

UNIVERSIDADE DE LISBOA
FACULDADE DE BELAS-ARTES



Globalization and Human Dimension of Forced Migrants

My Kaaba is HUMAN

Sinem Taş

Trabalho de Projeto

Mestrado em Arte Multimédia

Especialização em Fotografia

Trabalho de Projeto orientado pela Professora Doutora Margarida Medeiros

2017

DECLARAÇÃO DE AUTORIA

Eu Sinem TAŞ, declaro que a presente dissertação / trabalho de projeto de mestrado intitulada “Globalization and Human Dimension of Forced Migrants: My Kaaba is HUMAN ”, é o resultado da minha investigação pessoal e independente. O conteúdo é original e todas as fontes consultadas estão devidamente mencionadas na bibliografia ou outras listagens de fontes documentais, tal como todas as citações diretas ou indiretas têm devida indicação ao longo do trabalho segundo as normas académicas.

Sinem Taş

Lisboa, 31/10/2017

RESUMO

Imigração é um fenómeno que existe há séculos por causa da necessidade humana de criar novas condições de vida, procurar melhores oportunidades, encontrar solos férteis ou, às vezes, de simplesmente mudar de vida. Assim, a imigração pode ser inevitável (por exemplo nos casos de desastres naturais, guerras, guerras civis, conflitos e genocídios) ou voluntária (pela necessidade de mobilidade). Este trabalho reivindica que a imigração é diretamente construída pelas condições financeiras e políticas desde o princípio (e não pelos eventos naturais), com um foco especial nos factores como a globalização e as suas consequências para a população. Este trabalho tem como inspiração o valores humanistas dos Bektashis, que será esclarecido nos próximos capítulos.

Pessoas, aparelhos de estado ou grupos influentes organizam e causam massacres e catástrofes por interesses políticos ou económicos. Por esses motivos, milhões de pessoas foram assassinadas, violadas e perseguidas. Perderam as suas famílias, sofreram as consequências de atitudes agressivas e egoístas, e foram forçadas a fugir das zonas onde viviam há séculos. De acordo com dados recentes, entre Outubro de 2014 e 2017 (Operational Portal - Refugee Situations, 2017), 15826 pessoas morreram ou desapareceram enquanto tentavam atravessar o mar Mediterrâneo. Por causa do conflitos políticos no Médio Oriente, alguns países foram especialmente afetados em 2016 pelos deslocamentos forçados. Desde 2011, centenas de milhares de pessoas foram assassinadas e 11 milhões de pessoas foram deslocadas das suas casas (World Vision, 2017). Em 2016, mais de metade da população síria viveu deslocada, seja for ou dentro do país.(UNHCR - Global Trends, 2016)

Este projeto resulta da frustração e sentido de responsabilidade individual perante os efeitos injustos do capitalismo, e tem como objetivo contribuir para a eliminação da passividade e ignorância em relação às pessoas que foram sacrificadas pelos interesses de alguns políticos.

O objetivo deste trabalho é compreender e elucidar a correlação entre imigração e globalização, examinando as dimensões culturais da globalização. O mundo é cada vez “mais pequeno” e os efeitos da globalização são cada vez maiores; por isso é importante observar como

a globalização está conectada às nossas vidas quotidianas e à crise dos refugiados. Neste trabalho, vou estudar o fenómeno de globalização e a sua relação com a questão dos refugiados, tendo sempre em consideração a dimensão humana dos refugiados. Neste contexto, a globalização é analisada através das suas dimensões económicas, culturais e filosóficas. A dimensão cultural será abordada dentro da perspectiva do antropólogo contemporâneo Arjun Appadurai. Se a globalização aproxima as culturas e pessoas de formas improváveis através dos desenvolvimentos políticos e a crise dos refugiados, as pessoas parecem esquecer-se da humanidade enquanto unidade e optam antes por tendências políticas racistas. Esta investigação inclui artigos e livros sobre os tópicos relacionados com a globalização mas também sobre o pensamento filosófico de modo a poder abordar o assunto no plano humano. Neste sentido, a abordagem humanista do Haji Bektashi Veli, um filósofo da Anatólia do século XIII, será uma referência para colocar em perspectiva e auxiliar a nossa compreensão.

Este estudo inclui entrevistas com refugiados expulsos das suas terras pelos perigos de morte, agressão ou adversidade. O objetivo do projeto é refletir sobre a singularidade do humano e demonstrar as conexões invisíveis, explicando uma história não contada do outro. Assim, a intenção é criar um outro olhar sobre estes refugiados, dando visibilidade à parte não-contada das suas vidas por via das suas próprias palavras, da sua própria história. Neste sentido, a imigração vai ser estudada no contexto de globalização, revelando a ligação entre os dois fenómenos.

O objetivo não é sublinhar a miséria da situação dos entrevistados, mas sim mostrar como reagiram a essas circunstâncias e o que esperam da vida e das outras pessoas. É minha intenção revelar os seus sentimentos sinceros – tristezas, felicidades, esperanças, arrependimentos, desapontamentos, ou momentos inesquecíveis das suas vidas. Estas são experiências humanas universais. Então, é essencial sublinhá-las e vê-las na dimensão humana primeiro, antes de interpretá-las pelo estatuto dos refugiados, e sentir a conexão que nos une. Precisamos de ter consciência de que somos todos conectados e compreender a humanidade como uma unidade completa. Citando o astrofísico Neil de Grasse Tyson: “somos todos conectados; uns aos outros biologicamente, à terra quimicamente, e ao resto do universo atómicamente.” (Papadopoulos, 2016). Ver isso pode ser uma forma de criar mudança nas nossas vidas e no mundo, por ser parte das histórias dos outros.

Um outro objetivo deste projeto é chamar atenção para a questão da imigração e sensibilizar para os problemas e dificuldades ligadas a ela. Apesar do título “viagem à esperança”, a viagem também traz vários riscos. Desde o momento da saída das suas casas, os refugiados são cercados pelas incertezas. Dificuldades financeiras, atitudes cruéis da polícia ou dos cidadãos dos países de destino ou de passagem, problemas com os contrabandistas, o risco de morte nos barcos, assédios sexuais com que as mulheres e crianças são confrontadas, violência, falta de condições para viver dignamente, são alguns dos riscos que encontram.

Sabendo que um indivíduo deixou tudo atrás, é importante que o projeto, além de incluir questões sobre os assuntos práticos relacionados com os entrevistados, se foque também na sua dimensão humana, através de perguntas pessoais que enaltecem os seus sentimentos reforçando as nossas semelhanças. O objetivo será mostrar a conexão invisível entre nós: sabendo que todos poderemos um dia ser um refugiado, essa realidade não nos deve separar mas antes unir-nos. Sendo assim, perguntas sobre as suas memórias, os objetivos pessoais, os seus medos, o seu passado, as suas expectativas para o futuro e as suas opiniões, foram as perguntas que formulei aos entrevistados. As suas respostas, reações e histórias sinceras tornaram-se o conteúdo principal deste documentário, sendo o sujeito de análise essencial deste estudo.

O objetivo é projetar a integridade da dimensão cultural globalizada e reconciliá-la com a dimensão humana dos imigrantes. A globalização não pode ser considerada isoladamente, separada das mudanças económicas mundiais. Neste contexto, referimos a dimensão económica da globalização, com foco no capitalismo e o “world system” da teoria económica. Por fim, expomos as relações entre impactos culturais dos desenvolvimentos globais e os refugiados.

Na base desta dissertação está um documentário, porque o vídeo/filme é um poderoso instrumento que permite a repercussão em grande escala, em contextos humanitários e sociais, dando oportunidade ao realizador de criar um objecto com impacto na cultura contemporânea.

O documentário como forma visual de comunicação cria uma linguagem específica, atingindo um conjunto de emoções que frequentemente não encontram o seu equivalente na palavra escrita. De acordo com o teórico e educador americano Edgar Dale, as pessoas recordam 10% do que lêem, 20% do que ouvem e 30% do que vêem, mas 50% do que «vêem e ouvem». O filme documental enquanto medium permite ao observador o estabelecimento de uma ligação e

de um compromisso mais profundos com o tema. Cria um impacto que não tem equivalente na escrita e no alfabeto; o observador olha o olhar do outro. A audiência que lida com a voz dos sujeitos filmados tem a oportunidade de experienciar um ambiente fisicamente inacessível. Para além disso o documentário pode constituir-se como um desencadeador da acção e produzir mudanças profundas no mundo global.

Motivada pela urgente necessidade de encontrar apoio para a crise dos refugiados, procurei dar o meu contributo com esta dissertação e documentário, para proporcionar um olhar para além da vida de cada, já que a mudança só ocorrer quando cada um se torna atento e informado.

Palavras-Chave:

Refugiado, Globalização, Imigração, Humano, Documentário.

ABSTRACT

The purpose of this work is to understand and elucidate the correlation between immigration and globalization by examining cultural dimensions of globalism. As the world gets “smaller” and affected by globalism more and more each day it is important to see the bound of it with our daily lives and refugee crisis. In this dissertation I will examine globalism phenomenon and its relationship with refugee issue meanwhile human dimension of refugees will be the point to be headed. In this context globalism with economical dimensions will be explained, later the cultural dimension will be mentioned with referred to contemporary social-cultural anthropologist Arjun Appadurai’s perspective. While globalism makes people and cultures get close more to each other in a kind of strange way with recent political developments and refugee crisis people tend to forget the uniqueness of humanity and lead towards to more racist policies. Thus, this research includes some papers and books on the related topics of globalization, as much as source to support with philosophical thinking and approach the issue in a human level. In this regard, the humanism understanding of Haji Bektashi Veli who is as

humanist philosopher from Anatolia of 13th century will be referred in the work as supportive perspective.

The aim is to visualize the integrity of the cultural dimension of globalization by reconciling it with the human dimension of immigrants. Globalism cannot be considered separated from economical changes in the world. Concordantly, it will be mention the economic dimension of globalism in dissertation, focusing on capitalism and “world system” as an economic theory. After all it will be revealed the relation between cultural impacts of global developments with forced immigrants and refugees.

The project is formed in its basis as a documentary film, because, film/video is a powerful visual medium to raise a wide range of repercussions in social and humanitarian contexts, allowing opportunity of expression for filmmaker to make an impact specially in contemporary culture. Documentary as a visual material creates a language to evoke emotions, transmit the sense by letting the audience to be part of moment and feelings. According to American educator, theorist Edgar Dale people remember 10% of what they read, 20% of what they hear, 30% of what they see but 50% percent of what they “see and hear”. (Dale’s Cone of Experience). Documentary film as a medium lets viewer establish more profound bound and deeper engagement with subject. It creates an impact that, writing language cannot do with letters. The viewer looks at the subject's gaze. The audience who has the voice of the subject has the chance to experience the physically inaccessible environment. Furthermore, it can be effective call-to-action and make profound changes in global world. Motivated by the increasing need to provide support to refugee crisis, I sought to work out this dissertation and documentary in order to allow people to see the behind doors of each one and be a part of their struggles. Because the change will only start by being aware and informed.

Keywords:

Refugee, Globalization, Immigration, Human, Documentary.

Globalization and Human Dimension of Forced Migrants

My Kaaba is HUMAN

List of Figures.....	.....
ACKNOWLEDGMENTS.....	.....
ABSTRACT.....	.....
INDEX.....	.....
1- INTRODUCTION.....	.....
Statement of the problem.....	.....
Purpose of the study.....	.....
Significance of the study.....	.....
Literature Review.....	.....
1.1. Refugee, Immigrant and Asylum Seeker.....	.....
1.1.1. Refugee.....	.....
1.1.2. Immigrant.....	.....
1.1.3. Asylum Seeker.....	.....
2- Rethinking Refugee Issue Over Global World through Humanism.....	.....
2.1. Economy - Politics of Immigration and Globalization.....	.....
2.1.1. Economy Politics and Capitalism.....	.....
2.1.1.1. World System Theory.....	.....
2.1.2. Globalization and Arjun Appadurai.....	.....
2.2. Human Issue: Political Thinking with the view of Hajı Bektash Veli.....	.....
3. Methodology and Documentary Theory .....	.....
3.1. Semi -Structured In - Depth Interviews.....	.....
3.2. Oral History and Personal Memories.....	.....
3.3. Participants.....	.....
3.4. Bill Nichols and Six Modes of Documentary.....	.....
4. Conclusion.....	.....
Limitations and Future Research .....	.....
5. Bibliography.....	.....

