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RESEARCH RESULTS

THE UKRAINIANS OF TURKEY: SOCIETY, IDENTITY, FUTURE



Lviv - 2022

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The issues of migration from Ukraine to the Republic of Turkey are considered, in particular, a typical portrait of a Ukrainian migrant in this country is described, reasons and features of the migration process, challenges and problems of integration of Ukrainian migrants in Turkey are revealed, identity preservation and transformation, the process of forming Ukrainian communities, maintaining ties of migrants with Ukraine as well as a vision of their future and community prospects are studied. Special attention is paid to the problems of Ukrainian migrants in Turkey, on the basis of which proposals and recommendations have been formulated for various public and private sector entities as well as for potential Ukrainian migrants to Turkey.

The study material can be useful for public authorities of Ukraine, scientists, graduate students, teachers and students of various specialties who study or are interested in international migration and the specific features of the Ukrainian-Turkish relations as well as public sector representatives in Ukraine and Turkey who see Turkey as a possible country for migration.

The study has been implemented with the support of the Lviv Regional State Administration (Department of International Technical Assistance and International Cooperation).

The project partner is the Embassy of Ukraine in the Republic of Turkey.

Literary editing and translation (from English and Russian) has been made by Nazar Danchyshyn

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PREFACE

The world Ukrainians of the XXI century impress with their diversity: it is the third, fourth and even the fifth generation of those who left Ukraine 130 years ago and at the same time these ones who have left Ukraine recently. They have become powerful communities with a long history and the new ones that have emerged in recent decades. They are people of diasporas who have got the power to influence the governments and parliaments of countries of their residence and new migrants whose communities are still at the stage of their structuring and becoming certain institutions. Eventually, they will acquire their own legal subjectivity and act as independent players not only on the territory of Ukraine but also in the international arena, they will successfully communicate not only with each other but also with other partners at different levels.

Nowadays, the state of Ukraine says about the need to increase effective cooperation with the diaspora. The concept of the State Target Program of Cooperation with foreign Ukrainians for the period up to 2023 has been developed. The aim of the approval of this document is «to provide sufficient conditions to meet the national, cultural and linguistic needs of foreign Ukrainians and preserve their ethnic identity». This encourages a deeper study of the needs of Ukrainian migrants and their communities. The study itself is an effective tool that allows the rational implementation of the policy of cooperation between the state and the Ukrainian communities, based on the analysis of the main directions of organizations, motives for the participation in public initiatives, respondents' views on the vision of the development of public associations and their personal life trajectory in the future.

The study of the International Institute of Education, Culture and Diaspora Relations «The Ukrainians of Turkey: Society, Identity, Future» has been conducted in order to investigate the factors of institutionalization of Ukrainian public associations in Turkey, the trajectories of their development, specific features of functioning, interaction with the country of origin and the recipient country as well as to identify problems of their adaptation and integration into the Muslim environment, the difficulties they face.

The Ukrainian community in Turkey is young, it includes the Ukrainians with different motives for migration, qualifications, goals and visions of their future. The nature and mechanism of their community cohesion also single them out of the general picture of the global Ukrainians (the Embassy of Ukraine in the Republic of Turkey has played an important role in these processes) and the cultural peculiarities of this Muslim country in which 98.3% of the population is Muslims that influence the Ukrainians' integration processes significantly.

It should be noted that the activities of the newly-created communities have got a pronounced Ukraine-centric character. And this is despite a number of problems and challenges, including the lack of human and material resources, sporadic conflicts or misunderstandings between activists or other subjects of public administration, the Russian factor which also affects the integrity of the organizations themselves. The vector of community work, on the one hand,

is aimed at Ukraine (assistance to Ukraine in various fields, cooperation with the authorities, creation of a positive image of Ukraine in the country of residence) and on the other hand – at the preservation of the Ukrainian identity in Turkey.

This study provides an opportunity not only to understand the peculiarities of the formation and activities of the Ukrainian community in Turkey, but also based on its findings to provide recommendations for executive and legislative authorities at various levels in Ukraine, diplomatic missions in Turkey as well as to make suggestions for Ukrainian public activists and give new potential migrants some practical advice based on the experience of migration and integration of respondents.

Iryna Kliuchkovska,
Director of the International Institute of Education,
Culture and Diaspora Relations

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THE INTERNATIONAL INSTITUTE OF EDUCATION, CULTURE AND DIASPORA RELATIONS

would like to express sincere gratitude to:

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Embassy staff for assistance in solving organizational issues;

Kozytskyi Maksym Zinoviiovych, Head of the Lviv Regional State Administration, for financial support of the project and understanding of the importance of analytical work for decision-making in the formation of the policy of interaction with foreign Ukrainians;

Employees of the Department of International Technical Assistance and International Cooperation for effective communication;

Ukrainians of Turkey, respondents who have taken part in the project, for openness in communication, active cooperation for the successful implementation of the study «The Ukrainians in Turkey: Society, Identity, Future».

