be away from her parents, away from her relatives." (Dinar, male)

Concluding Remarks

This section focused on the migration perceptions and discourses. First, we looked at individuals' perceptions and discourses on the gains of migration to Europe in terms of a good experience for men and women, economic success and valuable skills. We observed that overall, regardless of their migration aspiration and gender, more respondents agreed that people who migrate to Europe gain in terms of a good experience for men and women, economic success and valuable skills. However, for question A13 (migration to Europe can be a good experience for women) only in

Emirdağ more respondents with a migration aspiration agreed with this statement while more respondents with no migration aspirations disagreed. Regarding individuals' perceptions and discourses on the losses of migration to Europe in terms of family relations, overall, more respondents agreed that people who migrate to Europe loose in terms of family relations, regardless of their gender and migration aspirations. However, only in Fatih and Van Merkez we observed more respondents with a migration aspiration to disagree with this statement and more respondents with no migration aspiration to agree. These findings are thus not entirely in line with our expectations to observe for the gains of migration a difference between individuals and without a migration aspiration, whereby individuals with a migration aspiration would agree with the related statements, while individuals with no migration aspiration would rather disagree. And for the losses of migration we expected individuals with a migration aspiration to disagree with the statement that people who migrate to Europe loose touch with their family, and individuals with no migration aspiration to agree.

We also looked at individuals' perceptions on migration as a possibility for the own life via the survey question "if somebody would give you the necessary papers for going to live or work in Europe, what would you do, would you stay here or go to Europe?" Overall, more respondents, both without and with a migration aspiration, stated that they would prefer to stay in Turkey if they were given the opportunity to do so. This means that not all respondents with a migration aspiration would go to Europe if given the possibilities to do so, and inversely, not all respondents with no migration aspiration would effectively stay in the country if they were given the possibility to migrate to Europe.

Finally, we analysed people's perceptions on migration as a possibility for others via the survey question "have you ever encouraged anybody else in turkey to go to Europe?" Here we observe in the four research areas a general tendency among the respondents with and without a migration aspiration, men and women, not to encourage others to migrate to Europe.

4. Geographical Imaginations

As it was described in the DOW of the EUMAGINE Project, the concept of “geographical imaginations” refers to the subjectivity of the human conception of locations, spaces, countries and the people inhabiting these physical places. In other words: people hold certain images of the world’s geographical regions and of the people inhabiting these regions. There are frequently many differences between “the imagined regions” and the “real regions”, differences fostering mythologies, utopian dreams, popular culture, selective perception and prejudices about places and people (Timmerman, 2003, 2006a, 2006b, 2008). Notwithstanding, “geographical imaginations” are not pure fiction but rather cultural constructions with real, material consequences. This explains the pertinence of the concept for understanding migration decision-making: imaginations of the qualities of certain places in the world, the people inhabiting these places and the existing social, political and economic possibilities characterizing these places significantly contributes to the decision to migrate and where to migrate (Gregory, 1994). Imagination enables people to move without physically migrating, introducing the possibility that potential migrants can live and work in places other than where they were born. Two types of imaginations were incorporated in the EUMAGINE research, which are generally approached as two different stages in migration decision-making: a general decision to move, followed by a place-specific second stage (De Jong *et al.*, 1998). For the first type, namely “migratory imaginations”, EUMAGINE utilizes Nick Mai’s concept of a “migratory project”: “the term migratory project both encompasses and transcends physical displacement, as it designates the range of desired and desirable identities and lifestyles through which potential migrants imagine themselves” (2004: 4). In our research, this was exactly this socially and culturally embedded migratory project that we aimed to grasp. For the place-specific imaginations, we explored discourses on “geographical imaginations”, as introduced by Saïd (1978) and further explored by Gregory (1994).

Survey for the EUMAGINE Project evaluates geographical imaginations with four survey questions:

- A4 Which countries do you think of if you hear the word Europe?
- A 28 If a person from Turkey were to go to live or work abroad, which country do you think it would be best to go?
- A10 Where do you think most young men in this area would like to live and work?
- A11 Where do you think most young women in this area would like to live and work?

Thus, while the first question asks the respondents about their personal imaginations and ideas regarding Europe, the following questions ask the respondents about ideas of others’ imaginations.

4.1 Personal Imaginations

A4 Which countries do you think of if you hear the word Europe?

(SEE ANNEX: Table 4.1: Research Area/Gender/Aspiration: ‘Which countries do you think of if you hear the word Europe?’ (Percent) (A4))

(SEE ANNEX: Figure 4.1: Research Area/Gender/Aspiration: ‘Which countries do you think of if you hear the word Europe?’ (Percent) (A4))

This open-ended question allowed the respondent to give as many country names as s/he can think of and aimed to discover how Europe is imagined.

In a total of 2000 survey interviews in four research areas, Germany is stated 1071 times, France 872 times, Belgium 453 times, United Kingdom 405 times, Netherlands 284 times and Italy 214 times. The most mentioned three countries, Germany, France and Belgium, are expectable due to Turkish emigration history. A large scale Turkish labour emigration was initiated as a result of an agreement signed by the Turkish and West German government in 1961 followed by similar agreements with other European governments such as Belgium, Netherlands, France, Sweden, and Austria. In line with this, Belgium, for example, is mentioned most in Emirdağ where many people among the migrant population migrated to Belgium. A female respondent from Emirdağ who aspires to go to Europe simply puts this as:

“If I did have the means, I would go to Belgium because half of Belgium is from Emirdağ”.

The borders of Europe as imagined by the respondents draw attention. Within these imagined borders, United States is the fifth most frequently imagined country in Europe, mentioned 339 times in the survey results. United States was mostly mentioned by women in Fatih, highlighting their low level of geographical knowledge, which was a rather surprising outcome given that educational levels of women in Fatih were highest among the research areas.

Moreover, the category of “other”, mentioned 745 times, presents *first*, the limits of geographical awareness, and *second*, the possible usage of the word “Europe” as the synonym of “abroad”. The category of “other” demonstrates that respondents define Europe mostly in relation to the locations where their acquaintances and Turkish emigrants go. “Other” as a category entailed different places reflecting geographical awareness. To illustrate, a male respondent in Fatih who aspires to migrate to Europe mentions Romania, Norway, and Moscow, in addition to counting those European cities where many Turks live, like Munich, Cologne, Tottenham, and Berlin. In Van Merkez, a male respondent mentions Cyprus, Greece, and Bulgaria as Europe due to an acquaintance that travels for work to these places. Denmark and Sweden are also commonly mentioned as in Europe due to a considerable number of Turkish emigrants in these countries. *Finally*, in Van Merkez, a male respondent mentions Spain in Europe because he aspires to go to Barcelona and Madrid due to his interest in soccer.

The usage of the word “Europe” as synonyms with “abroad” is also seen widely. A female respondent in Dinar, who aspires to migrate, considers Egypt as Europe, while another female respondent in this research area imagines China as Europe, and says:

“I do not think much about Europe. They seem to have luxurious lives there. But I do not think it is really so. The states have an organized system. For example,

China I guess they call it Kemalist. They have such a system. People work only for the state”.

A female respondent in Emirdağ includes in her list of places to see in Europe, the Wall of China, the Statue of Liberty in the United States, and Taj Mahal in India along with Eiffel Tower in France and Gardens of Love in Italy. A female respondent in Fatih aspires to go to *Korea in Europe* in addition to hoping to see Italy by cruise and being accepted as an Erasmus student in Vienna. In Van Merkez, a female respondent compares *Indonesia* that she imagines to be in Europe, with USA and Germany, and states:

“USA is more modern than Germany. I also heard that Indonesia is more modern than Germany.”

4.2 Others' Imaginations

A10 Where do you think most young men in this area would like to live and work?

A11 Where do you think most young women in this area would like to live and work?

A 28 If a person from Turkey were to go to live or work abroad, which country do you think it would be best to go?

(SEE ANNEX: Table 4.2: Research Area/Gender/Aspiration: 'Where do you think most young men in this area would like to live and work?' (Percent) (A10))

(SEE ANNEX: Figure 4.2: Research Area/Gender/Aspiration: 'Where do you think most young men in this area would like to live and work?' (Percent) (A10))

(SEE ANNEX: Table 4.3: Research Area/Gender/Aspiration: 'Where do you think most young women in this area would like to live and work?' (Percent) (A11))

(SEE ANNEX: Figure 4.3: Research Area/Gender/Aspiration: 'Where do you think most young women in this area would like to live and work?' (Percent) (A11))

(SEE ANNEX: Table 4.4: Research Area/Gender/Aspiration: 'If a person from Turkey were to go to live or work abroad, which country do you think it would be best to go?' (Percent) (A28))

(SEE ANNEX: Figure 4.4: Research Area/Gender/Aspiration: 'If a person from Turkey were to go to live or work abroad, which country do you think it would be best to go?' (Percent) (A28))

The second and third survey questions investigating geographical imaginations ask where the respondent thinks most young men and women in this area would like to live and work. Answers to this question are categorized as “here in the research area”, “in another part of Turkey” and “in Europe”.

Regarding where most men would like to live and work, in a total of 1981 responses, 856 respondents have stated that most young men in their area would like to live and work “in Europe”, followed by 593 people answering this question as “in another part of Turkey”, 481 respondents answering as “in this research area” and 51 people answering in the “other” category.

In Dinar, most women and men believe that young men would like to live and work in another part of Turkey while the smallest fraction of women and men believe that young men in their area would like to stay in Dinar. In Emirdağ, most women and men believe that young men would like to live and work in Europe, while the smallest fraction of women and men believe that young men would like to stay in Emirdağ. In Fatih, most women and men state that young men would like to live and work in Fatih, while the smallest fraction of women and men believe that young men would like to live and work in another part of Turkey. In Van Merkez, most women and men believe that young men would like to go to another part of Turkey. While the numbers of those who state “Europe” and “in Van Merkez” are very close, the smallest fraction of women and men believe that young men would like to stay in Van Merkez. In this question, the similarity between the responses of female and male respondents is interesting. The responses in Dinar and Van Merkez point at the aspiration of internal migration while the responses in Emirdağ highlight the aspiration of migration to Europe. The common point in Dinar, Emirdağ and Van Merkez is the general opinion on the unattractiveness of staying in the area for young men. Fatih draws attention as respondents’ opinions on young men’s aspiration for both internal and international migration are significantly lower than those who state that young men would like to remain in Fatih.

Regarding where most young women would like to live and work, in a total of 1967 responses, 740 respondents believe young women in their area would like to stay “here in the research area”, followed by 611 respondents answering as “in Europe”, 584 respondents as “in another part of Turkey” and 32 people answering in the “other” category.

In Dinar, most women and men believe that young women would like to live and work in another part of Turkey while the smallest fraction of women and men believe that young women in their area would like to go to Europe. In Emirdağ, most women and men believe that young women would like to live and work in Europe while the smallest fraction of women and men believe that young women would like to stay in Emirdağ. In Fatih, most women and men believe that young women would like to live and work in Fatih, while the smallest fraction of women and men believe that young women would like to stay in another part of Turkey. In Van Merkez, most women and men believe that young women would like to live and work in Van Merkez. While the numbers of those who state “Europe” and “in Van Merkez” are very close, the smallest fraction of women and men believe that young women would like to go to Europe. Again, similarity between the responses of female and male respondents is interesting. These findings show that in Dinar, Emirdağ, and Fatih, responses on young women’s preferences are similar to responses on young men’s preferences. In Van Merkez however, young women are believed to prefer to stay in Van Merkez rather than migrate; and this represents the major difference between the responses of female and male respondents.

The final question investigating geographical imaginations asks the respondent which country s/he thinks would be best to go to for someone from Turkey. Most of the respondents, 536 people believe Germany to be the best country, while 260 believe Belgium, 231 believe France, 224 believe United States, 111 believe United Kingdom, 79 believe Netherlands, 68 believe Switzerland, 39 believe Russia, 29 believe Canada, 28 believe Italy, and 24 believe Norway to be the best country to migrate. 241 people have answered in the “other” category.

Findings show that while in Emirdağ, most women and men consider Belgium; in Dinar, Fatih, and Van Merkez, most women and men consider Germany to be the best country to go to for someone from Turkey. Once again, similarity between the responses of female and male respondents is interesting.

In Dinar, in spite of the Germany being the most preferred country, a male respondent explains:

“In the past, Germany was better than France but now France is better in terms of its economy, living conditions. France is more developed than Germany so currently young people prefer to go to France.”

Another respondent, far from the general tendency towards Germany, has expressed his feeling about England as such:

“I would go to England. It looks different. I’m interested in their history. I am curious about Harry Potter movies. I like their dressing style. I’m curious. I wouldn’t want to live there. My country is very nice.”

The high aspiration in Emirdağ to go to Belgium is explained by one male respondent in relation to work opportunities:

“Belgium works on factories and France on constructions. France is better than Belgium in terms of jobs. A person living in France would get old more easily. Because it is always about construction, tiling, and plaster. That’s how France survives. And our people get old faster. In Belgium they can do two works at the same time, working in the factory work. He works until noon in one place and at another one until night. He doesn’t get exhausted. The one in France gets exhausted because he does heavy work. He does plaster with hoses of 50 kilos, and tiling. From seven in the morning till eight at night, always leaning. In Belgium, it is factory work so it’s more comfortable. I think about France. I would like to be with my sister too, the one in Belgium says if you come, you can stay with me.”

But even in Emirdağ where the aspiration to Belgium is high, there are mixed feelings. A female respondent expresses her confusion as:

“I think Belgium is bad, because of heroin, drinking and gambling. I would like to see Belgium. But a part of me wouldn’t want to go”.

In Fatih, in spite of Germany being the most preferred country, a male respondent states:

“They say that it is not the same Germany anymore. It is not like the old Germany where our people immigrated to earn money. After the country gave up its own currency and adopted the Euro, immigrants’ income has declined. Therefore, my friends do not recommend Germany as a country to immigrate.”

A female respondent also in Fatih criticizes Germany because she heard lots of things about Germany:

“For example if a kid says, ‘this woman has beaten me,’ police will arrest the woman. Kids can say, ‘you cannot force me in Germany,’ and just go. Thank God, it is not like that here.”

A male respondent who criticizes Europe and prefers America believes in Europe:

“Families are divided. I do not like anything about Europe but I always wanted to go to America and live there. I want to do the same job (hairdresser) in South America such as in Brazil or Venezuela. Ten years ago, I used to watch Brazilian series and I liked their lifestyle.”

Concluding Remarks

Overall, people seem to develop their geographical imaginations through what they see or hear from the media and others’ migration experiences. The female respondent mentioning the Gardens of Love in Emirdağ, or the male respondent who had mentioned his aspiration to go to the UK because of his interest in Harry Potter, or the male respondent who had stated his interest to visit Spain because of soccer, all have been inspired by what they have been exposed to on TV. The frequency of the Eiffel Tower being mentioned as a place to be seen is also illustrative of this observation; a male respondent in Emirdağ summarizes the general wish to visit the Eiffel Tower as:

“When I say Europe, I want to drink tea underneath Eiffel Tower.”

5. Life Satisfaction

Literature increasingly justifies the theoretical importance and measurement of life satisfaction as an indicator of human well-being (Locke, 1976; Mortimer, 1979; Saris *et al.*, 1996; Jong *et al.*, 2002). Since 1973, European Union governments have included life satisfaction as a basic national performance indicator along with economic growth, employment, and economic competitiveness measures (European Commission, 1994). Migration and life satisfaction can be theoretically linked through the assumption that the benefits of moving outweigh the costs. This assumption was formalized by Ziegler and Britton (1981: 304): “It is assumed that people view the migration decision as one of utility maximization, *i.e.*, they migrate in order to become better off in some subjective sense.” From this perspective, potential migrants weigh current levels of satisfaction against perceived levels of satisfaction in an alternative place and relocate to an area that promises greater satisfaction. This section evaluates the empirical evidence to see whether respondents in the EUMAGINE Project take their migration decision based on such thinking of utility maximization.

Survey for the EUMAGINE Project evaluates the topic of life satisfaction with six questions:

- L1 ‘All things considered, how satisfied are you with your life as a whole these days? Are you...’
- L2 ‘How satisfied are you with your current financial situation? Are you...’
- L3 ‘How would you describe your health in general? Would you say it is...’
- L4 ‘If you compare the financial situation of your household with that of other households in this area would you say your household’s financial situation is...’
- L6 ‘When your parents were the same age as you are now, do you think that their standard of living was...’
- L7 ‘Do you think your standard of living is...’

Thus, the questions ask how satisfied a respondent is with his\her life in general, current financial and health situations as well as asking the respondent to compare the financial situation of his\her household with that of other households in the area and with his\her parents’ standard of living when they were at the same age with the respondent. The sixth question also asks the respondent to describe his\her standard of living. The answers to these questions are categorized according to the research area, gender and whether the respondent aspires to go to Europe, to another country, or wishes to remain in Turkey.

5.1 General Life Satisfaction

(SEE ANNEX: Table 5.1: Research Area/Gender/Aspiration: ‘All things considered, how satisfied are you with your life as a whole these days? Are you...’ (Percent) (L1))

(SEE ANNEX: Figure 5.1: Research Area/Gender/Aspiration: ‘All things considered, how satisfied are you with your life as a whole these days? Are you...’ (Percent) (L1))

To begin with, in Dinar, Emirdağ and Fatih, the number of female and male respondents who are satisfied and very satisfied with their lives in general are higher than the number of those who are very unsatisfied, rather unsatisfied and neither unsatisfied nor satisfied. In other words, the level of general satisfaction with life is high in these three research areas. In contrast, in Van Merkez, the number of female and male respondents who are very unsatisfied, rather unsatisfied and neither unsatisfied nor satisfied surpass greatly the number of those who are satisfied and very satisfied with their lives in general. This finding of dissatisfaction in Van Merkez may display the negative influence of human rights problems on life satisfaction. The first question, regarding the general satisfaction of

the respondent with his\her life as a whole and the aspiration to migrate demonstrates that, in all of the research areas, women and men who are satisfied and very satisfied with their lives prefer to stay in Turkey.

In Dinar, 60 per cent of those women who would rather remain in Turkey are either satisfied or very satisfied with their lives in general. Still, there are also those who, while they do not aspire to migrate, are still unhappy with their lives. A woman in urban Dinar says:

“I am not happy, because it is only a town, there is no social life; it is hard with the kids; there are not any kindergartens, or a playground. There is nothing. We have to go to Dinar for shopping or to Afyon. It is good in terms of health services, there are less patients, therefore it is easier to access, but other than this, it is bad in terms of social life.”

Another woman, unhappy in rural Dinar although she does not aspire to migrate, observes:

“In summer time it gets pretty diverse with a lot of people. In winters, it becomes calm and lonely, our bazaar becomes smaller. Less sellers come because less people come here.”

63 per cent of those men in Dinar who would rather remain in Turkey are either satisfied or very satisfied with their lives in general. In urban Dinar, a man who does not aspire to migrate believes that Dinar is developing as:

“The main streets are better than they were in the past. The water and the electricity services are good. They have been better since the AKP government. AKP government has been good in other ways as well. Things are better in the field of education and health. The small health clinic in Pancar is also good. The doctors there are good. You can take appointments immediately by using your citizenship number. They can even do blood tests.”

In rural Dinar, a male respondent who does not aspire to migrate believes:

“We are very well regarding health. We have a hospital here. There is no such village in Turkey, which has a hospital. It is open 24 hours. There are doctors there. They cannot do any operations. They cannot do birth operations. Doctors usually do not want to come or other small places here if they have expertise. Doctors with general medical knowledge are here, they have no expertise. For such things, we go to other hospitals like the hospital in Isparta. But here, the emergency works well.”

In the same area, another man explains his preference to stay as:

“Haydarli is much better than the city. In the city, whichever direction you go, you have to pay some money. The moment you go out of your house, you pay money. In the village, you can get anything you want. You do not pay money the way they pay in the city.”

Still, a man in rural Dinar observes unhappiness among youth as:

“The youth may not be happy in general. There are no employment opportunities, this is why there is constant migration to other cities. The youth who stay here are those who work with their fathers. The youth population of Dinar is at constant decrease.” Another man in rural Dinar also highlights this problem: “Sometimes we go to the coffeehouse and we cannot even play a card game because we are less than four people. There is no youth. They go to Istanbul to find jobs.”

In Emirdağ, 56 per cent of those women who would rather remain in Turkey are either satisfied or very satisfied with their lives in general. In this research area, a female respondent in the urban research area describes the reasons of her satisfaction as:

“A small place, not many difficulties, rents are cheap, people can find everything, it's close to the marketplace, even though we don't have much luxury we can access everything we want. It's not bad.”

Another woman in urban Emirdağ mentions the language advantage as:

“If you go there (Europe) you will learn a language, you go to a market and don't understand anything, you can read here and understand.”

The same lady explains the importance of security in Emirdağ as:

“Today everything (bad) happens more, burglary, child kidnapping, people are afraid, big cities are not preferred, we praise our lives even though our Emirdağ is bad, we have accepted it and live.”

In Emirdağ, 64 per cent of those men who would rather remain in Turkey are either satisfied or very satisfied with their lives in general. In the rural research area, a man expresses his satisfaction as:

“It (Europe) might be better than here but social lives in Turkey are also good, health and everything, we are happy with our lives.”

Another respondent who prefers to stay in Emirdağ observes:

“There are good human relations here, really, people are loyal to each other. They take care of each other. The hospitality is also good. Like welcoming people who come from outside. Hospitality is good. Everyone is warm-blooded.”

Still, low level of life satisfaction is not directly correlated with the aspiration to move. A male respondent who does not aspire to migrate complains:

“There is no social life here. I live in Emirdağ because it is my hometown. My mother, my father, my family are all here. I must live here because they all live here. There is no place else, this is my hometown. I know everyone here. Everyone I know lives here, that is why I live here as well.”

In Fatih, 71 per cent of those women who would rather remain in Turkey are either satisfied or very satisfied with their lives in general. A woman in this research area expresses her satisfaction with these statements:

“Nobody intervenes in my affairs. Nobody would say anything bad about me just because I am going out alone. I also love the location of this place. A shopping mall and parks are very near here. I can go to the parks and chill out there.”

Another woman touches upon the demographical profile of this research area and explains:

“We are like a family here. Kurdish, Turkish, Arab altogether. We know each other...I live in this locality for 10 years” while another describes the locality as “very quiet, very beautiful...I don’t want to leave this neighbourhood. Be it the school, the serene locality, the people. It is not crowded. I like this neighbourhood because it is very calm and quiet. If I have a problem, right way, I can tell (to the police). I see the police and it makes me comfortable.”

Fatih’s historical background also seems to increase its attractiveness as one respondent expresses her feelings as:

“I feel the past lives here. Oh, by the way last year Fatih was connected to Eminönü. I don’t know if you know this. So Fatih lost its charm a little. This is the only thing I am sad about Fatih. I like it normally. I enjoy seeing the ruins of the fortresses.”

67 per cent of those men in Fatih who would rather remain in Turkey are either satisfied or very satisfied with their lives in general. A male respondent who does not aspire to migrate explains this in relation to human relations in the area:

“My neighbours for instance, they are very comfortable. Inhabitants in the neighbourhood are comfortable. They are helpful.”

In Van Merkez, 51 per cent of those women who would rather remain in Turkey are either satisfied or very satisfied with their lives in general. 52 per cent of those men in Van Merkez who would rather remain in Turkey are either satisfied or very satisfied with their lives in general. These findings are consistent with the general wisdom that those who are satisfied with their lives in their home country would not aspire to go abroad.

In Dinar, less than half of both female and male respondents who aspire to go to Europe are very unsatisfied, rather unsatisfied and neither unsatisfied nor satisfied with their lives. A woman in urban Dinar who aspires to migrate to Europe complains:

“Dinar will be a small town in the future. There is no job here. Everyone leaves Dinar. There is constant migration to Denizli, Afyon, Izmir, Antalya.”

A man in rural Dinar who does not aspire to migrate to Europe explains people’s aspiration to migrate:

“I am happy with my quite district, I am happy with the people and my neighbours. Meaning, I am happy with life. There are people who work without social security in Dinar... I can’t believe that a person who works for the minimum wage without social security benefits can be happy. When there is a funeral, 95 per cent of the village is there. Life here is good. In the cities, no one knows each other. They would not go from here if we had jobs here.”

In contrast, in Emirdağ, more than half of both female and male respondents who aspire to go to Europe are very unsatisfied, rather unsatisfied and neither unsatisfied nor satisfied with their lives. A woman in urban Emirdağ who aspires to go to Europe describes her difficulties in Emirdağ as:

“There is no quality, there is no life anyway... People always keep gossiping. There is no work in Emirdağ. Even the men sit in the coffeehouses and gossip. There is no action here. This is not enough for me. I want a bigger circle of acquaintances. I want to socialize. Even that is not possible in Emirdağ.”

A man in urban Emirdağ who aspires to go to Europe expresses his pessimism about his life, as:

“I won’t see anything in Emirdağ three years from now brother. There will be nothing here. Bar was also gone, disco too, nothing left. I don’t know there’s nothing in Emirdağ. The life here is unbearable. Modernity is about going out to disco with your girlfriend. But if you do that here they look bad at you. There’s no gender equality here, but they have it more there (in Europe).”

A man in rural Emirdağ says, “here life is limited to farming and livestock, nothing to do here in Davulga,” while another believes:

“None (in this village) of them are happy, they leave if they can manage to, 99% of those who can afford go to Europe, the rest did not leave because they couldn’t. I didn’t have the means so I couldn’t go... You sit idle the entire day...Women watch TV, do the house chores, visit the neighbours, and the like. Because there are no markets or cafes for the girls, they must sit in their houses...Our doctor is disabled, if there is an emergency, he cannot interfere. If you look at education, it is for the sake of having an education...On the one hand, you are stuck in a village, being bored. On the other hand, you can live in a big city; or being educated in Europe, reaching a certain position. If there was an area that I had been interested in and one of my teachers realized this and directed me towards it, I would have an occupation in my hand by now. There is nothing like that in Turkey. Schools bore the students. It is not like this in Europe. Therefore, it is comfortable there. Europe is better for the youth going to school.”

In Fatih, while more than half of the female respondents who aspire to go to Europe are very unsatisfied, rather unsatisfied and neither unsatisfied nor satisfied with their lives, less than half of those male respondents who aspire to go to Europe are very unsatisfied, rather unsatisfied and neither unsatisfied nor satisfied.

In Van Merkez, for both female and male respondents, level of life satisfaction among those who aspire to go to Europe are the lowest compared to other research areas. This inconsistency among the research areas regarding the level of life satisfaction and aspiration to go to Europe indicates that the two variables may not be directly related. However, the high level of dissatisfaction in Van Merkez for both female and male respondents among those who aspire to go to Europe is meaningful.

5.2 Financial Situation: Current Satisfaction, Comparison to Others, Comparison to Past

(SEE ANNEX: Table 5.2: Research Area/Gender/Aspiration: ‘How satisfied are you with your current financial situation? Are you...’ (Percent) (L2))

(SEE ANNEX: Figure 5.2: Research Area/Gender/Aspiration: 'How satisfied are you with your current financial situation? Are you...' (Percent) (L2))

The second survey question, regarding the respondent's satisfaction with his\her respondent's current financial question demonstrates that people are generally satisfied with their financial situation. Only in Van Merkez, the number of respondents who are very unsatisfied, rather unsatisfied and neither unsatisfied nor satisfied are significantly higher than those who are satisfied or very satisfied with their financial situation. A man from rural Van Merkez who aspires to migrate to Europe complains:

"The life was very difficult there, we don't have any work opportunities, we didn't have any work, just the construction work, and I was not able to do it because of my health, we tried to subsist with my father's minimum wage as ten people, then we had the earthquake, so the state took us here so we were dispersed."

Regarding the aspiration to go to Europe, in all research areas, among those who aspire to go to Europe, the number of those respondents who are very unsatisfied, rather unsatisfied and neither unsatisfied nor satisfied are higher than those who are satisfied or very satisfied with their current financial situation. This finding demonstrates that financial dissatisfaction may cause aspiration for Europe.

This consistency in the relationship between financial situation and aspiration to go to Europe in all the research areas is not valid for the preference to stay in Turkey. In Dinar, Emirdağ and Fatih, both female and male respondents who would like to remain in Turkey are mostly those who are satisfied or very satisfied with their financial situation. In contrast, in Van Merkez, most of those who would like to remain in Turkey are very unsatisfied, rather unsatisfied and neither unsatisfied nor satisfied with their financial situation. This finding may point out to loyalty to homeland or lack of knowledge necessary for aspiration for Europe. Numerous reasons might cause immobility; ranging from risk averseness, the alternative of internal migration, loyalty to homeland, self adjustment to environment, location specific assets and abilities non-transferable to other locations, lack of language skills to other reasons such as strict migration control and discrimination against immigrants by insiders (Faist, 1997: 262).

(SEE ANNEX: Table 5.4: Research Area/Gender/Aspiration: 'If you compare the financial situation of your household with that of other households in this area would you say your household's financial situation is...' (Percent) (L4))

(SEE ANNEX: Figure 5.4: Research Area/Gender/Aspiration: 'If you compare the financial situation of your household with that of other households in this area would you say your household's financial situation is...' (Percent) (L4))

When the respondent is asked to compare the financial situation of his\her household with that of other households in his area, the general outcome is that in all research areas, respondents feel that they either feel their financial situation is same with, better than or much better than other households. This can be rooted in the reluctance to compare family income with others. In the 500 survey interviews in each area, 64 respondents in Dinar, 45 respondents in Emirdağ, 59 respondents in Fatih find their financial situation worse and much worse than other households with a general similarity between female and male responses. In Van Merkez, however, 150 people out of 500 find their financial situation to be worse and much worse than other households and in this group, 104 such responses belong to women. In other words, the number of female respondents in Van Merkez who find their financial situation worse and much worse than other households is highest in both gender categories in all research areas. It can be inferred that women in Van face/feel the problem of poverty more than others.

(SEE ANNEX: Table 5.5: Research Area/Gender/Aspiration: 'When your parents were the same age as you are now, do you think that their standard of living was...' (Percent) (L6))

(SEE ANNEX: Figure 5.5: Research Area/Gender/Aspiration: 'When your parents were the same age as you are now, do you think that their standard of living was...' (Percent) (L6))

When the respondents are asked to compare their standard of living with his\her parents' when they were at the same age with the respondents, in all of the research areas, vast majority of both female and male respondents find their parents' standard of living to be either the same with, or worse and much worse than their own standard of living instead of finding it to be better than or much better than theirs. This can be evaluated as a general consensus on improvement of life standard and is in line with the increasing GDP per capita in Turkey. According to the World Bank data, Turkey's GDP per capita is on a steady rise and has reached 10,094 US Dollars in 2010.

5.3 Health Situation

(SEE ANNEX: Table 5.3: Research Area/Gender/Aspiration: 'How would you describe your health in general? Would you say it is...' (Percent) (L3))

(SEE ANNEX: Figure 5.3: Research Area/Gender/Aspiration: 'How would you describe your health in general? Would you say it is...' (Percent) (L3))

Healthcare in Turkey is dominated by a centralized state system run by the Ministry of Health. In 2003, the government introduced a sweeping health reform program aimed at making healthcare available to a larger share of the population. The provision increasing the ratio of subsidized private healthcare was a substantial part of this reform initiative. The number of hospitals in the year 2008 had reached 1,350 with a steady increase from 1,317 in 2007, 1,204 in 2006, and 1,155 in 2002. The number of hospital beds in the year 2008 had reached 188,065, which was equal to 22.3 hospital beds per 10,000 people. In 2008, the number of doctors per 1,000 people was 1.58. The proportion of total health expenditures to the GDP was 4.9 per cent in 2009 and 4.85 in 2008. The proportion of health budget to the total state budget in the year 2010 is 4.86 per cent.

Within this general context, in all of the research areas, vast majority of both female and male respondents describe their health situation as good or very good, instead of neither good nor bad or bad or very bad. Respondents' description of their health situation is very similar in all research areas independent from gender. The response is not linked to aspiration to migrate or preference to remain in Turkey. Satisfaction with health situation may point to the general tendency in Turkey to express gratification and thankfulness to God for health so that worse health situation will not follow; a rather spiritual and cultural response than a rational reaction.

5.4 Standard of Living

(SEE ANNEX: Table 5.6: Research Area/Gender/Aspiration: 'Do you think your standard of living is...' (Percent) (L7))

(SEE ANNEX: Figure 5.6: Research Area/Gender/Aspiration: 'Do you think your standard of living is...' (Percent) (L7))

In all of the research areas, majority of both female and male respondents find their standard of living to be staying the same, getting better or much better instead of finding it getting worse and much worse. This outcome is independent of the aspiration to migrate or the preference to stay in Turkey. In line with general wisdom, more respondents among those who would like to remain in Turkey believe that their standard of living is staying the same, getting better and much better compared to the number of those who aspire to migrate in these categories.

Concluding Remarks

Overall, regarding the respondents' positions about their general life satisfaction, it is observed that only in the research area with a specific human rights situation, i.e., Van Merkez, people stated a general dissatisfaction about their lives, which is very much in line with the findings in Section 2 of this report on positive and negative human rights perceptions. Regarding their financial situation, respondents in all research areas state a general satisfaction about their current financial status, and when they are asked to compare their situation to others' or the past, they seem to believe that their situation rank the same or better. Considering their health situation, respondents in all four research areas seem to have positive reactions, which is really a cultural outcome of always being thankful to God rather than complaining about one's health. Regarding the standard of living, in line with the overall development trend in Turkey, respondents state that their living standards are either the same, or getting better, or much better.

Conclusion

Maybe one of the most interesting finding of this research is that unlike the conventional wisdom that is mostly developed in Europe, not all people in migrant-sending countries, at least not in Turkey, are willing or aspiring to migrate. There is a general trend of immobility, rather than mobility, which presents a venue for further research. Scrutinizing the mechanisms behind this trend of immobility is important not only academically, but also for policy-making on international migration. Another venue for further research is to utilize the large data at hand for multivariate analyses of the elements of migration aspiration, which is again crucial not only for migration studies, but also for migration-policy-making. Maybe the final venue for further analysis is to look into the gender dimension of the migration aspiration, which is a rather neglected area both among academic and policy circles.