List of Figures

Figure 1: | Trend of global displacement & proportion displaced | 1997-2016 (UNHCR - Global Trends, 2016)

Figure 2: | Graphic - Growing Inequality, Source: OECD

ACKNOWLEDGMENTS

This project would not exist without the support of so many people. I would first like to thank my thesis advisor, Prof. Margarida Medeiros, of the Fine Arts Faculty at Lisbon University who read my numerous revisions, see the documentary several times with all alterations and helped to make some sense of the confusion and courage me to develop my documentary and dissertation.

Special thanks to Karwan Kurdi who contributed and gave most his time to the interviews as they could not have been successfully conducted without his passionate participation and contribution.

Thanks to Tiago Rodrigues, Ana Brás, Isabel Teixeira, Matthieu Rego, Jorge Carvalho, Sinan Eden, Remziye İpek Tunagur, Serdar Tunagur for their time, patient, technical support, consultation, translation work, encouraging and being part of this project.

Thanks to my dearest friend Ela Mazmanoğlu who witnessed very closely and sometimes handled the results of all the hard work of this project, the most desperate moments during the work and always believed in me with an unfailing support and continuous encouragement.

Thanks to my family who during my whole life let me feel their love and support, encouraged me and trusted every step I took and made me feel very proud to be who I am. But I must express my appreciation to my mother who always considered her children's lives priority then hers and raised me with big sacrifices. If I have a heart to tell the stories of human, it is because I am sharing hers and she has been the most inspiring story to me in my whole life.

I have to thank to my uncle Ali who has been a political prisoner in Turkey for 20 years but always contributed to my intellectual accumulation with his wise letters and advises and always encouraged me with his trust and leaded me with his guide even though he cannot reach by physically he was always with me.

Finally, I must express my very profound gratitude to Mohammed, Soleen, Silav, Sipal, Kanoute, A.T. and all the refugees and immigrants who opened their doors to me and accepted me as a part of their family. During the interviews, at times all the team and participants shared intense moments, with tears all together while witnessing the stories. We shared the silence long moments among us with what we were hearing. We shared hope and hopelessness of sadness of known and unknown stories of global world. Sometimes an interviewee had to light a cigarette after the interview and sometimes everyone including my team needed fresh air after the shooting. They had a journey back to their memories and took us along with them to witness their past and ambiguous future. This project is a result of sharing our humanity and finding invisible bounds among us as a whole. I owe them a depth of gratitude for their trust and letting me to be part of their stories. Thanks to all each human that touched my life and brought me to this point of my life. This accomplishment would not have been possible without any of them. Thank you.

Globalization and Human Dimension of Forced Migrants

My Kaaba is HUMAN

Introduction

STATEMENT OF THE PROBLEM

Immigration has been existing throughout the history for humankind to be able to survive and overcome difficulties. While, it could be voluntarily to seek new and fertile lands, on the other hand it could be obligatory, particularly due to an exile after a war or a conflict, to find more secure places. For centuries, natural catastrophes have been occurring in several parts of the world and disasters have been causing many deaths and massive damage of millions of people's life standards. Besides, in ancient societies and modern ones' mass murders and conflicts including war, genocide and other human made disasters have occurred and been occurring in different lands of the world. Apart from natural disasters, this article claims that the phenomenon of migration is directly constructed by financial and political elements and it aims to focus on factors like globalism and its consequences on people in the light of thinking of Bektashi humanism which will be clarified in following chapters.

Considering the genocide of native Americans, the massacres in colonized countries at discovery ages, Armenian massacres by Ottoman Empire, Holocaust in Germany, the massacre in Cambodia by Khmer Rouge, Rwanda, Bosnia, Darfur, Guatemala and most recently genocide of Yazidis by ISIS (Islamic State of Iraq and al-Sham); it is essential to raise a voice and take an action against all the violence. All these massacres and deaths have been catastrophes that people, state apparatus or interest groups executed at large for the sake of their greed, or for economic and political interests. In consequence of these incidents millions of people were/have been killed, raped, abused, lost their families, suffered from the subversives of aggressive, selfish human behavior and greedy and forced to flee from the places they live for centuries.

Especially recent years we have been witnessing a substantial increase in total of people who are moving across international borders. Many of the greatest humanitarian disasters of our time occurs in Middle East specially with the rise of ISIS and war outbreak in Syria and Iraq. Since 2011 hundreds of thousands of people have been killed and 11 million people have been displaced from their homes (World Vision, 2017). More than half of the Syrian population lived in displacement in 2016, either displaced across borders or within their own country. (UNHCR - Global Trends, 2016)

Effectively it is tended to have a way of thinking and feeling for people in general to feel they will remain their safe positions in their lives. Even tough, when they encounter a catastrophe or a risk of death the only solution might be to leave their territory independently their location in the map. Unfortunately, humankind has the tendency to think that those disasters do not happen to them when they get used to watch them by media channels and remain in their comfort zone with or without to intend it. Sontag mentions "People don't become inured to what they are shown - if that's the right way to describe what happens - because of the quantity of images dumped on them. It is passivity that dulls feeling. The states described as apathy, moral or emotional anesthesia, are full of feelings; the feelings are rage and frustration." (Sontag, 2003: p. 80) Although media sources and developing globalism help us know about an event going on in a small town of another town halfway around the world, finally it should be the individual to get shocked with what they see and take an action. Unfortunately, this gives them a kind of depersonalization as Sontag describes. Here it is important to note a quote from the Hotel Rwanda 2004 drama historical film - while Paul Rusesabagina talking to the journalist as he recorded during the genocide. He states "I am glad that you have shot this footage and that the world will see it. It is the only way we have a chance that people might intervene." And when the journalist claims "what if they do not?" He asks, "How can they not intervene when they witness such atrocities?" The answer is thought - provoking which is "I think if people see this footage they'll say, "oh my God that's horrible," and then go on eating their dinners." (Hotel Rwanda, 2004)

In 2015 and 2016, many people risked their lives to cross the Mediterranean Sea in search of safety and protection. On 2nd of September 2015 the world was shocked with the image of Alan Kurdi who was three-year-old Syrian boy with his body lying down by the shore in Bodrum, Turkey. Estimated 15.826 people have died or disappeared while attempting to cross the Mediterranean from 2014 until October of 2017. (Operational Portal - Refugee Situations, 2017)

With displacement at a record high we witness more images including photos and videos revealing the brutality and mercilessness face of war in some other lands. As Sontag mentions with the several reproductions of those images everyday people seeing them start to feel numbing with what they see. Despite of the shocking image of little boy Alan, it will not be wrong to say the staggering effect was short and was not enough to have a permanent solution for refugee crisis or to stop racism against them.

PURPOSE OF THE STUDY

This project is a result of the feeling of frustration and individual responsibility against the unfair results of capitalist practices and has the desire of eliminating the passiveness and ignorance towards people who were sacrificed for some politicians' interests. This work becomes necessary considering 28,300 people a day forced to flee their homes because of conflict and persecution. (UNHCR, Figures at a Glance)

The reasons of immigration can be with various reasons such as war, political conflicts, natural disasters, gradual environmental deterioration, development projects, industrial events (such as Chernobyl), insufficiency of food or water... Due to the political conflicts in Middle East, some countries were especially affected by forced displacement in 2016. Syrians continued to be the largest forcibly displaced population, with 12 million people at the end of 2016 (UNHCR - Global Trends, 2016). Colombians were the second-largest group, with 7.7 million forcibly displaced, mostly inside their country. A total of 4.7 million Afghans were also forcibly displaced. Other large displaced populations at the end of 2016 – those with over 2 million

people displaced, either internally or as refugees or asylum-seekers – were from Iraq (4.2 million), South Sudan (3.3 million), Sudan (2.9 million), the Democratic Republic of the Congo (2.9 million), Somalia (2.6 million), Nigeria (2.5 million), Ukraine (2.1 million), and Yemen (2.1 million). (UNHCR - Global Trends, 2016)

This research includes interviews with the refugees who have been forced to leave their countries due to risk of death, aggressiveness or adversity. The aim of the project is to reflect the uniqueness of humanity and to prove our bounds by telling the other's untold story. By that it is aimed to create a way of feeling to find one self's untold side in the told story. In this context; based upon the interviews; immigration issue will be examined with the globalization context and will be revealed the relation among each other.

Yet another objective of the project is to take attention to immigration question and raise awareness towards accompanying problems and difficulties of concerned issue. Despite of the name “journey to hope”, the journey holds concomitantly several risks. From the moment of leaving their home circle of uncertainty already embrace them. Financial difficulties, cruel behaviors from the police or people of the country of destination or the country they pass through their journey, the problems with smugglers, the death risk in the boats, sexual assaults and harassments mainly women and children face with, violence and not having appropriate conditions to live properly are the risks wait for them.

Knowing these facts of an individual leaving everything behind; within the project there will refugee related questionnaires' addressing the interviewees; however, it is important to focus on their humanistic sides by personal questions awaking their emotions to reveal that our feelings, hopes, fears indeed are not different from any other individual. It will be aimed to show the nonvisible bound among us with the possibility that we can always have a refugee status as this situation should be something not to separate us but on the contrary to unite us. Thusly, questions about their memories, their goals, their fears, their past and hope for future and their opinions about some emotions were directed to the interviewees. Their sincere responses,

reactions and stories became the main material of the documentary which is the main project of this research.

SIGNIFICANCE OF THE STUDY

According to the UNHCR, Global Trends 2016 the number of new displacements was equivalent to 20 people being forced to flee their homes every minute of 2016. (UNHCR - Global Trends, 2016). Refugee crisis usually affects mostly women and children. Women often face several sexual harassments, violence, prostitution or forced into marriage during their journey or in the places they arrive. And children face with many troubles it caused to many of them lose family members, loose their families, lose their friends to the violence, gave up their education while leaving everything behind. Witnessing indescribable violence and brutality caused trauma and physically injuring as well.

Although men and boys also suffer from sexual harassment, the majority of victims are women and girls who seem to be more vulnerable. Girls and women have been suffered out for rape, imprisonment, torture and execution during the conflicts in Bosnia and Herzegovina to Peru to Rwanda and Middle East. Thousands of women and girls, some as young as 9 years old, have been sold in slave markets, or souk sabaya, in the Syrian governorates of Raqqah, Aleppo, Homs, Hasakah and Dayr Az- Zawr. (UN News Center, 2016) 18-year-old Yasmin is one of 1,100 refugee women and girls who have been brought from refugee camps in the Middle East to south western Germany for specialist psychological treatment by psychologist specializing in trauma, Dr Jan Ilhan Kizilhan. (Independent, 2016) Young girl who was repeatedly raped by Isis fighters set herself on fire to make herself unattractive to the men. (Independent, 2016) Thousands of women and girls having traumatic cases as a result of harassment, sexual abuse or violence especially in areas of risk of ISIS.

Even though refugees are received well in another country (depending the country they are received) it is known that they have adaptation issue in anywhere they go. Their troubles start in their home and continue during their journey and mostly does not end in their final destination

considering their adaptation problem, financial issue, traumatic memories from their past, their anxiety for future and sometimes racist reactions they get from other people.