INTRODUCTORY FROM THE EMBASSY OF UKRAINE IN THE REPUBLIC OF TURKEY

The history of the Ukrainian presence in Turkey is more than a century old. It is worth mentioning the name of Roxelana (Sultan Hurrem) and her son – Turkish Sultan Selim II the Red, as it immediately becomes clear how strong and ancient these Ukrainian-Turkish interconnections are. And there were other Ukrainian women and their descendants who also ruled the Sublime Porte. Their story is unfairly less well-known. This is, for example, Hatice Turhan (Nadia), who became the wife of Sultan Ibrahim I and the mother of Sultan Mehmed IV. And there was Sultan Mustafa II, married to the Ukrainian Maria (Şehsuvar). And hundreds of other compatriots.

Nowadays, relations between our countries are developing rapidly in which «people's diplomacy» conducted by representatives of the Ukrainian diaspora in Turkey plays a significant role.

The Ukrainian diaspora around the world was the first to help Ukraine at the beginning of the Russian aggression in 2014 and it had fully supported the struggle of the Ukrainian people for the European vector of life before. To this day, the Ukrainian migrants have been providing volunteer assistance to our army, with the help of their associations they have been informing the world community and the governments of the countries where they are residing about the real situation in our country by persuading foreign politicians to unite and to support Ukraine in its struggle for its European future, land and people. The Ukrainian people have always been united around their love and desire for freedom, democracy and a better life wherever the Ukrainians are. That is why in 2014, the Ukrainians in Turkey began to self-organize, unite and coordinate rapidly in order to provide practical assistance and support to Ukraine during the Russian aggression.

In order to support the consolidation of our compatriots, with the assistance of the Ukrainian diplomatic corps, eighteen Ukrainian public associations have been established in Turkey to help their compatriots adapt to the new country and acquaint the Turkish people with our culture and traditions, teach Turkish Ukrainians their native language and instill love for the Motherland and continue to support Ukraine in a difficult geopolitical situation.

However, our goal, as diplomats, is not only to help the Ukrainians create another association, but also to coordinate their interactions, exchange experience, mutual assistance as well as bring them to the level of self-sufficiency and autonomy in their activities for the benefit of Ukraine and its people all over the world.

Every Ukrainian should feel that s/he is a part of the country and the well-being and prosperity of his/her state and its people depend exactly on him/her.

The study of our diaspora conducted by the International Institute of Education, Culture and Diaspora Relations of Lviv Polytechnic National University is a clear example of the new state policy on the concept of Ukrainians abroad who are a part of the great Ukrainian world family, the universal Ukrainian community.

Such projects, particularly in Turkey, significantly improve and expand the interaction and support between our states and people, the results of which we can see in the strong political and practical support of Ukraine by the Turkish government and Turkish people.

Vasyl Bodnar,
*Ambassador Extraordinary and Plenipotentiary of Ukraine
to the Republic of Turkey*

INTRODUCTORY FROM LVIV REGIONAL STATE ADMINISTRATION

Dear colleagues!

Let me congratulate all of you on the publication of the analytical report of the study «The Ukrainians of Turkey: Society, Identity, Future» – a large-scale collective achievement of the International Institute of Education, Culture and Diaspora Relations of Lviv Polytechnic National University.

At all times, the main reason for international migration processes has been the desire of people to find a better destiny outside their homeland. Subsequently, some of the migrants returned home while others remained for permanent residence far from their ethnic group, their Motherland. And then the main question arose before them: how to integrate into a foreign ethnic environment successfully and at the same time preserve their identity?

Thus, the representatives of the first three waves of the Ukrainian emigration were aimed at the struggle for Ukraine's independence and building an independent state. This factor united them, especially a significant part of those who lived in Western countries.

Migrants of the fourth wave, on the other hand, were focused mainly on solving individual socio-economic problems such as employment, proper education, and social mobility. The mentioned aspects no longer required close contacts with other members of the Ukrainian diaspora.

Such contradictory tendencies: on the one hand, integration that is closely connected with assimilation and on the other hand – the desire of a certain part of the Ukrainian ethnic community to preserve the identity (culture, language, traditions) can be traced among modern Ukrainian migrants in Turkey. However, it should be noted that the Ukrainian community in this country today is becoming an increasingly prominent socio-cultural phenomenon.

At the time of the rapid increase of Ukrainian-Turkish contacts, when strategic cooperation between the two countries has reached a qualitatively new level, it is very important to assess the factors that will potentially strengthen Ukraine's foreign policy in the Republic of Turkey. One of them is the Ukrainian diaspora which by means of people's diplomacy creates a positive image of its historical homeland and contributes to a better understanding of the modern Ukrainian context in the Turkish society. The current study has given all the grounds to characterize the Ukrainian diaspora in Turkey as a resource for the development of mutually beneficial Ukrainian-Turkish cooperation.