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Figure 5.6: Research Area/Gender/Aspiration: ‘Do you think your standard of living is...’ (Percent) (L7) 46

Figure 1.1: Research Area/Gender/Aspiration: AGE

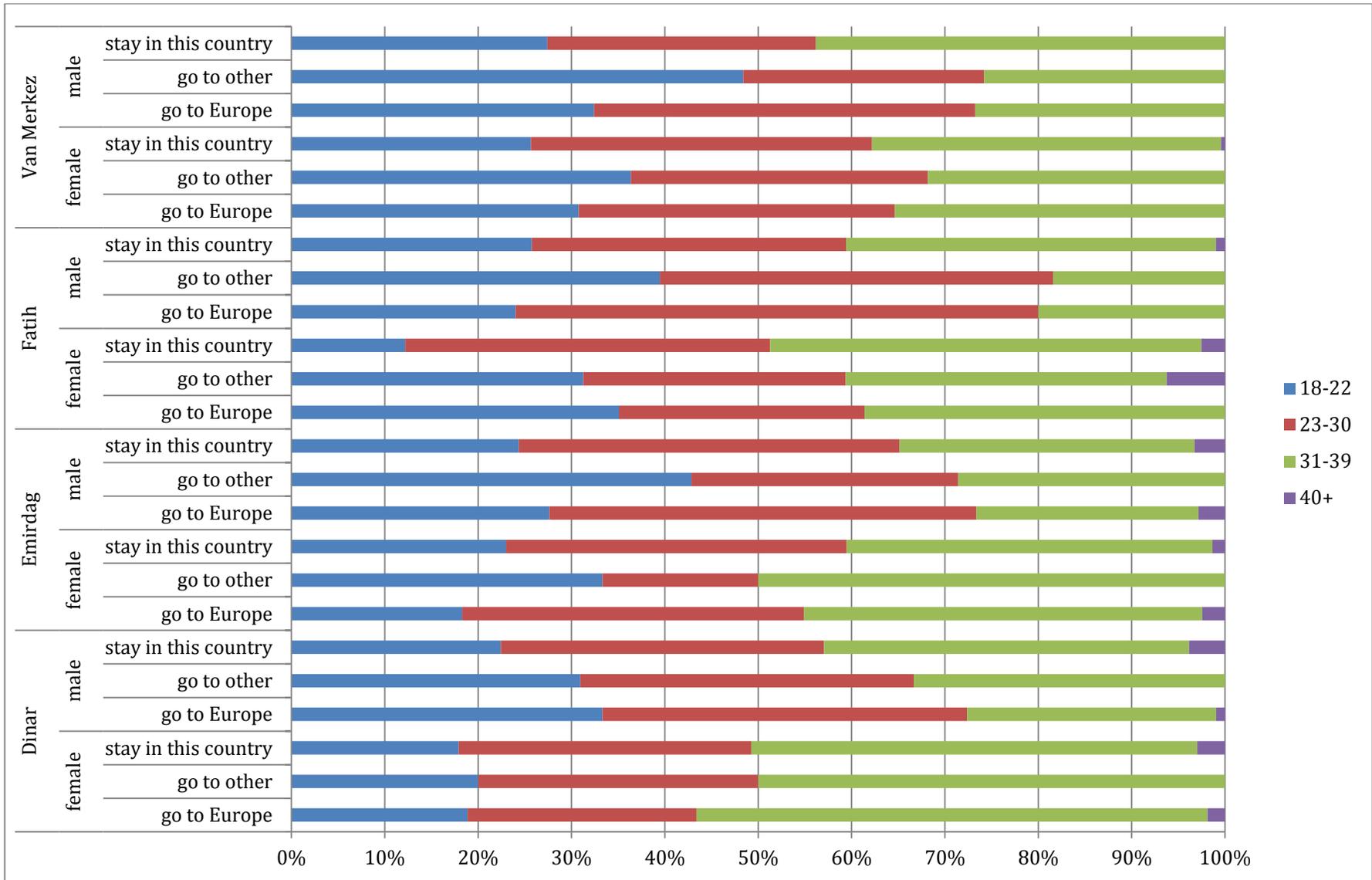


Figure 1.2: Research Area/Gender/Aspiration: EDUCATION

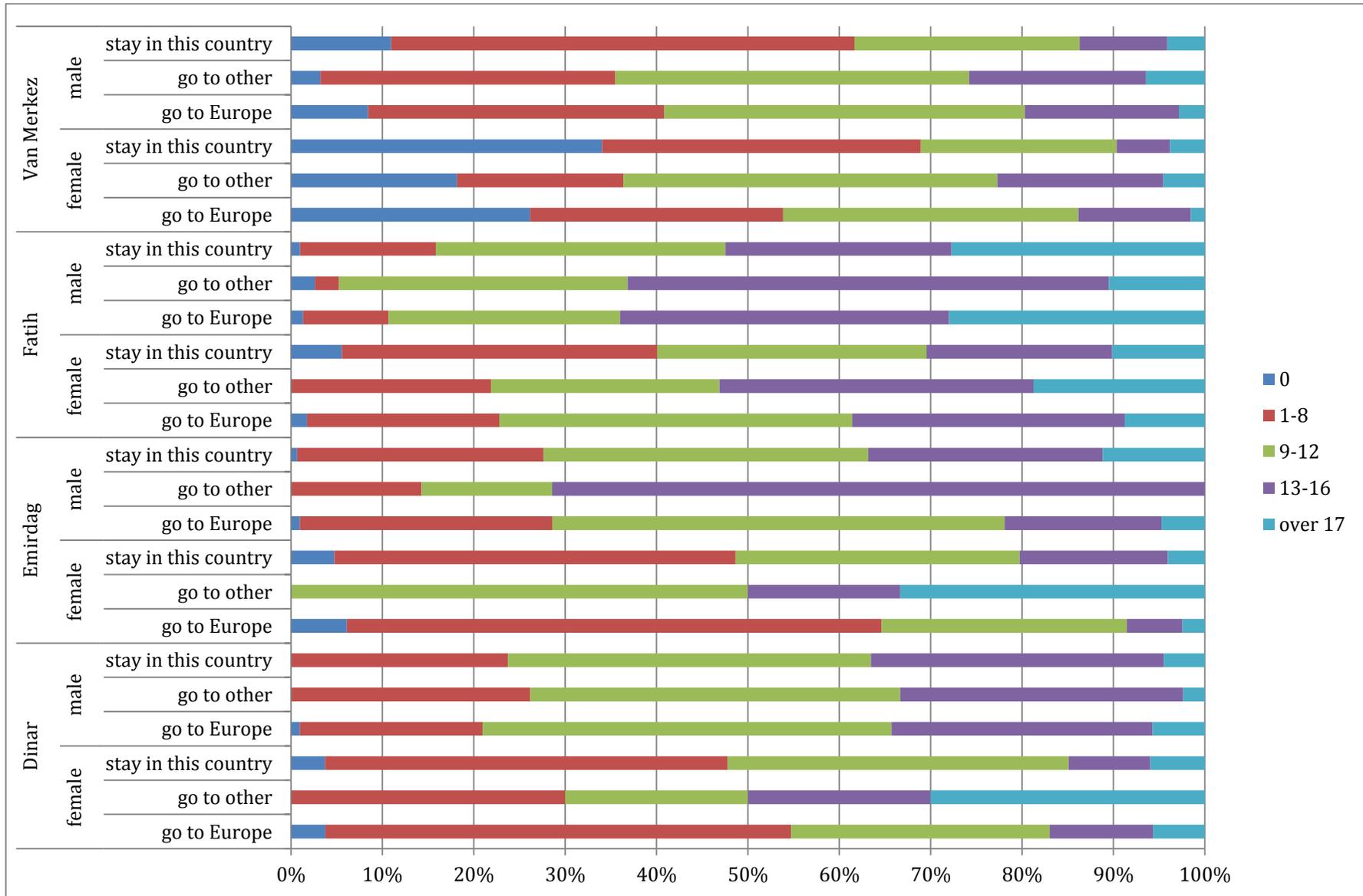


Figure 1.3: Research Area/Gender/Aspiration: EMPLOYMENT

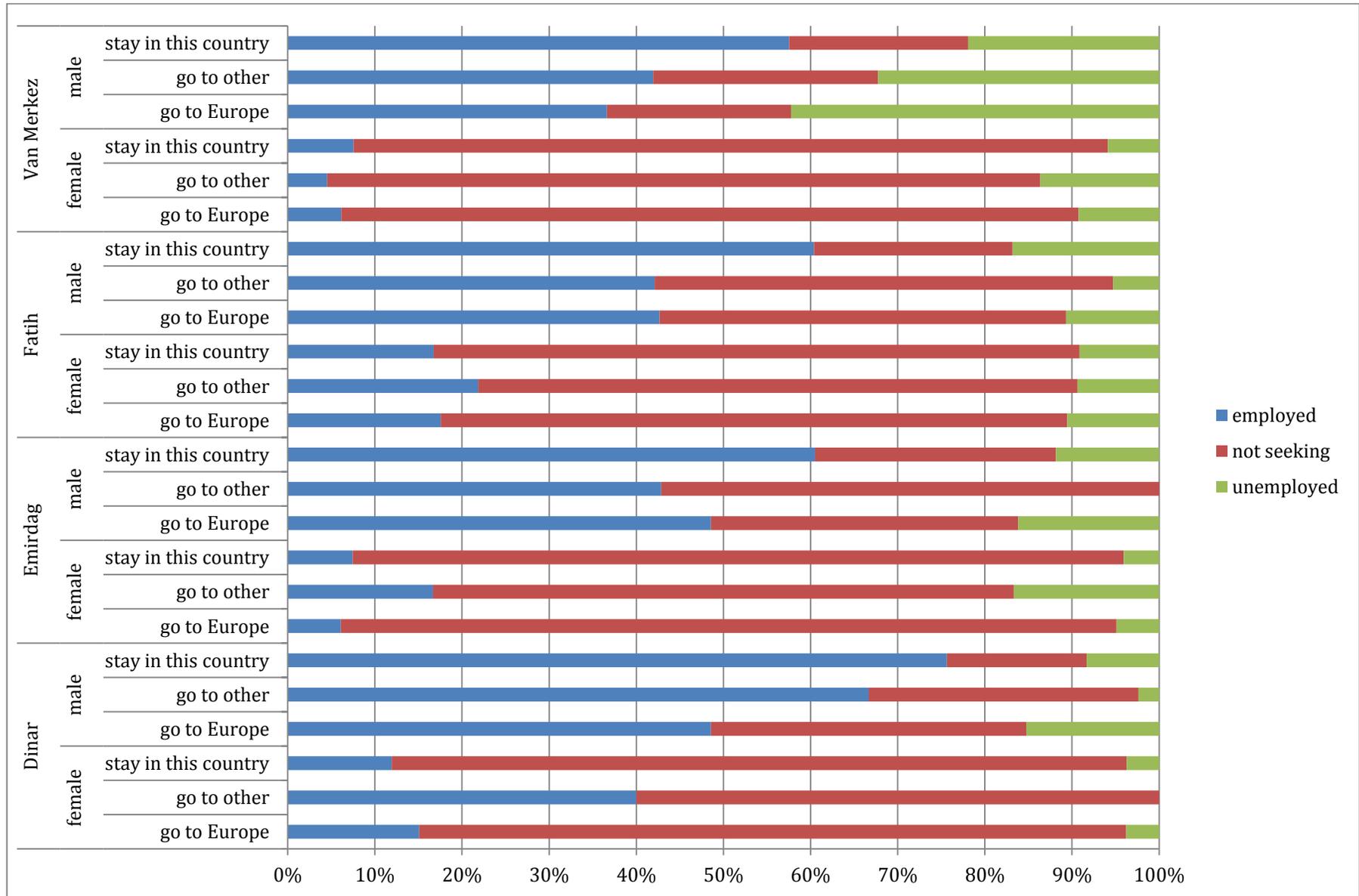


Figure 1.4: Research Area/Gender/Aspiration: MARITAL STATUS

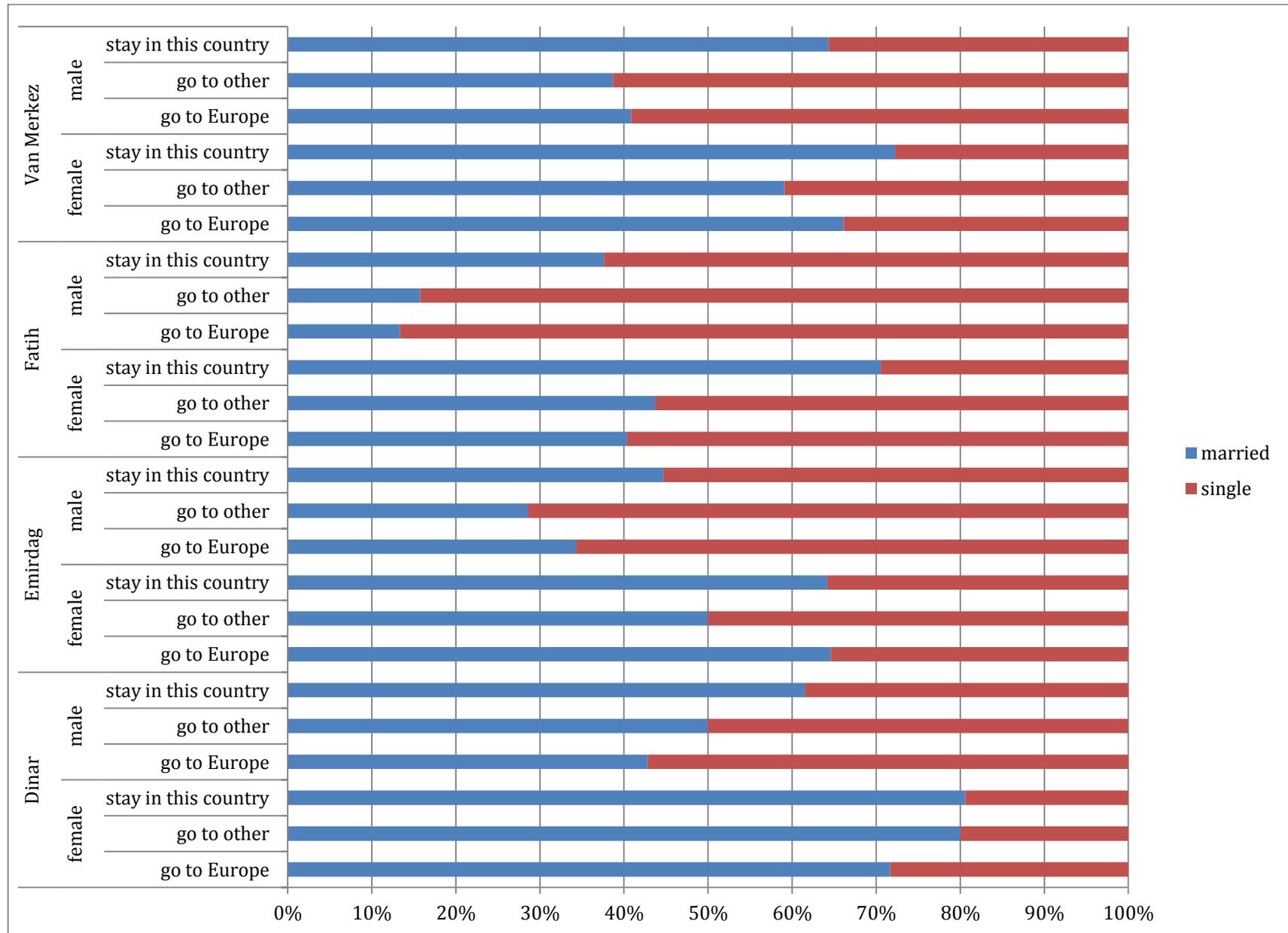


Figure 1.5: Research Area/Gender/Aspiration: BIRTH PLACE

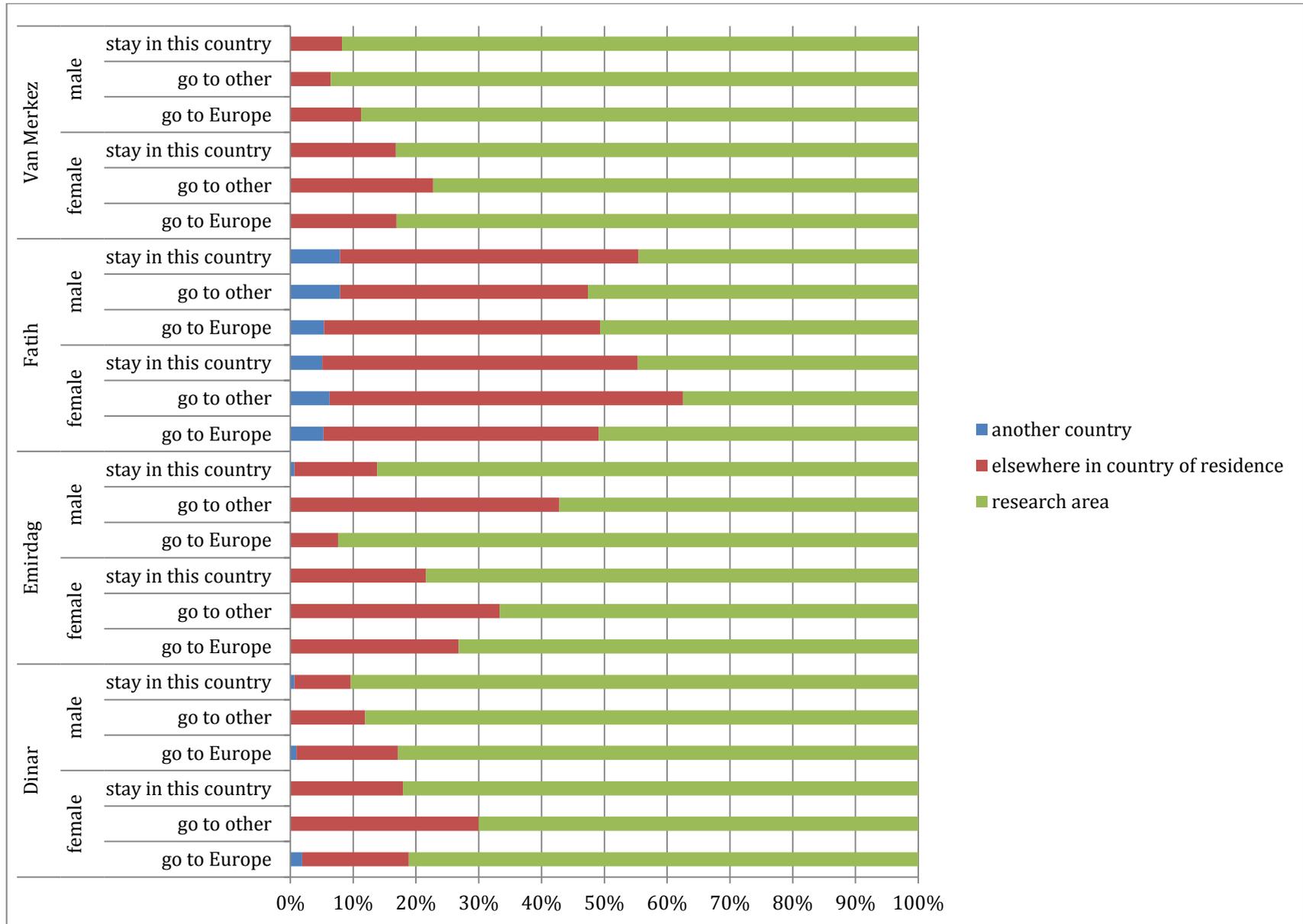


Figure 1.6: Research Area/Gender/Aspiration: MOBILITY

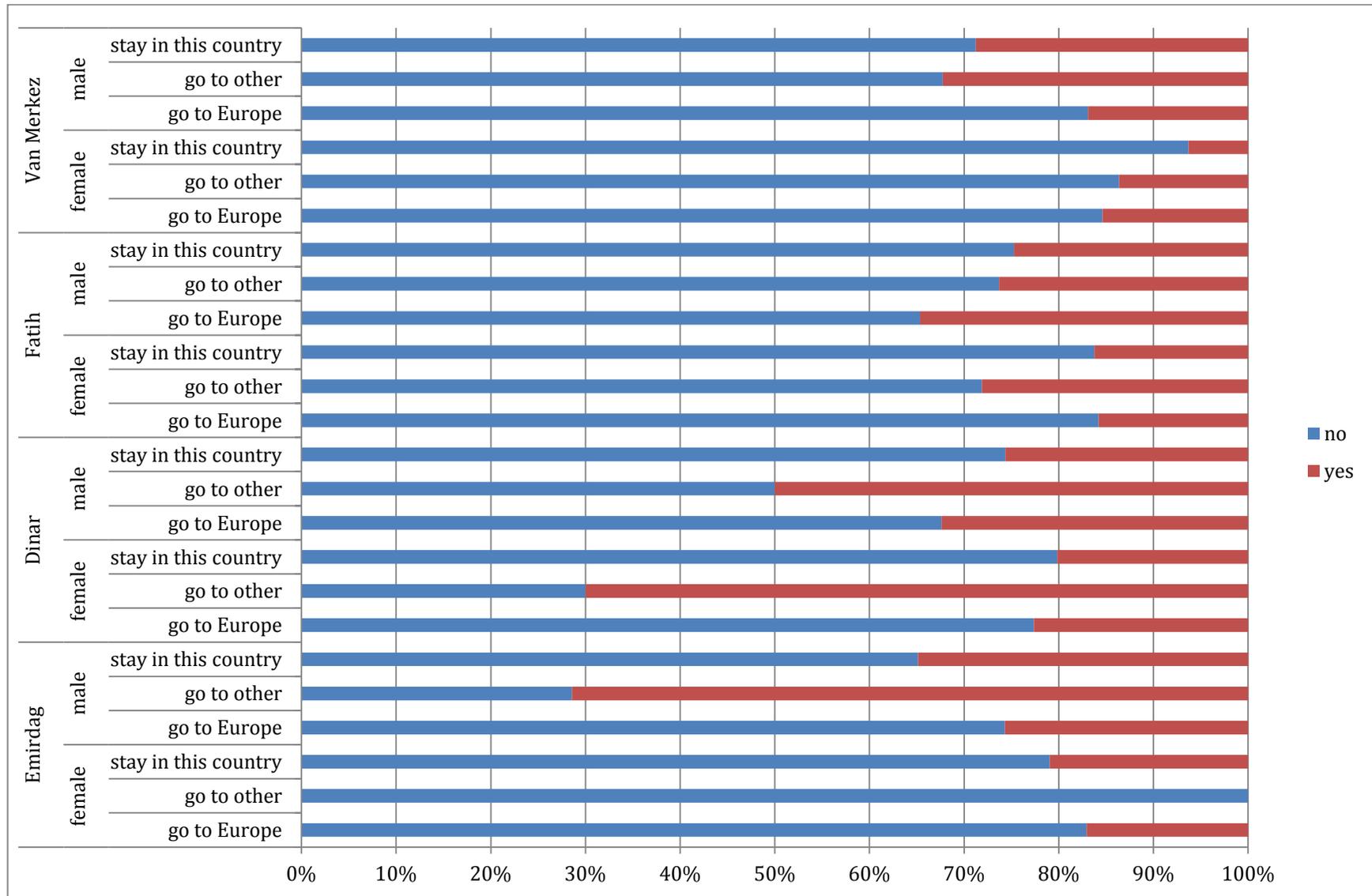


Figure 1.7: Research Area/Gender/Aspiration: INTERNATIONAL MIGRATION EXPERIENCE



Figure 1.8: Research Area/Gender/Aspiration: INCOME

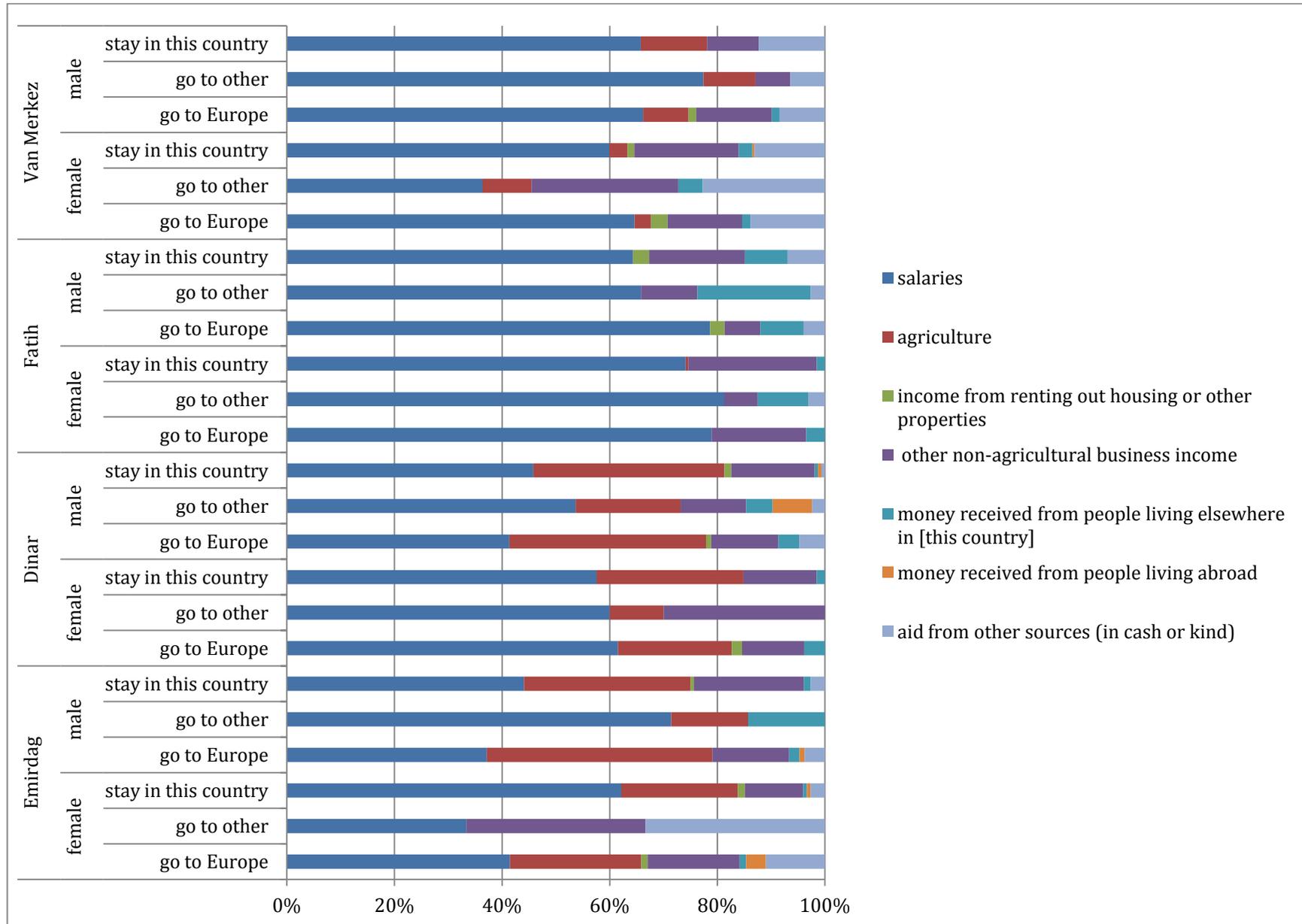


Figure 1.9: Research Area/Gender/Aspiration: CHILDREN

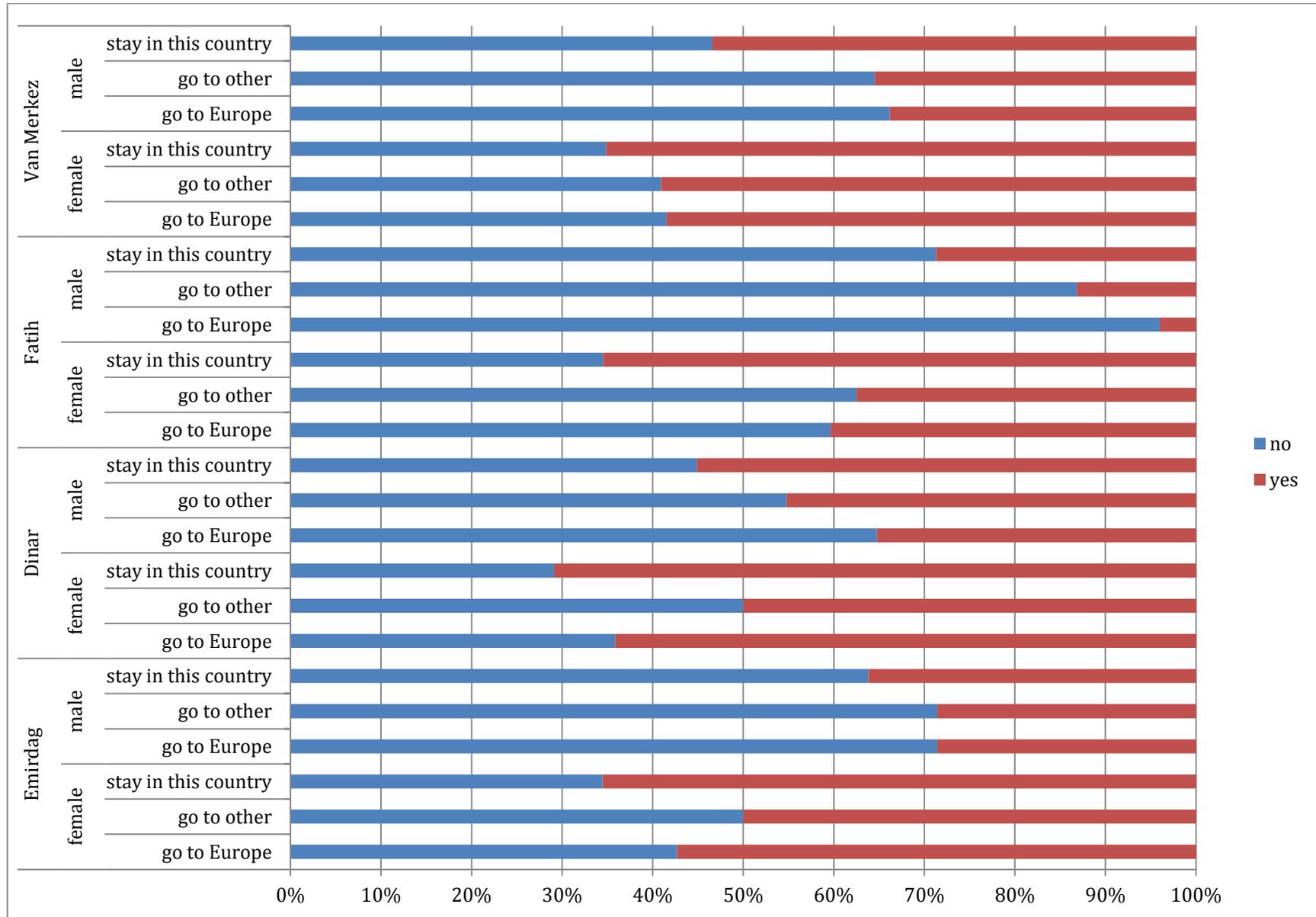


Figure 1.10: Research Area/Gender/Aspiration: TRANSNATIONAL CONTACTS

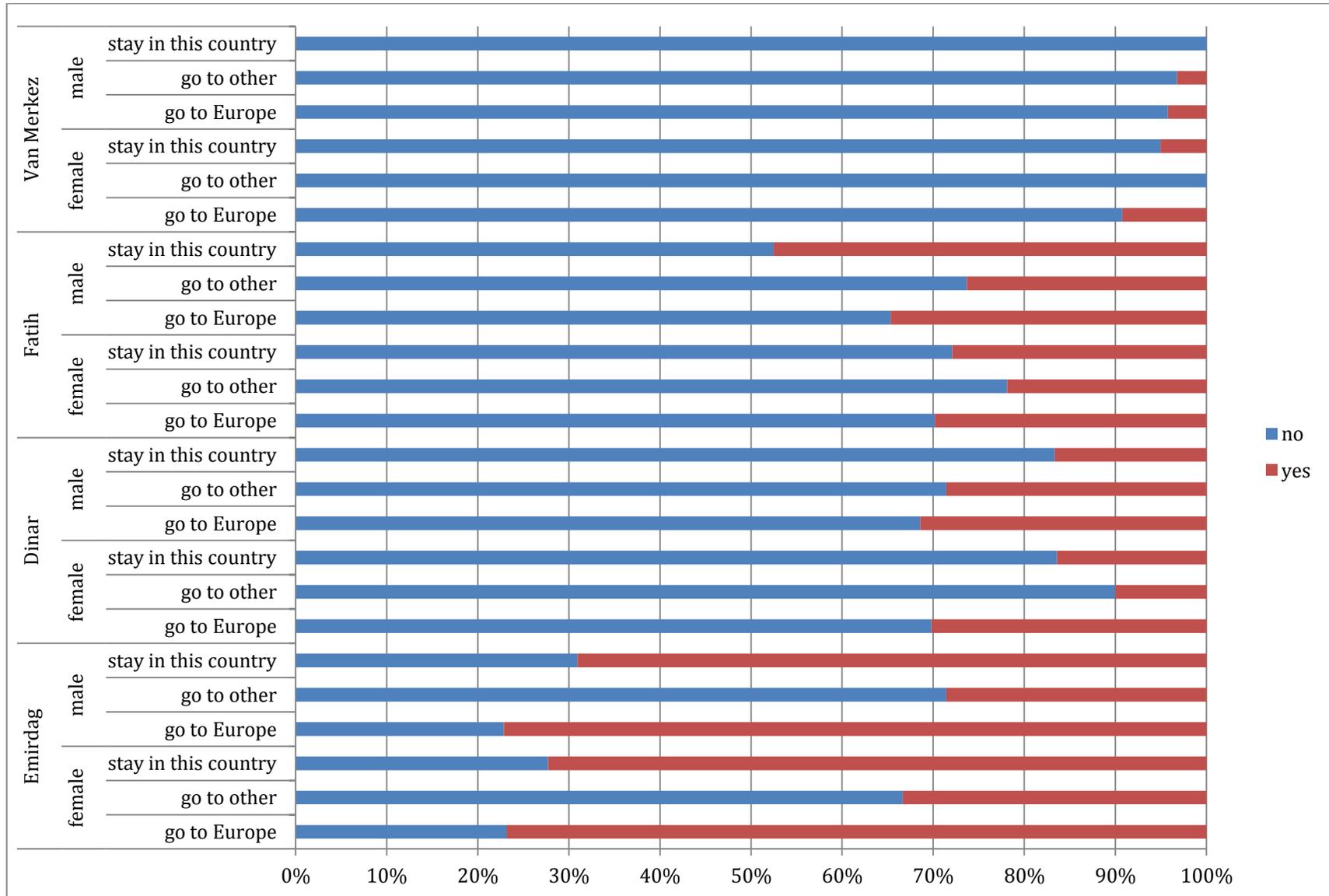


Figure 2.1: Research Area/Gender/Aspiration: 'Turks who live in Europe are treated badly there.' (Percent) (A12)