Beauvoir claims remaining silent and not going to help for others is also a choice and we have a freedom in that sense. This project is the result of the choice and the will to make a change, spread hope and show the connection between humans by interacting with people who are affected by adversity and had to run away from their home country. Alongside, being aware of that being "refugee" is not an adjective, but a temporary situation people find themselves in while they are indeed a part of humanity who deserve the right to live in well-being in their home. The project aims to approach the issue by highlighting their most human sides (Their feelings, memories, desires, disappointments, regrets about life, their hope, the moment of their lives and hobbies etc.)

The objective is not to emphasize how miserable the situation they have been through; instead to show how they react to those circumstances and what they expect from life and other people. It is aimed to reveal their emotions with all sincerity – sorrow, happiness, hopes, experiences, opinions, regrets, hopes, disappointments or unforgettable moments of their lives. These are humanitarian experiences and feelings every single person has from one point of the world to the other. Therefore; it is necessary to emphasize and see them as human before their refugee status, and feel the bond among us. And we need to be aware that we are all connected and see the whole humanity as unique. That can be a way to make a change in our lives and in the world by being a part of others' stories.

From a Marxist perspective, the reason for those evils derives from capital and acquisitiveness created by the capitalist system. The exploitation race behind the system to share the sources and the people creates a humankind that differs from itself which is good inherent. Besides this system trouble; self – seeking a reason for these human-made disasters another reason is lack of tolerance and not connecting enough with other people in societies. It is essential to be aware of the whole and the connection among us. As astrophysicist Neil deGrasse Tyson states "we are all connected; to each other biologically, to the earth chemically, to the rest of the universe atomically" (Papadopoulos, 2015) This work aims to emphasize the connection

among all humanity independently from religion, gender, age, race, language and show the human side of the specific group of people who are refugees.

Literature Review:

Before starting to generate the project, refugee issue within global perspective was examined inspired by the most recent news and findings in the subject to be able to identify the problem before starting working on the problem. Update materials such as daily news, journal articles and ongoing refugee issue in international media enforced to take this topic into the consideration seriously.

Some detailed and comprehensive research by reading related academic articles, books, news, interviews will be realized regarding to the topic. To prepare the work theme related documentaries and informative multimedia sources will be reviewed.

Books and academic researchers about globalism, about the theory of Appadurai, about humanism understanding of Haji Bektashi Veli and Bektashism in Anatolia are the main references to be reviewed for the work and had serious contributions. The literature reviewed here suggests that while refugee issue is crucially important, it is necessary to see this issue with a different perspective which would lead us a basic understanding of humanism.

REFUGEE, IMMIGRANT and ASYLUM SEEKER

Refugee:

1951 Refugee Convention and its 1967 Protocol have articles to protect refugee rights. It defines a refugee as a person who is outside his or her country of nationality or habitual residence; has a well-founded fear of being persecuted because of his or her race, religion,

nationality, membership of a particular social group or political opinion; and is unable or unwilling to avail him— or herself of the protection of that country, or to return there, for fear of persecution (1951 Convention and Its 1967 Protocol; Article 1A (2)). 22.5 million people who were refugees at end-2016. (UNHCR - Global Trends, 2016) The vast majority of them – 86% – live in developing regions. (Amnesty International, 2017)

As it was mentioned with numbers in previous chapters millions of people forced to flee from Syria. With huge devastation and upheaval continues to plague Syria at an unimaginable scale making it the world largest catastrophe. (UNHCR) Some of them arrived at the Ein Issa refugee camp north of Raqqa recount harrowing journeys through the desert summer heat. Many walked for 12 hours to reach safety. (UNHCR)

Syrian, Afghanistan and Somalia are the top three refugee major sources since 2013. With the rise of ISIS and Syrian conflict caused a huge number of refugees principally living in surrounding countries. As they run away from death risk and war areas, they do not have much chances, they usually grab what they can carry and flee from houses with their families. Some of them lose their family members during the war or during their journey to the other countries. Many find refugee camps - where some organizations or states provide – and many live in cities and urban areas in the other countries which they do not know including the language. No doubts, many difficulties wait for them during their journey but also, they face different reactions and conditions in destination countries. However, some organizations such as UNHCR (UN Refugee Agency), International Rescue Committee, Amnesty International support and make lasting impact on refugee's lives.

Immigrant:

Immigrants are people who choose to move not because of a direct threat of persecution or death, but mainly to improve their lives by finding work, or in some cases for education, family reunion, or other reasons. (UNHCR) Unlike refugees who cannot safely return home, migrants face no such impediment to return (UNHCR).

Migrants can leave their country because of natural disasters or other problems to seek for better conditions. People can migrate 'regularly', which means they have official permission to stay in a country, or 'irregularly', which means they don't yet have this permission. Whatever their status, all migrants are entitled to have their human rights protected. (Amnesty International, 2017) Immigrants might also face the problems refugees face in destination countries such as racism, not knowing the language and not being able to find a job and risks of surviving. Yet, they have the possibility to return their home country without the risk of massive threatening.

Asylum - Seeker:

An asylum-seeker is someone whose request for sanctuary has yet to be processed (UNHCR). Therefore, no matter being refugee or immigrant the statue of asylum-seeker is about the legal process that the individual is into. There are 2.8 million asylum-seekers by the end of 2016. (UNHCR - Global Trends, 2016). Everyone has right to seek asylum from persecution, therefore UN (United Nations) and Amnesty International are the most efficient institutions to protect and support them. Besides those, there are large number of people that have to flee from their houses but cannot across the borders. They are known as Internally Displaced Persons, or IDPs.

By the end of 2016, 65.6 million individuals were forcibly displaced worldwide because of persecution, conflict, violence, or human rights violations. (UNHCR - Global Trends, 2016). Of these, some 21.3 million people were refugees, 40.8 million internally displaced persons, and 3.2 million asylum seekers. That was an increase of 300,000 people over the previous year, and the world's forcibly displaced population remained at a record high. (UNHCR - Global Trends, 2016). Children below 18 years of age constituted about half of the refugee population in 2016, as in recent years. Children make up an estimated 31 per cent of the total world population. (UN World Population Prospects, 2015)

According to reports of Norwegian Refugee Council and The Internal Displacement Monitoring Center; The Democratic Republic of the Congo is the country with the highest number of people who have to leave their homes within the country. In 2016, about 922,000 people in the Democratic Republic of the Congo were forced to leave their homes; 824,000 people in Syria, 659,000 people in Iraq had to flee within the country. (Deutsche Welle Turkish, 2017)

Rethinking Refugee Issue at Global World from West to the East

Economy - Politics of Immigration and Globalization

Communication is one of the very vital needs of human involves all kinds of relationships that a person does as a social entity. This adventure starts with nail writing, picture writing and then with the alphabet with the purpose of establishing the transfer of information between two remote points. With the invention of printing press in 15. century communication got another dimension. Besides, railways and cables leaded the communities to reach each other independently from the time and space. With this development it has become possible for the first time to talk about globalization and global communication. In 1926 Nicolas Tesla would say in an interview *"When wireless is perfectly applied the whole earth will be converted into a huge brain, which in fact it is, all things being particles of a real and rhythmic whole. We shall be able to communicate with one another instantly, irrespective of distance. Not only this, but through television and telephony we shall see and hear one another as perfectly as though we were face to face, despite intervening distances of thousands of miles; and the instruments through which we shall be able to do his will be amazingly simple compared with our present telephone. A man will be able to carry one in his vest pocket."* (Beres, 2015)

Globalization is a term which recently have been argued upon very often with various definitions and meanings. It is usually being used to explain the cultural, economic and political dynamics. With an average definition globalism is the increasing interdependence between

different people, regions and countries in the world and concentration of economic, political, cultural, military, intellectual, social relations around the world which was triggered by developing technology. As it is obvious from the definition globalization has multi-dimensional processes in a way of perceiving one world with a wide diversity of culture, religion, politics and language into a common time and space.

While globalism attempts to understand and underline all the inter – connections of the modern world, globalization focuses on the dynamism of the forces and speed of the changes. Specially with the developing of technology and science the flow of people, culture, money, information and ideology become more possible and easy in all around the world. While it would take days or months to go from one part of a continent to another in 18th century, today it is possible to reach in an hour.

There are several approaches towards globalization. For some people and theories this is a positive formation while for some others it is negative due to the fear of assimilation of a culture into another. Appadurai points out the perception of Anderson as he describes this with the following sentence: One man's imagined community is another man's political prison. (Appadurai, 1990: 295) For criticism globalism has equivalent meaning with Westernization. So according to this theory; as a result of this process developing countries will evolve into Western cultures because modernizing means Westernization. Another approach is the mutual interaction of local and universal cultural elements.

People started to leave the places they live with several reasons and go to places they do not know the cities and people by new pursuits. They started to look for new forms of solidarity or associations. Mostly they start to search for new bounds to get rid of their loneliness and the feeling of lowly and if they have national and cultural base; they choose to belaud the consciousness of being a member of a supreme nation. Some of them have started to involve mutual interaction and created new identities. These can be new forms of solidarity such as feminist organizations, class organizations or environmental organizations. Or for some it can be

hanging on even more what they bring from their home such as citizenship, religion or their ethnics.

The globalization dispute, supported by the fact that the borders have been removed and the world has become a "global village," (McLuhan, 1964: p.106) It is also the place where power, democracy, capitalism, modernism, the end of the age of the nation, postmodernism, a massive mass communication network, and media debates take place. So, globalism brings people and cultures closer to one another. No doubt there is not one comprehensive theory to explain the immigration issue. Therefore, sociologists develop various theoretical models by using different concepts and assumptions. But especially considering political interventions and conflicts and recent immigrations as a result of these political developments; it is useful to interpret events in economy-politics perspective.

Economy Politics and Capitalism

The neo-liberal economic policies during the last thirty years, when the liberal economy entered the restructuring process, force people to work without social security and low wage jobs. This leads to a further increase of inequalities between the rich countries of the North and the poor countries of the South; that force people to migrate to better living conditions. Political, ecological, demographic disturbances force many people to become refugees outside their own country; the growing ethnic and political conflicts in different regions bring with it mass escapes and the creation of new trade zones causes labor movements.

Especially in the 1970s, the negative environment which has arisen against the exploitation of labor in the world and the economic crisis has brought the questioning of structural inequalities in migration theories. In this context, the theory of the world system, which advocates that international migration is guided by its central interests in the interests of its "center - periphery" relations, is at the forefront.

World System Theory

World System (Center-Environment) Migration Theory is an alternative approach that emphasizes "center-periphery" associations or relationships based on exploitation and exploitation between "developed-underdeveloped" countries. According to Wallerstein's theoretical approach, various images of capitalism are the basic elements that determine the structure of today's economy and hence migration and it can operate within an arena larger than that which any political entity can totally control. (Wallerstein, 1976: p.230) Accordingly the model developed by the theory, as the capitalist networks in the center begin to infiltrate the surrounding tissues of non-capitalist societies, the population in the periphery begins to emigrate. According to this, in the world system theory, the raw materials and labor which are under the control of the peripheral countries are controlled by the central countries as a result of capitalist expansion. (Wallerstein, 1995: 230)

The theorists of the world system, reads modern European history through the "upper classes" if we speak with Marxist literature. Despite of not specifying a certainty about capitalism as system, the theorists of this thought agree on the emerge of capitalism on 16th century in Europe. This also refers to a time period or emerging modern nation state structure in Europe.

According to Wallerstein the distinctive feature of this system, to give priority to capital accumulation and build on this structure. (Wallerstein, 2004: 24) Reference to his opinion about capitalist system it requires not only a capital accumulation but uninterrupted accumulation of the capital. Modern state and the capitalist system, the systemic theorists of the modern state formation the role of capitalism in the process, and the emergence of institutions that constitute the modern state in the emergence of the capitalist system. It seems that this simultaneous emergence of modern state and capitalist system leads systemic theorists to research and relate the role of capitalist system in the process of emergence of institutions to constitute modern state. While examining globalism it is important to take into consideration the economic dimension as much as cultural, social dimensions in world globe.