The Lviv Regional State Administration systematically supports the scientific and practical activities of the International Institute of Education, Culture and Diaspora Relations aimed at the implementation of the policy of the President of Ukraine to deepen ties with foreign Ukrainians.

The scientific study «The Ukrainians of Turkey: Society, Identity, Future» has become another joint step towards the creation of an effective tool for implementing state policy in the field of development and deepening cooperation with the foreign Ukrainians.

We are proud that with our modest contribution we have managed to help the team of the International Institute of Education, Culture and Diaspora Relations to carry out such a relevant and thorough study.

We are sure that this scientific work will take a worthy place in the anthology of the Ukrainian diaspora and will be of great use in the practical activities of the Ministry of Foreign Affairs of Ukraine.

Maksym Kozytskyi,

Head of the Lviv Regional State Administration

INTRODUCTION

The purpose of the study «The Ukrainians of Turkey: Society, Identity, Future» is to consider the peculiarities of migration of the Ukrainians to Turkey nowadays, to clarify the conditions of forming communities, the specific features of their integration into society, the question of identity and its transformation in order to identify the potential for cooperation between Ukraine and the Ukrainians in Turkey.

In order to find out what the Ukrainians are like in the Republic of Turkey today, how to ensure full integration and avoid assimilation, to find out ways to improve cooperation between the Ukrainians living in Turkey and Ukraine as well as identify perspective areas of work for the Ukrainian public sector, business and public authorities, we would like to focus on the following main content blocks:

- descriptions of a typical portrait of a Ukrainian man and woman in Turkey (Chapter 1. Socio-demographic characteristics of the Ukrainians in Turkey);
- causes and peculiarities of migration, the process and consequences of integration of Ukrainian migrants into Turkish society as well as the role and forms of community formation (Chapter 2. Migration and integration of the Ukrainians into Turkey);
- the identity of Ukrainian migrants and their children in Turkey, including family, national, linguistic, cultural and religious identities (Chapter 3. The identity of Ukrainian migrants and their children in Turkey);
- the vision of respondents' personal future and their children, prospects for the development of the Ukrainian community in Turkey as well as the impact of migrants on deepening ties between Ukraine and Turkey (Chapter 4. Understanding migration: reflections of the Ukrainians in Turkey).

METHODOLOGY

In order to understand the peculiarities of Ukrainian migration to Turkey, **two research strategies** have been used – desk research and qualitative methods of sociological research.

As part of the desk research, the review of literature has been carried out, statistical indicators of Ukrainian migrants have been processed, Turkish regulations on migration policy have been investigated, public opinion polls on various aspects of life in this country have been conducted and major publications about the Ukrainians of Turkey in the media have been taken into consideration.

The in-depth semi-structured interviews with the Ukrainian migrants in Turkey have been conducted and analyzed. The specific features of the qualitative methodology have helped us to get detailed information about:

- the Ukrainians' perception of the socio-demographic portrait of their compatriots in Turkey;
- motives for the Ukrainians' migration and their expectations from a new country;
- peculiarities of adaptation and integration into Muslim society;
- interaction with local residents, migrants from Ukraine and other countries;
- preservation of national, linguistic, religious and cultural identities;
- family relationships in interethnic families;
- further life strategies.

During January and March 2021, 36 interviews with the Ukrainians living in five regions of Turkey (Mediterranean, Marmara, Aegean, Black Sea and Central Anatolia) were conducted. A total amount of 24 women and 12 men were interviewed. Such an uneven distribution by sex is due to the specific features of the Ukrainians' migration to Turkey with a significant predominance of women.

In order to gain a wide range of experience and views of the Ukrainians in Turkey in choosing respondents, the following criteria were taken into account:

- age (18-35 years, 36-55 years; 56 years and older);
- native language (Ukrainian, Russian, both or others);
- regions of origin from Ukraine (West, Center, South, East);
- regions of residence in Turkey (regions of compact residence of the Ukrainian community; places where the number of Ukrainians are small - less than a hundred; places where the Ukrainians do not live at all);
- types of settlement in Turkey (large cities, small towns, villages);
- religious beliefs (Christianity, Islam, atheism, agnosticism, etc.);
- level of education (secondary, special, higher);
- period of migration to Turkey (1990s, 2000s, 2010s, 2020s);
- age of migration to Turkey (children, adolescence, youth, middle-aged, elderly).

The snowball method was used to search for respondents. In addition, **the recruitment of respondents** was carried out with the help of the Embassy of Ukraine in the Republic of Turkey, public organizations of the Ukrainians in Turkey, the Ukrainian communities in Turkey in social networks and personal contacts.

Interviews were conducted by means of «Skype» and other VoIP programs. The questionnaire consisted of thematic blocks and contained more than 80 questions. The shortest interview lasted 50 minutes and the longest – 9 hours. After the interviews, the informed consent was signed with the respondents, which guaranteed the use of interview materials exclusively for research purposes.