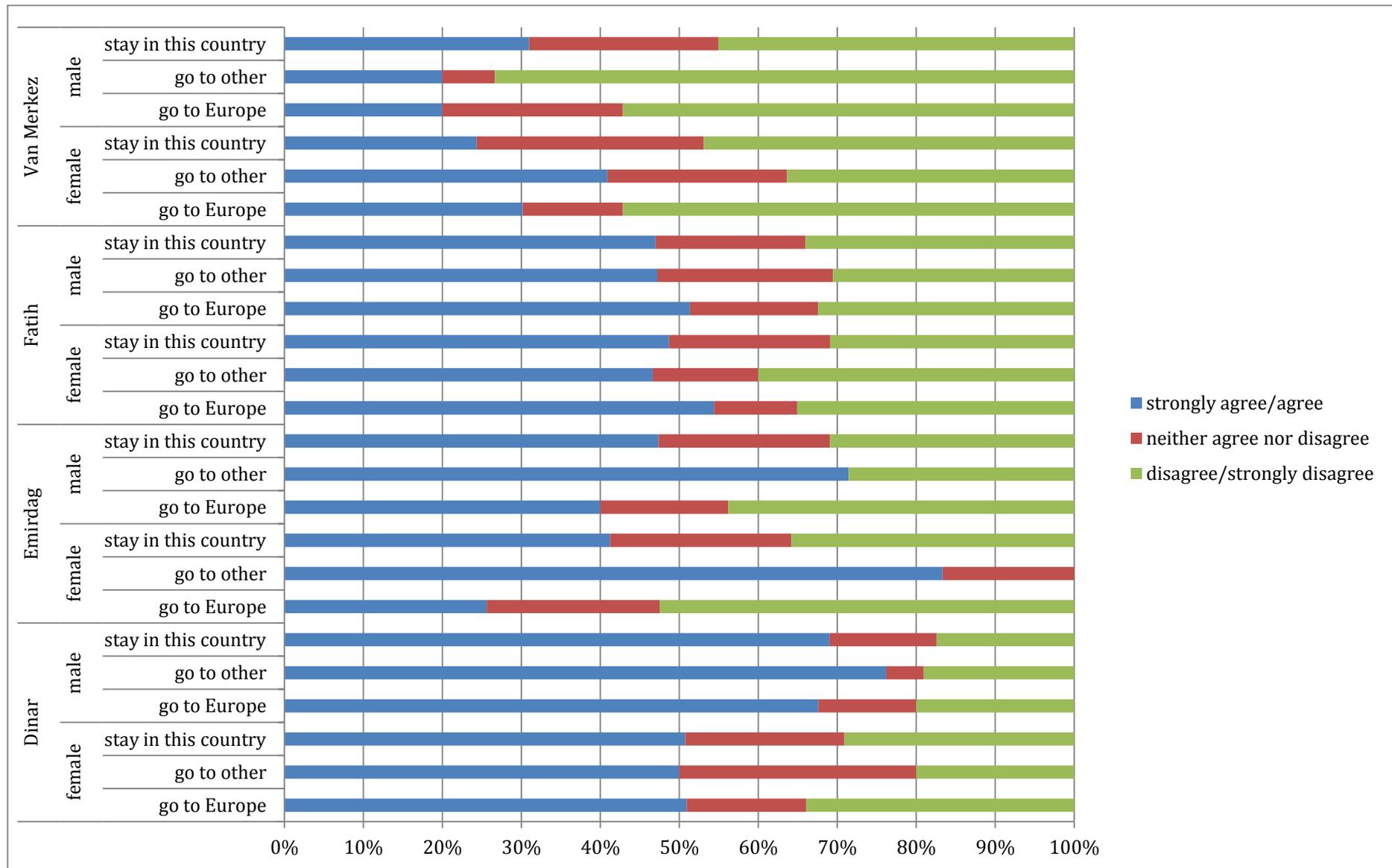


Figure 2.2: Research Area/Gender/Aspiration: 'The schools in this country are...' (Percent) (P3)

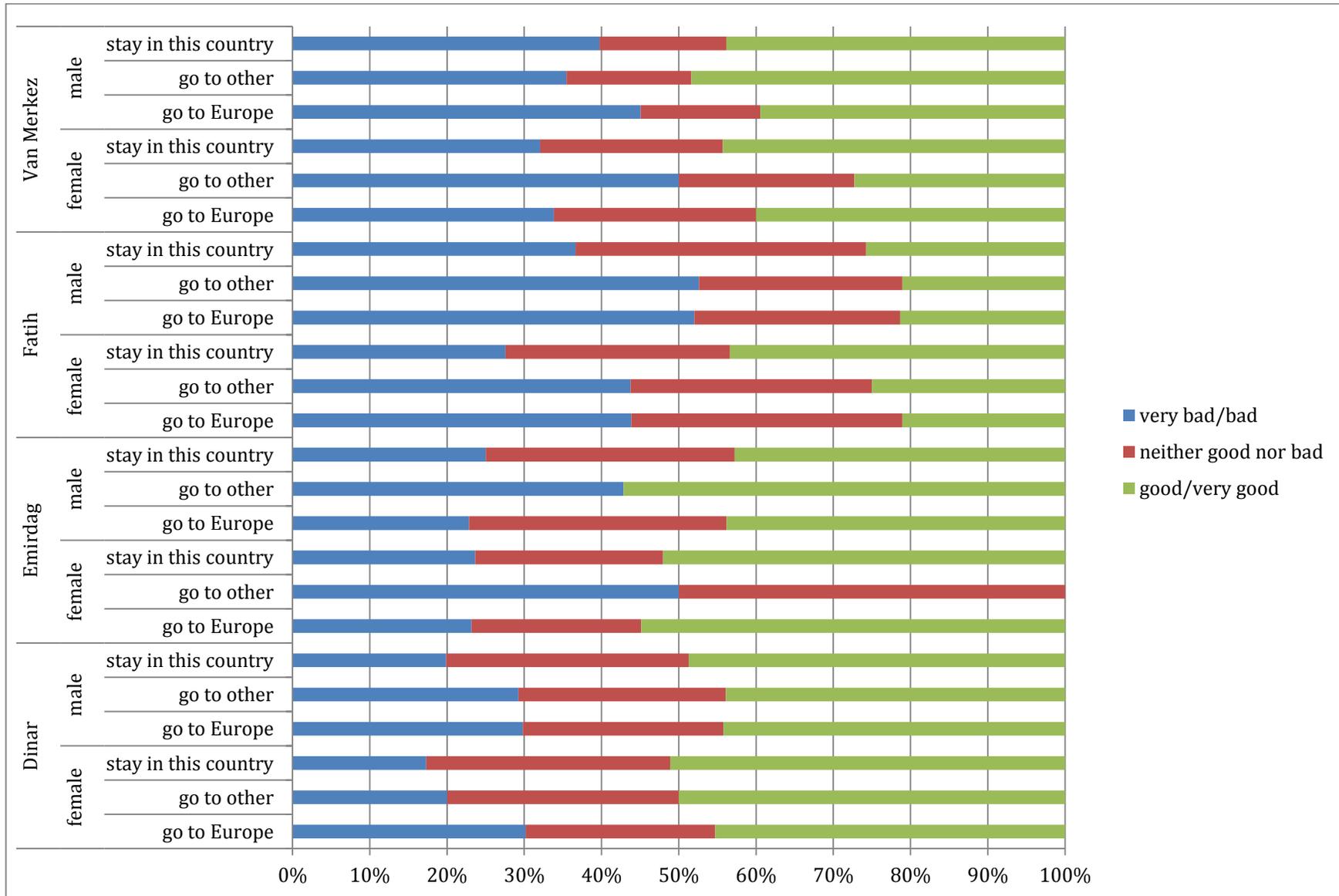


Figure 2.3: Research Area/Gender/Aspiration: 'The schools in Europe are...' (Percent) (PEU3)

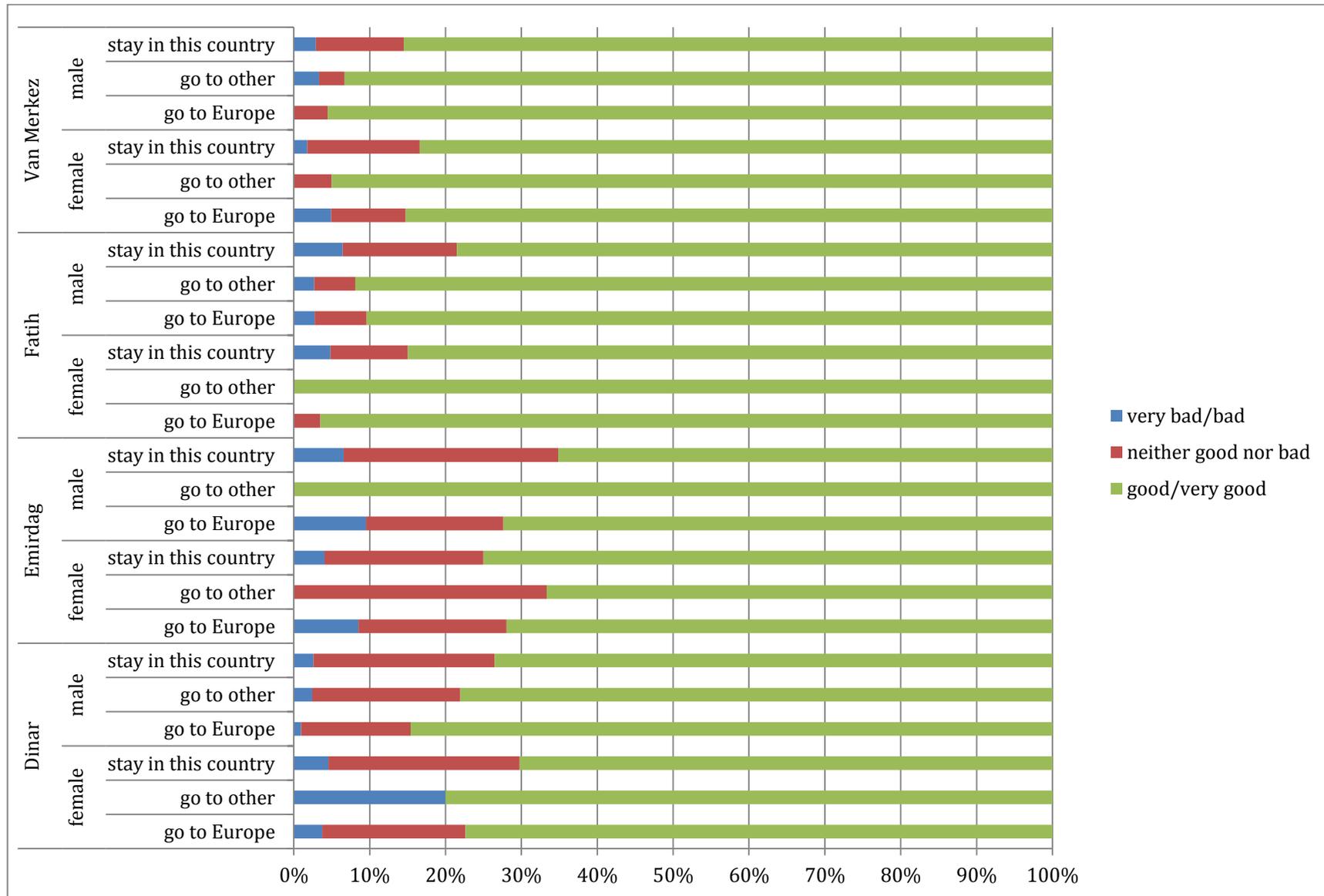


Figure 2.4: Research Area/Gender/Aspiration: 'The health care in Turkey is...' (Percent) (P4)

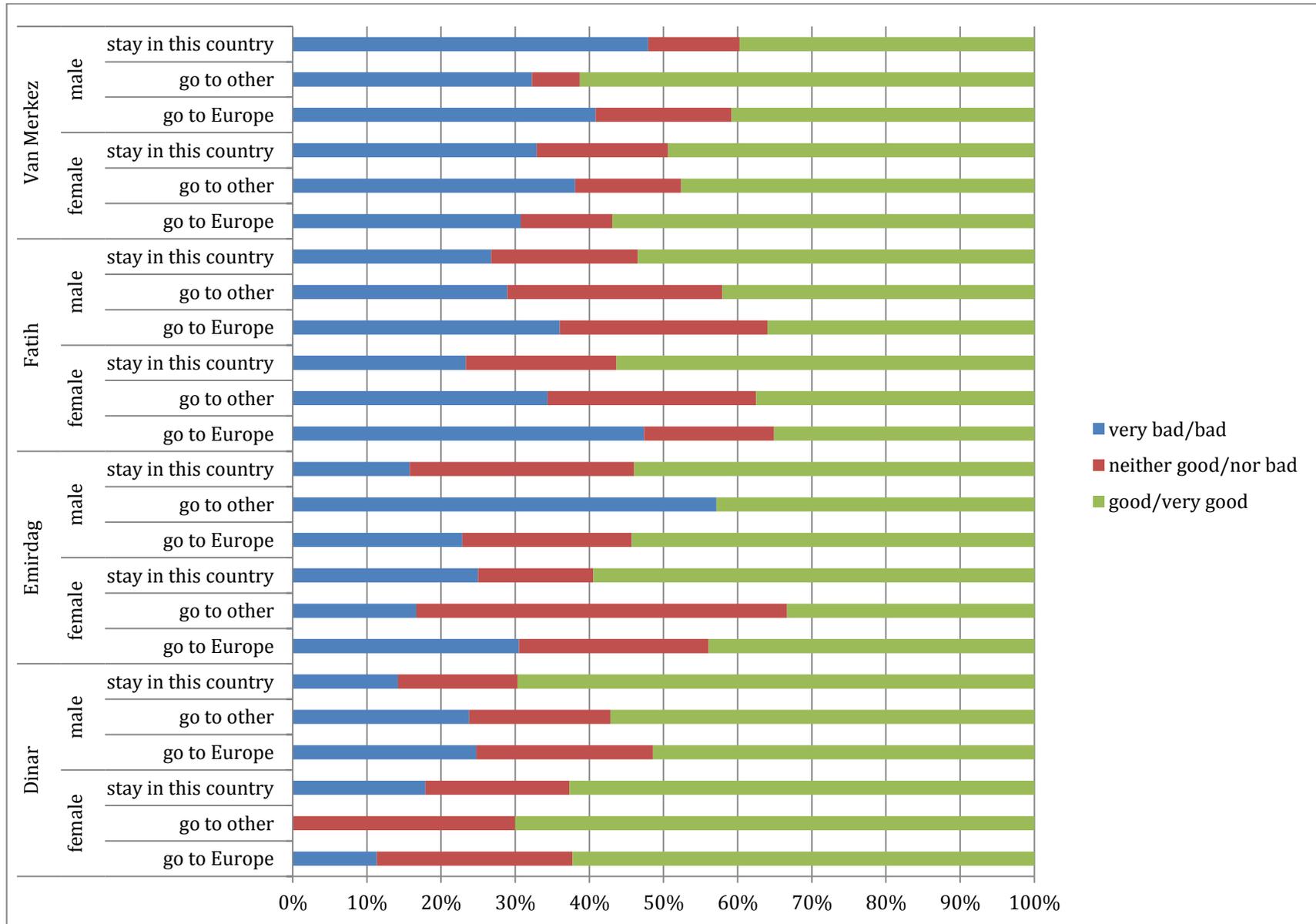


Figure 2.5: Research Area/Gender/Aspiration: 'The health care in Europe is...' (Percent) (PEU4)

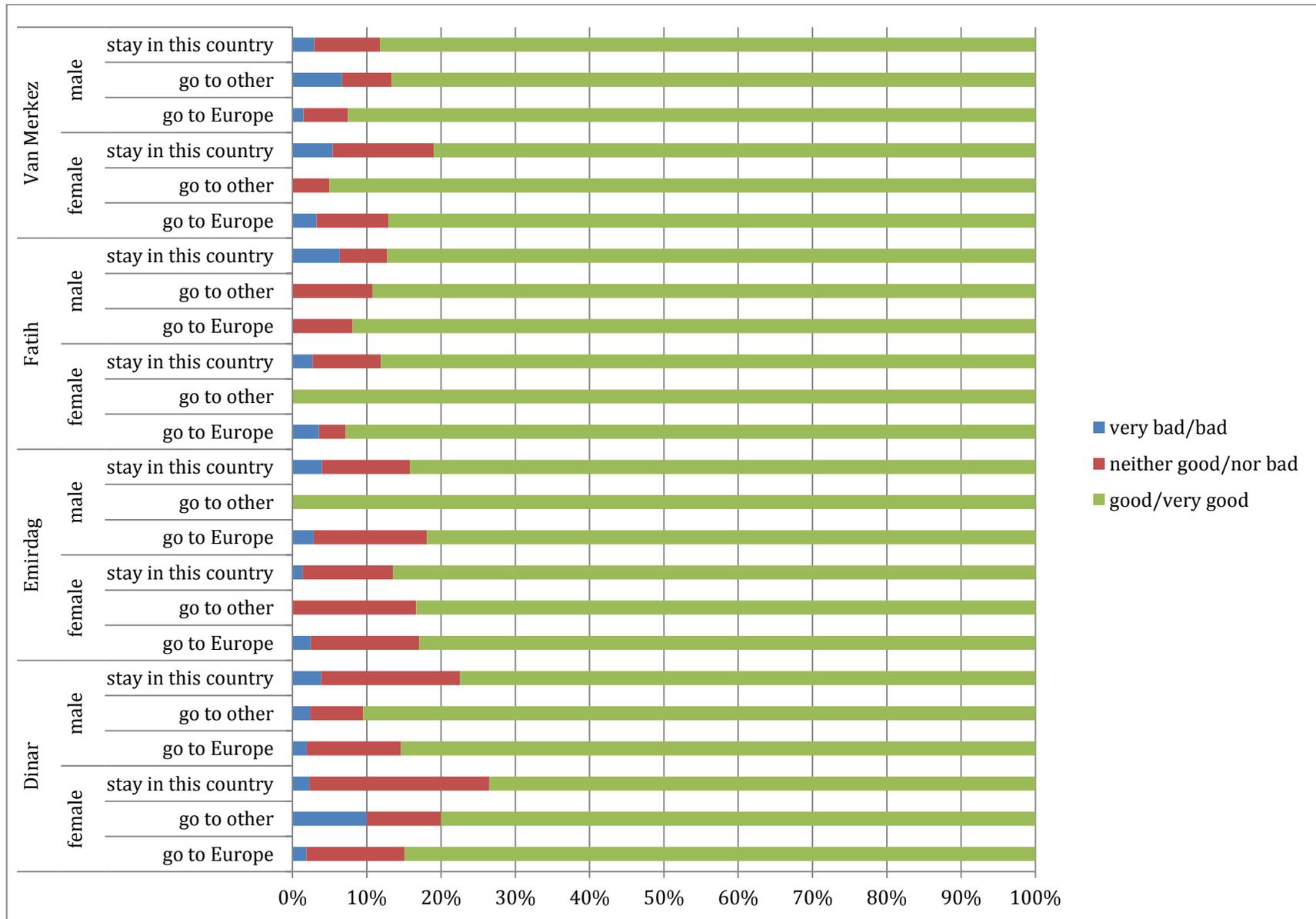


Figure 2.6: Research Area/Gender/Aspiration: 'There is a lot of corruption in Turkey.' (Percent) (P6)

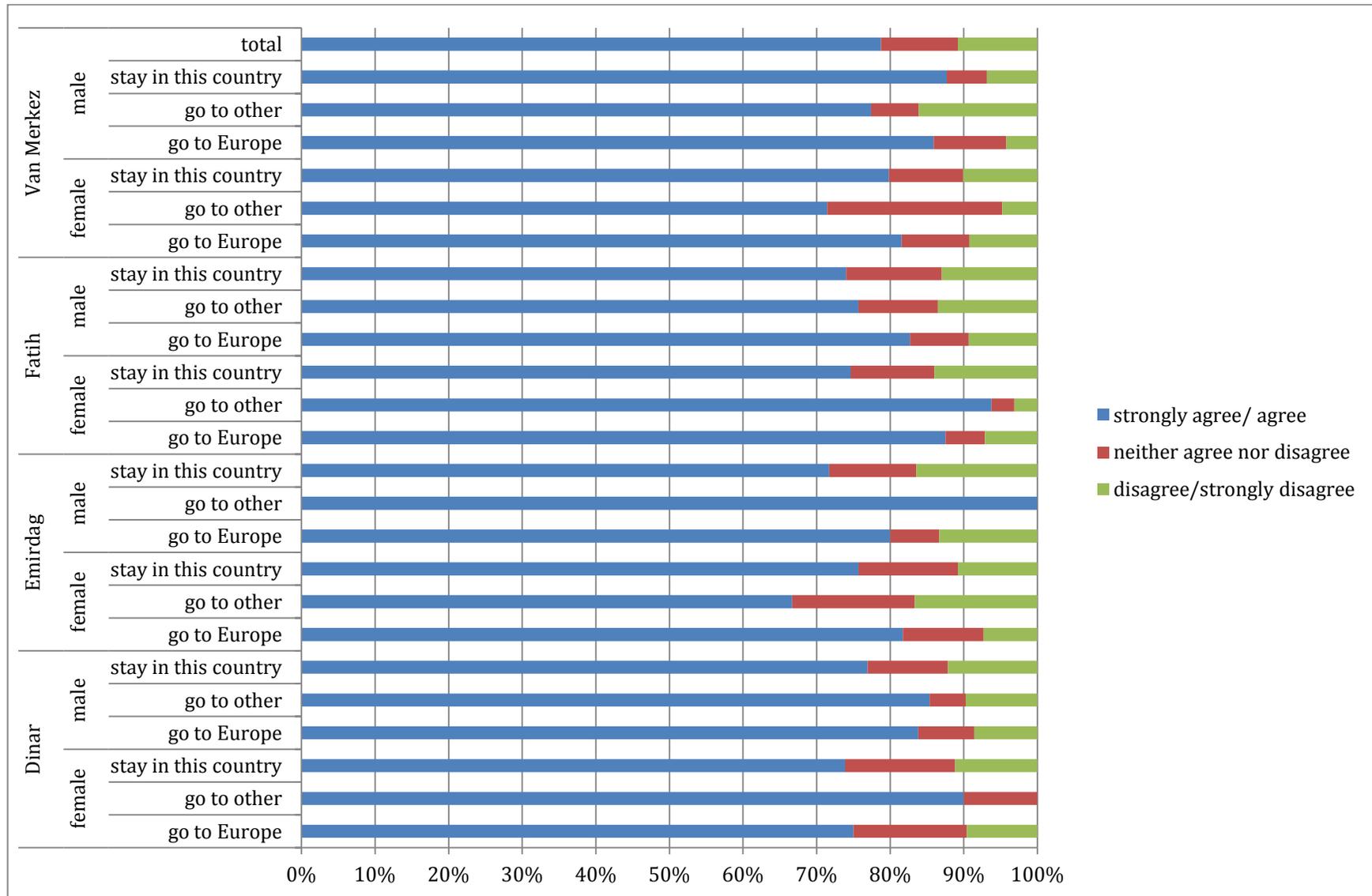


Figure 2.7: Research Area/Gender/Aspiration: 'There is a lot of corruption in Europe.' (Percent) (PEU6)

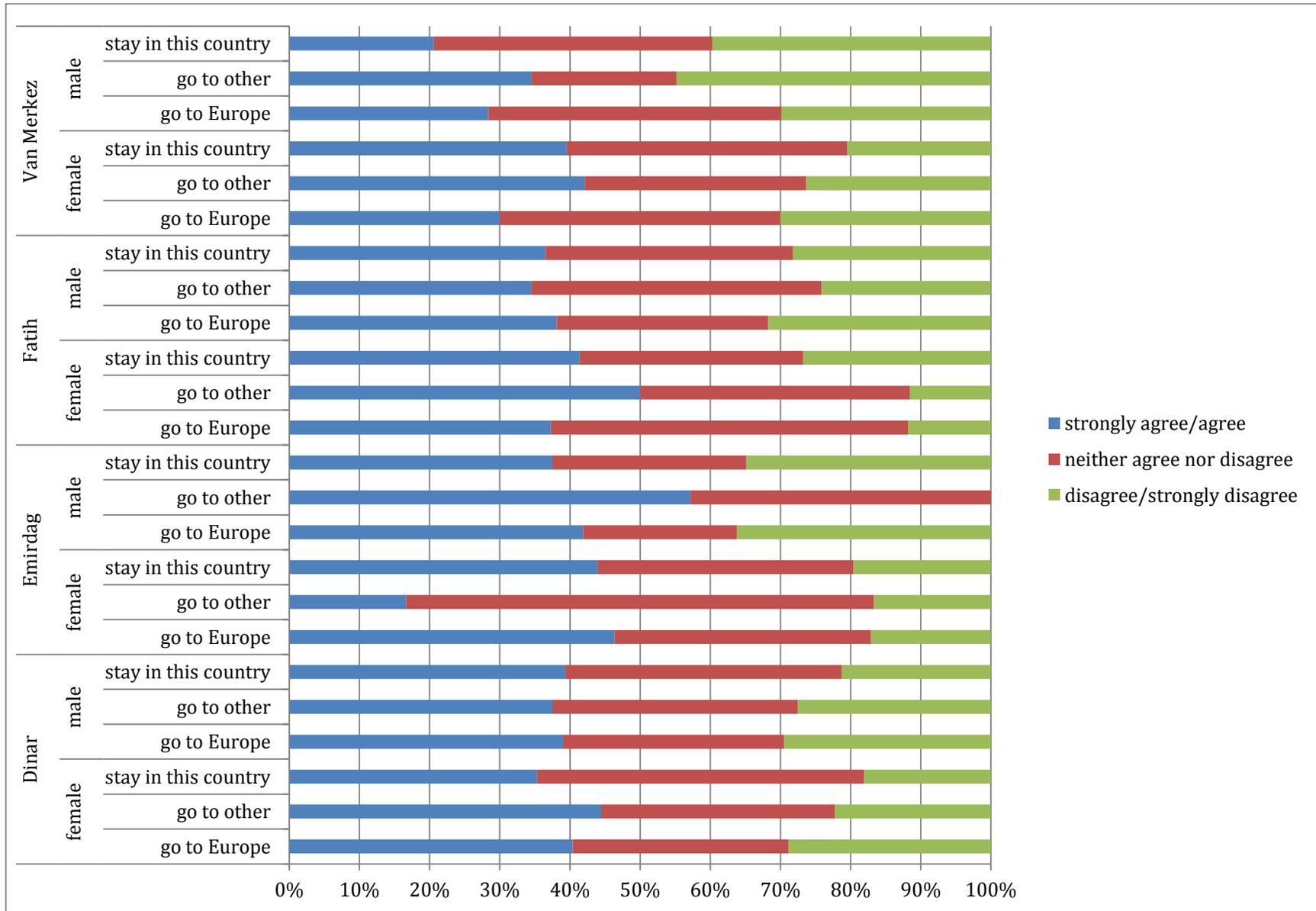


Figure 2.8: Research Area/Gender/Aspiration: 'Politicians in Turkey do what is best for the people in Turkey.' (Percent) (P7)

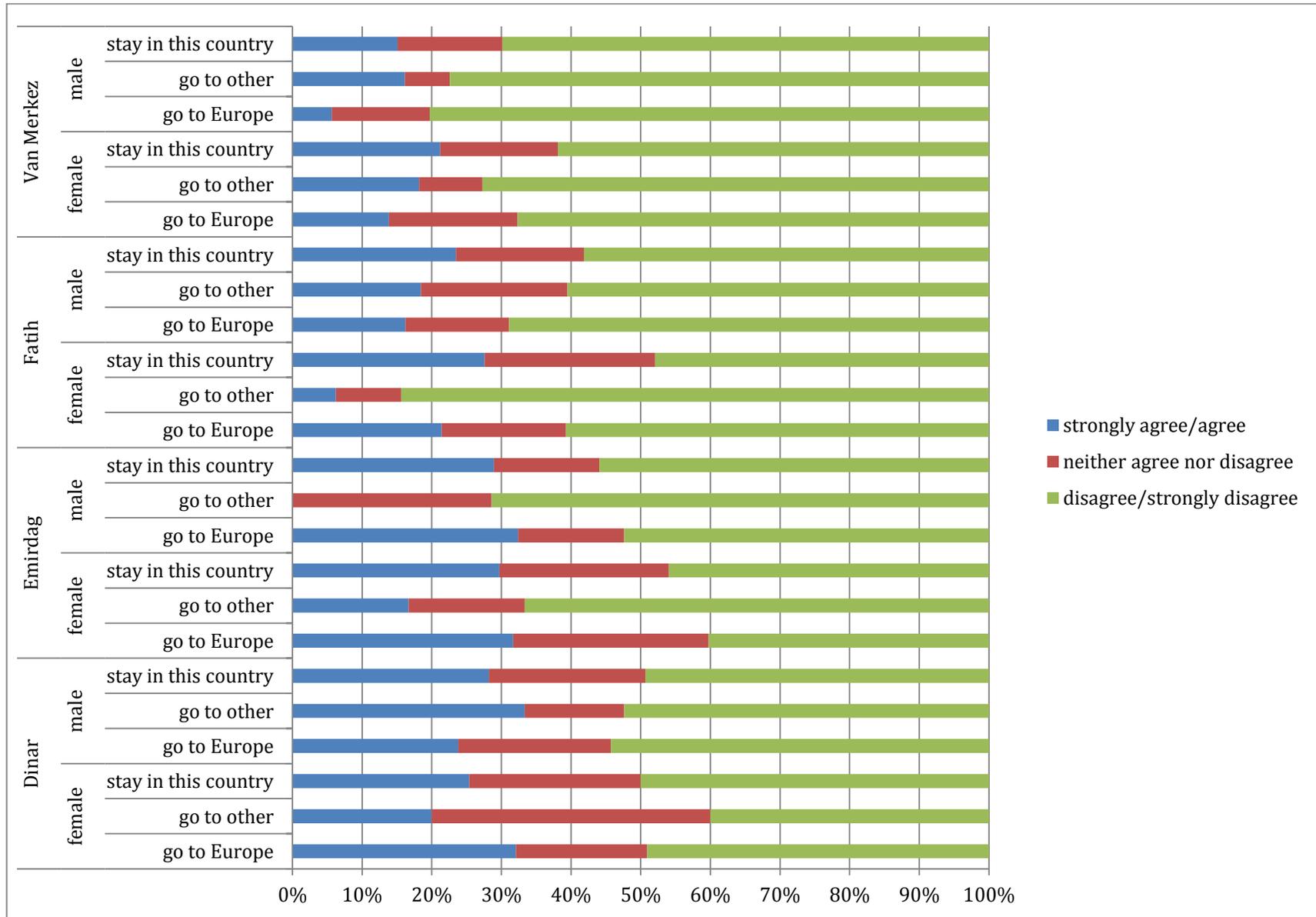


Figure 2.9: Research Area/Gender/Aspiration: 'Politicians in Europe do what is best for the people in these countries.' (Percent) (PEU7)

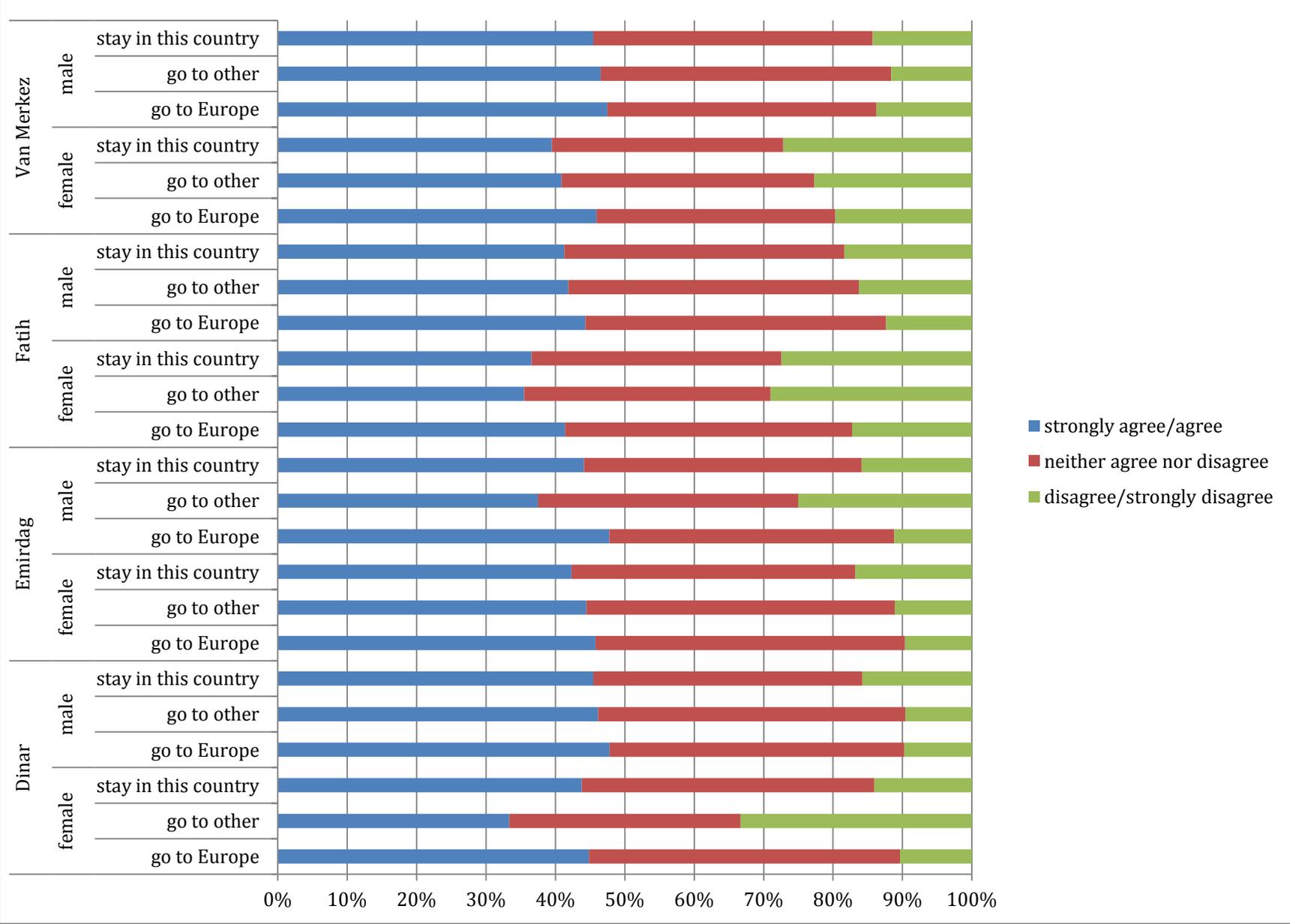


Figure 2.10: Research Area/Gender/Aspiration: 'It is easy to find a good job in Turkey.' (Percent) (P8)