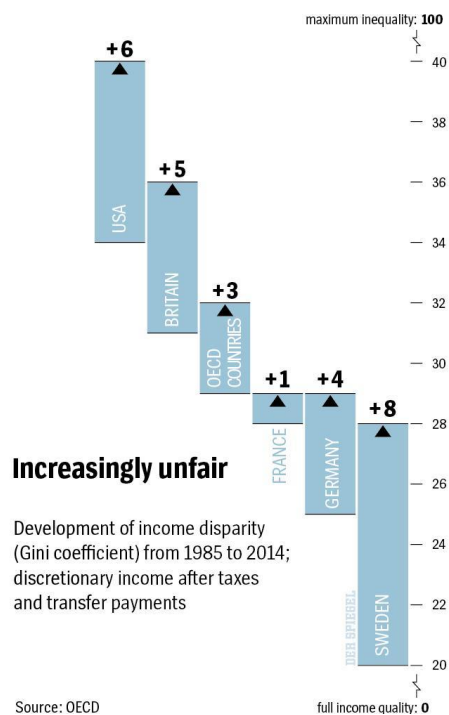
Castles and Miller (2014) in their book claim that immigrations in parallel with financial alterations, political struggles and conflicts, will continue with new forms and emphasize 5 main tendencies to become important to create the characteristic of modern immigrations:

- 1- The globalization of migration (more and more countries are being seriously affected simultaneously in the migration movements),*
- 2- Acceleration of migration (migration grows in numbers in the whole world),*
- 3 - Migration differentiation ((Migration is increasingly taking place for many countries, not as a type of labor migration, a refugee, or a permanent settler, but frequently taking in all of them. Migration movements sometimes begin as a kind of movement and continue in other forms),*
- 4- Migrant womanization (women are increasingly participating in immigration movements),*
- 5- Immigration as increasingly politicized. (Castles & Miller: p. 16)*

When the process of capitalism is dealt with globalization, it creates an environment for processes such as the global media network, the debate of nation states, new market areas, the beginning of the liberal political process, and the pursuit of cultural extension policies in the context of certain countries' hegemonic relations. Globalization capitalism, which has a wide range in all of these discussions, is in the end of its history, including market areas, economic power relations, political rant fighting, the creation of global terrorism perception and the inclusion of interstate conflicts, massive destruction of weapons play an important role ecological problems and global issues.

It is a process that is called together with liberalism and capitalism, which are the supporting elements. It is important to note we consider globalism as the last point of economic capitalist system. It is natural that unequal sharing of world wealth and equilibrium will result in gradual shifts in favor of the developed capitalist countries. For instance, in the nationwide the circulation of wealth of countries grows day by day in the hands of a smaller group of people, this situation also occurs in a similar world scale. As an example; in 2011, a majority of the world's population (56%) continued to live a low-income existence, compared with just 13% that

could be considered middle income by a global standard, according to a new Pew Research Center analysis of the most recently available data. (Kochhar, 2015) Related study defines people who are middle income live on \$10-20 a day, which translates to an annual income of \$14,600 to \$29,200 for a family of four. According to Der Spiegel the gap between rich and poor is growing. It's not just that the rich are becoming richer, but that the super-rich are becoming super-richer. (Spiegel Online, 2016) The consequence has been a widespread feeling that the system isn't fair, and that globalization primarily helps the elite and large corporations, which keep growing in size and wealth.



Graphic: Growing Inequality, Source: OECD

Another reason of this unfair growth is capital movements remains in developed countries as well as direct foreign investments among the major developed countries. The list of 10 countries that attract the largest FDI (Foreign Direct Investment) and export the largest amount of foreign direct investment consists of developed countries except for a few exceptions (China, Mexico and Hong Kong) (World Investment Report, 2017) Developed economies' share in global FDI inflows grew to 59 per cent in 2017. (World Investment Report, 2017) The

countries that attract foreign direct investment are leading by United States, followed by European countries and Japan.

The countries that attract foreign direct investment and the ones that make foreign direct investment are almost the same. The capital movement is moving within a certain area among developed countries. In the light of these information, we should note that in this financial inequality the immigration will continue to increase.

Greider describes globalization as a machine: "Imagine a wondrous new machine, strong and supple. Huge and mobile, something like the machines of modern agriculture, but vastly more complicated and powerful...running over open terrain and ignoring familiar boundaries. As it goes, the machine throws off enormous mows of wealth and bounty while it leaves behind great furrows of wreckage. But, no one is at the wheel. The machine has no wheel or internal governor to control the speed and direction. It is sustained by its own forward motion and guided mainly by its own appetites. The machine is modern capitalism driven by the imperatives of global industrial revolution, creating "the drama of a free-running economic system that is reordering the world" (Greider, 1997: p.11) While capitalist interest and imperialist implements of developed countries triggers civil war, conflict in middle east it is ironic the governments or citizens of those countries come out against the refugees who run away from their home to survive or look for proper conditions to live.

Besides the large gap opening day by day between rich and poor by capitalism the political intervention of developed countries above others cause should be seen as another factor of displacement. After the occupation of USA to Iraq in 2003, millions of people had to flee and leave their home because of war and civil war in their country. At the peak of the conflicts, in total 2.5 to 3 million Iraqi had to live in camps and shanty house areas. In addition, 2 million refugees flocked to neighboring countries, predominantly in Syria and Jordan. (Al Jazeera Turk) More than 2,960 Iraqis voluntarily returned to Iraq from neighboring states with UNHCR help during 2007 and the first 10 months of 2008. But according to UNHCR poll they regret returning homes. (Wilkes, 2010)

Over the past two decades, the global population of forcibly displaced people has grown substantially from 33.9 million in 1997 to 65.6 million in 2016, and it remains at a record high (see Figure 1)

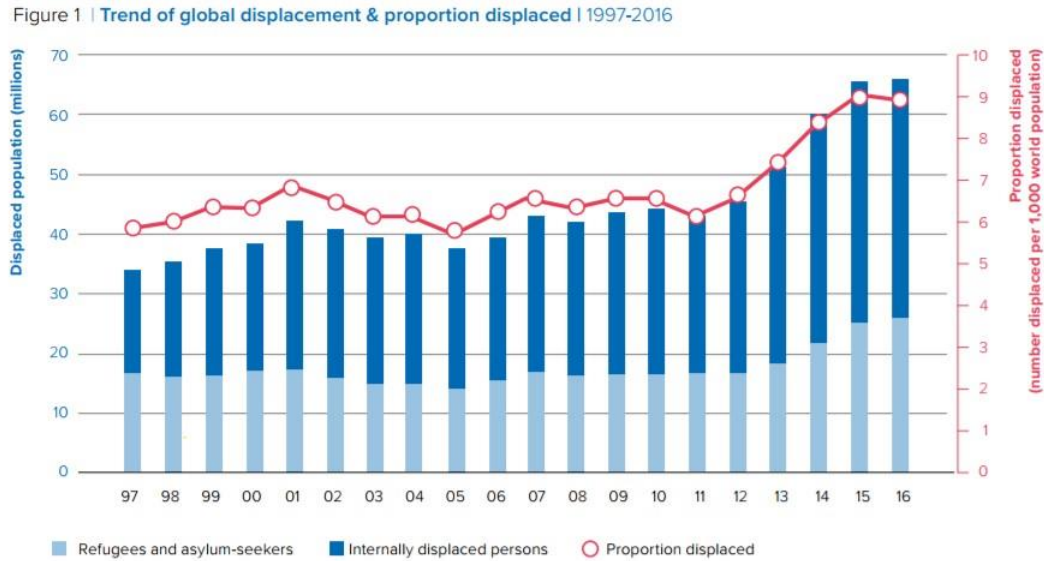


Figure 1 - (UNHCR, Global Trends 2016)

Considering the claims and theories about the support of ISIS, it is important to note the states like USA, Saudi Arabia, Qatar and Turkey and other interest groups share the responsibility of those immigrants by causing and intensifying the war. Much like Al Qaeda, the Islamic State (ISIS) is made-in-the-USA, an instrument of terror designed to divide and conquer the oil-rich Middle East and to counter Iran’s growing influence in the region. (Chengu, 2014)

In 2015 it was caught by media that Turkey's intelligence agency sent weapons to Islamist rebel groups in Syria. Four trucks were searched in the southern province of Adana in raids by police and gendarmerie, one in November 2013 and the three others in January 2014, on the orders of prosecutors acting on tip-offs that they were carrying weapons, according to testimony from the prosecutors, who now themselves face trial. (Pamuk&Tattersall, 2015) Can Dündar he editor-in-chief of opposition newspaper Cumhuriyet, and Erdem Gul, the paper's Ankara representative were arrested accused of spying and "divulging state secrets", according to

reports, as well as being members of a terror organization. (Akkoç, 2015) The two journalists were released from jail after 3 months, but the Turkish Government could not justify its reputation about regarding issue.

Globalization and Arjun Appadurai

As a matter of fact, the explanations and definitions of the phenomenon of globalization drive us forward into the political, economic and military dimensions. But it is a fact that globalization has its most transformative impact on cultural life and affects the fundamental values that shape the practices of everyday life of the society's, collective imagery and symbols.

Considering the touch of the societies in global world it is important to mention cultural dimension of globalism. The effect of it shows itself more in cultural areas. The cultural interaction that is spreading on the ground of economic developments creates a multidimensional and profound effect. Because; globalization interacts local cultural elements and cultural practices with cultural codes of leading societies and contributes creating new understanding analysis.

On one hand globalism moves cultural pluralism and individual identity into the center and give them a chance for self-expression but on the other hand it unearths the cultures on its own and faces them with risk of disappear. This would be a risk to be consumed by global capitalism and its expansionist policies.

It is thought that globalism which represents a “small” world which restrains the whole into a restricted space, is useful for the Western world and has disadvantages for undeveloped countries out of site of Western world. And it is tending to be seen that those countries do not react against this unfair development of global changes against them.

Globalism has associated with three cultural consequences of globalism in recent world which is homogenized society which leads us to cultural union, polarization argument which

refers to the cultural conflicts among Westerns and others and hybridization which considers globalization as mixture of cultural accumulations.

Homogenization:

There is an ongoing debate about globalization's consequences whether the society will become culturally homogenized or differentiated. And homogenization seems like being equal to Americanization or Westernization as it refers to the process of a culture consuming another.

This notion started in 1960s and it refers to the decrease of cultural diversity and similarity the cultures including values, customs and ideas. As mentioned above cultural Imperialism; Media Imperialism, Popular Culture, Westernization, Americanization and Nationalism are the keywords of this term. With a daily example for this argument the labels or companies such as Coca Cola or McDonalds becomes known and consumed in almost all over the world and not only in USA. (Karaman, 2013: p. 62) That seems like global culture follow global economy. Global consumption is not created by only goods but also advertisements, Hollywood culture industrial, dreams of a rich life, personal success and erotic pleasures. (Karaman, 2013: p. 62) With this dimension we can relate to cultural imperialism as American or Western cultures are being imposed and imported to third world countries through media sources.

Homogenization revealed itself more with recent technological changes and information technologies such as the icons of Microsoft, Motorola, Yahoo and Amazon.com (Karaman, 2013: p. 62). This argument is criticized by being exaggerated to be too much Americanized content. Appadurai (1990: p. 295) does not agree with this argument and he points out that indigenization could involve countries outside the scope of American influence and may present issues of dominance for instance Japaneseization for Koreans, Vietnameseization for the Cambodians and Indigenization for the Cyrillians. As metropolises bring together several forces and lives, they tend to become indigenized one way or another.

Polarization:

This theory refers to the distinguishing more from each other of the nations along with their cultures and emphasize to the differences of each. According to this notion, the consequence of globalization is not homogenized, on contrary it claims a risky possibility to conflict among each other and emphasizes lasting differences.