At the same time, it is worth emphasizing the main limitations of the chosen methods:

1. The interviews reflect the subjective experience of respondents which means the position of only one ethnic group in such a complex process as migration to a foreign country. So we are aware of all the limits of the interpretation of this issue.

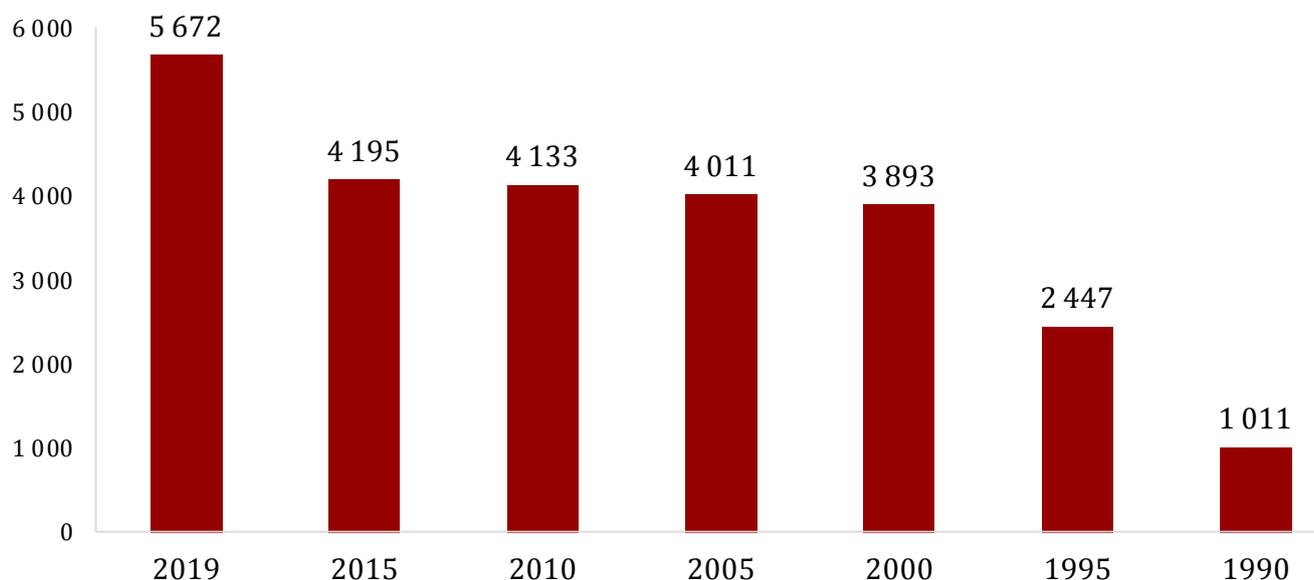
In order to increase the validity of the study's conclusions while analysing the information received from the respondents, the extrapolation with available statistics has been performed (including the UNO, Turkish Statistical Institute, etc.), official information, regulatory frameworks of Turkey and Ukraine, other scientific sources, which are presented in the text for convenience in the form of reference.

2. Among our respondents, some Ukrainian women who have deliberately changed their religion to Islam after marriage, covered their heads with traditional Muslim clothes and adhere to all the precepts and canons of this religion are not presented in our study. Although they turned out to be a hard-to-reach group, but for providing a general description, the other respondents' stories about them were taken into account. At the same time, it is necessary to emphasize the subjectivity of the perception of this information as the respondents did not talk about themselves, but other Ukrainians.

STATISTICAL ACCOUNTING OF UKRAINIAN MIGRANTS IN TURKEY

It is extremely difficult to determine the number of the Ukrainian migrants in Turkey. According to various estimates, the number of the Ukrainians in Turkey ranges from 5.7 thousand (UN DESA, 2021) to 35 thousand people (Embassy of Ukraine in the Republic of Turkey, 2021). For conducting a deeper analysis of migration from Ukraine to Turkey and the assessment of the demographic characteristics of the Ukrainian migrants, we will have a closer look at the chosen calculation methods and compare the results.

According to the Embassy of Ukraine in the Republic of Turkey, the number of the Ukrainians who are permanently or temporarily residing in Turkey is 35,000 (2021). However, the Embassy does not provide the source of this information, but only notes that it is an expert assessment. On the other hand, figures from the UN Department of Economic Cooperation and Development show that there were almost 5.7 thousand migrants from Ukraine in Turkey as of 2019 (Fig. 1).



*Fig. 1. Dynamics of migration from Ukraine to Turkey, 1990–2019,
the number of people (UN DESA, 2021)*

At the same time, according to the results of the Address System of Population Registration (ADNKS) provided by the Turkish Statistical Institute (TUIK), about 17,505 of Ukrainian migrants were registered in Turkey as of 2020 and in 2019 there were 20,228¹ (TUIK, 2021).