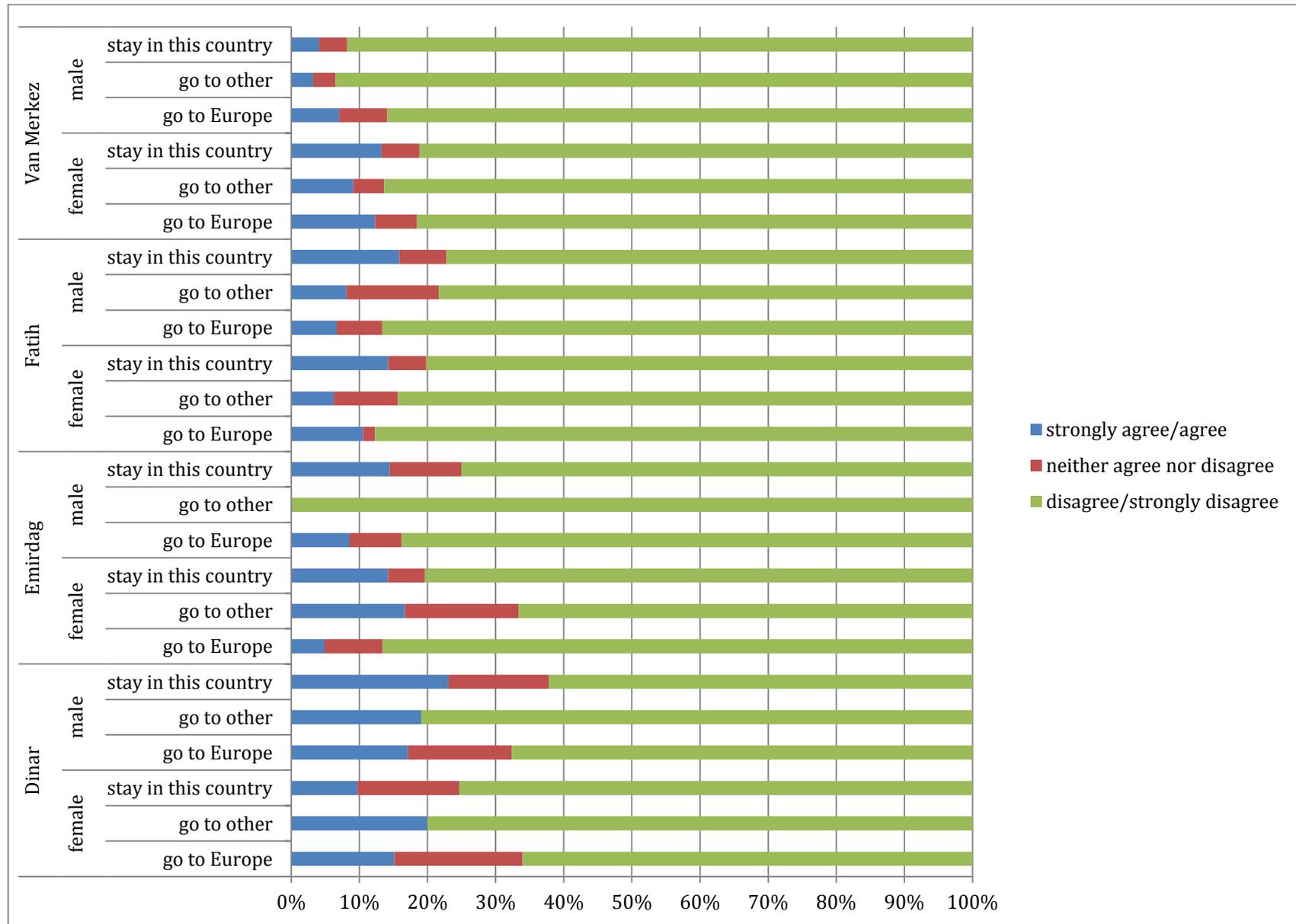


Figure 2.11: Research Area/Gender/Aspiration: 'It is easy to find a good job in Europe.' (Percent) (PEU8)

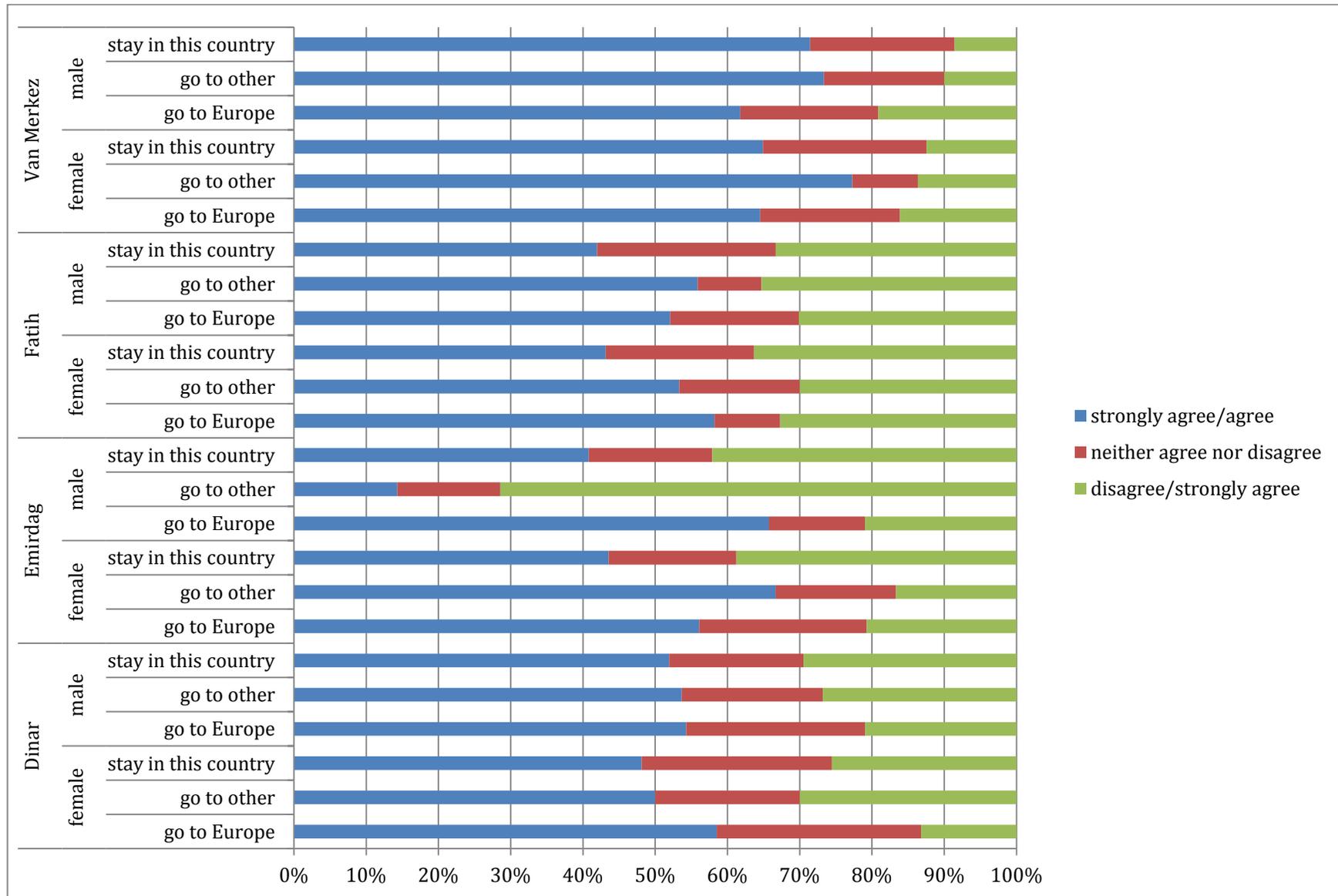


Figure 2.12: Research Area/Gender/Aspiration: 'In Turkey women have the same opportunities as men.' (Percent) (P10)

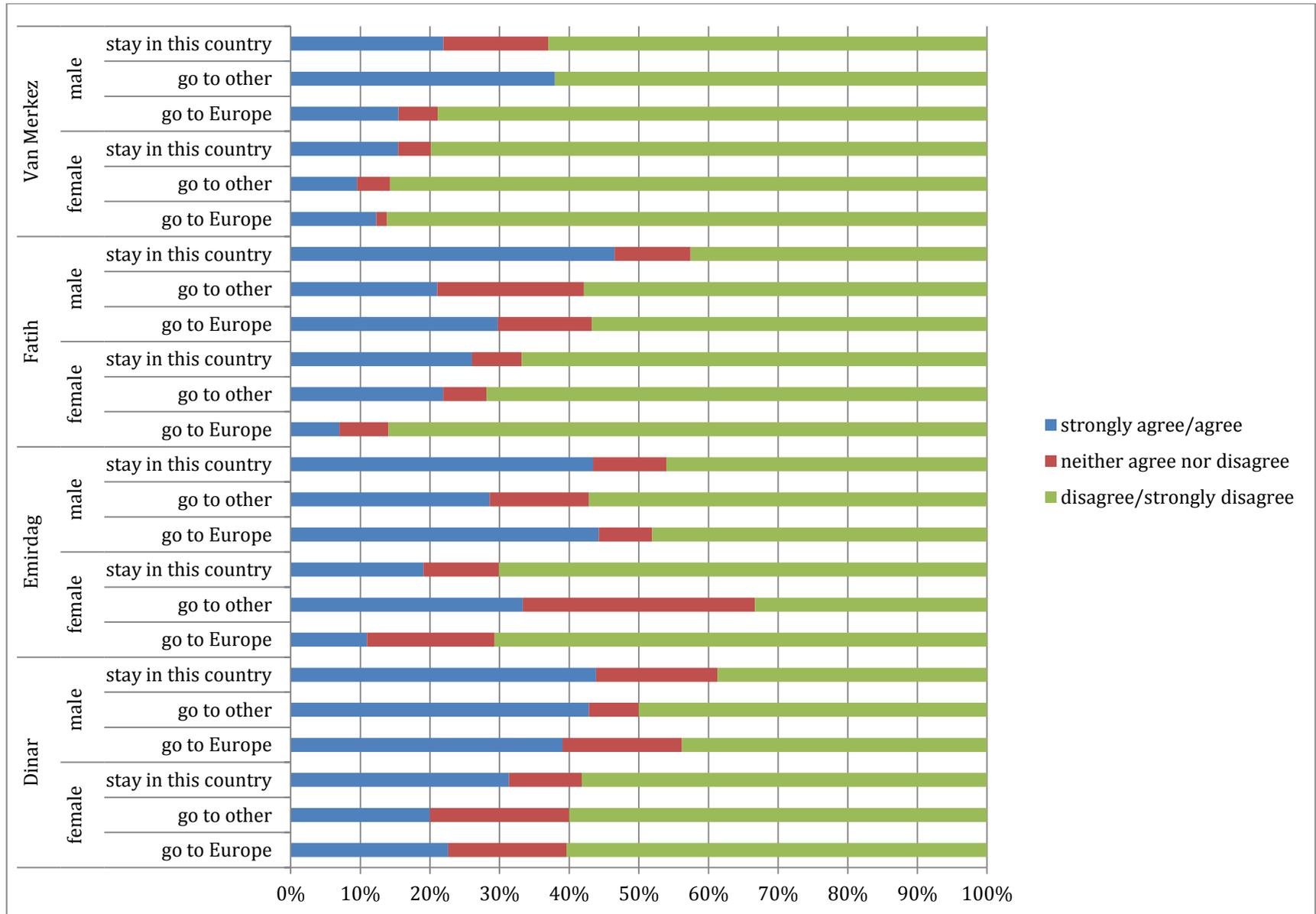


Figure 2.13: Research Area/Gender/Aspiration: 'In Europe women have the same opportunities as men.' (Percent) (PEU10)

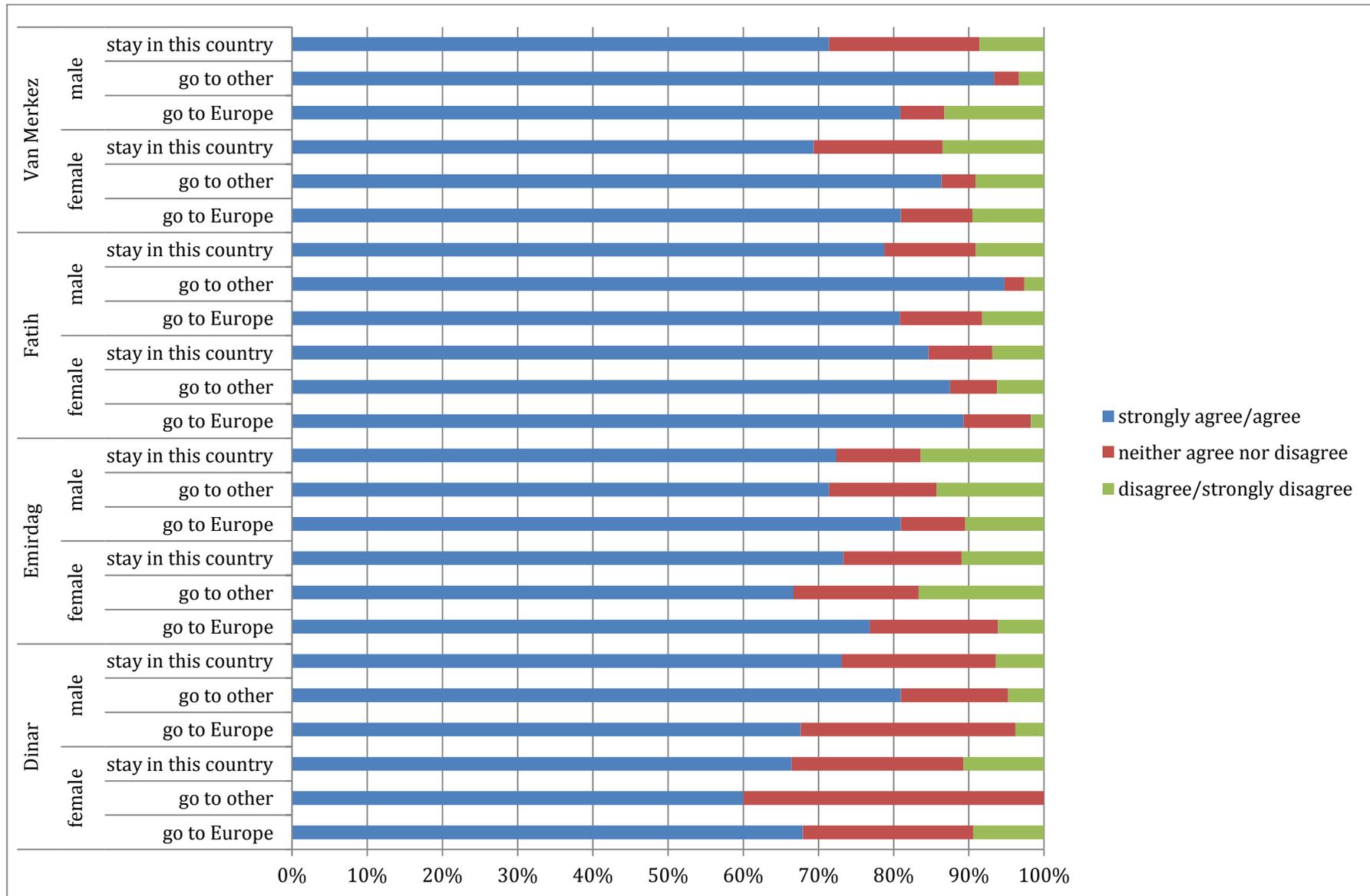


Figure 2.14: Research Area/Gender/Aspiration: 'In Turkey people can say whatever they want in public.' (Percent) (P11)

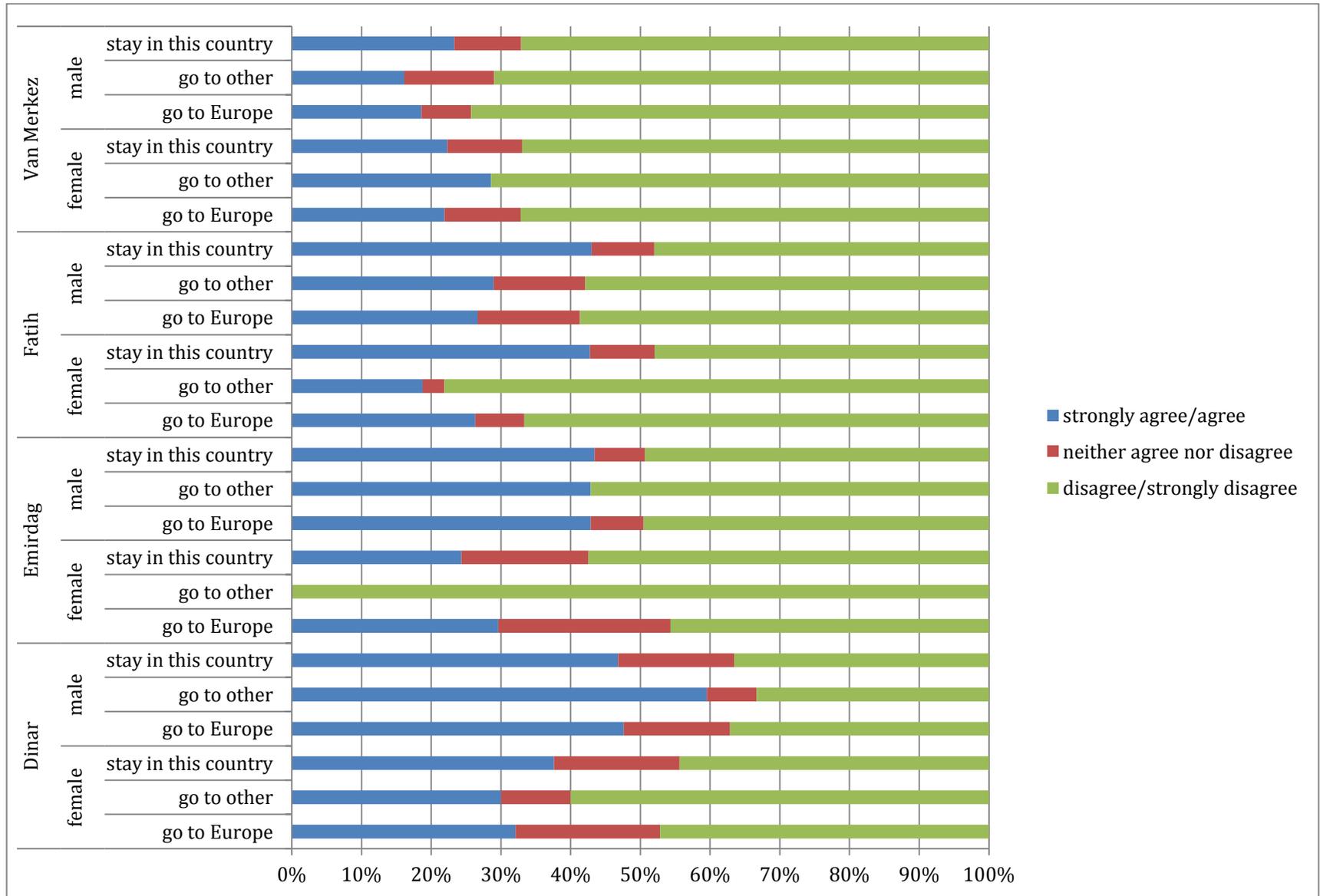


Figure 2.15: Research Area/Gender/Aspiration: 'In Europe people can say whatever they want in public.' (Percent) (PEU11)

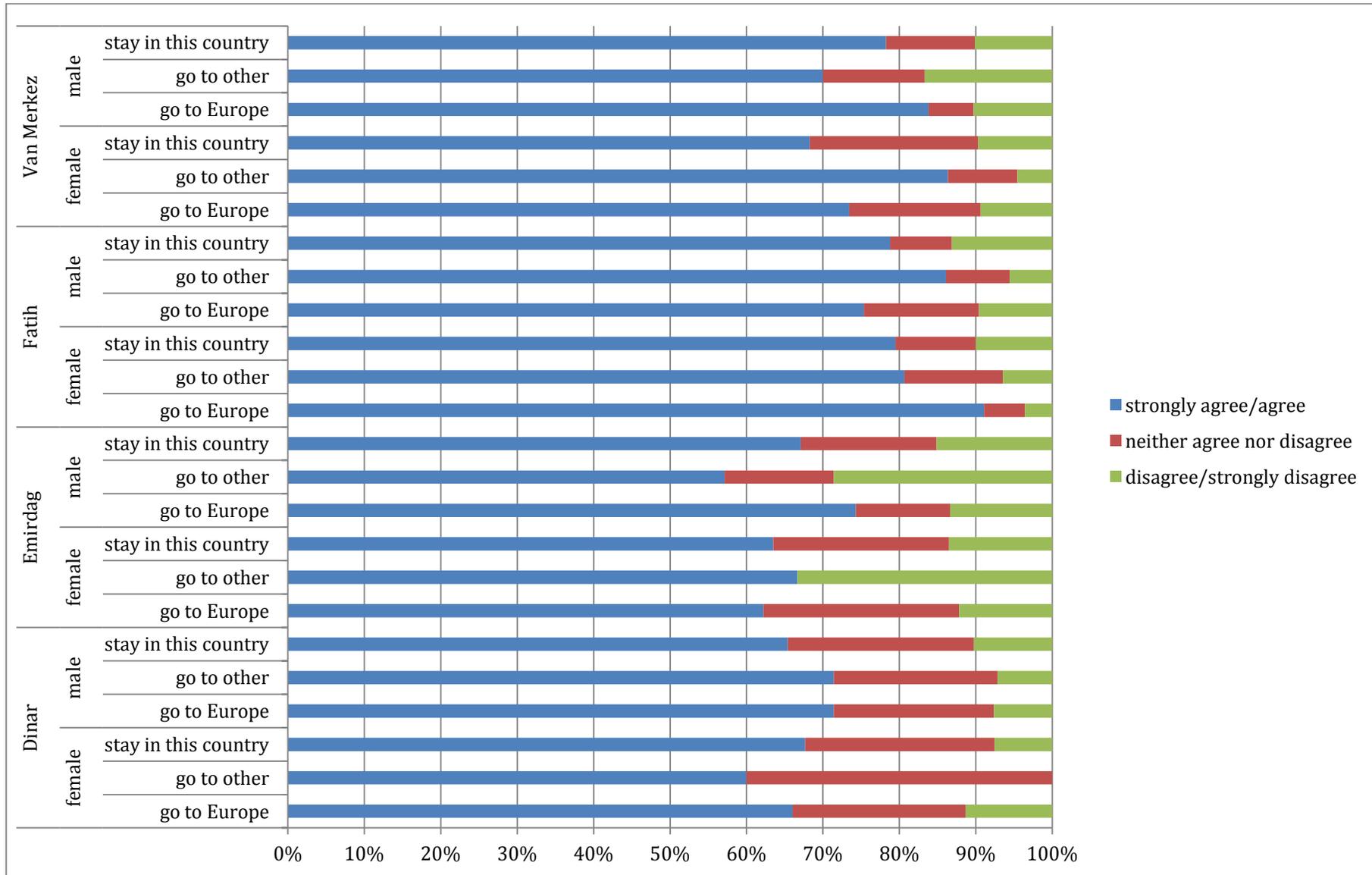


Figure 2.16: Research Area/Gender/Aspiration: 'Politicians in this area do what is best for the people in this area.' (Percent) (P12)

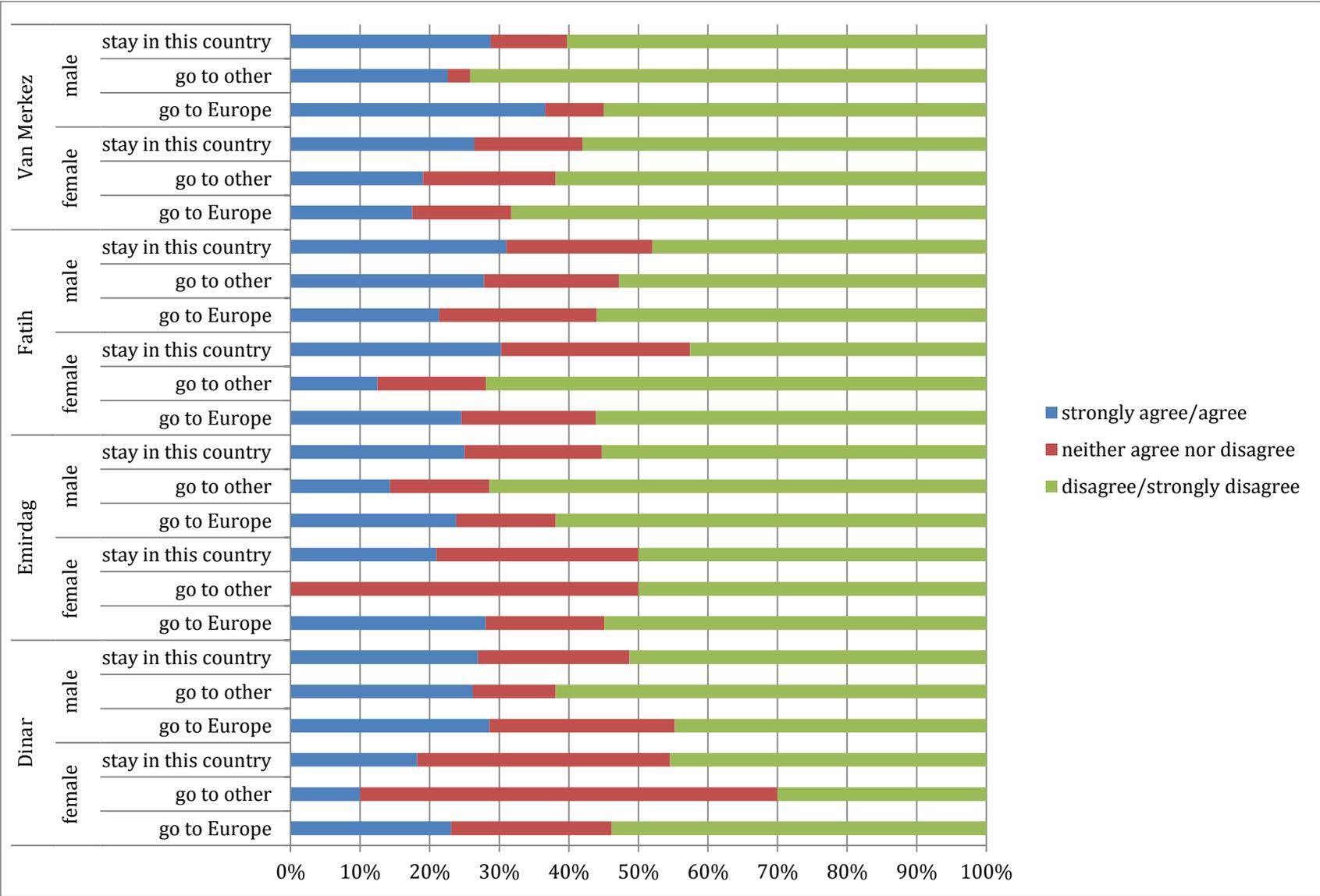


Figure 3.1: Research Area/Gender/Aspiration: 'Have you ever encouraged anybody else in Turkey to go to Europe?' (Percent) (A7)

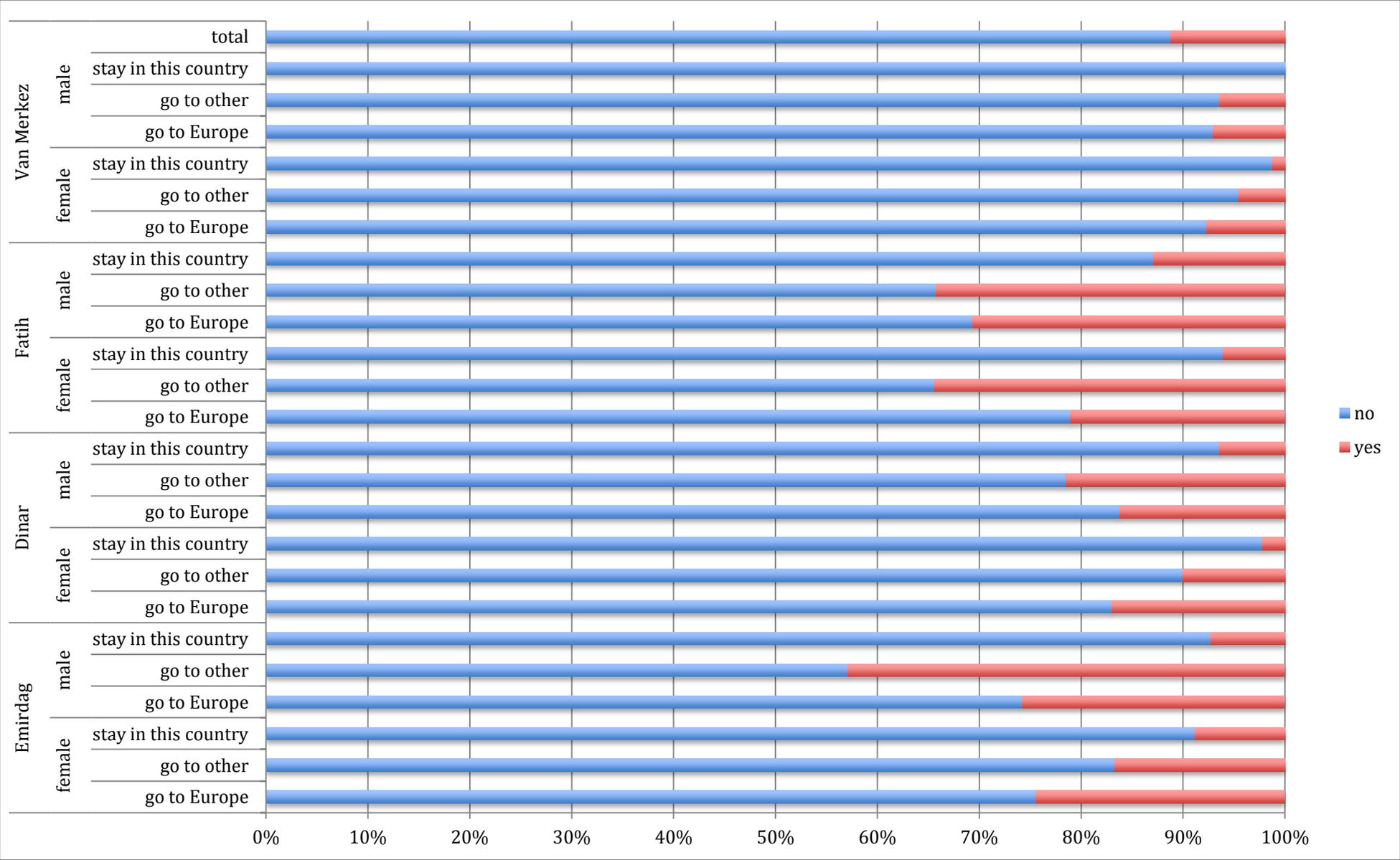


Figure 3.2: Research Area/Gender/Aspiration: 'Going to live or work in Europe can be a good experience for women.' (Percent) (A13)

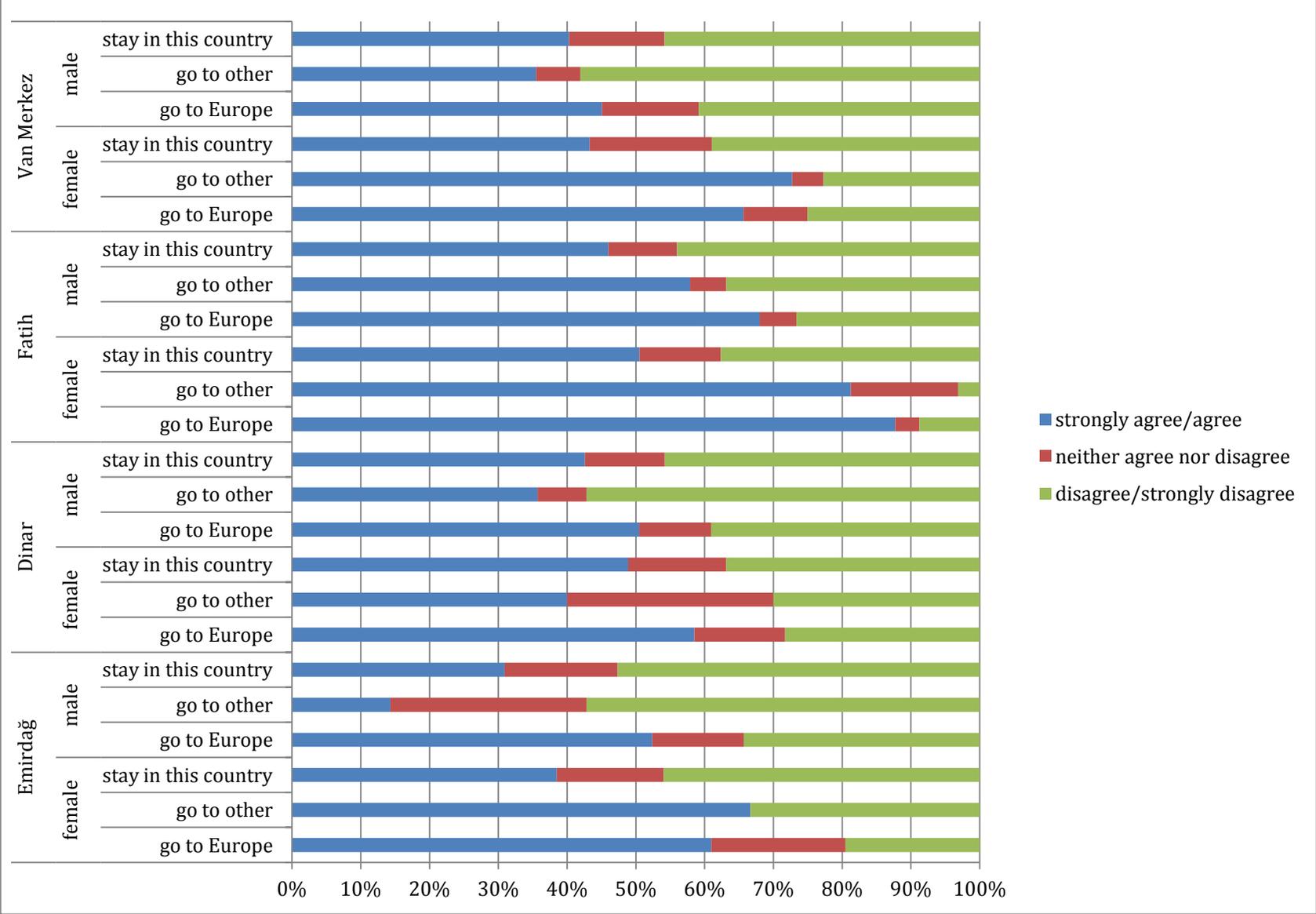


Figure 3.3: Research Area/Gender/Aspiration: 'Going to live or work in Europe can be a good experience for men.' (Percent) (A14)