Although polarization has been a debate considered about economical perspective, it is also considered as one of the possibilities of cultural results by dividing people.

Hybridization:

According to this theory different cultures clash, and they form a new kind of culture. It is obvious that our world today has been changing and it is in this term of globalism process. With the flow of every channels, individuals, groups, technology, money, advertisement, goods and ect. It seems like a chaotic environment rolls in the world. This chaotic situation brings along ontological insecurity and risk on the other hand makes societies mutually interdependent and dependent to one to another. (Tomlinson, 1999: p. 254) While this change influences the societies and makes them depended to each other on the other side, it creates local & universal, me & other, nationalism & liberal democracy conflicts. This is at the same time downfall of nation state structure supported by modernism. Appadurai would evaluate globalism as a process which represents the clash between cultural homogeneity and cultural heterogeneity.

Arjun Appadurai

Appadurai has deep understanding and analysis about globalism and its cultural dimensions. In his book “Modernity at Large” he makes cultural perspective of political possibilities of globalism. He contributes to related studies with indigenization theory. As a result of globalism, we have been witnessing a global cultural flow according to him. And he defines global flows in 5 scapes which are ethnoscapas, technoscapas, financescapas, mediascapas and ideoscapas. (Appadurai, 1990: p. 296)

Ethnoscapes: Refers to the movement of people who are mobilized and create the atmosphere with affordable transportation. These movement can be by immigrants, tourists, refugees or any other groups or individuals who move across from one place to another. (Appadurai, 1990: p. 297) This motion of people creates a fantasy of people wanting to move. With ethnoscape we understand that our notion of place, space and community is more complex now and it cannot refer to locality defined by territory.

Individuals and groups can own a few citizenships or belong to another sub group ethnic minorities simultaneously. This complexity is a result of stretching world as a consequence of growing globalism. Appadurai invites ethnographers to confront with the fact of the twentieth century which is social, territorial and cultural reproduction of group identity. (Appadurai, Global Ethnoscapes: Notes and Queries for a Transnational Anthropology: p.48) As groups immigrate, regroup in new locations and reconstruct their histories and reconfigure their ethnic projects. And this creates a deterritorialization and imagined societies which one individual brings a lot imaginary contribution to another culture.

Although deterritorialization as a concept was used by Gilles Deleuze and Félix Guattari to refer fluid, schizophrenic nature of human subjectivity in contemporary capitalist cultures; this term is used with relation to the process of cultural globalization. With Appadurai we get a conclusion that deterritorialization is a form that ethnoscapes and ideoscapes we find ourselves in. The story of mass migrations (voluntary and forced) is hardly a new feature of human history. But when it is juxtaposed with the rapid flow of mass-mediated images, scripts, and sensations, we have a new order of instability in the production of modern subjectivities. As Turkish guest workers in Germany watch Turkish films in their German flats, as Koreans in Philadelphia watch the 1988 Olympics in Seoul through satellite feeds from Korea, and as Pakistani cabdrivers in Chicago listen to cassettes of sermons recorded in mosques in Pakistan or Iran, we see moving images meet deterritorialized viewers. (Appadurai, 1996: p.4)

The idea of deterritorialization can be applied to money and finance, as money managers seek opportunities to have best markets to invest their capital. This movements of money can

prepare new conflicts. For example, Los Angelenos worry about the Japanese buying up their city, and people in Bombay worry about the rich Arabs from Gulf States who both transformed the prices in Bombay but also changed the profile of hotels, restaurants. (Appadurai, *Global Ethnoscapes: Notes and Queries for a Transnational Anthropology*: p.49) As Turkish people worry about the transformation of their culture into Arab culture because of the tourists and investors from the Gulf countries such as Saudi Arabia, Qatar and Kuwait. They are ill at ease with the changes in the streets, restaurants, hotels, written signboards and the investments.

Mediascape: Movement of media and interaction with the flow of technology. Specially by internet. By developing technology communication and culture across the globe. We can easily reach to a person complaining about politics in USA and also a Flamenco show from Spain throughout internet. With media tools and technology, we can be connected with another place of the world independently from the distance.

Technoscapes: Flow of technology. Today's technological developments have the capacity to provide unprecedented socio-cultural integration in human history. So today what is new is that our world quickly becomes a single, globalized social scape.

Financescapes: With this term Appadurai refers to the flow of money including currency, trade and commodity. He claims the disposition of global capital is now a more mysterious, rapid and difficult landscape to follow than ever before, as currency markets, national stock exchanges, and commodity speculations move mega monies through national turnstiles at blinding speed, with vast absolute implications for small differences in percentage points and time units. (Appadurai, 1990: p. 298)

Ideoscapes: The global flow of political ideas from one to another. Ideoscape and mediascape are quite close and related with each other. For example, songs or media productions promoting including peace, human rights or political message can influence other people around the world. For example, "Imagine" is a song by John Lennon have influenced thousands of people helped shape their perceptions and inspire them about world peace criticizing the borders and religion.

The suffix -scape used to show that these constructs inflected by the historical, linguistic and policies of different actors such as nation-states, multinationals, diasporic communities, and sub national groupings and movements, whether religious, political, or economic, etc... But these five scopes have tendency to separate in their materialities.

In the global world such a pitch that the actions can affect other people who are not directly related with it. Here it is important to see the connection among people mentioned by Tyson's quote in the introduction. Because, while whole universe is expanding due to the globalism the world is becoming smaller. We as citizens of this small globalized world are all human being with same fears, wishes, hopes, flaws and values. One does not make more valuable from another because of the location of birth. But unfortunately, the ones who pay the price of it, due to the result of globalism and political conflict, can concentrate at somewhere. It is necessary to take this issue into consideration in humanistic perspective and this will take us to 13th century of Anatolia.

Human Issue: Political Thinking with the view of Haji Bektash Veli

Refugees, asylum seekers and migrants often encounter with discrimination, racist attacks, xenophobia and ethnic intolerance by people who await them in destination countries. This obstacle is not created by only individuals but also by governments through political regulations. Political corporations sometimes choose to close the borders, leave them behind frontiers and sometimes use violence (including tear gas, stun grenades or water cannons) such as in Greece's northern border by Macedonian police (CBC News World, 2016), in Calais by French Police (Mail Online, 2016), from Serbia frontier by Hungarian police (Al Jazeera, 2015).

Racism and ethnic intolerance continue to be a significant problem in front of refugee crisis as the rest of the world ignore the fact that refugee issue is a humanity problem. This would be similar to blame only Nazis to kill six million Jews during holocaust in front of the whole world's eyes. The need of taking into consideration of this issue with humanistic approach leads us to humanism understanding and Anatolian lands of 13th century.

Bektashism and Haji Bektash Veli

Bektashi order is a dervish order founded by Haji Bektash Veli who is an Alevi saint and philosopher and a Sufi from 13th century in Anatolia. Haji Bektash Veli was a preacher and poet in the Turkish language, whose vernacular contribution to Islamisation is considered preeminent in Turkish religious history. (Schwartz, 2014) Even though the certain dates of his birth and death are not known, it is known he was born in Khorasan. (Yüksel, 2012) Haji Bektashi was presented as a “great Turkish thinker or mystic who Turkified Anatolia” (Salman, The Ceremonies of the Haji Bektashi Veli as the Battlefield for the Alevi-Bektashi Identity)

Alevism - Bektashism is an interpretation which bases on love of God - human - nature and places human in the center of its philosophy and aims to develop physically, spiritually and intellectually of people based on love and respect towards human. God in Alevism is *Hakk*, which means the truth. (Alevism, Academic Work) According to this philosophy, it looks for everything in human. Since God created human, human being is the most sacred in the world. Because every human being carries the essence from God. Wise one is the one who knows his or her self, separate the line between the true and the wrong, listen and see through the heart and the one follows not desire but the truth. This belief laid a foundation to the enlighten of Anatolia in 13th century and helps to sustain until now.

Alevism, is a belief system which consist of common values of different origins (especially Turkish, Turkmen, Kurdish, Albanian). We see within this system Islamic mysticism, with the love and respect of the Ahl al-Bayt (family members of Muhammed), pre-folk beliefs, nature cult, shamanism, Sufism, Manichaeism, Buddhism, Zoroastrianism beliefs, rich Anatolian and Asian cultures, and the new Platonic influence. (Erdem, 2004)

The Turkish Alevis (with original name Qizilbashi) have complex theological beliefs derived from Shiism but with some particularities, one of them is the belief is that Alevis consider God, cosmos and human in a total unity. This unity is symbolized with an exclamation,

Hakk - Muhammad - Ali, which unites three most sacred ones in Alevism, God, the Prophet Muhammed and Ali who is the cousin and son-in-law of the Prophet. According to folk wisdom, Ali is accepted as Khalifa by Alevis while Sunni followers accept Ömer. With a general belief, the word “Alevi” derives from Ali with Arabic origin “Alawi”. Alevi people are his followers. For a minority of view the word “Alevi” derives from “Alev” which means light in Turkish. B.C 2000 when Hittites immigrate to Anatolia they meet a community called “Luvi”s according to their written and public documents. (People of Light: Luvis and Aluvis, 2014) “Luvi” means “people of the light” in Hittite language and refers to Anatolian Luvians confirmed with Ottoman documents from 16th century as they were known as “People of Light”. (Çınar, 2009)

The Alevi - Bektashis in Turkey have different type of belief and way of praying from whom those who are the dominant Sunni population in the country. Alevis which are also called Qizilbash are the biggest minority in Turkey. Every year people with Alevi belief from all over the world and different parts of Turkey come together into the Hacibektaş district of Anatolia in order to attend the commemoration starting from 16th August of each year.

Sufism is not a sect, but a tendency. Sufis can be Sunni or Sh'ia. Sufism is an individual and individualistic path to direct experience of God (or 'Ultimate Reality' which is Hakk) through love and integrity, and not through the automatic rituals of the pious. Mostly the Sufi saints (or Dervishes) are wanderers like Hindu Sadhus, and Bektash Veli was a fairly typical travelling ascetic or Dervish. A well-known verse of Hallacı Mansur, a Sufi poet from the 10th century, indicates the unit of God and human in Alevism, Ene'l Hakk (with direct translation means “I am God” meaning “I am the one with God”)

Ahmet Yesevi, Haji Bektashi Veli, Mevlana, Yunus Emre, Pir Sultan Abdal, Shah Hatayi and many other Erens¹ from Horasan and Rum contributed to spread love and fellowship in Anatolia. And this light of love and enlighten continues in Balkans, Asia, Europe, North Africa. Along with this notion, it is believed that human is good in essentially. Therefore, person shall

¹ Eren can be considered as “saint” in English. It refers to the person who eludes from the self and dedicated to the divine power. They are considered to comprehend some realities by their heart.

know “self” before and make up the shortages. One should avoid negative thoughts and notions and carry the purpose to reach perfect human being. The purpose is to raise individuals with this philosophy and create the perfect society being. Therefore, this belief consists of the principle of “The greatest book to read is the human being”. It is based on respect and love towards every human being with no separation by race, color, religion or gender. Therefore, philosophy of Haji Bektash has a vision based on the embrace of 72 different nations.

The praying ritual of Alevi people takes place in Cemevi² on Thursday nights which is called sacred Friday nights. They gather in together and make their rituals along with their instrument which is bağlama or saz. They practice dancing with women and men all together by not separating any gender. They considered to be completely equal not only in their rituals but also in their humanism understanding with Alevism. The dancing ritual of Alevi’s is called semah (whirl) which one woman – one-man side by side creates a circle and starts to return all together. During the rituals the individuals turn around their own axis but at the same time turn along with the circle. Although there are several kinds of whirls, in general this ritual symbolizes the universe as these turns are the same as the planets' rotation around the stars themselves and around the system they are attached to. Semah is a returning expression that exists in every phase of existence. During the rituals Alevi’s keep one palm facing bevel – down and the other upward which means by being connected between earth and sky. The eyes usually look into the palm which in turn symbolizes seeing itself in this mirror – seeing human which is seeing God.