1. (Note. The following categories are taken into account: people who have a valid residence or work permit on the reporting date; people who have an identity document that replaces the residence permit such as a document certifying a person of international protection and has a valid application for the address on the reporting date; holders of blue cards who have a valid application for the address on the reporting date; those who have renounced / lost their citizenship of the Republic of Turkey; foreigners who have a visa or residence permit for less than 3 months).

According to statistical data received from the Main Directorate of the Migration Service of the Republic of Turkey at the request of the information and analytical resource «Ukrayna», 16,413 of Ukrainian citizens had a residence permit in Turkey as of July 2020 (Fig. 2).

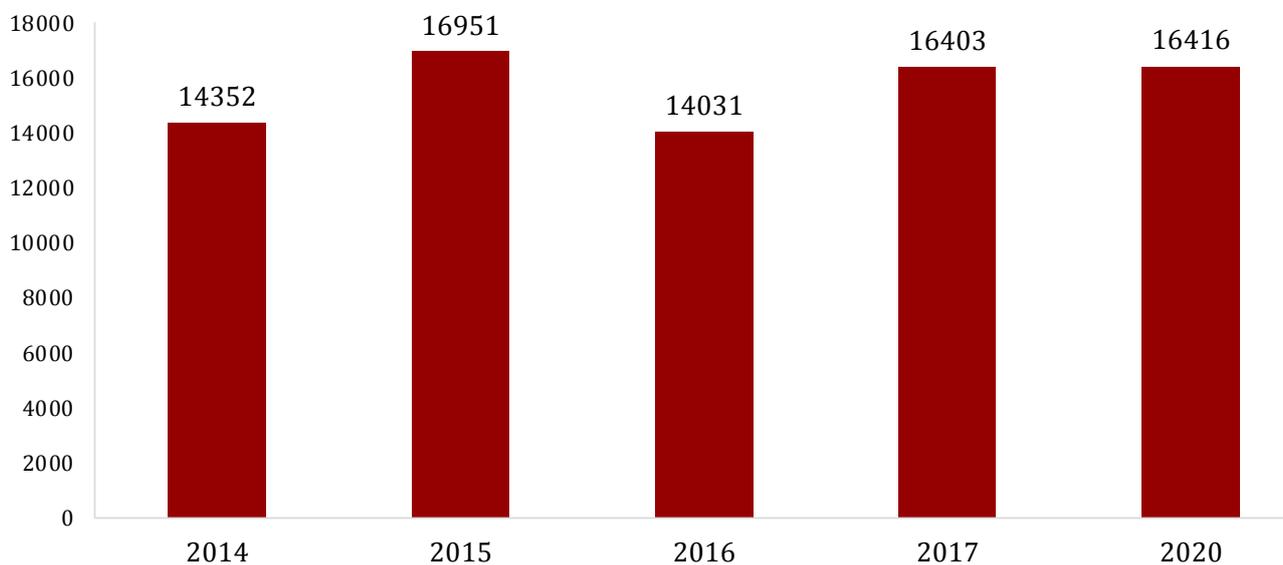


Fig. 2. Dynamics of the number of Ukrainian citizens who received a residence permit in Turkey, 2014–2020, the number of people (Ukrayna Derneği, 2020)

The lowest number of the Ukrainian citizens in Turkey is obtained when we consider the number of people who are on the consular registration. In particular, there were only 138 people in 2019 (Fig. 3).