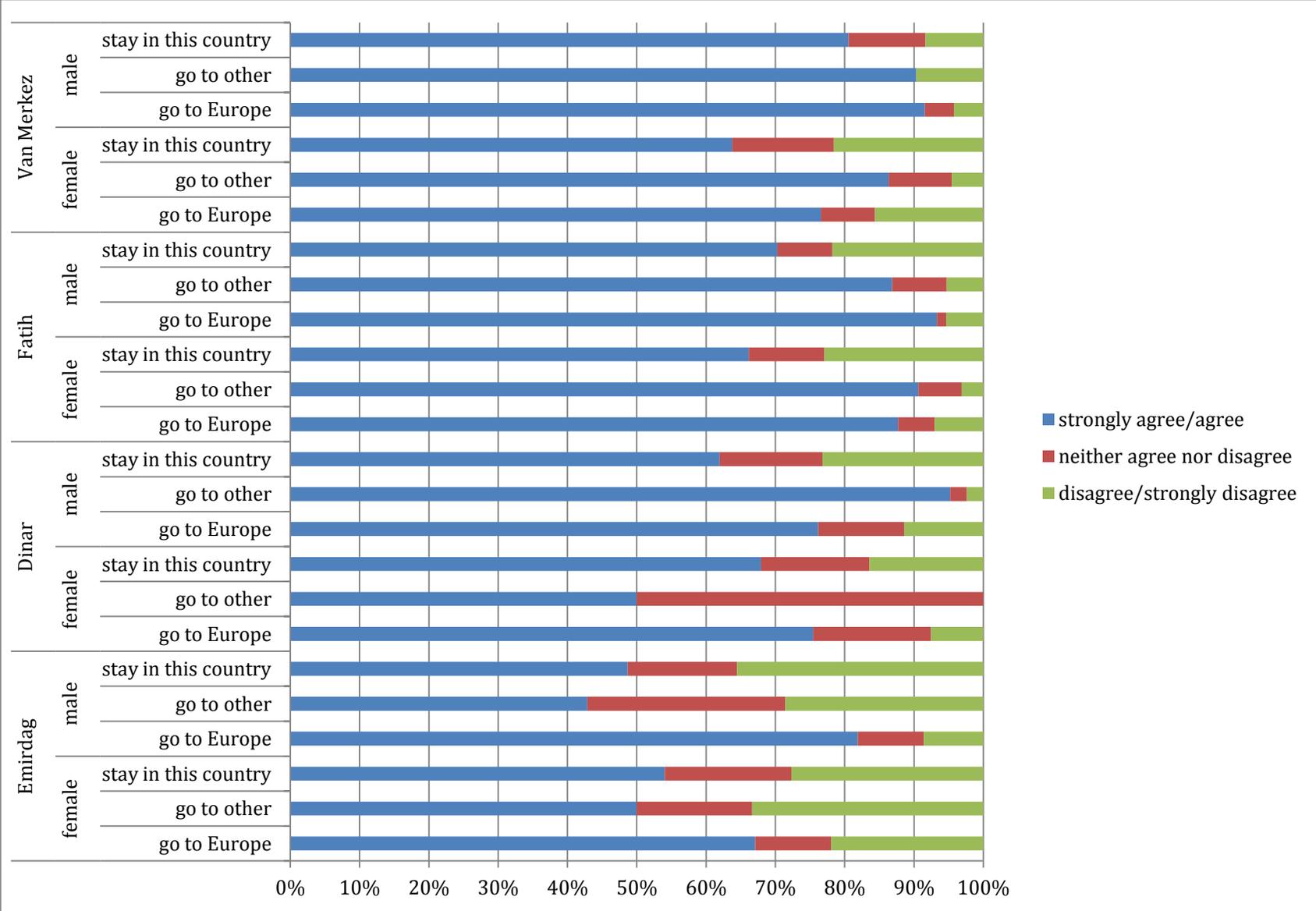


Figure 3.4: Research Area/Gender/Aspiration: 'Most people from Turkey who go to live or work in Europe become rich.' (Percent) (A15)

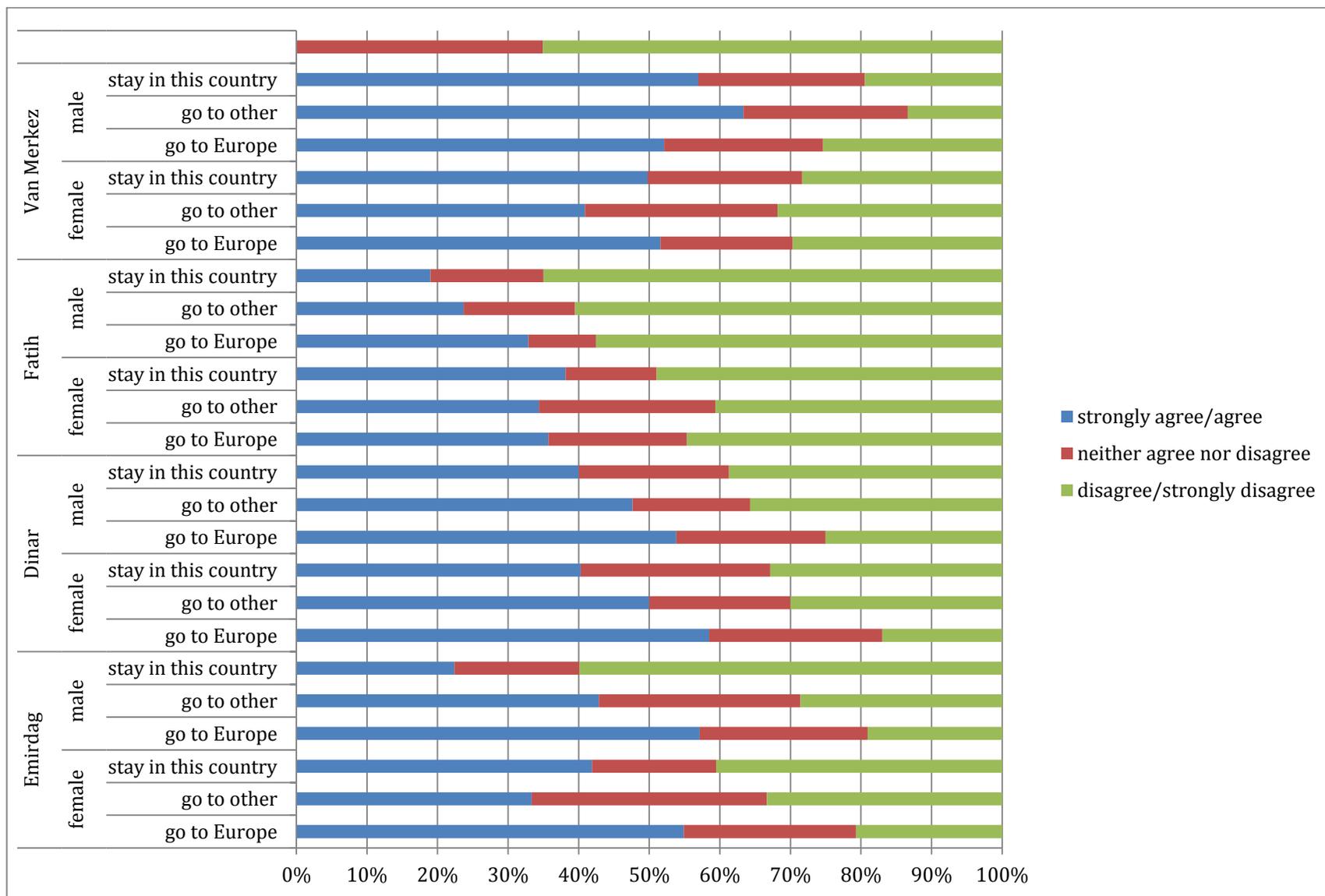


Figure 3.5: Research Area/Gender/Aspiration: 'Most people from Turkey who go to live or work in Europe gain valuable skills.' (Percent) (A16)

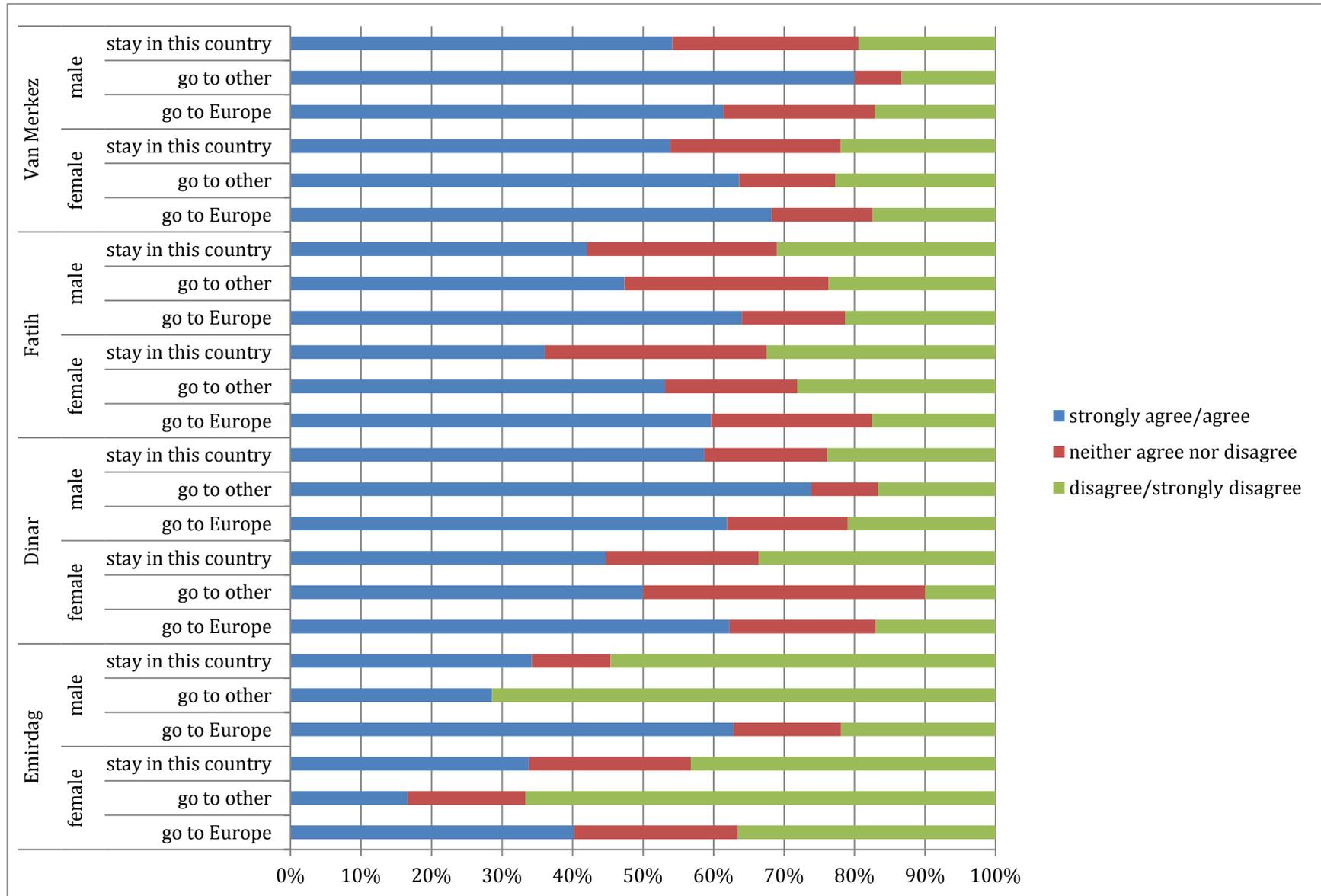


Figure 3.6: Research Area/Gender/Aspiration: 'People who go to Europe often lose touch with their family.' (Percent) (A17)

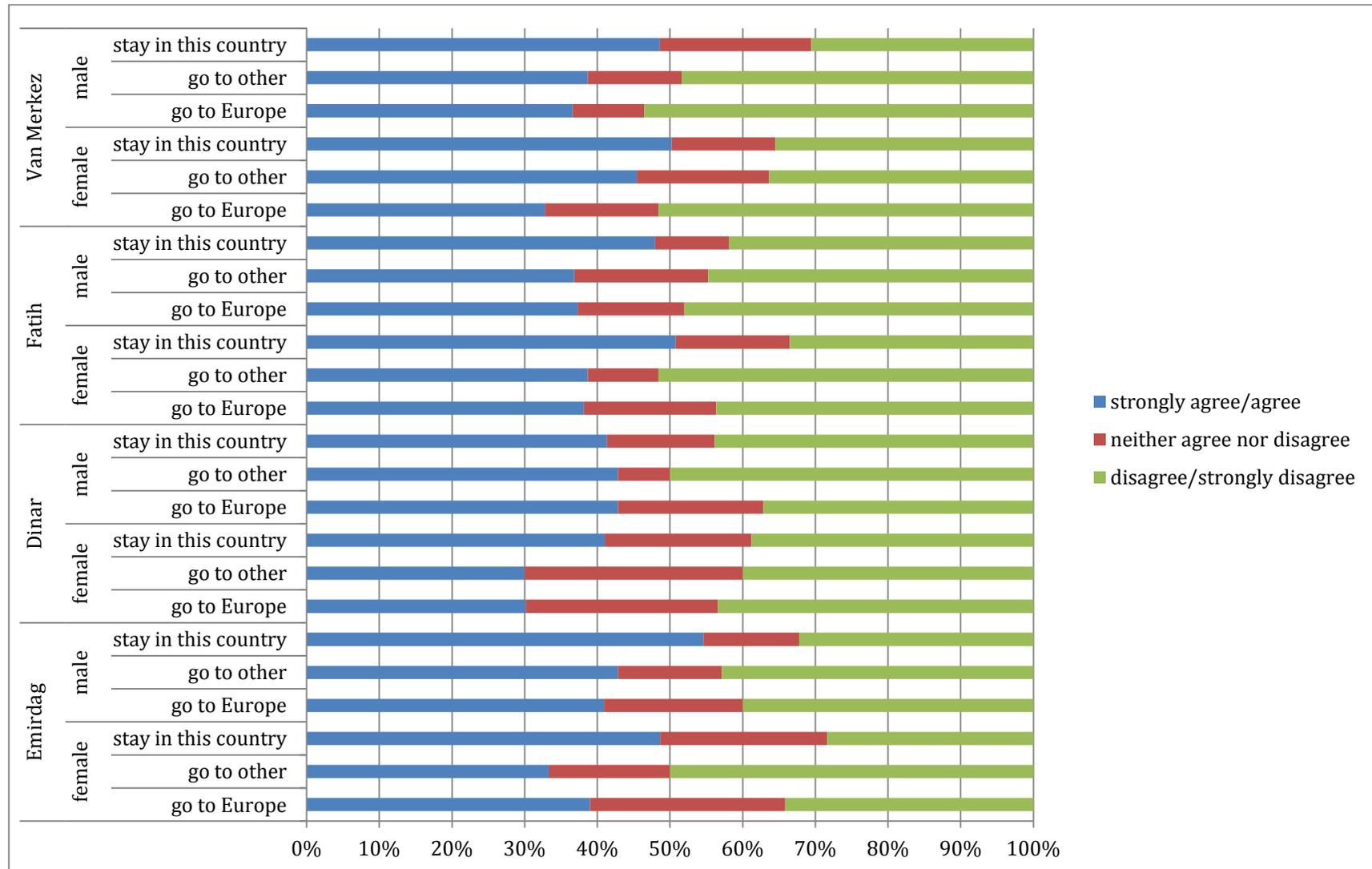


Figure 3.7: Research Area/Gender/Aspiration: 'If somebody would give you the necessary papers for going to live or work in Europe, what would you do? Would you...' (Percent) (A29)

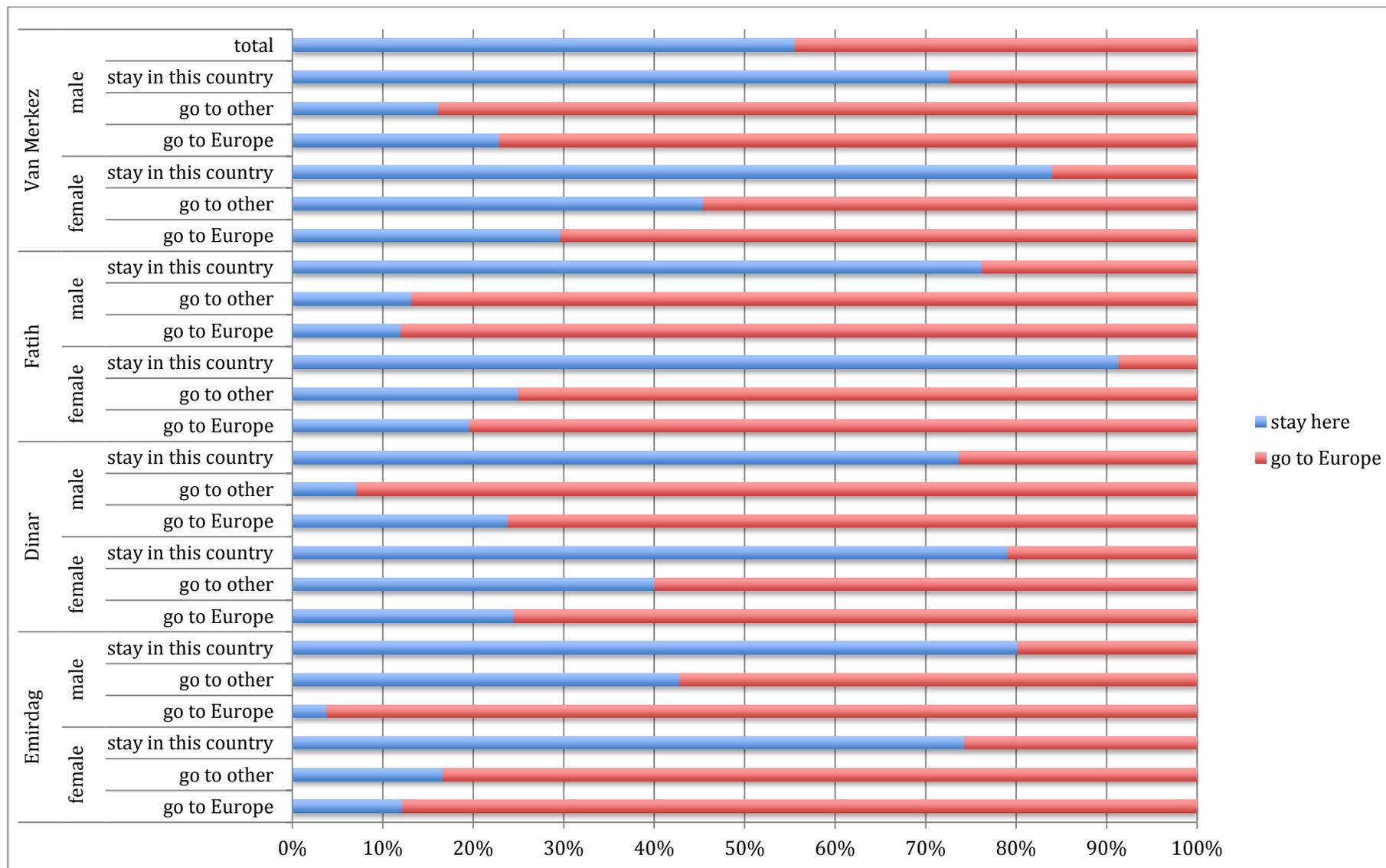


Figure 4.1: Research Area/Gender/Aspiration: 'Which countries do you think of if you hear the word Europe?' (Percent) (A4)

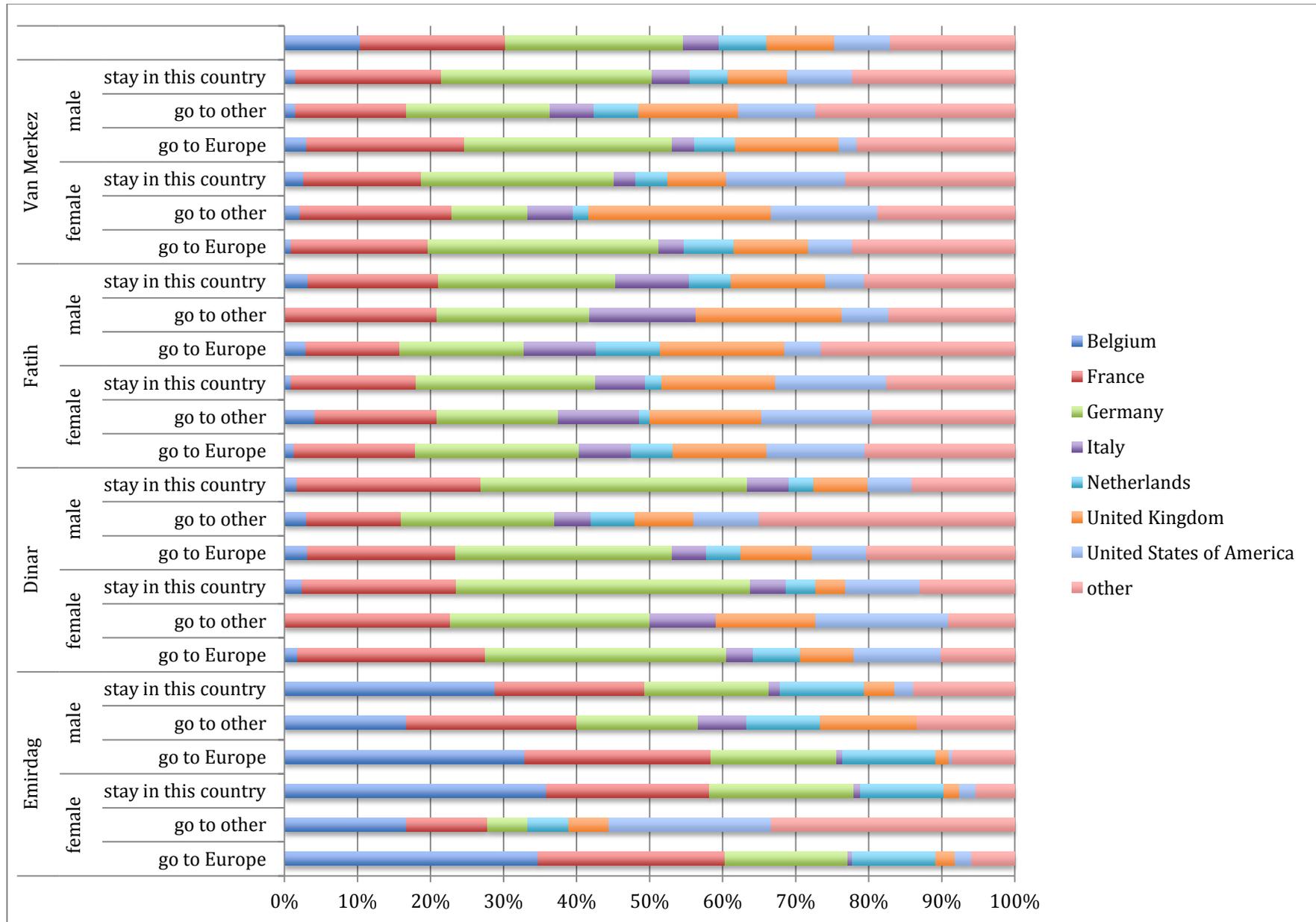


Figure 4.2: Research Area/Gender/Aspiration: 'Where do you think most young men in this area would like to live and work?' (Percent) (A10)

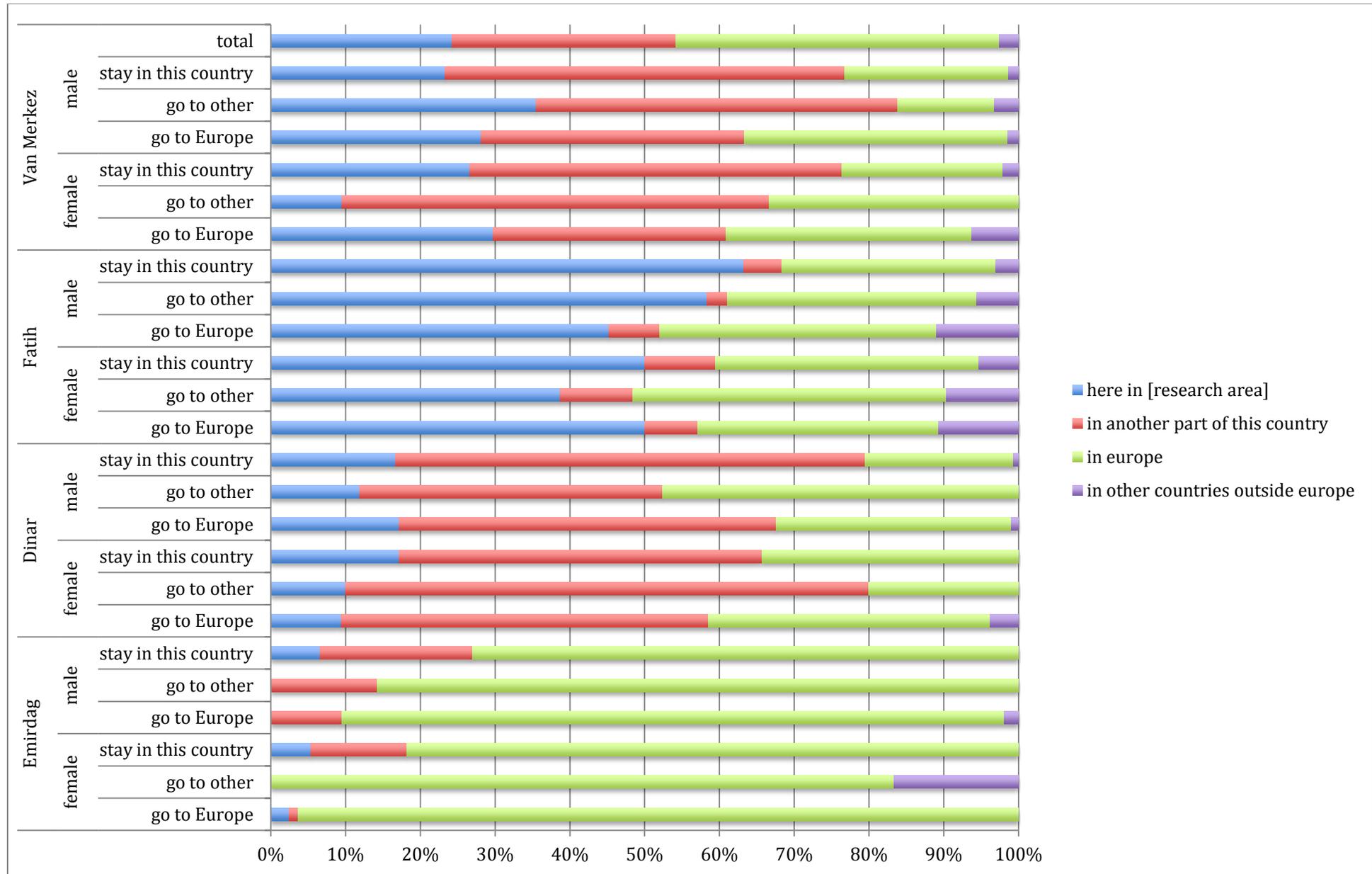


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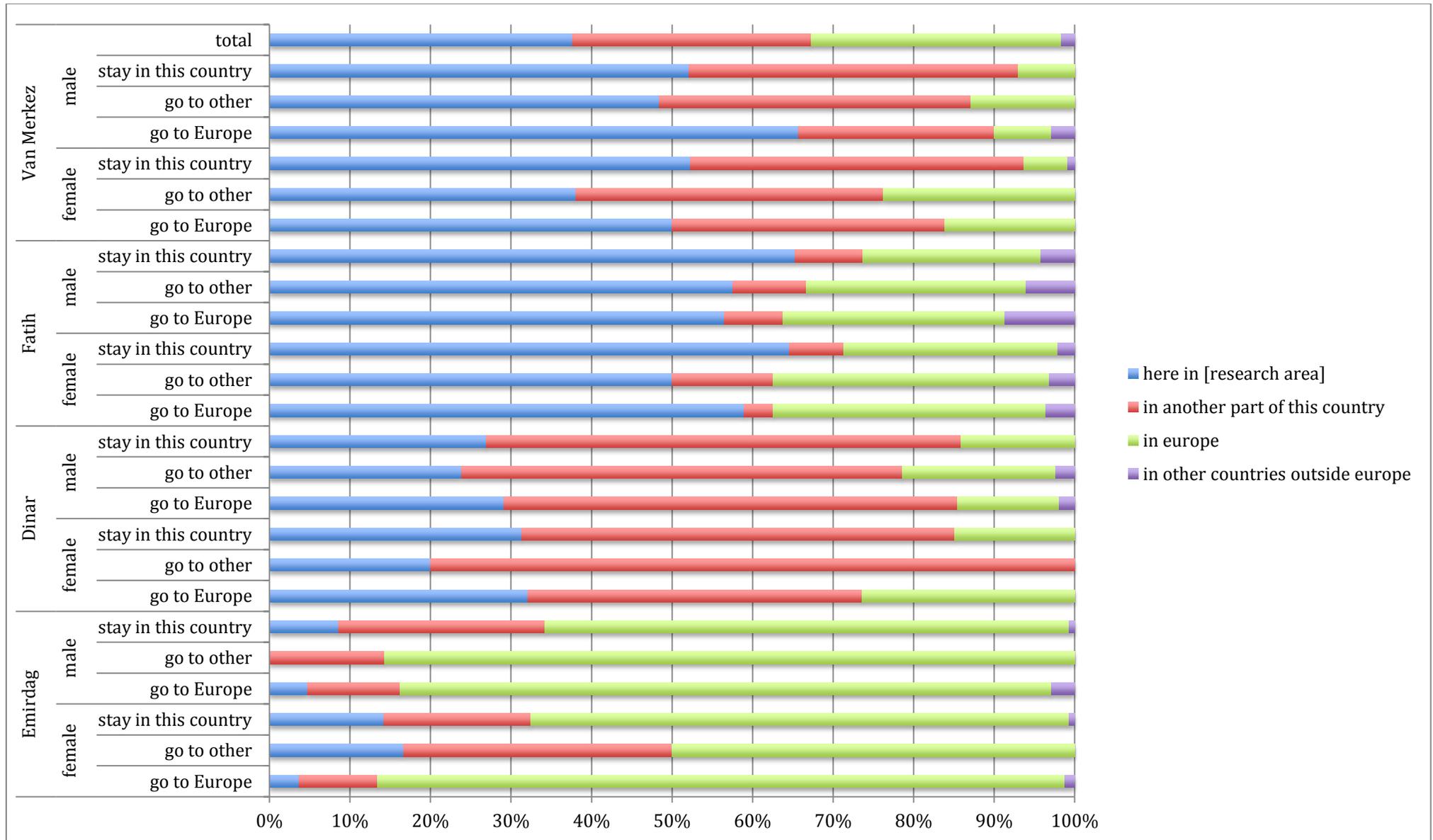


Figure 4.4: Research Area/Gender/Aspiration: 'If a person from Turkey were to go to live or work abroad, which country do you think it would be best to go?' (Percent) (A28)

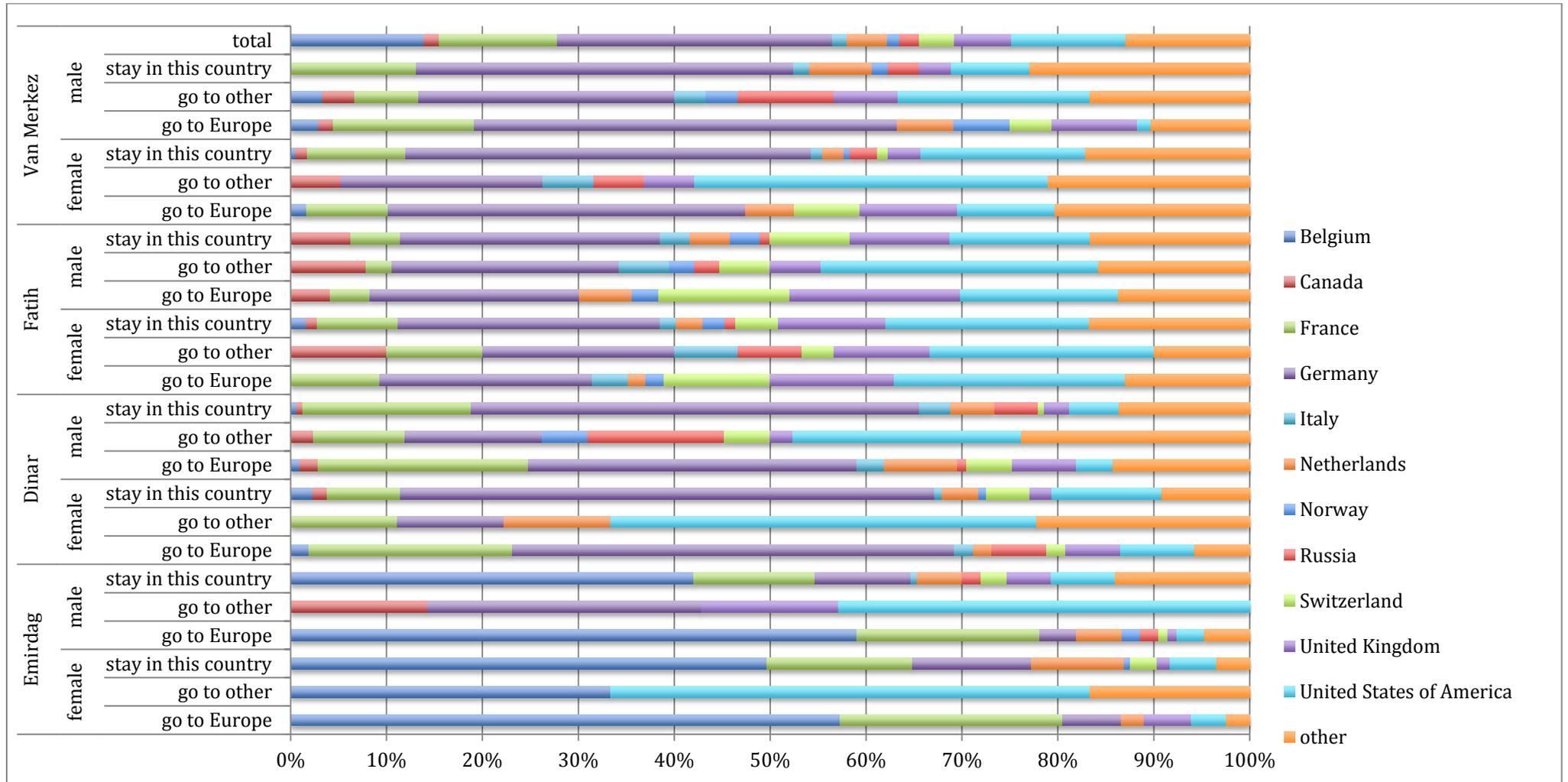


Figure 5.1: Research Area/Gender/Aspiration: 'All things considered, how satisfied are you with your life as a whole these days? Are you...' (Percent) (L1)