In Alevism “Twelve Imams” are the spiritual and political successors to the Islamic prophet Muhammad who are the guides for people. The names and approximate dates (A.D.) of the birth and death of the 12 imams are as follows (Shindeldecker, Turkish Alevis Today):

Imam Ali (599-661)

Imam Hasan (624-670)

Imam Hüseyin (625-680)

² Cemevi is the house where Alevi’s practice their rituals

Imam Zeynel Abidin (659-713)
Imam Muhammed Bakir (676-734)
Imam Cafer-i Sadik (699-766)
Imam Musa Kâzim (745-799)
Imam Ali Riza (765-818)
Imam Muhammed Taki (810-835)
Imam Ali Naki (827-868)
Imam Hasan Askeri (846-874)
Imam Muhammed Mehdi (869-)

It is believed that the last Imam who is Imam Mehdi, will appear someday to ensure that mankind lives in abundance, in prosperity and peace.

4 Doors and 40 Levels

Alevi are different than Sunni and their beliefs and Islamic law while they have four paths to Allah (to the truth), starting with Sharia, then to Tariqa, then to Marifa, then to Haqiqa. This is the process by which an individual commits him or herself to a living spiritual guide (dede, pir, mürsit) and that spiritual leader guides the person through a series of four “doors” (kapi), each of which has ten “levels” (makam). (Shindeldecker, Turkish Alevi Today) A person enter the first door as novice, the one who passes all the doors and reaches the last one achieves to get to the truth (Haqiqa). The Four Door also expresses the fact that a normal person's originally born soul and his being passed through the four stages, becoming mature, reaching the divine mystery.

The one who only has the belief of the first level does not reach the spiritual knowledge. Related to the idea of the levels of spiritual development when the individual achieves all the levels and reaches the completeness it is called “Insan-i Kamil” (The Perfect Human being) This includes of all moral control of personal development and also seeing human as unique (equality of 72 nations) and treating with equality and compassion. These levels include following 12

principles of ethics which is expected from the followers to achieve as moralities (Shindeldecker, Turkish Alevi's Today):

1. Take responsibility for your actions
2. Take responsibility for your words
3. Take responsibility for your morals
4. Even if you are offended, do not offend in return
5. Keep secret
6. Cover one's fault
7. Do not do anything that you will feel ashamed when it is known by others (kuşade-i pişani)
8. Share your heart (kuşade-i dil)
9. Share your food (kuşade-i honça)
10. Take responsibility for your own spouse
11. Take responsibility for your own job
12. Take responsibility for your own nourishment

As mentioned above the target in Alevi - Bektashi belief is to become one with Hakk which is the truth or God. Hallac - ı Mansur a 10th century Sufi Muslim stated the phrase “Enel Hak” which means “I am truth” or “I am God” on the basis of Sufi and Bektashi discipline by claiming that “God (the truth) is in ourselves.” Religious authorities interpreted of the era in Bagdat made martyred him by cutting his limbs and tortured to death. (Hallac - ı Mansur)

After being shaped in Anatolia in 13th century; this belief had been exposed to oppression by several power devices during history with several reasons and have had difficulties to maintain cultural heritage. They demand to have equal rights and not to be marginalized by means of power.

Humanism comprehension of Yunus Emre and Alevi – Bektashi belief which took place in Anatolia in 13th century. “My Kaaba is human” based on basing teaching of philosopher Haji Bektashi Veli's human love stiffed with his saying “Our path is founded on knowledge, wisdom

and love of humanity”. According to this humanist teaching “the ultimate book to be read is human.” In this context, we learn from human, we live with human and we change with human. And we should share with human. What we are searching for is in our own, for this we should not search it in another place. Therefore; it is essential to explain human, to human with human by emphasizing that we are not that separated from each other as we tend to think.

Methodology

Concerning the literature in the first part of the thesis, quantitative literature review was employed as methodology for the project. For the purposes of this research, in semi - structured depth interviews were conducted by me which occurred mainly in a shape of one-way flow. As a result of using qualitative research method; the project includes exploring the inner feelings of the interviewees, seeks deep of understanding and reflects real emotions into the screen by listening personal memories of the participants. However, it was directed guided questions to the informants, they were allowed to speak at choice that they could involve their speeches.

Evaluating the combined significance, after the filming part was completed raw materials had been edited in Premiere Program by selecting the parts according to the convenience for the purpose of the project and created the practical work.

Alongside the literature review, an eight-month practical study was conducted with regard to the above-depicted theoretical background. During this time period, informants who were refugees located in Portugal were questioned by interviews in their houses or the places supplied by government in Setúbal and Rio de Mouro in Portugal.

This research will seek to achieve its objectives using the following methods:

- Semi - Structured In - Depth Interviews
- Oral History and Personal Memories

Semi -Structured In - Depth Interview:

Semi – Structured interview format is the most useful format for conducting qualitative research. This research which is a case study of refugees who immigrated to Portugal includes the methodology will be used for this work is mainly interviewing with refugees with the purpose of listening and recording their stories by hearing their experiences and witnessing their deep emotions and conveying them through the camera medium.

I believe human expressions are very powerful to communicate and transmit the real emotion of one another. Therefore, one reason for the choice of an interview type was to record the facial expressions and sentimental reflecting from their eyes during storytelling. Besides, the main advantage of interviews is that the interviewee and interviewer have the chance to have personal and direct contact among each other which gave us an important chance to catch their the most true and sincere reactions and stories.

During the interviews semi-structured format was followed by me guiding the topics to cover the conversation. However, the interviewee was free to speak out as s/he wants to mention more detail or other topics.

In-depth qualitative interviews include questions prepared by the interviewer to go deeper and ask questions to the participants about their lives, feelings and experiences. This gives the viewer a chance to hear the thoughts of the participant from their own voice, with their own words and catch their expressions in the moment of storytelling. The in-depth qualitative interview is used by many researchers from social sciences. Feminist have advocated in - depth

interviews in order to give voice to those individuals who are marginalized from society. They use it as a method which allows participants to describe their lives and experiences in their own words.

During the interviews following questions directed to the respondents:

- Could you please start telling your full name, your age and your original country?
- Can you please tell me about your journey? Where have you come from? And how?
- What is “home” for you? Where is “home” for you? (This can be a memory, a feeling, a place or a person)
- I think everyone has a moment in their lives which they think that “This is the moment, I will never forget.” Because you know that that moment changes many things within you, and you will never be the same person again. Do you have a moment like that? Can you describe it?
- “Saudade” is a Portuguese word which is the strong feeling of longing missing something, somewhere or someone which is not there anymore. What is “saudade” for you?
- What is the happiest moment of your life?
- What is your biggest regret?
- What is your biggest dream?
- In your memory, when you go deeper, (Good or bad, happy or sad) is there any image/picture hidden in your memory that you will always remember until the day you die?
- Do you consider yourself as a strong person? Why?
- If you go back in time and meet yourself 5 years ago, what would you like to tell yourself?
- When I consider about my own life in last 1 year of my life many things changed, and I have learnt a lot from what happened to me. Life taught me some stuff by a bit painful process. When you consider your last 1 year (or longer time) what did life teach you?
- What do you want to do now? What is your purpose in life?

- What is love?

First, questions regarding their identity and their journey as an immigrant or refugee were directed to the participants in order to prepare them to the interview and to make them feel more comfortable. Then the following questions were mainly about their feelings, emotions and memories. Through these questions it was aimed to touch to their more humanistic sides, to get expressions, the most common parts with every human being with a short journey to their memories.

During the in-depth interviews it is important to balance the power relations with the participants. As this project aims to unite everyone in human level my purpose was to conduct the interview but at the same time connect with them in the same level. For instance, I toned my voice as much as natural way possible with no formality or up - level perspective. While speaking I mentioned my own experience which triggers some emotions in me before asking about their own so that my position in their eyes changed in that point from a director into a human having issues with own life just like theirs. It was our purpose to be able to connect them in order to reflect this through the camera.

Process, Apparatus and Materials

After several attempts I have succeed to reach some refugee families and individuals who came to Portugal after a long, tough journey from Iraq, Senegal and Congo. Some of them agreed to make interview, so interviews conducted by me in accompany with a translator and a team with technical support although in some interviews only a translator companied, and the technical part was done by me. During the interview, questions were asked to the interviewees and their responses were filmed and recorded by the team.

During the interviews, participants were free to express their views even in topics which were not included in the discussed areas mentioned above. Finally, it should be noted that the

transmissions flowed smoothly and pleasantly and came up with the results. During the interviews with participants from Iraq (Mohammed Ibrahim and three daughters) some emotional moments occurred. The participants, the guests and the filming team had tough moments while witnessing past of the participants, the desperate and grief of the ones with troublesome stories.

Having camera and equipment gives automatically control and the power to the director and to the team during the shooting as they become active and the actors or interviewees become passive by being dependent to the film crew. Considering the arguments of art being a revolutionary concept and camera usually being associated with weapon so as power and superiority it is inevitable result to notice that the one who holds the camera has the power and the control. Like the feminist discipline mentions penis becomes a weapon which gives to the one who has it considered to have the power and control. (Javaid, 2017) As supported by observations of Ernst Jünger about the mediation of war and connection between shooting a camera and shooting a gun (Hunt, 2015)

In our case, to be able to clear the barrier and balance the power relations in the shooting are, I placed myself to the lower level of the participant while the person was located into a chair in front of the camera. As I still had the control to conduct the process of interviewing with my questions and leading that was a way to balance to find a middle course so that the participant could feel closer and sincere. In some part of the documentary me and my translator can be heard speaking to the interviewee as it is a “Participatory Mode” of documentary which will be clarified in the last part in consideration of the documentary theorist of Bill Nichols.

As participants from Iraq speak Badini language which is a dialect of Kurdish, during the interviews. So Kurdish - English speaker - translator was accompanying the process by translating the questions into Kurdish for the interviews and explaining the contents of the answers in English after the speaker finishes. It was the same process while interviewing Kanoute from Senegal as he only spoke French with the company of a French - English translator.

As a result of living in Portugal for approximate one-year Soleen, Silav and Sipal (Three children of Mohammed) learnt how to speak Portuguese. Therefore, sometimes the conversations were done in Portuguese and the translation from Portuguese into English was realized by me. All the translations were double checked by native speakers.

The filming was done by close - up and extreme close-up shoots via Canon 700D and Nikon D7000 positioned on the opposite side of the participant with a tripod. As it is aimed to reveal the real emotions throughout the expression by zooming into the faces or into the eyes, close up shoots were useful to convey the detail and emotions to the viewer. With the camera medium directors has an advantage to be able choose and lead where the viewers can look and what they can see; it was aimed the audiences to see their eyes and *look into* them, instead of *looking at* them.

During the recording process sound was recorded by Tascam DR-40-V2 and zoom H6. For video editing and production software Premiere Program was used to edit all the materials. Adding the subtitles and synchronization of the sound record was also done in the same program.

Camera Shoot Type: Close up and Extreme Close up

Camera is a medium not just for recording but also seeing details that human eye cannot see. Soviet director Dziga Vertov (Denis Kaufman) argues the deep truth cannot be seen through human eye and he states camera is to explore the reality and the subject as it cannot be observed the same way by human eye. (Russell, 2009) And the others who shared his opinion were called “Kinoks” means “cinema-eye-men;” a group of particular, modern, exploratory (male) filmmakers. (Kessler, 2012). A kino-eye film was able, Vertov believed, to reveal a deeper level of truth in the world than was normally perceived by the 'imperfect human eye' (Michelson, 1984: p.25). This group of filmmakers was complete when Mikhail Kaufman also joined who had just returned from civil war. Even though the members of this theory reject the cinema on the stage with plot and starts and they defend the camera could definitely could grasp the whole

real world. As French filmmaker Jean Rouch said: “The camera eye is more perspicacious and more accurate than the human eye. The camera eye has an infallible memory, and the filmmaker’s eye is divided.” (Hernandez, 2004)

During the interviews the shootings were framed in order to show details that human eye cannot see perfectly with the purpose to transmit the emotions and details in the expressions.