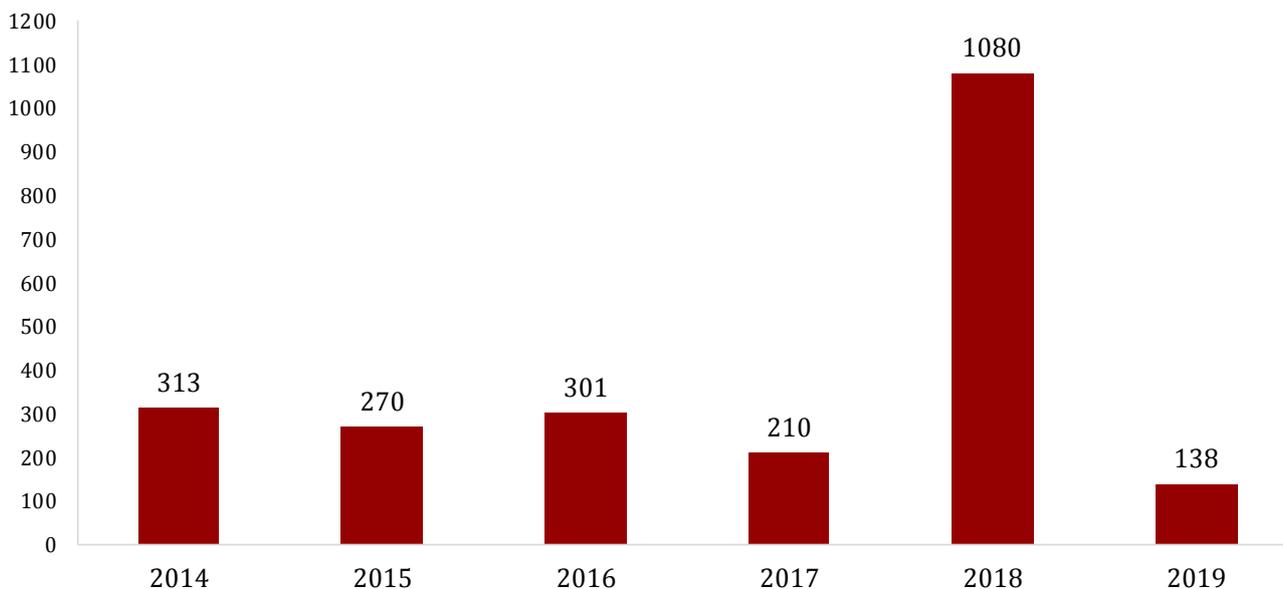


Fig. 3. Citizens of Ukraine who were on the consular registration in foreign diplomatic missions in the Republic of Turkey, 2014–2019, the number of people (State Migration Service of Ukraine, 2017, p. 52; State Migration Service of Ukraine, 2019, p. 60)

Such differences in statistical data can be explained primarily because of different methodologies and approaches applied to the object of assessment. In fact, researchers consider the number of registered migrants differently. For example, some of them take into account people with a residence permit while others – only those citizens of Ukraine who are on the consular registration, other researchers use only approximate estimates of people of the Ukrainian origin for counting the number of Ukrainian migrants.

Difficulties in calculating the number of Ukrainians in Turkey, among other things, lie in the fact that in addition to people with an official residence permit, there are many Ukrainian citizens who have acquired Turkish citizenship. Another factor that complicates the process of obtaining accurate data is visa liberalization between Ukraine and Turkey which allows the Ukrainians to stay in Turkey for up to 90 days during 180 days without a visa (Embassy of the Republic of Turkey in Ukraine, 2019).

Therefore, there are also estimates of the number of the Ukrainians who entered and left Turkey (Fig. 4) as the positive balance of migration allows us to estimate at least approximately the growth of the number of Ukrainian citizens in Turkey, regardless of their status (regulated or unregulated).

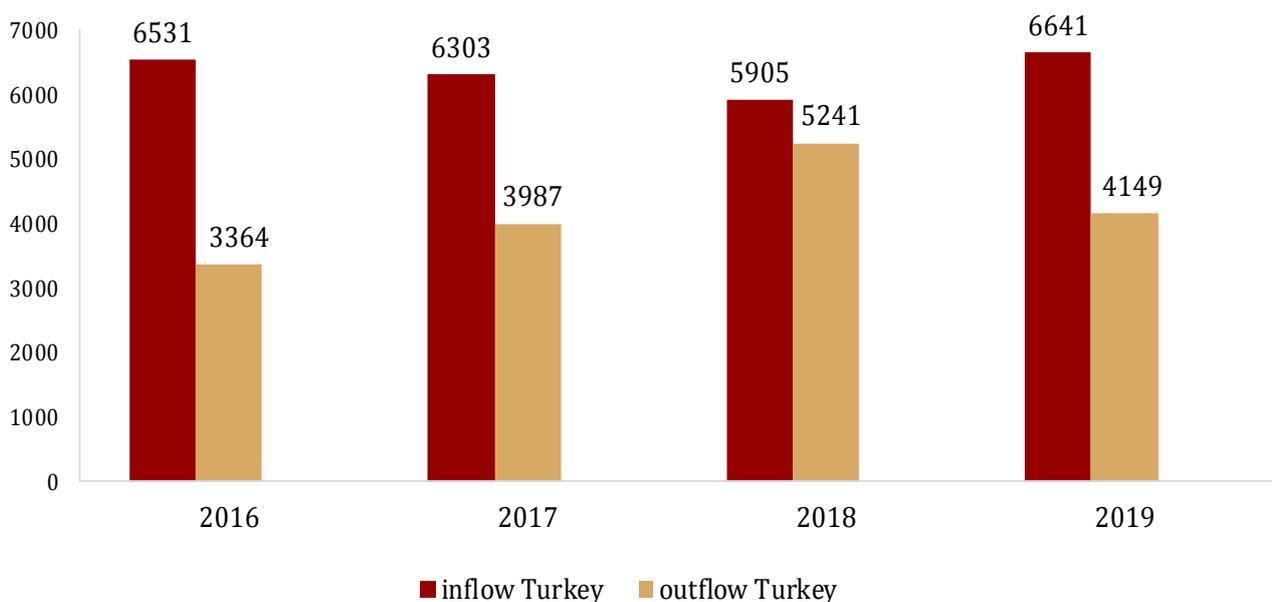


Fig. 4. Dynamics of migration of Ukrainian citizens to and from Turkey, 2016–2019, the number of people (TUIK, 2018; TUIK, 2020)

SUMMARY

Socio-demographic characteristics of the Ukrainians in Turkey

The conducted study allows us to conclude that respondents' perceptions of a typical Ukrainian migrant in Turkey are primarily related to gender, migration purpose and marital status. According to these characteristics, a distinct character of a Ukrainian migrant comes into view – an image of a young woman (aged 25 to 35, rarely 40), who has come to this country to marry a Turkish citizen. A comparison with statistics also shows the quantitative predominance of females among Ukrainian migrants in the Republic of Turkey as well as an increase in the number of women entering the country.