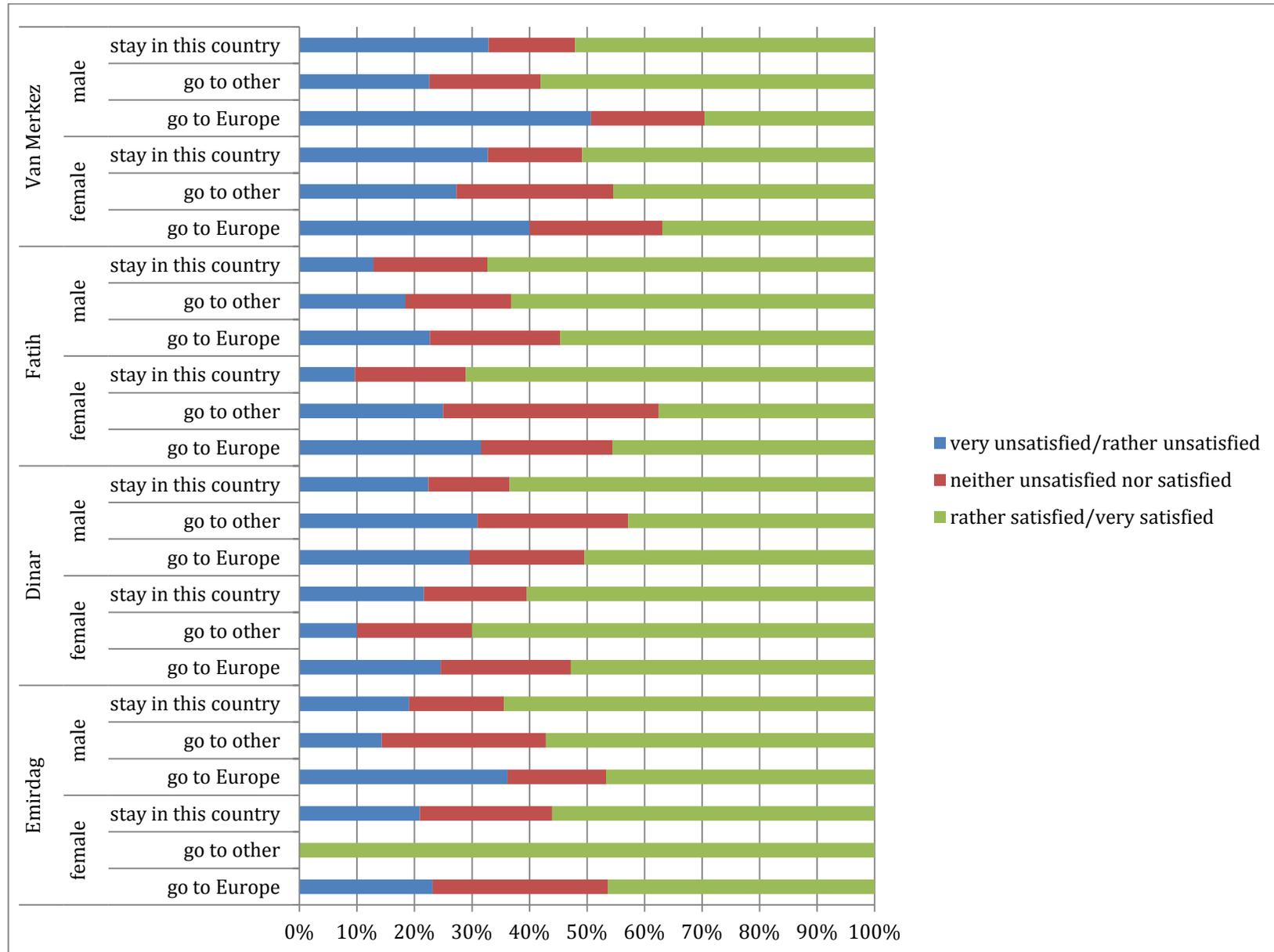


Figure 5.2: Research Area/Gender/Aspiration: 'How satisfied are you with your current financial situation? Are you...' (Percent) (L2)

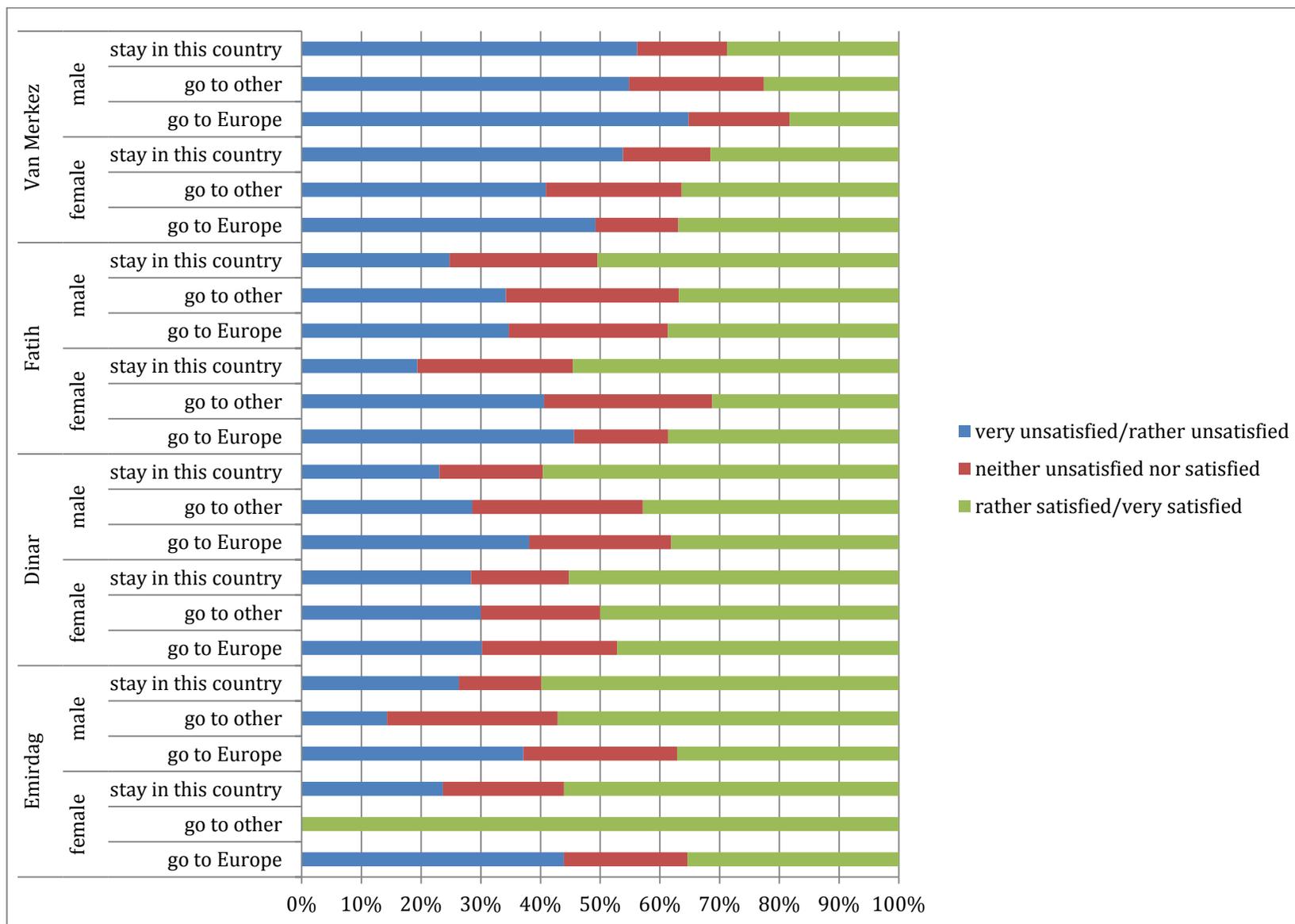


Figure 5.3: Research Area/Gender/Aspiration: 'How would you describe your health in general? Would you say it is...' (Percent) (L3)

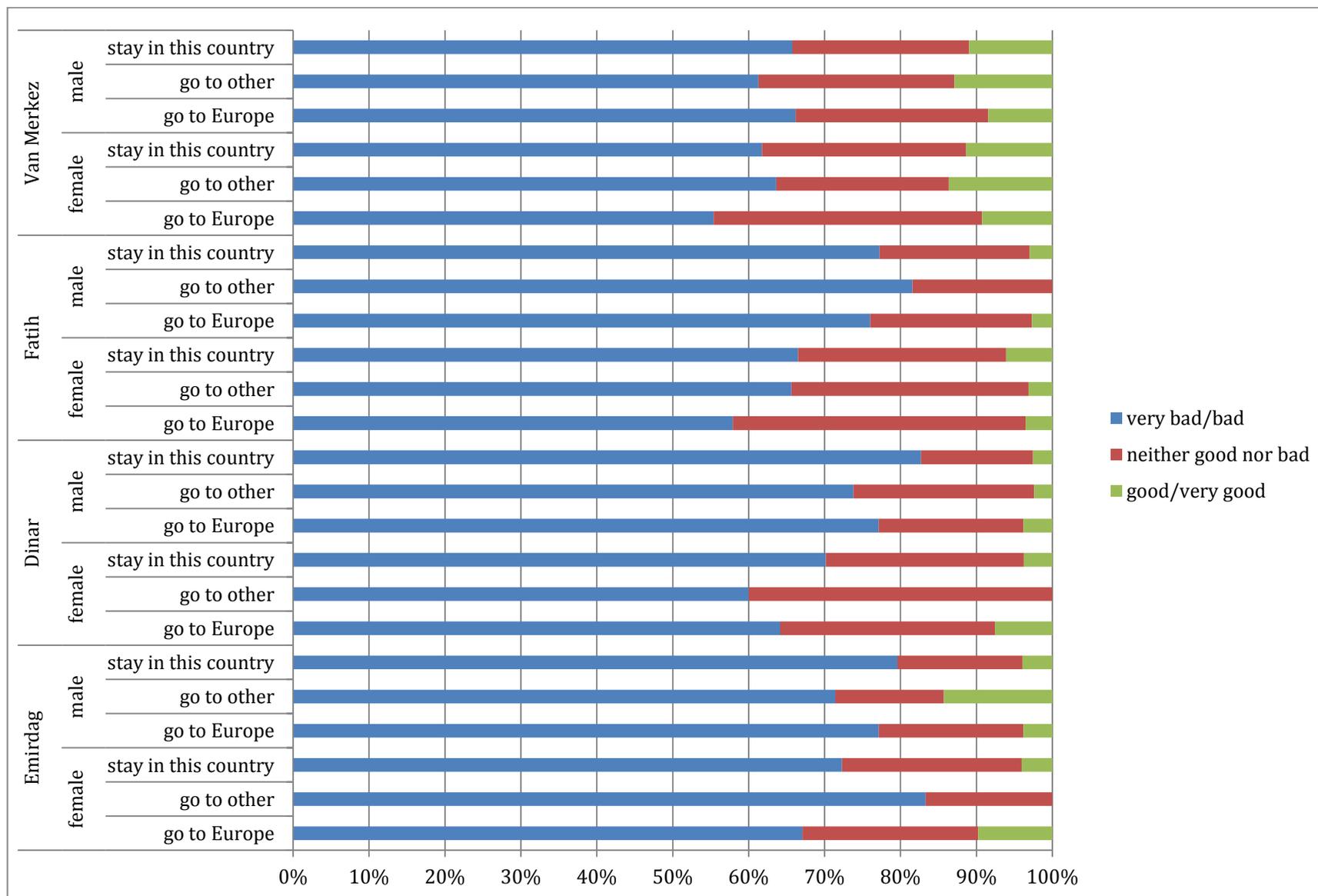


Figure 5.4: Research Area/Gender/Aspiration: 'If you compare the financial situation of your household with that of other households in this area would you say your household's financial situation is...' (Percent) (L4)

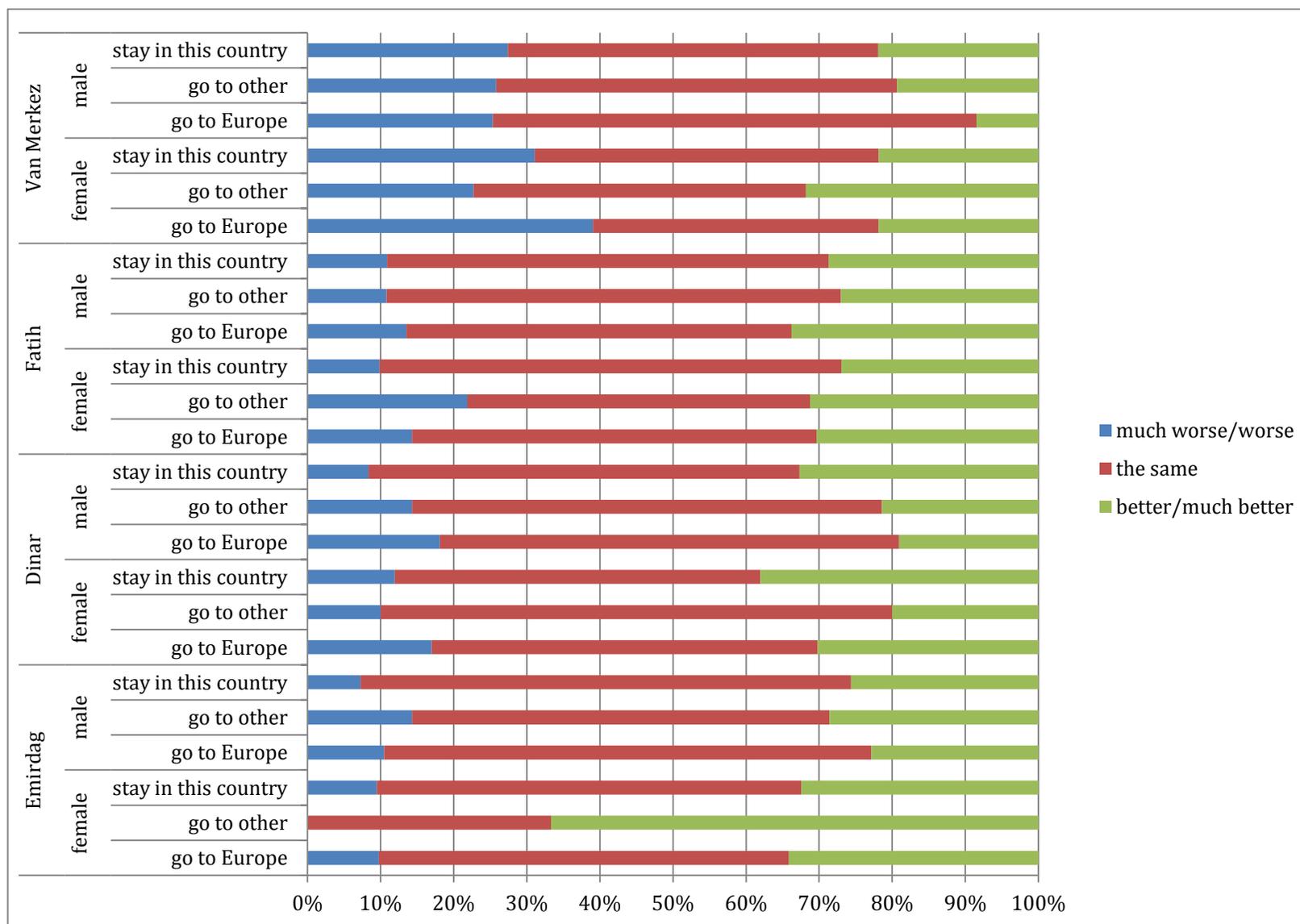


Figure 5.5: Research Area/Gender/Aspiration: 'When your parents were the same age as you are now, do you think that their standard of living was...'
(Percent) (L6)

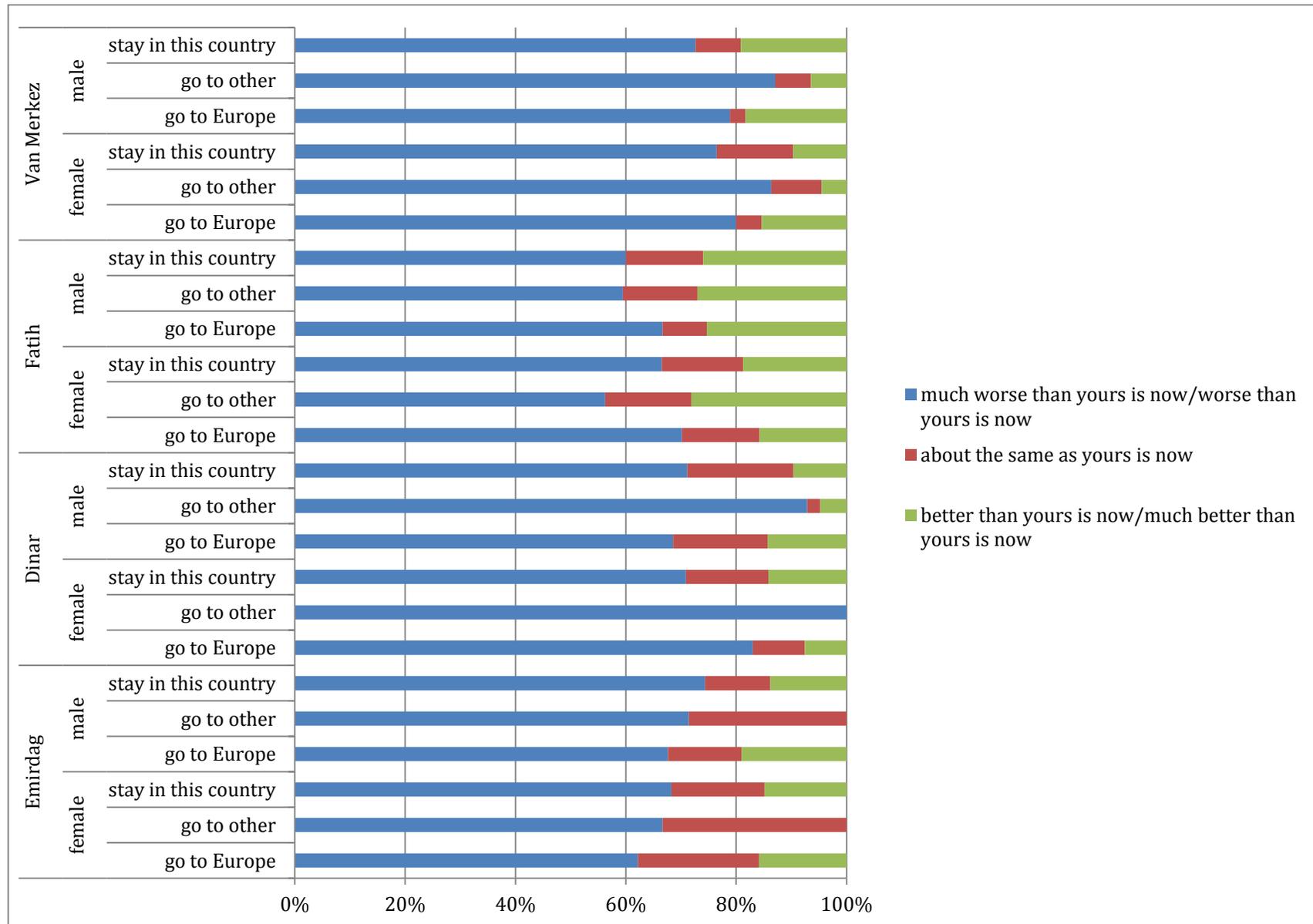
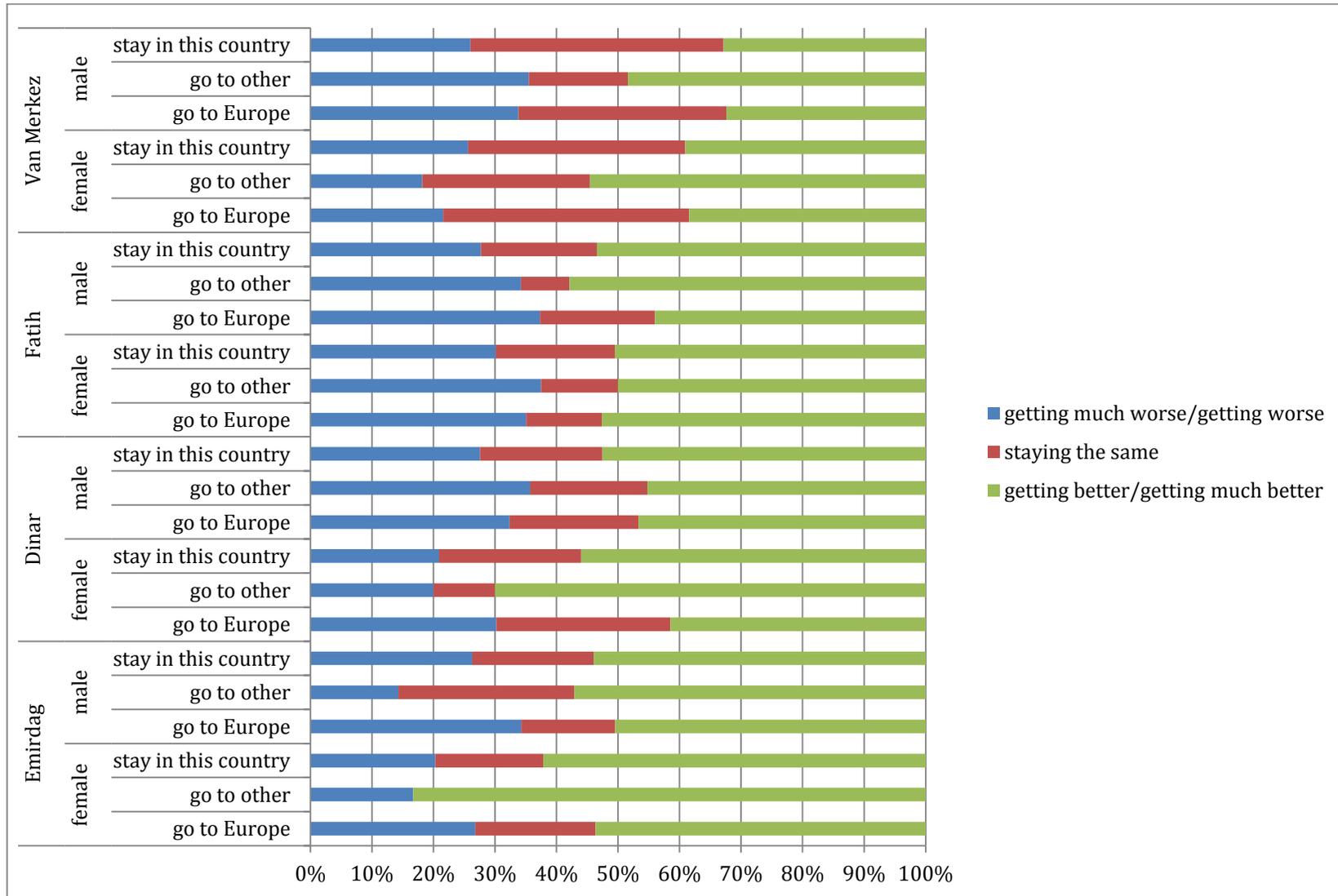


Figure 5.6: Research Area/Gender/Aspiration: 'Do you think your standard of living is...' (Percent) (L7)



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Table 1.1: Research Area/Gender/Aspiration: AGE

			AGE (Percent)			N
			18-22	23-30	31-39	
Dinar	Female	go to Europe	0.19	0.25	0.55	53
		go to other	0.20	0.30	0.50	10
		stay in this country	0.18	0.31	0.48	134
	Male	go to Europe	0.33	0.39	0.27	105
		go to other	0.31	0.36	0.33	42
		stay in this country	0.22	0.35	0.39	156
Emirdağ	Female	go to Europe	0.18	0.37	0.43	82
		go to other	0.33	0.17	0.50	6
		stay in this country	0.23	0.36	0.39	148
	Male	go to Europe	0.28	0.46	0.24	105
		go to other	0.43	0.29	0.29	7
		stay in this country	0.24	0.41	0.32	152
Fatih	Female	go to Europe	0.35	0.26	0.39	57
		go to other	0.31	0.28	0.34	32
		stay in this country	0.12	0.39	0.46	197
	Male	go to Europe	0.24	0.56	0.20	75
		go to other	0.39	0.42	0.18	38
		stay in this country	0.26	0.34	0.40	101
Van Merkez	Female	go to Europe	0.31	0.34	0.35	65
		go to other	0.36	0.32	0.32	22
		stay in this country	0.26	0.37	0.37	238
	Male	go to Europe	0.32	0.41	0.27	71
		go to other	0.48	0.26	0.26	31
		stay in this country	0.27	0.29	0.44	73
Total					2000	

Table 1.2: Research Area/Gender/Aspiration: EDUCATION

			Education Level (Percent)					N
			None	Primary Education	Lower Secondary Education	Higher Secondary Education	University Education	
Dinar	Female	go to Europe	0.04	0.51	0.28	0.11	0.06	53
		go to other	0.00	0.30	0.20	0.20	0.30	10
		stay in this country	0.04	0.44	0.37	0.09	0.06	134
	Male	go to Europe	0.01	0.20	0.45	0.29	0.06	105
		go to other	0.00	0.26	0.40	0.31	0.02	42
		stay in this country	0.00	0.24	0.40	0.32	0.04	156
Emirdağ	Female	go to Europe	0.06	0.59	0.27	0.06	0.02	82
		go to other	0.00	0.00	0.50	0.17	0.33	6
		stay in this country	0.05	0.44	0.31	0.16	0.04	148
	Male	go to Europe	0.01	0.28	0.50	0.17	0.05	105
		go to other	0.00	0.14	0.14	0.71	0.00	7
		stay in this country	0.01	0.27	0.36	0.26	0.11	152
Fatih	Female	go to Europe	0.02	0.21	0.39	0.30	0.09	57
		go to other	0.00	0.22	0.25	0.34	0.19	32
		stay in this country	0.06	0.35	0.29	0.20	0.10	197
	Male	go to Europe	0.01	0.09	0.25	0.36	0.28	75
		go to other	0.03	0.03	0.32	0.53	0.11	38
		stay in this country	0.01	0.15	0.32	0.25	0.28	101
Van Merkez	Female	go to Europe	0.26	0.28	0.32	0.12	0.02	65
		go to other	0.18	0.18	0.41	0.18	0.05	22
		stay in this country	0.34	0.35	0.21	0.06	0.04	238
	Male	go to Europe	0.08	0.32	0.39	0.17	0.03	71
		go to other	0.03	0.32	0.39	0.19	0.06	31
		stay in this country	0.11	0.51	0.25	0.10	0.04	73
Total							2000	

Table 1.3: Research Area/Gender/Aspiration: EMPLOYMENT

			Employment Status (Percent)			N
			Employed	Not seeking	Unemployed	
Dinar	Female	go to Europe	0.15	0.81	0.04	53
		go to other	0.40	0.60	0.00	10
		stay in this country	0.12	0.84	0.04	134
	Male	go to Europe	0.49	0.36	0.15	105
		go to other	0.67	0.31	0.02	42
		stay in this country	0.76	0.16	0.08	156
Emirdağ	Female	go to Europe	0.06	0.89	0.05	82
		go to other	0.17	0.67	0.17	6
		stay in this country	0.07	0.89	0.04	148
	Male	go to Europe	0.49	0.35	0.16	105
		go to other	0.43	0.57	0.00	7
		stay in this country	0.61	0.28	0.12	152
Fatih	Female	go to Europe	0.18	0.72	0.11	57
		go to other	0.22	0.69	0.09	32
		stay in this country	0.17	0.74	0.09	197
	Male	go to Europe	0.43	0.47	0.11	75
		go to other	0.42	0.53	0.05	38
		stay in this country	0.60	0.23	0.17	101
Van Merkez	Female	go to Europe	0.06	0.85	0.09	65
		go to other	0.05	0.82	0.14	22
		stay in this country	0.08	0.87	0.06	238
	Male	go to Europe	0.37	0.21	0.42	71
		go to other	0.42	0.26	0.32	31
		stay in this country	0.58	0.21	0.22	73
Total					2000	

Table 1.4: Research Area/Gender/Aspiration: MARITAL STATUS

			Marital Status (Percent)		N
			Married	Single	
Dinar	Female	go to Europe	0.72	0.28	53
		go to other	0.80	0.20	10
		stay in this country	0.81	0.19	134
	Male	go to Europe	0.43	0.57	105
		go to other	0.50	0.50	42
		stay in this country	0.62	0.38	156
Emirdağ	Female	go to Europe	0.65	0.35	82
		go to other	0.50	0.50	6
		stay in this country	0.64	0.36	148
	Male	go to Europe	0.34	0.66	105
		go to other	0.29	0.71	7
		stay in this country	0.45	0.55	152
Fatih	Female	go to Europe	0.40	0.60	57
		go to other	0.44	0.56	32
		stay in this country	0.71	0.29	197
	Male	go to Europe	0.13	0.87	75
		go to other	0.16	0.84	38
		stay in this country	0.38	0.62	101
Van Merkez	Female	go to Europe	0.66	0.34	65
		go to other	0.59	0.41	22
		stay in this country	0.72	0.28	238
	Male	go to Europe	0.41	0.59	71
		go to other	0.39	0.61	31
		stay in this country	0.64	0.36	73
Total			1119	881	2000

Table 1.5: Research Area/Gender/Aspiration: BIRTH PLACE

			Birth Place (Percent)			N
			Another country	Elsewhere in country of residence	Research area	
Dinar	Female	go to Europe	0.02	0.17	0.81	53
		go to other	0.00	0.30	0.70	10
		stay in this country	0.00	0.18	0.82	134
	Male	go to Europe	0.01	0.16	0.83	105
		go to other	0.00	0.12	0.88	42
		stay in this country	0.01	0.09	0.90	156
Emirdağ	Female	go to Europe	0.00	0.27	0.73	82
		go to other	0.00	0.33	0.67	6
		stay in this country	0.00	0.22	0.78	148
	Male	go to Europe	0.00	0.08	0.92	105
		go to other	0.00	0.43	0.57	7
		stay in this country	0.01	0.13	0.86	152
Fatih	Female	go to Europe	0.05	0.44	0.51	57
		go to other	0.06	0.56	0.38	32
		stay in this country	0.05	0.50	0.45	197
	Male	go to Europe	0.05	0.44	0.51	75
		go to other	0.08	0.39	0.53	38
		stay in this country	0.08	0.48	0.45	101
Van Merkez	Female	go to Europe	0.00	0.17	0.83	65
		go to other	0.00	0.23	0.77	22
		stay in this country	0.00	0.17	0.83	238
	Male	go to Europe	0.00	0.11	0.89	71
		go to other	0.00	0.06	0.94	31
		stay in this country	0.00	0.08	0.92	73
Total					2000	

Table 1.6: Research Area/Gender/Aspiration: MOBILITY

			Mobility (Percent)		N
			No	Yes	
Emirdağ	Female	go to Europe	0.83	0.17	82
		go to other	1.00	0.00	6
		stay in this country	0.79	0.21	148
	Male	go to Europe	0.74	0.26	105
		go to other	0.29	0.71	7
		stay in this country	0.65	0.35	152
Dinar	Female	go to Europe	0.77	0.23	53
		go to other	0.30	0.70	10
		stay in this country	0.80	0.20	134
	Male	go to Europe	0.68	0.32	105
		go to other	0.50	0.50	42
		stay in this country	0.74	0.26	156
Fatih	Female	go to Europe	0.84	0.16	57
		go to other	0.72	0.28	32
		stay in this country	0.84	0.16	197
	Male	go to Europe	0.65	0.35	75
		go to other	0.74	0.26	38
		stay in this country	0.75	0.25	101
Van Merkez	Female	go to Europe	0.85	0.15	65
		go to other	0.86	0.14	22
		stay in this country	0.94	0.06	238
	Male	go to Europe	0.83	0.17	71
		go to other	0.68	0.32	31
		stay in this country	0.71	0.29	73
Total					2000

Table 1.7: Research Area/Gender/Aspiration: INTERNATIONAL MIGRATION EXPERIENCE

			International Migration Experience (Percent)		N
			No	Yes	
Emirdağ	Female	go to Europe	0.99	0.01	82
		go to other	1.00	0.00	6
		stay in this country	0.99	0.01	148
	Male	go to Europe	0.98	0.02	105
		go to other	1.00	0.00	7
		stay in this country	0.93	0.07	152
Dinar	Female	go to Europe	0.98	0.02	53
		go to other	1.00	0.00	10
		stay in this country	1.00	0.00	134
	Male	go to Europe	0.95	0.05	105
		go to other	0.81	0.19	42
		stay in this country	0.97	0.03	156
Fatih	Female	go to Europe	0.96	0.04	57
		go to other	0.97	0.03	32
		stay in this country	0.96	0.04	197
	Male	go to Europe	0.95	0.05	75
		go to other	0.97	0.03	38
		stay in this country	0.94	0.06	101
Van Merkez	Female	go to Europe	1.00	0.00	65
		go to other	1.00	0.00	22
		stay in this country	1.00	0.00	238
	Male	go to Europe	1.00	0.00	71
		go to other	1.00	0.00	31
		stay in this country	1.00	0.00	73
Total					2000