Close-ups (CU) usually shot with the face and the shoulders of the subject with a little bit space above the head. These shots are the most common of all as they can convey a real sense of emotion and help the audience to connect with the subject. (Shot Types and Angles).



Close - up of Soleen from Iraq

Extreme Close Up (ECU) is the shooting with an extreme focus on specific part of the subject - such as face, mouth, eyes, hands, etc. These shots can create a feeling of intimacy in the video, and to convey a mood or emotion. (Shot Types and Angles).

During our shootings close-up and extreme close-up techniques were used to be able to convey emotions and with security reasons. For instance; Interviewee from Congo requested to keep his identity as anonymity because his risk of insecurity. It could have terrifying results to reveal his identity for his own and his family's safety. Therefore, it was essential to pay attention not to expose his identity. Along with the purpose of standing firm to reflect the real emotions I took a step to make extreme close - up a specific part of his face which resulted with one eye of him. Likewise, his full name is not mentioned in the film and was kept hidden for security reasons.



Extreme close - up of the participant from Congo

Oral History and Personal Memories:

Oral history is a method of gathering evidences of history and events by personal records which creates a spoken history. In the second half of twentieth century oral history records started to have an important impact on contemporary history. Proponents of an oral history approach argue that by talking directly to people about their memories, past aspects of their lives

will be revealed which otherwise might be overlooked through lack of documentation or public record. They also have a commitment to a form of history making which seeks to give expression to ordinary and marginalized voices in studies of ageing; childhood; ethnicity; class; gender; colonialism; displacement; resistance and identity. (Bornat, 2012) This method is actually oral testimony which can be related to specific events and help historians to collect information from the mouth of the person who experience related event. Or it can be directly related to the person's life, but it can be found or related to the relevant context.

Specially in late 1960s feminist historians have utilized this method through the interviews with women as they have provided an important source for bringing out experiences which were hidden until then. This research method includes active participants rather than subjects who makes the researcher just a tool, but the interviewees turn to have the main role of the research. The participants do not only talk about history (personal or social) but also, they give to the interviewer and the viewers a chance to go back in time and witness their experience. It helps the audience to understand the events and the witnesses better and connect them in a humanistic base.

Undoubtedly the ethical question is involved about oral histories as they are exclusively relying on memories. How can we trust people's memories or words? Historians had to deal with these questions of the reliability of personal oral records. But they tended to point out the written sources with the same discredit risk which reminds us an African proverb that "Until the lions have their own historians, the history of the hunt will always glorify the hunter." which can be applicable for both written and oral testimony.

At the 1967 National Colloquium on Oral History, Forrest Pogue, the biographer of General George C. Marshall, approached the combat interview program that was started by the army in 1943. (Hoffman, Reliability and Validity in Oral History: The Case for Memory) Cornelius Ryan, author of *The Longest Day*, had some critics for the interview process who claimed he had conducted six thousand interviews of his own and that was what he said about them:

“I discovered that interviewing is not reliable. I never found one man who landed on Omaha Beach who could tell me whether the water was hot or cold. I never found one man who landed on Omaha Beach who could tell me the exact time when some incident occurred. Gathering the material after was very, very difficult indeed, and it did not lend itself to total accuracy. In my kind of writing, one fact stands out more than any of the others—the very worthlessness of human testimony. Unless”—and he said he wanted to underline the word unless— “unless it can be substantiated by documents supporting the testimony. (Hoffman, Reliability and Validity in Oral History: The Case for Memory)

Understanding the ideological context, the gender, age, religion may help to unravel the apparently contradictory effects of ideology and experience. It is important to be aware of that class difference, world perspective and political view shapes creates oral history with the agency of interviewee and interviewer. It is carries a potential to make a change for minority groups or wants to hear their voices hear such as feminists, refugees, black community, political groups and etc.

Although we can never be %100 percent sure about all the context of the speech, the papers, documents, journals and sometimes other witnesses can be a supportive argument for related subject. But my experience in conducting the personal interviews leaded me to give more credibility what participants speaks as I witness the pain in their eyes and faces during the process and transmits that through the records.

Participants:

Interviewees are chosen refugees and immigrants from different countries randomly but living in Portugal during the time of interviews. The purpose was to have participants from different gender, age, race and color to be able to maintain the diversity within the work.

Names and Countries of Participants:

- Mohammed Ibrahim Hassan (Iraq) - 33 years old
- Soleen Ibrahim (Iraq) - 14 years old
- Silav Ibrahim (Iraq) - 12 years old
- Sipal Ibrahim (Iraq) - 10 years old
- Kanoute Aradiouma (Senegal) - 18 years old
- A.T. (Congo) - 31 years old

Unfortunately, during this project was ongoing, Mohammed and his family had to leave country to seek better living conditions headed to Germany. Therefore, four participants of the interviews are now in Germany in refugee camps with the possibility to return to Portugal again. Kanoute and A.T. continue living in Portugal right now.

Analysis tool: The Documentary Method

Stories are everywhere to be told, to be heard and they can be consisting of anything depending on the storyteller. Stories allows us to see the connection with others that we never met, by crossing from a time to another. The children's television host Mr. Rogers always carried in his wallet a quote from a social worker that said "Frankly, there is not anyone you could not learn to love once you have heard their story." (Stanton, TedTalk)

There are several ways of storytelling. Despite of strong characteristic of literature, it is a fact that visual contents are efficient evoking emotions, driving a deeper engagement and making profound connection with the subject. While a picture is worth more than just a thousand words, it will not be wrong to claim film is worth a million. Therefore, documentary is a very effective way of revealing reality and telling stories. It helps the viewer not only to see the beyond of the borders but also to feel the environment and emotions of thee subject by letting them witness the moment and keeps viewers actively engaged. There are several kinds of documentaries with several techniques which can transmit the emotions, information and feelings to the audience. In

consequence of qualitative research method and in-depth interviews; collected data is in the form of words of participants. These interviews were evaluated using the documentary method.

Bill Nichols who is a documentary theorist creates a body chart for types of documentaries outlined in his book 'Introduction to Documentary and states sub-genres of documentary down to six styles or modes. His theory becomes important to the project as the documentary mode of this project will perfectly contain into his "Participatory Mode" of documentary.

The modes are shortly headlined like below (Nichols, 2010: p.31):

- **Expository Mode:**

This mode is the most common one which usually has informative style and sometime "Voice of God" (usually vocalized by men) narration path is followed by the producer. Usually the director has the aim to inform the viewers and manifests this into the documentary mostly by verbal commentary. This type of mode is usually in TV documentaries.

Nanook of the North (1922) directing by Robert Flaherty can be an example for this type of mode of documentary.

- **Poetic Mode:**

Rather than arguing a point, this film style has the purpose to create an emotion or mood by the use of distinctive style and rhythm. It emphasizes visual associations, tonal or rhythmic qualities, descriptive passages, and formal organization. (Nichols, 2010: p.31) So, a subjective interpretation revealed to the audience with visual emphasis. In this mode of documentary typically the director emphasizes cinematic values over content to create visual poetry. (Nichols,

2010: p.31) *The Bridge* (1928), *Listen to Britain* (1941) and *Night and Fog* (1955) are examples of this kind of documentary.

- **Observational Mode**

This mode is one of the documenting style which does not actively include the intervention but gives the director the chance to observe the subject closer. Technological changes in equipment such as small cameras to be carried and used for filming easily without need to connect to voice recorder makes this mode even more possible.

Salesman (1969) directed by Albert Maysles, David Maysles, Charlotte Zwerin is an example for this type of mode of documentary.

- **Reflexive Mode**

According to Nichols in this mode of documentary it is always constructed with subjectivity and it is almost impossible to show a purely objective reality. So, the filmmaker is considered to make significant changes and reflect his/her own thinking very intense. With this mode the audience will “question the authenticity of documentary in general”. (Bill Nichols’ *6 Modes of Documentary*, 2017) *The Man with a Movie Camera* (1929) is an example of this mode.

- **Performative Mode**

Performative Mode of documentaries are the opposite of the observational ones. And as it can be understood from the name of it, the director can be actively included into the film without the worry of objectivity or not trying to reach the truth but trying to reveal how it is to be there.

Super-Size Me (2004) directed by Morgan Spurlock is a documentary film follows a 30 days period of the director eating 3 meals in McDonald's everyday so actively and experimentally includes the director performing to explore the fast food industry's corporate influence.

- **Participatory Mode**

In the late 1950s the availability of portable equipments including sound record made the interaction more feasible than it was before. The filmmaker's voice could be heard as readily as any other, not subsequently, in an organizing voice-over commentary, but on the spot, in face - to - face encounter with others. (Nichols, Documentary Modes of Representation) In this mode of documentary the filmmaker or director can become apparent part of the film. Nichols describes this type of “[when] the encounter between filmmaker and subject is recorded and the filmmaker actively engages with the situation they are documenting.” (Bill Nichols’ 6 Modes of Documentary, 2017) This mode is very close to performative mode as the director would be an active part of it and we witness an interaction between the filmmaker and the subject. But participatory mode of documentaries can be done by following the subject, or asking questions to him/her. The filmmaker does not influence the subject but has the attempt to engage with them subjectively.

Michael Moore is one of the directors who is known by using this technique very common in his films. Bowling for Columbine (2002) can be a good example of participatory mode as it includes the director very actively.

In the project of this work it will be easily noticed the interaction between me or my translator with the participant during the film. Besides the purpose of being informative it was aimed to give a chance to the viewer to imagine the behind the scene and see it as much as natural. I believe this makes an important part for the documentary as it is documented the feelings and environment of the moment itself. So, the viewer can notice some natural moments of the participants but also the interview itself.

Conclusion

In 21st century it is a fact that globalism has become more visible in every aspect of life. And there is no easy way to explain globalization and its consequences with only one theory as the diversity and complexity of global cultural development can be taken into consideration with several ways. Like Appadurai affirms, neither homogenization nor heterogenization but the clash of both helps us to understand the new form of cultures comes with deterritorialization. The fact is, despite of all the arguments about the results of globalization, it is necessary to see and evaluate the humanity as unique as it is referred with Bektashi philosophy.

Although this study was conducted in one region, the results should be generalizable into wider perspective. It is important the note that the participants have different backgrounds and cultures might be common with other refugees. So, the findings suggest that this approach would also be beneficial in other cases. As long as the political powers continue their furious politics, wars and destructions will continue to be a problem for humankind. And this will require more necessary research and project in this area.

The main limitation of this research was the restricted conditions while reaching out the refugees due to the procedure issues with related organizations, convincing them to speak out their experience because of cultural reasons (some women get embarrassed and refuse to speak), the risk of constant relocation and losing their track.

Independently from negative or positive approaches it is necessary to be aware of the global changes important to accept and make visible that refugee crisis is a fact of our world. As long as wars, disasters, tensions occur; refugee issue will continue to be a global problem. As human made disasters can be prevented; it is important to note how to minimize the problems of our humanity and support each other considering the uniqueness of our species. Although human causes most of those disasters it is also human who can bind up the wounds. It will achieve its goal if this work can contribute and bring light to this subject.

In accordance with all the explained purposes and targets, finally we have the film named “My Kaaba is Human” humbly hoping to give the convenience of establishing a bond between human and let us find ourselves in the story of the other and lead to remarkable progress about refugee issue.