In the context of dating which leads to such migration, not only electronic means can be distinguished, including dating sites and social networks, but also live communications which take place both in Turkey and Ukraine. It is known that Turkish citizens actively visit Ukraine for tourism, university studies, employment or as business representatives of Turkish companies. At the same time, the Ukrainians often travel to Turkey, as evidenced by official statistics.

Ukrainian men were mentioned by respondents much less often, indicating that monoethnic marriages are common among them unlike Ukrainian women. These opinions are also correlated with statistical data.

The results of the study have shown that there are people from different regions of Ukraine among Ukrainian migrants in Turkey. However, respondents sometimes pointed out to the numerical superiority of the Ukrainians from central and southern regions of Ukraine, mentioning that since the start of the war with Russia, the number of migrants from the eastern regions, including Donetsk and Luhansk, has increased. Considering such regional characteristics of the origin of the Ukrainians in Turkey, the language of their communication, as it is indicated by the respondents, is mostly Russian and only newcomers from the western regions speak Ukrainian. According to the respondents, a Ukrainian-Russian language mix is also common among the Ukrainians in Turkey.

The problem of preservation of Ukrainian identity in Turkey is a debatable question and diametrically opposed answers have been given to it by respondents. This allows us to conclude that there are several groups of the Ukrainians: those who preserve the Ukrainian identity and actively promote it in Turkish society; those who show elements of Soviet or so-called Slavic identity; those who are assimilated into Turkish society. At the same time, the Revolution of Dignity and the beginning of the war in the eastern Ukraine have played an important role in distinguishing the first two groups of the Ukrainians in terms of their identity.

The Ukrainians in Turkey are usually Christians – mostly Orthodox, less Greek Catholics and representatives of various Protestant movements. The conversion to Islam is predominant among women who have got married to Turks and has pronounced regional characteristics (this practice is more common in central and eastern regions of Turkey where orthodox Muslims predominate). Instead, the children of Ukrainian migrants raised in mixed marriages are often Muslims.

The employment of the Ukrainians in Turkey depends primarily on the purpose of migration. Most women, who have left their country with the aim of getting married, do not work, but sometimes they get involved in their husbands' business or start their own one (usually in the service sector), sometimes as freelancers. However, there has been a tendency of increasing employment among Ukrainian women in recent years. On the other hand, the sphere of employment of those Ukrainians who have come to Turkey in search of employment depends not only on their education, but also on the region of destination as a certain regional segmentation of the labor market is typical for Turkey.

Modern Ukrainian migrants in Turkey mostly have higher education, but it is difficult to point out the dominance of a particular specialization. The Ukrainians have migrated to Turkey increasingly in recent years to study at universities.

In terms of financial status, the Ukrainians in Turkey are mostly middle-class, but often the wealth of women who have got married to Turkish citizens depends primarily on the financial capabilities of their husbands.

The regional specific features of the Republic of Turkey affect not only the employment and socio-economic characteristics of Ukrainian migrants in this country, but also primarily the cultural and religious sphere which will affect the process of their integration and preservation of identity in the future.

Migration and integration of the Ukrainians into Turkey

In order to characterize the migration and integration of the Ukrainians into Turkish society, we have paid much attention to the motivations and circumstances of the respondents' relocation as well as the main components of the bilateral integration process – how migrants adapt to the new environment and Turkey as a host country.

Respondents have identified two main groups of motives for relocation, related to family (common to women) or employment. The choice of Turkey as a country to live was also influenced by a number of additional factors such as: warm climate, access to the sea, geographical proximity to Ukraine.

Assessing their own experience of relocating to Turkey, respondents have mostly remarked that there are no problems with bureaucratic procedures at all, or they are extremely minimal. This is especially true for people who are married to Turkish citizens. Despite some negative comments, Ukrainian citizens moving to Turkey do not only deal with rather favorable bureaucratic mechanisms of a foreign state, but can also count on the support of Ukrainian diplomatic missions in that country.

At the same time, respondents have identified a number of areas in which they have experienced some difficulties immediately after moving to Turkey. In particular, they have emphasized the following most typical problems: language; lack of friends, work and housing; cultural environment, own (un)preparedness.

Regarding the evaluation of the success of their own integration, quite opposing views have been received. Some respondents have considered themselves to be well integrated, while

others have complained that they were poorly integrated or not integrated at all. To sum up, the following main factors that make integration more complicated can be identified: significant cultural distance, language barrier, reluctance to integrate and self-segregation.