Table 1.8: Research Area/Gender/Aspiration: INCOME

			Income (Percent)							N
			Salaries	Agriculture	income from renting out housing or other properties	Other non-agricultural business income	Money received from people living elsewhere in [this country]	Money received from people living abroad	Aid from other sources (in cash or kind)	
Emirdağ	Female	go to Europe	0.41	0.24	0.01	0.17	0.01	0.04	0.11	82
		go to other	0.33	0.00	0.00	0.33	0.00	0.00	0.33	6
		stay in this country	0.62	0.22	0.01	0.11	0.01	0.01	0.03	148
	Male	go to Europe	0.37	0.42	0.00	0.14	0.02	0.01	0.04	105
		go to other	0.71	0.14	0.00	0.00	0.14	0.00	0.00	7
		stay in this country	0.44	0.31	0.01	0.20	0.01	0.00	0.03	152
Dinar	Female	go to Europe	0.62	0.21	0.02	0.12	0.04	0.00	0.00	52
		go to other	0.60	0.10	0.00	0.30	0.00	0.00	0.00	10
		stay in this country	0.58	0.27	0.00	0.14	0.02	0.00	0.00	132
	Male	go to Europe	0.41	0.37	0.01	0.13	0.04	0.00	0.05	104
		go to other	0.54	0.20	0.00	0.12	0.05	0.07	0.02	41
		stay in this country	0.46	0.35	0.01	0.15	0.01	0.01	0.01	155
Fatih	Female	go to Europe	0.79	0.00	0.00	0.18	0.04	0.00	0.00	57
		go to other	0.81	0.00	0.00	0.06	0.09	0.00	0.03	32
		stay in this country	0.74	0.01	0.00	0.24	0.02	0.00	0.00	197
	Male	go to Europe	0.79	0.00	0.03	0.07	0.08	0.00	0.04	75
		go to other	0.66	0.00	0.00	0.11	0.21	0.00	0.03	38
		stay in this country	0.64	0.00	0.03	0.18	0.08	0.00	0.07	101
Van Merkez	Female	go to Europe	0.65	0.03	0.03	0.14	0.02	0.00	0.14	65
		go to other	0.36	0.09	0.00	0.27	0.05	0.00	0.23	22
		stay in this country	0.60	0.03	0.01	0.19	0.03	0.00	0.13	237
	Male	go to Europe	0.66	0.08	0.01	0.14	0.01	0.00	0.08	71
		go to other	0.77	0.10	0.00	0.06	0.00	0.00	0.06	31
		stay in this country	0.66	0.12	0.00	0.10	0.00	0.00	0.12	73
Total									1993	

Table 1.9: Research Area/Gender/Aspiration: CHILDREN

			CHILDREN (Percent)		N
			No	Yes	
Emirdağ	Female	go to Europe	0.43	0.57	82
		go to other	0.50	0.50	6
		stay in this country	0.34	0.66	148
	Male	go to Europe	0.71	0.29	105
		go to other	0.71	0.29	7
		stay in this country	0.64	0.36	152
Dinar	Female	go to Europe	0.36	0.64	53
		go to other	0.50	0.50	10
		stay in this country	0.29	0.71	134
	Male	go to Europe	0.65	0.35	105
		go to other	0.55	0.45	42
		stay in this country	0.45	0.55	156
Fatih	Female	go to Europe	0.60	0.40	57
		go to other	0.63	0.38	32
		stay in this country	0.35	0.65	197
	Male	go to Europe	0.96	0.04	75
		go to other	0.87	0.13	38
		stay in this country	0.71	0.29	101
Van Merkez	Female	go to Europe	0.42	0.58	65
		go to other	0.41	0.59	22
		stay in this country	0.35	0.65	238
	Male	go to Europe	0.66	0.34	71
		go to other	0.65	0.35	31
		stay in this country	0.47	0.53	73
Total					2000

Table 1.10: Research Area/Gender/Aspiration: TRANSNATIONAL CONTACTS

			Transnational Contacts (Percent)		N
			No	Yes	
Emirdağ	Female	go to Europe	0.23	0.77	82
		go to other	0.67	0.33	6
		stay in this country	0.28	0.72	148
	Male	go to Europe	0.23	0.77	105
		go to other	0.71	0.29	7
		stay in this country	0.31	0.69	152
Dinar	Female	go to Europe	0.70	0.30	53
		go to other	0.90	0.10	10
		stay in this country	0.84	0.16	134
	Male	go to Europe	0.69	0.31	105
		go to other	0.71	0.29	42
		stay in this country	0.83	0.17	156
Fatih	Female	go to Europe	0.70	0.30	57
		go to other	0.78	0.22	32
		stay in this country	0.72	0.28	197
	Male	go to Europe	0.65	0.35	75
		go to other	0.74	0.26	38
		stay in this country	0.52	0.48	101
Van Merkez	Female	go to Europe	0.91	0.09	65
		go to other	1.00	0.00	22
		stay in this country	0.95	0.05	238
	Male	go to Europe	0.96	0.04	71
		go to other	0.97	0.03	31
		stay in this country	1.00	0.00	73
Total					2000

Table 2.1: Research Area/Gender/Aspiration: 'Turks who live in Europe are treated badly there.' (Percent) (A12)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Dinar	Female	go to Europe	0.02	0.49	0.15	0.32	0.02	53
		go to other	0.00	0.50	0.30	0.20	0.00	10
		stay in this country	0.04	0.46	0.20	0.29	0.00	134
	Male	go to Europe	0.06	0.62	0.12	0.20	0.00	105
		go to other	0.10	0.67	0.05	0.19	0.00	42
		stay in this country	0.13	0.56	0.14	0.16	0.01	155
Emirdağ	Female	go to Europe	0.02	0.23	0.22	0.48	0.05	82
		go to other	0.17	0.67	0.17	0.00	0.00	6
		stay in this country	0.04	0.37	0.23	0.34	0.02	148
	Male	go to Europe	0.02	0.38	0.16	0.41	0.03	105
		go to other	0.29	0.43	0.00	0.14	0.14	7
		stay in this country	0.07	0.41	0.22	0.28	0.03	152
Fatih	Female	go to Europe	0.12	0.42	0.11	0.33	0.02	57
		go to other	0.10	0.37	0.13	0.30	0.10	30
		stay in this country	0.09	0.39	0.20	0.29	0.02	191
	Male	go to Europe	0.12	0.39	0.16	0.30	0.03	74
		go to other	0.03	0.44	0.22	0.31	0.00	36
		stay in this country	0.08	0.39	0.19	0.33	0.01	100
Van Merkez	Female	go to Europe	0.02	0.29	0.13	0.48	0.10	63
		go to other	0.05	0.36	0.23	0.36	0.00	22
		stay in this country	0.01	0.23	0.29	0.41	0.06	226
	Male	go to Europe	0.01	0.19	0.23	0.56	0.01	70
		go to other	0.00	0.20	0.07	0.63	0.10	30
		stay in this country	0.03	0.28	0.24	0.41	0.04	71
Total								1969

Table 2.2: Research Area/Gender/Aspiration: 'The schools in this country are...' (Percent) (P3)

			Very bad	Bad	Neither good nor bad	Good	Very good	N
Dinar	Female	go to Europe	0.02	0.28	0.25	0.43	0.02	53
		go to other	0.10	0.10	0.30	0.50	0.00	10
		stay in this country	0.01	0.17	0.32	0.47	0.05	133
	Male	go to Europe	0.09	0.21	0.26	0.43	0.01	104
		go to other	0.02	0.27	0.27	0.39	0.05	41
		stay in this country	0.03	0.17	0.31	0.44	0.04	156
Emirdag	Female	go to Europe	0.05	0.18	0.22	0.55	0.00	82
		go to other	0.00	0.50	0.50	0.00	0.00	6
		stay in this country	0.06	0.18	0.24	0.43	0.09	148
	Male	go to Europe	0.04	0.19	0.33	0.39	0.05	105
		go to other	0.14	0.29	0.00	0.57	0.00	7
		stay in this country	0.10	0.15	0.32	0.38	0.05	152
Fatih	Female	go to Europe	0.11	0.33	0.35	0.21	0.00	57
		go to other	0.06	0.38	0.31	0.25	0.00	32
		stay in this country	0.07	0.20	0.29	0.40	0.03	196
	Male	go to Europe	0.17	0.35	0.27	0.19	0.03	75
		go to other	0.16	0.37	0.26	0.21	0.00	38
		stay in this country	0.11	0.26	0.38	0.26	0.00	101
Van Merkez	Female	go to Europe	0.11	0.23	0.26	0.37	0.03	65
		go to other	0.05	0.45	0.23	0.27	0.00	22
		stay in this country	0.05	0.27	0.24	0.41	0.03	237
	Male	go to Europe	0.07	0.38	0.15	0.38	0.01	71
		go to other	0.13	0.23	0.16	0.39	0.10	31
		stay in this country	0.07	0.33	0.16	0.40	0.04	73
Total								1995

Table 2.3: Research Area/Gender/Aspiration: 'The schools in Europe are...' (Percent) (PEU3)

			Very bad	Bad	Neither good nor bad	Good	Very good	N
Dinar	Female	go to Europe	0.00	0.04	0.19	0.66	0.11	53
		go to other	0.10	0.10	0.00	0.50	0.30	10
		stay in this country	0.00	0.05	0.25	0.53	0.17	131
	Male	go to Europe	0.00	0.01	0.14	0.64	0.20	104
		go to other	0.00	0.02	0.20	0.54	0.24	41
		stay in this country	0.01	0.02	0.24	0.56	0.17	155
Emirdag	Female	go to Europe	0.01	0.07	0.20	0.55	0.17	82
		go to other	0.00	0.00	0.33	0.50	0.17	6
		stay in this country	0.00	0.04	0.21	0.59	0.16	148
	Male	go to Europe	0.01	0.09	0.18	0.45	0.28	105
		go to other	0.00	0.00	0.00	0.43	0.57	7
		stay in this country	0.01	0.05	0.28	0.49	0.16	152
Fatih	Female	go to Europe	0.00	0.00	0.04	0.58	0.39	57
		go to other	0.00	0.00	0.00	0.74	0.26	31
		stay in this country	0.01	0.04	0.10	0.63	0.22	186
	Male	go to Europe	0.00	0.03	0.07	0.60	0.30	73
		go to other	0.00	0.03	0.05	0.68	0.24	37
		stay in this country	0.00	0.06	0.15	0.48	0.30	93
Van Merkez	Female	go to Europe	0.00	0.05	0.10	0.48	0.38	61
		go to other	0.00	0.00	0.05	0.60	0.35	20
		stay in this country	0.00	0.01	0.15	0.59	0.25	223
	Male	go to Europe	0.00	0.00	0.04	0.69	0.27	67
		go to other	0.03	0.00	0.03	0.60	0.33	30
		stay in this country	0.00	0.03	0.12	0.58	0.28	69
Total								1941

Table 2.4: Research Area/Gender/Aspiration: 'The health care in Turkey is...' (Percent) (P4)

			Very bad	Bad	Neither good nor bad	Good	Very good	N
Dinar	Female	go to Europe	0.02	0.09	0.26	0.53	0.09	53
		go to other	0.00	0.00	0.30	0.60	0.10	10
		stay in this country	0.02	0.16	0.19	0.54	0.09	134
	Male	go to Europe	0.07	0.18	0.24	0.44	0.08	105
		go to other	0.07	0.17	0.19	0.45	0.12	42
		stay in this country	0.03	0.12	0.16	0.57	0.13	155
Emirdag	Female	go to Europe	0.12	0.18	0.26	0.41	0.02	82
		go to other	0.17	0.00	0.50	0.33	0.00	6
		stay in this country	0.03	0.22	0.16	0.50	0.09	148
	Male	go to Europe	0.04	0.19	0.23	0.48	0.07	105
		go to other	0.00	0.57	0.00	0.43	0.00	7
		stay in this country	0.03	0.13	0.30	0.41	0.13	152
Fatih	Female	go to Europe	0.16	0.32	0.18	0.30	0.05	57
		go to other	0.13	0.22	0.28	0.34	0.03	32
		stay in this country	0.08	0.16	0.20	0.49	0.08	197
	Male	go to Europe	0.12	0.24	0.28	0.32	0.04	75
		go to other	0.08	0.21	0.29	0.39	0.03	38
		stay in this country	0.09	0.18	0.20	0.47	0.07	101
Van Merkez	Female	go to Europe	0.11	0.20	0.12	0.51	0.06	65
		go to other	0.10	0.29	0.14	0.43	0.05	21
		stay in this country	0.06	0.27	0.18	0.45	0.04	237
	Male	go to Europe	0.13	0.28	0.18	0.41	0.00	71
		go to other	0.06	0.26	0.06	0.55	0.06	31
		stay in this country	0.12	0.36	0.12	0.36	0.04	73
Total								1997

Table 2.5: Research Area/Gender/Aspiration: 'The health care in Europe is...' (Percent) (PEU4)

			Very bad	Bad	Neither good nor bad	Good	Very good	N
Dinar	Female	go to Europe	0.00	0.02	0.13	0.66	0.19	53
		go to other	0.00	0.10	0.10	0.60	0.20	10
		stay in this country	0.00	0.02	0.24	0.55	0.19	132
	Male	go to Europe	0.00	0.02	0.13	0.54	0.31	103
		go to other	0.00	0.02	0.07	0.60	0.31	42
		stay in this country	0.00	0.04	0.19	0.51	0.26	155
Emirdag	Female	go to Europe	0.01	0.01	0.15	0.43	0.40	82
		go to other	0.00	0.00	0.17	0.33	0.50	6
		stay in this country	0.00	0.01	0.12	0.53	0.34	148
	Male	go to Europe	0.01	0.02	0.15	0.37	0.45	105
		go to other	0.00	0.00	0.00	0.43	0.57	7
		stay in this country	0.01	0.03	0.12	0.48	0.36	152
Fatih	Female	go to Europe	0.00	0.04	0.04	0.46	0.46	56
		go to other	0.00	0.00	0.00	0.66	0.34	29
		stay in this country	0.00	0.03	0.09	0.53	0.35	185
	Male	go to Europe	0.00	0.00	0.08	0.50	0.42	74
		go to other	0.00	0.00	0.11	0.68	0.22	37
		stay in this country	0.00	0.06	0.06	0.56	0.31	94
Van Merkez	Female	go to Europe	0.00	0.03	0.10	0.50	0.37	62
		go to other	0.00	0.00	0.05	0.40	0.55	20
		stay in this country	0.00	0.05	0.14	0.55	0.26	221
	Male	go to Europe	0.00	0.01	0.06	0.66	0.27	67
		go to other	0.00	0.07	0.07	0.53	0.33	30
		stay in this country	0.00	0.03	0.09	0.57	0.31	68
Total								1938

Table 2.6: Research Area/Gender/Aspiration: 'There is a lot of corruption in Turkey.' (Percent) (P6)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Dinar	Female	go to Europe	0.13	0.62	0.15	0.10	0.00	52
		go to other	0.30	0.60	0.10	0.00	0.00	10
		stay in this country	0.12	0.62	0.15	0.10	0.01	134
	Male	go to Europe	0.21	0.63	0.08	0.08	0.01	105
		go to other	0.20	0.66	0.05	0.07	0.02	41
		stay in this country	0.21	0.56	0.11	0.12	0.01	156
Emirdag	Female	go to Europe	0.13	0.68	0.11	0.07	0.00	82
		go to other	0.33	0.33	0.17	0.17	0.00	6
		stay in this country	0.14	0.62	0.14	0.11	0.00	148
	Male	go to Europe	0.26	0.54	0.07	0.10	0.03	105
		go to other	0.57	0.43	0.00	0.00	0.00	7
		stay in this country	0.22	0.50	0.12	0.16	0.01	152
Fatih	Female	go to Europe	0.39	0.48	0.05	0.07	0.00	56
		go to other	0.44	0.50	0.03	0.03	0.00	32
		stay in this country	0.13	0.61	0.11	0.12	0.02	193
	Male	go to Europe	0.35	0.48	0.08	0.08	0.01	75
		go to other	0.22	0.54	0.11	0.14	0.00	37
		stay in this country	0.27	0.47	0.13	0.09	0.04	100
Van Merkez	Female	go to Europe	0.37	0.45	0.09	0.08	0.02	65
		go to other	0.33	0.38	0.24	0.05	0.00	21
		stay in this country	0.24	0.56	0.10	0.09	0.01	228
	Male	go to Europe	0.41	0.45	0.10	0.04	0.00	71
		go to other	0.42	0.35	0.06	0.16	0.00	31
		stay in this country	0.36	0.52	0.05	0.07	0.00	73
Total								1980

Table 2.7: Research Area/Gender/Aspiration: 'There is a lot of corruption in Europe.' (Percent) (PEU6)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Dinar	Female	go to Europe	0.04	0.37	0.31	0.29	0.00	52
		go to other	0.00	0.44	0.33	0.22	0.00	9
		stay in this country	0.02	0.34	0.47	0.17	0.02	133
	Male	go to Europe	0.01	0.38	0.31	0.26	0.04	105
		go to other	0.05	0.33	0.35	0.28	0.00	40
		stay in this country	0.11	0.28	0.39	0.17	0.04	155
Emirdag	Female	go to Europe	0.06	0.40	0.37	0.17	0.00	82
		go to other	0.00	0.17	0.67	0.17	0.00	6
		stay in this country	0.07	0.36	0.36	0.19	0.01	148
	Male	go to Europe	0.06	0.36	0.22	0.30	0.06	105
		go to other	0.00	0.57	0.43	0.00	0.00	7
		stay in this country	0.05	0.33	0.28	0.30	0.05	152
Fatih	Female	go to Europe	0.00	0.37	0.51	0.12	0.00	51
		go to other	0.08	0.42	0.38	0.12	0.00	26
		stay in this country	0.07	0.34	0.32	0.26	0.01	157
	Male	go to Europe	0.00	0.38	0.30	0.27	0.05	63
		go to other	0.07	0.28	0.41	0.24	0.00	29
		stay in this country	0.04	0.33	0.35	0.28	0.00	85
Van Merkez	Female	go to Europe	0.05	0.25	0.40	0.25	0.05	60
		go to other	0.00	0.42	0.32	0.26	0.00	19
		stay in this country	0.03	0.37	0.40	0.20	0.01	220
	Male	go to Europe	0.01	0.27	0.42	0.27	0.03	67
		go to other	0.03	0.31	0.21	0.41	0.03	29
		stay in this country	0.01	0.19	0.40	0.37	0.03	68
Total							1868	

Table 2.8: Research Area/Gender/Aspiration: 'Politicians in Turkey do what is best for the people in Turkey.' (Percent) (P7)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Dinar	Female	go to Europe	0.00	0.32	0.19	0.47	0.02	53
		go to other	0.00	0.20	0.40	0.20	0.20	10
		stay in this country	0.03	0.22	0.25	0.47	0.03	134
	Male	go to Europe	0.00	0.24	0.22	0.49	0.06	105
		go to other	0.07	0.26	0.14	0.50	0.02	42
		stay in this country	0.04	0.24	0.22	0.45	0.04	156
Emirdag	Female	go to Europe	0.05	0.27	0.28	0.38	0.02	82
		go to other	0.00	0.17	0.17	0.67	0.00	6
		stay in this country	0.03	0.27	0.24	0.39	0.07	148
	Male	go to Europe	0.03	0.30	0.15	0.43	0.10	105
		go to other	0.00	0.00	0.29	0.43	0.29	7
		stay in this country	0.01	0.28	0.15	0.41	0.15	152
Fatih	Female	go to Europe	0.02	0.20	0.18	0.34	0.27	56
		go to other	0.00	0.06	0.09	0.56	0.28	32
		stay in this country	0.01	0.27	0.24	0.38	0.10	192
	Male	go to Europe	0.01	0.15	0.15	0.43	0.26	74
		go to other	0.03	0.16	0.21	0.37	0.24	38
		stay in this country	0.01	0.22	0.18	0.42	0.16	98
Van Merkez	Female	go to Europe	0.02	0.12	0.18	0.45	0.23	65
		go to other	0.14	0.05	0.09	0.50	0.23	22
		stay in this country	0.02	0.19	0.17	0.47	0.15	231
	Male	go to Europe	0.00	0.06	0.14	0.44	0.37	71
		go to other	0.00	0.16	0.06	0.35	0.42	31
		stay in this country	0.01	0.14	0.15	0.52	0.18	73
Total								1983

Table 2.9: Research Area/Gender/Aspiration: 'Politicians in Europe do what is best for the people in these countries.' (Percent) (PEU7)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Dinar	Female	go to Europe	0.00	0.50	0.38	0.12	0.00	52
		go to other	0.00	0.30	0.40	0.30	0.00	10
		stay in this country	0.02	0.39	0.47	0.11	0.02	131
	Male	go to Europe	0.06	0.46	0.38	0.10	0.00	105
		go to other	0.02	0.55	0.31	0.10	0.02	42
		stay in this country	0.07	0.42	0.34	0.16	0.01	154
Emirdag	Female	go to Europe	0.01	0.45	0.44	0.10	0.00	82
		go to other	0.00	0.67	0.17	0.00	0.17	6
		stay in this country	0.01	0.38	0.45	0.15	0.01	148
	Male	go to Europe	0.09	0.52	0.25	0.14	0.00	105
		go to other	0.00	0.43	0.29	0.14	0.14	7
		stay in this country	0.05	0.45	0.32	0.16	0.02	151
Fatih	Female	go to Europe	0.00	0.46	0.35	0.19	0.00	52
		go to other	0.00	0.35	0.35	0.26	0.03	31
		stay in this country	0.01	0.35	0.37	0.25	0.02	179
	Male	go to Europe	0.01	0.59	0.23	0.15	0.01	71
		go to other	0.00	0.53	0.26	0.18	0.03	34
		stay in this country	0.01	0.46	0.32	0.20	0.01	95
Van Merkez	Female	go to Europe	0.11	0.34	0.34	0.15	0.05	61
		go to other	0.05	0.40	0.30	0.20	0.05	20
		stay in this country	0.06	0.34	0.32	0.28	0.00	223
	Male	go to Europe	0.10	0.46	0.28	0.16	0.00	68
		go to other	0.07	0.62	0.14	0.17	0.00	29
		stay in this country	0.06	0.46	0.32	0.15	0.01	68
Total								1924

Table 2.10: Research Area/Gender/Aspiration: 'It is easy to find a good job in Turkey.' (Percent) (P8)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Dinar	Female	go to Europe	0.00	0.15	0.19	0.57	0.09	53
		go to other	0.00	0.20	0.00	0.70	0.10	10
		stay in this country	0.01	0.09	0.15	0.67	0.08	134
	Male	go to Europe	0.02	0.15	0.15	0.62	0.06	105
		go to other	0.02	0.17	0.00	0.76	0.05	42
		stay in this country	0.02	0.21	0.15	0.57	0.05	156
Emirdag	Female	go to Europe	0.01	0.04	0.09	0.76	0.11	82
		go to other	0.00	0.17	0.17	0.50	0.17	6
		stay in this country	0.01	0.14	0.05	0.68	0.12	148
	Male	go to Europe	0.01	0.08	0.08	0.67	0.17	105
		go to other	0.00	0.00	0.00	0.86	0.14	7
		stay in this country	0.01	0.14	0.11	0.60	0.15	152
Fatih	Female	go to Europe	0.02	0.09	0.02	0.49	0.39	57
		go to other	0.03	0.03	0.09	0.38	0.47	32
		stay in this country	0.02	0.13	0.06	0.44	0.37	197
	Male	go to Europe	0.00	0.07	0.07	0.53	0.33	75
		go to other	0.00	0.08	0.14	0.38	0.41	37
		stay in this country	0.02	0.14	0.07	0.58	0.19	101
Van Merkez	Female	go to Europe	0.05	0.08	0.06	0.37	0.45	65
		go to other	0.09	0.00	0.05	0.59	0.27	22
		stay in this country	0.02	0.11	0.06	0.57	0.24	234
	Male	go to Europe	0.00	0.07	0.07	0.51	0.35	71
		go to other	0.00	0.03	0.03	0.58	0.35	31
		stay in this country	0.00	0.04	0.04	0.62	0.30	73
Total							1995	

Table 2.11: Research Area/Gender/Aspiration: 'It is easy to find a good job in Europe.' (Percent) (PEU8)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Dinar	Female	go to Europe	0.02	0.57	0.28	0.13	0.00	53
		go to other	0.00	0.50	0.20	0.30	0.00	10
		stay in this country	0.02	0.47	0.26	0.23	0.02	133
	Male	go to Europe	0.09	0.46	0.25	0.19	0.02	105
		go to other	0.05	0.49	0.20	0.24	0.02	41
		stay in this country	0.06	0.46	0.19	0.29	0.01	156
Emirdag	Female	go to Europe	0.04	0.52	0.23	0.20	0.01	82
		go to other	0.17	0.50	0.17	0.00	0.17	6
		stay in this country	0.02	0.41	0.18	0.38	0.01	147
	Male	go to Europe	0.08	0.58	0.13	0.20	0.01	105
		go to other	0.14	0.00	0.14	0.57	0.14	7
		stay in this country	0.03	0.38	0.17	0.39	0.03	152
Fatih	Female	go to Europe	0.00	0.58	0.09	0.31	0.02	55
		go to other	0.03	0.50	0.17	0.27	0.03	30
		stay in this country	0.03	0.40	0.21	0.32	0.04	190
	Male	go to Europe	0.01	0.51	0.18	0.30	0.00	73
		go to other	0.00	0.56	0.09	0.29	0.06	34
		stay in this country	0.02	0.40	0.25	0.28	0.05	93
Van Merkez	Female	go to Europe	0.10	0.55	0.19	0.16	0.00	62
		go to other	0.09	0.68	0.09	0.14	0.00	22
		stay in this country	0.06	0.59	0.23	0.12	0.00	225
	Male	go to Europe	0.10	0.51	0.19	0.15	0.04	68
		go to other	0.10	0.63	0.17	0.10	0.00	30
		stay in this country	0.10	0.61	0.20	0.09	0.00	70
Total								1949

Table 2.12: Research Area/Gender/Aspiration: 'In Turkey women have the same opportunities as men.' (Percent) (P10)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Dinar	Female	go to Europe	0.00	0.23	0.17	0.55	0.06	53
		go to other	0.00	0.20	0.20	0.60	0.00	10
		stay in this country	0.03	0.28	0.10	0.55	0.03	134
	Male	go to Europe	0.03	0.36	0.17	0.42	0.02	105
		go to other	0.02	0.40	0.07	0.48	0.02	42
		stay in this country	0.03	0.41	0.17	0.35	0.03	155
Emirdag	Female	go to Europe	0.00	0.11	0.18	0.61	0.10	82
		go to other	0.17	0.17	0.33	0.17	0.17	6
		stay in this country	0.00	0.19	0.11	0.64	0.06	147
	Male	go to Europe	0.04	0.40	0.08	0.45	0.03	104
		go to other	0.00	0.29	0.14	0.43	0.14	7
		stay in this country	0.00	0.43	0.11	0.43	0.03	152
Fatih	Female	go to Europe	0.00	0.07	0.07	0.65	0.21	57
		go to other	0.00	0.22	0.06	0.50	0.22	32
		stay in this country	0.01	0.25	0.07	0.54	0.13	196
	Male	go to Europe	0.01	0.28	0.14	0.53	0.04	74
		go to other	0.00	0.21	0.21	0.53	0.05	38
		stay in this country	0.05	0.42	0.11	0.34	0.09	101
Van Merkez	Female	go to Europe	0.02	0.11	0.02	0.45	0.42	65
		go to other	0.00	0.10	0.05	0.43	0.43	21
		stay in this country	0.01	0.15	0.05	0.53	0.27	233
	Male	go to Europe	0.00	0.15	0.06	0.62	0.17	71
		go to other	0.03	0.34	0.00	0.55	0.07	29
		stay in this country	0.00	0.22	0.15	0.52	0.11	73
Total								1987

Table 2.13: Research Area/Gender/Aspiration: 'In Europe women have the same opportunities as men.' (Percent) (PEU10)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Dinar	Female	go to Europe	0.02	0.66	0.23	0.08	0.02	53
		go to other	0.00	0.60	0.40	0.00	0.00	10
		stay in this country	0.00	0.66	0.23	0.10	0.01	131
	Male	go to Europe	0.10	0.57	0.29	0.04	0.00	105
		go to other	0.07	0.74	0.14	0.05	0.00	42
		stay in this country	0.09	0.64	0.21	0.06	0.01	156
Emirdag	Female	go to Europe	0.11	0.66	0.17	0.06	0.00	82
		go to other	0.00	0.67	0.17	0.00	0.17	6
		stay in this country	0.09	0.64	0.16	0.10	0.01	146
	Male	go to Europe	0.10	0.70	0.09	0.10	0.01	105
		go to other	0.14	0.57	0.14	0.14	0.00	7
		stay in this country	0.05	0.67	0.11	0.14	0.02	152
Fatih	Female	go to Europe	0.21	0.68	0.09	0.02	0.00	56
		go to other	0.16	0.72	0.06	0.06	0.00	32
		stay in this country	0.17	0.68	0.08	0.06	0.01	189
	Male	go to Europe	0.10	0.71	0.11	0.08	0.00	73
		go to other	0.05	0.89	0.03	0.03	0.00	38
		stay in this country	0.16	0.63	0.12	0.09	0.00	99
Van Merkez	Female	go to Europe	0.29	0.52	0.10	0.06	0.03	63
		go to other	0.05	0.82	0.05	0.09	0.00	22
		stay in this country	0.14	0.55	0.17	0.13	0.01	222
	Male	go to Europe	0.13	0.68	0.06	0.12	0.01	68
		go to other	0.20	0.73	0.03	0.03	0.00	30
		stay in this country	0.13	0.59	0.20	0.09	0.00	70
Total								1957

Table 2.14: Research Area/Gender/Aspiration: 'In Turkey people can say whatever they want in public.' (Percent) (P11)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Dinar	Female	go to Europe	0.00	0.32	0.21	0.47	0.00	53
		go to other	0.00	0.30	0.10	0.60	0.00	10
		stay in this country	0.02	0.36	0.18	0.43	0.02	133
	Male	go to Europe	0.01	0.47	0.15	0.35	0.02	105
		go to other	0.02	0.57	0.07	0.29	0.05	42
		stay in this country	0.01	0.46	0.17	0.35	0.01	156
Emirdag	Female	go to Europe	0.00	0.30	0.25	0.43	0.02	81
		go to other	0.00	0.00	0.00	1.00	0.00	6
		stay in this country	0.01	0.23	0.18	0.52	0.05	148
	Male	go to Europe	0.03	0.40	0.08	0.44	0.06	105
		go to other	0.14	0.29	0.00	0.57	0.00	7
		stay in this country	0.00	0.43	0.07	0.47	0.03	152
Fatih	Female	go to Europe	0.02	0.25	0.07	0.47	0.19	57
		go to other	0.00	0.19	0.03	0.56	0.22	32
		stay in this country	0.03	0.40	0.09	0.42	0.06	194
	Male	go to Europe	0.00	0.27	0.15	0.49	0.09	75
		go to other	0.00	0.29	0.13	0.42	0.16	38
		stay in this country	0.05	0.38	0.09	0.33	0.15	100
Van Merkez	Female	go to Europe	0.02	0.20	0.11	0.39	0.28	64
		go to other	0.00	0.29	0.00	0.62	0.10	21
		stay in this country	0.03	0.20	0.11	0.50	0.17	233
	Male	go to Europe	0.01	0.17	0.07	0.56	0.19	70
		go to other	0.00	0.16	0.13	0.61	0.10	31
		stay in this country	0.00	0.23	0.10	0.52	0.15	73
Total								1986

Table 2.15: Research Area/Gender/Aspiration: 'In Europe people can say whatever they want in public.' (Percent) (PEU11)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Dinar	Female	go to Europe	0.00	0.66	0.23	0.06	0.06	53
		go to other	0.00	0.60	0.40	0.00	0.00	10
		stay in this country	0.02	0.66	0.25	0.07	0.01	133
	Male	go to Europe	0.08	0.64	0.21	0.07	0.01	105
		go to other	0.05	0.67	0.21	0.07	0.00	42
		stay in this country	0.07	0.58	0.24	0.10	0.00	156
Emirdag	Female	go to Europe	0.04	0.59	0.26	0.12	0.00	82
		go to other	0.00	0.67	0.00	0.17	0.17	6
		stay in this country	0.06	0.57	0.23	0.13	0.01	148
	Male	go to Europe	0.08	0.67	0.12	0.13	0.00	105
		go to other	0.14	0.43	0.14	0.29	0.00	7
		stay in this country	0.03	0.64	0.18	0.15	0.00	152
Fatih	Female	go to Europe	0.20	0.71	0.05	0.04	0.00	56
		go to other	0.10	0.71	0.13	0.03	0.03	31
		stay in this country	0.10	0.69	0.11	0.08	0.02	190
	Male	go to Europe	0.10	0.66	0.15	0.10	0.00	73
		go to other	0.06	0.81	0.08	0.06	0.00	36
		stay in this country	0.13	0.66	0.08	0.13	0.00	99
Van Merkez	Female	go to Europe	0.23	0.50	0.17	0.06	0.03	64
		go to other	0.14	0.73	0.09	0.05	0.00	22
		stay in this country	0.15	0.53	0.22	0.07	0.02	227
	Male	go to Europe	0.12	0.72	0.06	0.09	0.01	68
		go to other	0.07	0.63	0.13	0.17	0.00	30
		stay in this country	0.13	0.65	0.12	0.09	0.01	69
Total								1964

Table 2.16: Research Area/Gender/Aspiration: 'Politicians in this area do what is best for the people in this area.' (Percent) (P12)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Dinar	Female	go to Europe	0.00	0.23	0.23	0.52	0.02	52
		go to other	0.00	0.10	0.60	0.30	0.00	10
		stay in this country	0.02	0.17	0.36	0.39	0.07	132
	Male	go to Europe	0.01	0.28	0.27	0.42	0.03	105
		go to other	0.00	0.26	0.12	0.62	0.00	42
		stay in this country	0.03	0.24	0.22	0.47	0.04	156
Emirdag	Female	go to Europe	0.01	0.27	0.17	0.49	0.06	82
		go to other	0.00	0.00	0.50	0.33	0.17	6
		stay in this country	0.01	0.20	0.29	0.39	0.11	148
	Male	go to Europe	0.00	0.24	0.14	0.55	0.07	105
		go to other	0.00	0.14	0.14	0.43	0.29	7
		stay in this country	0.01	0.24	0.20	0.45	0.10	152
Fatih	Female	go to Europe	0.00	0.25	0.19	0.37	0.19	57
		go to other	0.00	0.13	0.16	0.56	0.16	32
		stay in this country	0.01	0.30	0.27	0.33	0.10	195
	Male	go to Europe	0.00	0.21	0.23	0.41	0.15	75
		go to other	0.00	0.28	0.19	0.39	0.14	36
		stay in this country	0.02	0.29	0.21	0.39	0.09	100
Van Merkez	Female	go to Europe	0.00	0.17	0.14	0.49	0.19	63
		go to other	0.00	0.19	0.19	0.57	0.05	21
		stay in this country	0.04	0.22	0.16	0.39	0.19	231
	Male	go to Europe	0.13	0.24	0.08	0.39	0.15	71
		go to other	0.03	0.19	0.03	0.42	0.32	31
		stay in this country	0.04	0.25	0.11	0.40	0.21	73
Total								1982