Bibliography

- Appadurai, A. (1990) *Disjuncture and Difference in the Global Cultural Economy*’ in M. Featherstone (ed.) *Global Culture*. London: Sage.
- Appadurai, A. (1996) *Modernity at Large: Cultural Dimensions of Globalization*. London: University of Minnesota Press.
- Castles, S. & Mark. J. M. (2014). *The Age of Migration*, fifth edition, published by Palgrave Macmillan.
- Çınar, E. (2009). *Hidden History of Alevism: Ant Track on Iron*. Istanbul: Kalkedon Press.
- Erdem, İ. (2004) *Alevism (Bektashism, Qizilbash) and Close Beliefs*. III. volume, Etnographia Anatolica, Cologne.
- Greider, W. (1997). *One World Ready or Not*. Touchstone Press.
- Karaman, (2013). (Trans. From Holton) *Globalization’s Cultural Consequences, Sociology Conferences*. No: 47, pp. 59 - 75.
- Michelson A. (1984). *Kino-Eye: The Writings of Dziga Vertov*, University of California Press, Berkley.
- McLuhan, M. (1964) *Understanding Media: The Extensions of Man*, Routledge, London.
- Nichols, B. (2010) *Introduction to Documentary*. 2nd Edition. Bloomington, Indiana: Indiana University Press.
- Sontag, S. (2003) *Regarding the Pain of Others*. New York: Picador.
- Tomlinson, J. (1999). *Kültürel Emperyalizm (Cultural Imperialism)* (Trans. E. Zeybekoğlu), Ayrıntı Yay. Istanbul.
- Wallerstein, I. (1976). *The Modern World-System: Capitalist Agriculture and the Origins of the European World-Economy in the Sixteenth Century*. New York: Academic Press, pp. 229-233.
- Wallerstein, I. (2004). *World System Analysis*. Durham And London: Duke University Press.

United Nations, Department of Economic and Social Affairs, Population Division (2015). World Population Prospects: The 2015 Revision (2015 estimate used).

Webography

Appadurai, A. Global Ethnoscapes: Notes and Queries for a Transnational Anthropology, <https://is.muni.cz/el/1423/podzim2015/SOC310/crd/bcr/Appadurai-Global-Ethnoscapes-Ch3-Modernity-at-Large.pdf> [Accessed 21 June 2017].

World Vision, (2017) Syrian Refugee Crisis: Facts you need to know, [online] <https://www.worldvision.org/refugees-news-stories/syria-refugee-crisis-war-facts> [Accessed 25 June 2017].

Inter – Agency Information sharing portal, (2017). [online] <http://data.unhcr.org/syrianrefugees/regional.php> [Accessed 25 June 2017].

Kochhar, R. (2015). A Global Middle Class Is More Promise than Reality. <http://www.pewglobal.org/2015/07/08/a-global-middle-class-is-more-promise-than-reality/> . [Accessed 25 June 2017].

Global Trends, Forced Displacement in 2016, <http://www.unhcr.org/statistics/unhcrstats/5943e8a34/global-trends-forced-displacement-2016.html?query=2016> [Accessed 25 June 2017].

Figures at a Glance, UNHCR, <http://www.unhcr.org/figures-at-a-glance.html> [Accessed 11 August 2017].

UNHCR: 1951 Convention and Its 1967 Protocol, <http://www.unhcr.org/about-us/background/4ec262df9/1951-convention-relating-status-refugees-its-1967-protocol.html> [Accessed 19 August 2017].

Deutsche Welle Turkish, (2017). Her Geçen Saniye Bir Kişi Evinden Oluyor (Each Passing Second One Has to Flee Home) <http://www.dw.com/tr/her-ge%C3%A7en-saniye-bir-ki%C5%9Fi-evinden-oluyor/a-38934281> [Accessed 19 August 2017].

A Turning Point for Globalization Inequality, (2016). Market Chaos and Angry Voters, Spiegel Online, [online] <http://www.spiegel.de/international/world/globalization-failures-have-world-at-a-turning-point-a-1121515-3.html> [Accessed 4 September 2017].

Yüksel B. (2012) The Wise, Anatolian Enlightenment: Haji Bektash Veli and Yunus Emre, <http://www.thewisemag.com/mystery/anatolian-enlightenment-haji-bektash-veli-and-yunus-emre/> [Accessed 4 September 2017].

World Investment Report, (2017). United Nations Conference on Trade and Development, Investment and The Digital Economy, http://unctad.org/en/PublicationsLibrary/wir2017_en.pdf [Accessed 4 September 2017].

The Associated Press, (2016). Macedonian Police Fired Tear Gas, Stun Guns at Refugees, CBCNEWS, <http://www.cbc.ca/news/world/macedonia-migrant-border-1.3468834> [Accessed 5 September 2017].

Allen, P. (2016). The Battle of Calais: Police Used Tear Gas to Repel 300 Migrants as They Try to Storm a Road Leading to The French Port, Mail Online, <http://www.dailymail.co.uk/news/article-3800712/The-Battle-Calais-Police-use-tear-gas-repel-300-migrants-try-storm-road-leading-French-port.html> [Accessed 5 September 2017].

Al Jazeera, (2015). Hungary fires tear gas, water cannon at refugees [online] <http://www.aljazeera.com/news/2015/09/hungary-tear-gas-water-cannon-refugees-150916140918312.html> [Accessed 5 September 2017].

Akkoç, (2015). Turkey arrests editors over reports Ankara supplied weapons to Syrian fighters, [online] The Telegraph. <http://www.telegraph.co.uk/news/worldnews/europe/turkey/12019905/Turkey-arrests-editors-over-reports-Ankara-supplied-weapons-to-Syrian-fighters.html> [Accessed 5 September 2017].

Pamuk H., Tattersall N. (2015). Turkish intelligence helped ship arms to Syrian Islamist rebel areas, [online] Reuters. <http://www.reuters.com/article/us-mideast-crisis-turkey-arms/exclusive-turkish-intelligence-helped-ship-arms-to-syrian-islamist-rebel-areas-idUSKBN0061L220150521> [Accessed 5 September 2017].

Edwards A. (2015). UNHCR viewpoint: ‘Refugee’ or ‘migrant’ – Which is right?, <http://www.unhcr.org/news/latest/2016/7/55df0e556/unhcr-viewpoint-refugee-migrant-right.html>, [Accessed 6 September 2017].

Amnesty International, Refugees, Asylum - Seekers and Migrants, <https://www.amnesty.org/en/what-we-do/refugees-asylum-seekers-and-migrants/>, [Accessed 6 September 2017].

Irak Savaşı'nın Değerlendirmesi (Analysis of Iraq War). (2011) [online] Al Jazeera Turk, <http://www.aljazeera.com.tr/haber-analiz/irak-savasinin-degerlendirmesi> [Accessed 6 September 2017].

Wilkes, S. (2010). UNHCR poll indicates Iraqi refugees regret returning home, <http://www.unhcr.org/4cbdab456.html> [Accessed 6 September 2017].

George, T. (2004). Hotel Rwanda, <http://putlockers.fm/watch/QG37N8Go-hotel-rwanda.html> [Accessed 7 September 2017].

Operational Portal: Refugee Situations, <http://data2.unhcr.org/en/situations/mediterranean>, [Accessed 7 September 2017].

Beres, D. (2015). Nikola Tesla Predicted Smartphones in 1926, HuffPost, http://www.huffingtonpost.com/2015/07/10/tesla-quotes_n_7771358.html [Accessed 7 September 2017].

Papadopoulos, L. (2015). Dear Neil de Grasse Tyson, Thank You for Cosmos and All Your Poetry, https://www.huffingtonpost.com/loukia-papadopoulos/dear-neil-degrasse-tyson-b_5004912.html [Accessed 9 September 2017].

UN News Center, (2016). UN human rights panel concludes ISIL is committing genocide against Yazidis, <http://www.un.org/apps/news/story.asp?NewsID=54247#.WcJOn8hJZPZ> , [Accessed 20 September 2017].

England, C. (2016). Yazidi teenager sets herself on fire in bid to avoid rape by Isis soldiers, Independent. <http://www.independent.co.uk/news/world/middle-east/isis-soldiers-rape-yazidi-girl-sets-herself-on-fire-burns-alive-iraq-refugee-camp-a7208656.html> , [Accessed 20 September 2017].

Schwartz, S.S. (2014). The Bektashi-Alevi Spectrum from the Balkans to Iran: Sufi Minorities and Politics, <http://www.islamicpluralism.org/2340/the-bektashi-alevi-continuum-from-the-balkans-to> [Accessed 20 September 2017].

Salman, M. The Ceremonies of the Haji Bektash Veli as the Battlefield for the Alevi-Bektashi Identity, http://www.hist.ceu.hu/conferences/graceh/abstracts/salman_meral.pdf, [Accessed 22 September 2017].

Alevism, Academic Work, http://www.alevinet.org/RP.aspx?pid=AkedemikCalismalar_en-GB&aid=97847432_92832609 [Accessed 22 September 2017].

People of Light: Luvis and Aluvis, (2014). <https://evrenvenur.wordpress.com/2014/04/07/isik-insanlari-luviler-aluviler/> [Accessed 22 September 2017].

Shindeldecker, J. Turkish Alevis Today, http://www.alevi.dk/ENGELSK/Turkish_Alevis_Today.pdf [Accessed 22 September 2017].

Hallac - 1 Mansur, <http://sufizmveinsan.com/aksam/hallac.html> [Accessed 22 September 2017].

Hernandez, E. (2004) IndieWire, Verite Pioneer Jean Rouch: 1917 – 2004, <http://www.indiewire.com/2004/02/verite-pioneer-jean-rouch-1917-2004-79117/> , [Accessed 09 October 2017].

Kessler, R. Vertov's Manifesto, (2012). <https://medialectic.wordpress.com/2012/01/30/vertovs-manifesto/> , [Accessed 09 October 2017].

Shot Types and Angles, http://www.serif.com/appresources/MPX6/Tutorials/en-us/tutorials/basics_shottypes.htm [Accessed 10 October 2017].

Bill Nichols' 6 Modes of Documentary, 2017, <http://www.lift-off-festivals.com/bill-nichols-6-modes-documentary/> , [Accessed 11 October 2017].

Javaid, A. *'The penis is a weapon of power': a feminist and hate crime interpretation of male sexual victimization.* <http://www.tandfonline.com/doi/full/10.1080/18902138.2017.1319708>. [Accessed 14 October 2017].

Stanton, Andrew. Tedtalk, The clues to a great story, https://www.ted.com/playlists/66/the_power_of_film [Accessed 21 June 2017].

Hoffman Alice M., Hoffman Howard S. Reliability And Validity In Oral History: The Case For Memory, <http://web.uvic.ca/stolo/pdf/Hoffman,%20reliability%20and%20validity%20in%20oral%20hist.pdf> , [Accessed 12 October 2017].

Hunt, K. (2015). Camera, Gun, Eyes: Seeing Fear in the Photography of War, http://www.huffingtonpost.co.uk/kevin-j-hunt/camera-gun-eyes-seeing-fe_b_7085284.html , [Accessed 13 October 2017].

Chengu, G. (2014). Global Research, America Created Al-Qaeda and the ISIS Terror Group, <https://www.globalresearch.ca/america-created-al-qaeda-and-the-isis-terror-group/5402881> , [Accessed 16 October 2017].

UNHCR, The UN Refugee Agency, <http://www.unrefugees.org/where-we-work/syria/> , [Accessed 17 October 2017].

Bornat, J. *Oral History and Qualitative Research*, Timescapes Methods Guides Series 2012 Guide No. 12. ISSN 2049-9248 (Online). <http://www.timescapes.leeds.ac.uk/assets/files/methods-guides/timescapes-bornat-oral-history.pdf> [Accessed 18 October 2017].

Link of the film: <https://vimeo.com/240618811>

Password: Bartes58