Table 3.1: Research Area/Gender/Aspiration: 'Have you ever encouraged anybody else in Turkey to go to Europe?' (Percent) (A7)

			Percent		N
			No	Yes	
Emirdağ	Female	go to Europe	0.76	0.24	82
		go to other	0.83	0.17	6
		stay in this country	0.91	0.09	148
	Male	go to Europe	0.74	0.26	105
		go to other	0.57	0.43	7
		stay in this country	0.93	0.07	152
Dinar	Female	go to Europe	0.83	0.17	53
		go to other	0.90	0.10	10
		stay in this country	0.98	0.02	134
	Male	go to Europe	0.84	0.16	105
		go to other	0.79	0.21	42
		stay in this country	0.94	0.06	156
Fatih	Female	go to Europe	0.79	0.21	57
		go to other	0.66	0.34	32
		stay in this country	0.94	0.06	197
	Male	go to Europe	0.69	0.31	75
		go to other	0.66	0.34	38
		stay in this country	0.87	0.13	101
Van Merkez	Female	go to Europe	0.92	0.08	65
		go to other	0.95	0.05	22
		stay in this country	0.99	0.01	238
	Male	go to Europe	0.93	0.07	71
		go to other	0.94	0.06	31
		stay in this country	1.00	0.00	73
Total					2000

Table 3.2: Research Area/Gender/Aspiration: 'Going to live or work in Europe can be a good experience for women.' (Percent) (A13)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Emirdağ	Female	go to Europe	0.04	0.57	0.20	0.18	0.01	82
		go to other	0.17	0.50	0.00	0.33	0.00	6
		stay in this country	0.01	0.37	0.16	0.43	0.03	148
	Male	go to Europe	0.02	0.50	0.13	0.32	0.02	105
		go to other	0.00	0.14	0.29	0.43	0.14	7
		stay in this country	0.00	0.31	0.16	0.50	0.03	152
Dinar	Female	go to Europe	0.00	0.58	0.13	0.26	0.02	53
		go to other	0.10	0.30	0.30	0.30	0.00	10
		stay in this country	0.01	0.48	0.14	0.36	0.01	133
	Male	go to Europe	0.04	0.47	0.10	0.37	0.02	105
		go to other	0.00	0.36	0.07	0.52	0.05	42
		stay in this country	0.03	0.40	0.12	0.43	0.03	155
Fatih	Female	go to Europe	0.16	0.72	0.04	0.09	0.00	57
		go to other	0.09	0.72	0.16	0.03	0.00	32
		stay in this country	0.02	0.49	0.12	0.36	0.02	194
	Male	go to Europe	0.09	0.59	0.05	0.24	0.03	75
		go to other	0.05	0.53	0.05	0.29	0.08	38
		stay in this country	0.02	0.44	0.10	0.38	0.06	100
Van Merkez	Female	go to Europe	0.09	0.56	0.09	0.22	0.03	64
		go to other	0.09	0.64	0.05	0.18	0.05	22
		stay in this country	0.04	0.39	0.18	0.35	0.04	231
	Male	go to Europe	0.00	0.45	0.14	0.37	0.04	71
		go to other	0.03	0.32	0.06	0.55	0.03	31
		stay in this country	0.03	0.38	0.14	0.43	0.03	72
Total								1985

Table 3.3: Research Area/Gender/Aspiration: 'Going to live or work in Europe can be a good experience for men.' (Percent) (A14)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Emirdag	Female	go to Europe	0.02	0.65	0.11	0.21	0.01	82
		go to other	0.17	0.33	0.17	0.33	0.00	6
		stay in this country	0.01	0.53	0.18	0.24	0.04	148
	Male	go to Europe	0.06	0.76	0.10	0.09	0.00	105
		go to other	0.00	0.43	0.29	0.29	0.00	7
		stay in this country	0.01	0.47	0.16	0.33	0.03	152
Dinar	Female	go to Europe	0.00	0.75	0.17	0.08	0.00	53
		go to other	0.00	0.50	0.50	0.00	0.00	10
		stay in this country	0.01	0.66	0.16	0.16	0.01	134
	Male	go to Europe	0.08	0.69	0.12	0.11	0.00	105
		go to other	0.05	0.90	0.02	0.02	0.00	42
		stay in this country	0.06	0.56	0.15	0.23	0.01	155
Fatih	Female	go to Europe	0.18	0.70	0.05	0.04	0.04	57
		go to other	0.09	0.81	0.06	0.03	0.00	32
		stay in this country	0.02	0.64	0.11	0.21	0.02	192
	Male	go to Europe	0.20	0.73	0.01	0.05	0.00	75
		go to other	0.13	0.74	0.08	0.05	0.00	38
		stay in this country	0.06	0.64	0.08	0.21	0.01	101
Van Merkez	Female	go to Europe	0.09	0.67	0.08	0.14	0.02	64
		go to other	0.05	0.82	0.09	0.05	0.00	22
		stay in this country	0.07	0.57	0.15	0.18	0.04	232
	Male	go to Europe	0.04	0.87	0.04	0.03	0.01	71
		go to other	0.19	0.71	0.00	0.10	0.00	31
		stay in this country	0.06	0.75	0.11	0.08	0.00	72
Total								1986

Table 3.4: Research Area/Gender/Aspiration: 'Most people from Turkey who go to live or work in Europe become rich.' (Percent) (A15)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Emirdag	Female	go to Europe	0.04	0.51	0.24	0.18	0.02	82
		go to other	0.17	0.17	0.33	0.33	0.00	6
		stay in this country	0.03	0.39	0.18	0.38	0.03	148
	Male	go to Europe	0.07	0.50	0.24	0.19	0.00	105
		go to other	0.00	0.43	0.29	0.14	0.14	7
		stay in this country	0.02	0.20	0.18	0.54	0.06	152
Dinar	Female	go to Europe	0.08	0.51	0.25	0.17	0.00	53
		go to other	0.10	0.40	0.20	0.30	0.00	10
		stay in this country	0.03	0.37	0.27	0.31	0.01	134
	Male	go to Europe	0.05	0.49	0.21	0.24	0.01	104
		go to other	0.02	0.45	0.17	0.36	0.00	42
		stay in this country	0.05	0.35	0.21	0.39	0.00	155
Fatih	Female	go to Europe	0.05	0.30	0.20	0.38	0.07	56
		go to other	0.03	0.31	0.25	0.41	0.00	32
		stay in this country	0.03	0.36	0.13	0.42	0.07	194
	Male	go to Europe	0.03	0.30	0.10	0.56	0.01	73
		go to other	0.00	0.24	0.16	0.50	0.11	38
		stay in this country	0.01	0.18	0.16	0.54	0.11	100
Van Merkez	Female	go to Europe	0.06	0.45	0.19	0.22	0.08	64
		go to other	0.09	0.32	0.27	0.32	0.00	22
		stay in this country	0.04	0.46	0.22	0.25	0.03	233
	Male	go to Europe	0.01	0.51	0.23	0.23	0.03	71
		go to other	0.03	0.60	0.23	0.13	0.00	30
		stay in this country	0.06	0.51	0.24	0.18	0.01	72
Total								1983

Table 3.5: Research Area/Gender/Aspiration: 'Most people from Turkey who go to live or work in Europe gain valuable skills.' (Percent) (A16)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Emirdag	Female	go to Europe	0.00	0.40	0.23	0.34	0.02	82
		go to other	0.00	0.17	0.17	0.67	0.00	6
		stay in this country	0.00	0.34	0.23	0.38	0.05	148
	Male	go to Europe	0.04	0.59	0.15	0.21	0.01	105
		go to other	0.00	0.29	0.00	0.43	0.29	7
		stay in this country	0.01	0.33	0.11	0.50	0.05	152
Dinar	Female	go to Europe	0.00	0.62	0.21	0.15	0.02	53
		go to other	0.00	0.50	0.40	0.10	0.00	10
		stay in this country	0.01	0.44	0.22	0.32	0.01	134
	Male	go to Europe	0.04	0.58	0.17	0.19	0.02	105
		go to other	0.10	0.64	0.10	0.17	0.00	42
		stay in this country	0.06	0.53	0.17	0.24	0.00	155
Fatih	Female	go to Europe	0.09	0.51	0.23	0.18	0.00	57
		go to other	0.03	0.50	0.19	0.28	0.00	32
		stay in this country	0.01	0.36	0.31	0.29	0.04	194
	Male	go to Europe	0.01	0.63	0.15	0.20	0.01	75
		go to other	0.03	0.45	0.29	0.21	0.03	38
		stay in this country	0.00	0.42	0.27	0.27	0.04	100
Van Merkez	Female	go to Europe	0.03	0.65	0.14	0.16	0.02	63
		go to other	0.14	0.50	0.14	0.18	0.05	22
		stay in this country	0.03	0.51	0.24	0.17	0.05	232
	Male	go to Europe	0.01	0.60	0.21	0.14	0.03	70
		go to other	0.13	0.67	0.07	0.10	0.03	30
		stay in this country	0.01	0.53	0.26	0.18	0.01	72
Total								1984

Table 3.6: Research Area/Gender/Aspiration: 'People who go to Europe often lose touch with their family.' (Percent) (A17)

			Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	N
Emirdag	Female	go to Europe	0.04	0.35	0.27	0.29	0.05	82
		go to other	0.00	0.33	0.17	0.33	0.17	6
		stay in this country	0.09	0.40	0.23	0.24	0.05	148
	Male	go to Europe	0.02	0.39	0.19	0.36	0.04	105
		go to other	0.00	0.43	0.14	0.43	0.00	7
		stay in this country	0.06	0.49	0.13	0.26	0.06	152
Dinar	Female	go to Europe	0.02	0.28	0.26	0.40	0.04	53
		go to other	0.00	0.30	0.30	0.40	0.00	10
		stay in this country	0.05	0.36	0.20	0.38	0.01	134
	Male	go to Europe	0.08	0.35	0.20	0.34	0.03	105
		go to other	0.02	0.40	0.07	0.45	0.05	42
		stay in this country	0.03	0.38	0.15	0.42	0.02	155
Fatih	Female	go to Europe	0.09	0.29	0.18	0.38	0.05	55
		go to other	0.00	0.39	0.10	0.52	0.00	31
		stay in this country	0.13	0.38	0.16	0.28	0.05	191
	Male	go to Europe	0.03	0.35	0.15	0.45	0.03	75
		go to other	0.08	0.29	0.18	0.42	0.03	38
		stay in this country	0.05	0.43	0.10	0.34	0.08	98
Van Merkez	Female	go to Europe	0.08	0.25	0.16	0.34	0.17	64
		go to other	0.05	0.41	0.18	0.27	0.09	22
		stay in this country	0.07	0.43	0.14	0.32	0.03	231
	Male	go to Europe	0.03	0.34	0.10	0.49	0.04	71
		go to other	0.00	0.39	0.13	0.42	0.06	31
		stay in this country	0.10	0.39	0.21	0.29	0.01	72
Total								1978

Table 3.7: Research Area/Gender/Aspiration: 'If somebody would give you the necessary papers for going to live or work in Europe, what would you do? Would you...' (Percent) (A29)

			Stay here	Go to Europe	N
Emirdag	Female	go to Europe	0.12	0.88	82
		go to other	0.17	0.83	6
		stay in this country	0.74	0.26	148
	Male	go to Europe	0.04	0.96	105
		go to other	0.43	0.57	7
		stay in this country	0.80	0.20	152
Dinar	Female	go to Europe	0.25	0.75	53
		go to other	0.40	0.60	10
		stay in this country	0.79	0.21	134
	Male	go to Europe	0.24	0.76	105
		go to other	0.07	0.93	42
		stay in this country	0.74	0.26	156
Fatih	Female	go to Europe	0.20	0.80	56
		go to other	0.25	0.75	32
		stay in this country	0.91	0.09	197
	Male	go to Europe	0.12	0.88	75
		go to other	0.13	0.87	38
		stay in this country	0.76	0.24	101
Van Merkez	Female	go to Europe	0.30	0.70	64
		go to other	0.45	0.55	22
		stay in this country	0.84	0.16	238
	Male	go to Europe	0.23	0.77	70
		go to other	0.16	0.84	31
		stay in this country	0.73	0.27	73
Total					1997

Table 4.1: Research Area/Gender/Aspiration: 'Which countries do you think of if you hear the word Europe?' (Percent) (A4)

			Belgium	France	Germany	Italy	Netherlands	United Kingdom	United States of America	Other	N
Emirdag	Female	go to Europe	34.78	25.54	16.85	0.54	11.41	2.72	2.17	5.98	184
		go to other	16.67	11.11	5.56	0.00	5.56	5.56	22.22	33.33	18
		stay in this country	35.85	22.33	19.81	0.94	11.32	2.20	2.20	5.35	318
	Male	go to Europe	32.96	25.47	17.23	0.75	12.73	1.87	0.37	8.61	267
		go to other	16.67	23.33	16.67	6.67	10.00	13.33	0.00	13.33	30
		stay in this country	28.79	20.57	16.97	1.54	11.57	4.11	2.57	13.88	389
Dinar	Female	go to Europe	1.83	25.69	33.03	3.67	6.42	7.34	11.93	10.09	109
		go to other	0.00	22.73	27.27	9.09	0.00	13.64	18.18	9.09	22
		stay in this country	2.44	21.14	40.24	4.88	4.07	4.07	10.16	13.01	246
	Male	go to Europe	3.13	20.31	29.69	4.69	4.69	9.77	7.42	20.31	256
		go to other	3.00	13.00	21.00	5.00	6.00	8.00	9.00	35.00	100
		stay in this country	1.68	25.17	36.58	5.70	3.36	7.38	6.04	14.09	298
Fatih	Female	go to Europe	1.28	16.67	22.44	7.05	5.77	12.82	13.46	20.51	156
		go to other	4.17	16.67	16.67	11.11	1.39	15.28	15.28	19.44	72
		stay in this country	0.88	17.14	24.62	6.81	2.20	15.60	15.16	17.58	455
	Male	go to Europe	2.90	12.86	17.01	9.96	8.71	17.01	4.98	26.56	241
		go to other	0.00	20.91	20.91	14.55	0.00	20.00	6.36	17.27	110
		stay in this country	3.24	17.81	24.29	10.12	5.67	12.96	5.26	20.65	247
Van Merkez	Female	go to Europe	0.85	18.80	31.62	3.42	6.84	10.26	5.98	22.22	117
		go to other	2.08	20.83	10.42	6.25	2.08	25.00	14.58	18.75	48
		stay in this country	2.67	16.02	26.41	2.97	4.45	8.01	16.32	23.15	337
	Male	go to Europe	3.09	21.60	28.40	3.09	5.56	14.20	2.47	21.60	162
		go to other	1.52	15.15	19.70	6.06	6.06	13.64	10.61	27.27	66
		stay in this country	1.48	20.00	28.89	5.19	5.19	8.15	8.89	22.22	135

Table 4.2: Research Area/Gender/Aspiration: 'Where do you think most young men in this area would like to live and work?' (Percent) (A10)

			Here in [research area]	In another part of this country	In Europe	In other countries outside Europe	N
Emirdag	Female	go to Europe	0.02	0.01	0.96	0.00	82
		go to other	0.00	0.00	0.83	0.17	6
		stay in this country	0.05	0.13	0.82	0.00	148
	Male	go to Europe	0.00	0.10	0.89	0.02	105
		go to other	0.00	0.14	0.86	0.00	7
		stay in this country	0.07	0.20	0.73	0.00	152
Dinar	Female	go to Europe	0.09	0.49	0.38	0.04	53
		go to other	0.10	0.70	0.20	0.00	10
		stay in this country	0.17	0.49	0.34	0.00	134
	Male	go to Europe	0.17	0.50	0.31	0.01	105
		go to other	0.12	0.40	0.48	0.00	42
		stay in this country	0.17	0.63	0.20	0.01	156
Fatih	Female	go to Europe	0.50	0.07	0.32	0.11	56
		go to other	0.39	0.10	0.42	0.10	31
		stay in this country	0.50	0.09	0.35	0.05	190
	Male	go to Europe	0.45	0.07	0.37	0.11	73
		go to other	0.58	0.03	0.33	0.06	36
		stay in this country	0.63	0.05	0.29	0.03	98
Van Merkez	Female	go to Europe	0.30	0.31	0.33	0.06	64
		go to other	0.10	0.57	0.33	0.00	21
		stay in this country	0.27	0.50	0.22	0.02	237
	Male	go to Europe	0.28	0.35	0.35	0.01	71
		go to other	0.35	0.48	0.13	0.03	31
		stay in this country	0.23	0.53	0.22	0.01	73
Total							1981

Table 4.3: Research Area/Gender/Aspiration: 'Where do you think most young women in this area would like to live and work?' (Percent) (A11)

			Here in [research area]	In another part of this country	In Europe	In other countries outside Europe	N
Emirdag	Female	go to Europe	0.04	0.10	0.85	0.01	82
		go to other	0.17	0.33	0.50	0.00	6
		stay in this country	0.14	0.18	0.67	0.01	148
	Male	go to Europe	0.05	0.11	0.81	0.03	105
		go to other	0.00	0.14	0.86	0.00	7
		stay in this country	0.09	0.26	0.65	0.01	152
Dinar	Female	go to Europe	0.32	0.42	0.26	0.00	53
		go to other	0.20	0.80	0.00	0.00	10
		stay in this country	0.31	0.54	0.15	0.00	134
	Male	go to Europe	0.29	0.56	0.13	0.02	103
		go to other	0.24	0.55	0.19	0.02	42
		stay in this country	0.27	0.59	0.14	0.00	156
Fatih	Female	go to Europe	0.59	0.04	0.34	0.04	56
		go to other	0.50	0.13	0.34	0.03	32
		stay in this country	0.65	0.07	0.27	0.02	192
	Male	go to Europe	0.57	0.07	0.28	0.09	69
		go to other	0.58	0.09	0.27	0.06	33
		stay in this country	0.65	0.08	0.22	0.04	95
Van Merkez	Female	go to Europe	0.50	0.34	0.16	0.00	62
		go to other	0.38	0.38	0.24	0.00	21
		stay in this country	0.52	0.41	0.05	0.01	237
	Male	go to Europe	0.66	0.24	0.07	0.03	70
		go to other	0.48	0.39	0.13	0.00	31
		stay in this country	0.52	0.41	0.07	0.00	71
Total							1967

Table 4.4: Research Area/Gender/Aspiration: 'If a person from Turkey were to go to live or work abroad, which country do you think it would be best to go?' (Percent) (A28)

			Belgium	Canada	France	Germany	Italy	Netherlands	Norway	Russia	Switzerland	UK	USA	Other	N	
Emirdag	Female	go to Europe	0.57	0.00	0.23	0.06	0.00	0.02	0.00	0.00	0.00	0.05	0.04	0.02	82	
		go to other	0.33	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.50	0.17	6
		stay in this country	0.50	0.00	0.15	0.12	0.00	0.10	0.01	0.00	0.00	0.03	0.01	0.05	0.03	145
	Male	go to Europe	0.59	0.00	0.19	0.04	0.00	0.05	0.02	0.02	0.00	0.01	0.01	0.03	0.05	105
		go to other	0.00	0.14	0.00	0.29	0.00	0.00	0.00	0.00	0.00	0.00	0.14	0.43	0.00	7
		stay in this country	0.42	0.00	0.13	0.10	0.01	0.05	0.00	0.02	0.00	0.03	0.05	0.07	0.14	150
Dinar	Female	go to Europe	0.02	0.00	0.21	0.46	0.02	0.02	0.00	0.06	0.02	0.06	0.08	0.06	52	
		go to other	0.00	0.00	0.11	0.11	0.00	0.11	0.00	0.00	0.00	0.00	0.44	0.22	9	
		stay in this country	0.02	0.02	0.08	0.56	0.01	0.04	0.01	0.00	0.00	0.05	0.02	0.11	0.09	131
	Male	go to Europe	0.01	0.02	0.22	0.34	0.03	0.08	0.00	0.01	0.00	0.05	0.07	0.04	0.14	105
		go to other	0.00	0.02	0.10	0.14	0.00	0.00	0.05	0.14	0.00	0.05	0.02	0.24	0.24	42
		stay in this country	0.01	0.01	0.18	0.47	0.03	0.05	0.00	0.05	0.00	0.01	0.03	0.05	0.14	154
Fatih	Female	go to Europe	0.00	0.00	0.09	0.22	0.04	0.02	0.02	0.00	0.11	0.13	0.24	0.13	54	
		go to other	0.00	0.10	0.10	0.20	0.07	0.00	0.00	0.07	0.00	0.03	0.10	0.23	0.10	30
		stay in this country	0.02	0.01	0.08	0.27	0.02	0.03	0.02	0.01	0.00	0.04	0.11	0.21	0.17	179
	Male	go to Europe	0.00	0.04	0.04	0.22	0.00	0.05	0.03	0.00	0.00	0.14	0.18	0.16	0.14	73
		go to other	0.00	0.08	0.03	0.24	0.05	0.00	0.03	0.03	0.00	0.05	0.05	0.29	0.16	38
		stay in this country	0.00	0.06	0.05	0.27	0.03	0.04	0.03	0.01	0.00	0.08	0.10	0.15	0.17	96
Van Merkez	Female	go to Europe	0.02	0.00	0.08	0.37	0.00	0.05	0.00	0.00	0.07	0.10	0.10	0.20	59	
		go to other	0.00	0.05	0.00	0.21	0.05	0.00	0.00	0.05	0.00	0.00	0.05	0.37	0.21	19
		stay in this country	0.01	0.01	0.10	0.42	0.01	0.02	0.01	0.03	0.00	0.01	0.03	0.17	0.17	175
	Male	go to Europe	0.03	0.01	0.15	0.44	0.00	0.06	0.06	0.00	0.00	0.04	0.09	0.01	0.10	68
		go to other	0.03	0.03	0.07	0.27	0.03	0.00	0.03	0.10	0.00	0.00	0.07	0.20	0.17	30
		stay in this country	0.00	0.00	0.13	0.39	0.02	0.07	0.02	0.03	0.00	0.00	0.03	0.08	0.23	61
Total														1870		

Table 5.1: Research Area/Gender/Aspiration: 'All things considered, how satisfied are you with your life as a whole these days? Are you...' (Percent) (L1)

			Very unsatisfied	Rather unsatisfied	Neither unsatisfied nor satisfied	Rather satisfied	Very satisfied	N
Emirdag	Female	go to Europe	0.10	0.13	0.30	0.34	0.12	82
		go to other	0.00	0.00	0.00	0.83	0.17	6
		stay in this country	0.10	0.11	0.23	0.37	0.19	148
	Male	go to Europe	0.20	0.16	0.17	0.34	0.12	105
		go to other	0.00	0.14	0.29	0.43	0.14	7
		stay in this country	0.09	0.11	0.16	0.49	0.16	152
Dinar	Female	go to Europe	0.09	0.15	0.23	0.43	0.09	53
		go to other	0.00	0.10	0.20	0.60	0.10	10
		stay in this country	0.10	0.12	0.18	0.45	0.16	134
	Male	go to Europe	0.17	0.12	0.20	0.48	0.03	105
		go to other	0.12	0.19	0.26	0.43	0.00	42
		stay in this country	0.07	0.15	0.14	0.50	0.13	156
Fatih	Female	go to Europe	0.14	0.18	0.23	0.33	0.12	57
		go to other	0.13	0.13	0.38	0.38	0.00	32
		stay in this country	0.06	0.04	0.19	0.54	0.17	197
	Male	go to Europe	0.13	0.09	0.23	0.47	0.08	75
		go to other	0.05	0.13	0.18	0.61	0.03	38
		stay in this country	0.01	0.12	0.20	0.52	0.15	101
Van Merkez	Female	go to Europe	0.31	0.09	0.23	0.28	0.09	65
		go to other	0.14	0.14	0.27	0.32	0.14	22
		stay in this country	0.16	0.16	0.16	0.42	0.09	238
	Male	go to Europe	0.31	0.20	0.20	0.28	0.01	71
		go to other	0.13	0.10	0.19	0.48	0.10	31
		stay in this country	0.22	0.11	0.15	0.45	0.07	73
Total								2000

Table 5.2: Research Area/Gender/Aspiration: 'How satisfied are you with your current financial situation? Are you...' (Percent) (L2)

			Very unsatisfied	Rather unsatisfied	Neither unsatisfied nor satisfied	Rather satisfied	Very satisfied	N
Emirdag	Female	go to Europe	0.17	0.27	0.21	0.29	0.06	82
		go to other	0.00	0.00	0.00	0.67	0.33	6
		stay in this country	0.14	0.10	0.20	0.46	0.10	148
	Male	go to Europe	0.21	0.16	0.26	0.29	0.09	105
		go to other	0.14	0.00	0.29	0.43	0.14	7
		stay in this country	0.12	0.14	0.14	0.51	0.09	152
Dinar	Female	go to Europe	0.11	0.19	0.23	0.43	0.04	53
		go to other	0.00	0.30	0.20	0.50	0.00	10
		stay in this country	0.16	0.13	0.16	0.45	0.10	134
	Male	go to Europe	0.22	0.16	0.24	0.34	0.04	105
		go to other	0.12	0.17	0.29	0.40	0.02	42
		stay in this country	0.06	0.17	0.17	0.53	0.06	156
Fatih	Female	go to Europe	0.14	0.32	0.16	0.30	0.09	57
		go to other	0.25	0.16	0.28	0.31	0.00	32
		stay in this country	0.07	0.12	0.26	0.49	0.06	196
	Male	go to Europe	0.23	0.12	0.27	0.36	0.03	75
		go to other	0.13	0.21	0.29	0.34	0.03	38
		stay in this country	0.07	0.18	0.25	0.44	0.07	101
Van Merkez	Female	go to Europe	0.34	0.15	0.14	0.32	0.05	65
		go to other	0.23	0.18	0.23	0.27	0.09	22
		stay in this country	0.34	0.20	0.15	0.25	0.07	238
	Male	go to Europe	0.41	0.24	0.17	0.17	0.01	71
		go to other	0.29	0.26	0.23	0.19	0.03	31
		stay in this country	0.36	0.21	0.15	0.27	0.01	73
Total								1999

Table 5.3: Research Area/Gender/Aspiration: 'How would you describe your health in general? Would you say it is...' (Percent) (L3)

			Very good	Good	Neither good nor bad	Bad	Very bad	N
Emirdağ	Female	go to Europe	0.11	0.56	0.23	0.10	0.00	82
		go to other	0.50	0.33	0.17	0.00	0.00	6
		stay in this country	0.14	0.59	0.24	0.03	0.01	148
	Male	go to Europe	0.21	0.56	0.19	0.03	0.01	105
		go to other	0.00	0.71	0.14	0.14	0.00	7
		stay in this country	0.22	0.57	0.16	0.02	0.02	152
Dinar	Female	go to Europe	0.13	0.51	0.28	0.06	0.02	53
		go to other	0.10	0.50	0.40	0.00	0.00	10
		stay in this country	0.16	0.54	0.26	0.03	0.01	134
	Male	go to Europe	0.26	0.51	0.19	0.04	0.00	105
		go to other	0.24	0.50	0.24	0.02	0.00	42
		stay in this country	0.19	0.64	0.15	0.01	0.01	156
Fatih	Female	go to Europe	0.11	0.47	0.39	0.04	0.00	57
		go to other	0.22	0.44	0.31	0.03	0.00	32
		stay in this country	0.12	0.54	0.27	0.05	0.01	197
	Male	go to Europe	0.17	0.59	0.21	0.03	0.00	75
		go to other	0.21	0.61	0.18	0.00	0.00	38
		stay in this country	0.16	0.61	0.20	0.03	0.00	101
Van Merkez	Female	go to Europe	0.11	0.45	0.35	0.08	0.02	65
		go to other	0.09	0.55	0.23	0.05	0.09	22
		stay in this country	0.09	0.53	0.27	0.10	0.02	238
	Male	go to Europe	0.13	0.54	0.25	0.07	0.01	71
		go to other	0.13	0.48	0.26	0.10	0.03	31
		stay in this country	0.04	0.62	0.23	0.10	0.01	73
Total								2000

Table 5.4: Research Area/Gender/Aspiration: 'If you compare the financial situation of your household with that of other households in this area would you say your household's financial situation is...' (Percent) (L4)

			Much worse	Worse	The same	Better	Much better	N
Emirdag	Female	go to Europe	0.04	0.06	0.56	0.30	0.04	82
		go to other	0.00	0.00	0.33	0.33	0.33	6
		stay in this country	0.00	0.09	0.58	0.28	0.04	148
	Male	go to Europe	0.01	0.10	0.67	0.21	0.02	105
		go to other	0.14	0.00	0.57	0.14	0.14	7
		stay in this country	0.02	0.05	0.67	0.20	0.05	152
Dinar	Female	go to Europe	0.00	0.17	0.53	0.30	0.00	53
		go to other	0.00	0.10	0.70	0.20	0.00	10
		stay in this country	0.04	0.08	0.50	0.32	0.06	134
	Male	go to Europe	0.02	0.16	0.63	0.15	0.04	105
		go to other	0.00	0.14	0.64	0.17	0.05	42
		stay in this country	0.02	0.06	0.59	0.29	0.03	156
Fatih	Female	go to Europe	0.05	0.09	0.55	0.30	0.00	56
		go to other	0.03	0.19	0.47	0.31	0.00	32
		stay in this country	0.01	0.09	0.63	0.25	0.02	193
	Male	go to Europe	0.00	0.14	0.53	0.28	0.05	74
		go to other	0.00	0.11	0.62	0.27	0.00	37
		stay in this country	0.00	0.11	0.60	0.28	0.01	101
Van Merkez	Female	go to Europe	0.17	0.22	0.39	0.22	0.00	64
		go to other	0.05	0.18	0.45	0.32	0.00	22
		stay in this country	0.05	0.26	0.47	0.20	0.02	238
	Male	go to Europe	0.03	0.23	0.66	0.08	0.00	71
		go to other	0.00	0.26	0.55	0.19	0.00	31
		stay in this country	0.04	0.23	0.51	0.22	0.00	73
Total								1992

Table 5.5: Research Area/Gender/Aspiration: 'When your parents were the same age as you are now, do you think that their standard of living was...'
(Percent) (L6)

			Much worse than yours is now	Worse than yours is now	About the same as yours is now	Better than yours is now	Much better than yours is now	N
Emirdag	Female	go to Europe	0.20	0.43	0.22	0.16	0.00	82
		go to other	0.50	0.17	0.33	0.00	0.00	6
		stay in this country	0.20	0.48	0.17	0.11	0.03	148
	Male	go to Europe	0.27	0.41	0.13	0.16	0.03	105
		go to other	0.43	0.29	0.29	0.00	0.00	7
		stay in this country	0.28	0.47	0.12	0.13	0.01	152
Dinar	Female	go to Europe	0.42	0.42	0.09	0.06	0.02	53
		go to other	0.40	0.60	0.00	0.00	0.00	10
		stay in this country	0.25	0.46	0.15	0.13	0.01	134
	Male	go to Europe	0.40	0.29	0.17	0.12	0.02	105
		go to other	0.52	0.40	0.02	0.05	0.00	42
		stay in this country	0.28	0.44	0.19	0.08	0.02	156
Fatih	Female	go to Europe	0.14	0.56	0.14	0.14	0.02	57
		go to other	0.03	0.53	0.16	0.22	0.06	32
		stay in this country	0.11	0.56	0.15	0.17	0.02	197
	Male	go to Europe	0.11	0.56	0.08	0.19	0.07	75
		go to other	0.08	0.51	0.14	0.19	0.08	37
		stay in this country	0.14	0.46	0.14	0.19	0.07	100
Van Merkez	Female	go to Europe	0.45	0.35	0.05	0.12	0.03	65
		go to other	0.45	0.41	0.09	0.05	0.00	22
		stay in this country	0.37	0.39	0.14	0.08	0.02	238
	Male	go to Europe	0.38	0.41	0.03	0.15	0.03	71
		go to other	0.48	0.39	0.06	0.03	0.03	31
		stay in this country	0.33	0.40	0.08	0.16	0.03	73
Total								1998

Table 5.6: Research Area/Gender/Aspiration: 'Do you think your standard of living is...' (Percent) (L7)

			Getting much worse	Getting worse	Staying the same	Getting better	Getting much better	N
Emirdag	Female	go to Europe	0.01	0.26	0.20	0.51	0.02	82
		go to other	0.00	0.17	0.00	0.67	0.17	6
		stay in this country	0.01	0.19	0.18	0.61	0.01	148
	Male	go to Europe	0.08	0.27	0.15	0.48	0.03	105
		go to other	0.00	0.14	0.29	0.57	0.00	7
		stay in this country	0.03	0.23	0.20	0.51	0.03	152
Dinar	Female	go to Europe	0.02	0.28	0.28	0.42	0.00	53
		go to other	0.00	0.20	0.10	0.70	0.00	10
		stay in this country	0.04	0.16	0.23	0.52	0.04	134
	Male	go to Europe	0.15	0.17	0.21	0.47	0.00	105
		go to other	0.07	0.29	0.19	0.45	0.00	42
		stay in this country	0.06	0.21	0.20	0.52	0.01	156
Fatih	Female	go to Europe	0.04	0.32	0.12	0.53	0.00	57
		go to other	0.00	0.38	0.13	0.50	0.00	32
		stay in this country	0.02	0.28	0.19	0.50	0.01	196
	Male	go to Europe	0.05	0.32	0.19	0.43	0.01	75
		go to other	0.03	0.32	0.08	0.55	0.03	38
		stay in this country	0.00	0.28	0.19	0.50	0.03	101
Van Merkez	Female	go to Europe	0.00	0.22	0.40	0.37	0.02	65
		go to other	0.00	0.18	0.27	0.55	0.00	22
		stay in this country	0.05	0.21	0.35	0.38	0.01	238
	Male	go to Europe	0.01	0.32	0.34	0.30	0.03	71
		go to other	0.00	0.35	0.16	0.45	0.03	31
		stay in this country	0.04	0.22	0.41	0.32	0.01	73
Total								1999