For respondents, integration does not always mean feeling a part of Turkish society. However, migrants who have lived in Turkey for at least a few years and are well integrated usually begin to feel a part of the host country's society. In addition, when it comes to the subjective feeling of being «at home», migrants who have moved to Turkey recently are usually inclined to choose Ukraine.

In the context of a country where respondents feel «at home», Ukraine's choice is common not only among migrants who have recently moved, but also among those who have lived in Turkey for a long time and consider themselves well integrated into the new society. At the same time, the Ukrainians who have spent much of their lives in the Republic of Turkey often feel «at home» in the host country or in both countries.

The interviewed migrants mostly retain Ukrainian citizenship and a significant number of them has already got (or plan to obtain) a Turkish passport. Respondents were of the opinion that the Ukrainians in Turkey have multiple citizenship: they have acquired Turkish citizenship without renouncing the Ukrainian one. Accordingly, despite the widespread practice of acquiring citizenship of the Republic of Turkey, the interviewed migrants have remained largely related to Ukraine.

Assessing their experience of adapting to a new society, respondents have shared a number of ideas on how migrants can simplify the integration process. In particular, the Ukrainians in Turkey are advised to be prepared in advance for living in a new country (study Turkish, get acquainted with Turkish culture and Islam, learn more about the country and region of future residence), look for new acquaintances online and offline, form a balance in meeting other Ukrainians and local population, to join Ukrainian communities or to show public initiative, to unite others around themselves and to refrain from full assimilation in the Turkish environment.

The information received from the respondents has allowed tracing the important role of mutual support of the Ukrainians for integration into a new society. In retrospect, respondents have remarked that despite the large number of Ukrainian migrants in their cities, there is a lack of Ukrainian communities. Accordingly, this niche was filled by Russian organizations which began to emerge earlier and became quite numerous.

However, the situation began to change dramatically after a congress of the Ukrainians from different cities in Ankara in 2017, at which the Coordinating Council of Ukrainian Communities of Turkey at the Embassy of Ukraine was elected. Some respondents, being at least minimally involved in public activity, are very positive about this initiative. After all, it was an impetus for existing and potential activists to unite, create new associations and look for like-minded people. At the time of the study, there were more than 15 Ukrainian communities in different cities in Turkey.

Respondents have not only approved of the initiatives to establish organizations, but also emphasized the fruitful work of diplomats and activists in organising joint activities. In addition,

respondents have assessed positively the areas of grant support from the Ministry of Foreign Affairs of Ukraine and the provision of premises.

In recent years, public organisations and informal activist initiative groups have participated in various activities actively, both online and live. This is due, in particular, to the quarantine restrictions of the COVID-19 pandemic. Among the main areas of work we can distinguish the following: cultural and sporting events, teaching the Ukrainian and Turkish languages, organizing clubs for migrants and their children, spreading information about Ukraine in Turkey, supporting the Ukrainians living in Turkey.

In general, respondents have expressed a high level of satisfaction with Turkey as the country of their destination. They are mostly impressed by natural conditions, social policy and atmosphere prevailing in Turkey, the values of the local population, services and products of local producers, social infrastructure, legal culture, interesting and rich historical heritage, multiculturalism, etc. Respondents consider Turkey's authoritarian style of the state governing, unstable economic situation, high prices for goods and services, differences in mentality, to be Turkey's shortcomings.

Migration policy, socio-economic conditions of Turkey and the purpose of migration of the Ukrainians have also determined the specific features of their employment in the labor market. Thus, the main factors of unemployment and informal employment among Ukrainian migrants in Turkey are as follows: visa restrictions, the percentage of foreign workers that can be hired by an employer, bureaucratic difficulties, high unemployment level in Turkey, the prevalence of family motives for Ukrainian migration. In the context of the latter, there were sometimes cases when Turkish men did not support their Ukrainian wives in their decision to work or they themselves did not want to become employees. Therefore, the help of wives has become quite common practice in doing business with their partners or setting up their own business.

Additional reasons for the lack of official Ukrainian women's employment in Turkey are the following: insufficient knowledge of Turkish, lack of desirable offers in the labor market, mismatch between expectations about salaries and work schedule, difficulties of confirming the Ukrainian diplomas and the specific features of the profession. Although the problem of unemployment has created psychological difficulties for some Ukrainian women in Turkey, for others it has become an advantage of having more free time.

The requirements of the legislation on part-time employment as well as the lack of experience, due to which employers do not want to employ graduates, have caused significant obstacles in finding a job for Ukrainian students in Turkey.

It is worth mentioning that those Ukrainians who are freelancers or self-employed have continued to work remotely as their job is usually transnational in nature and focused on different countries. Thus, this category of respondents has not depended on the Turkish labor market greatly.

Respondents who did not have any difficulty in finding employment were mostly those who had obtained Turkish citizenship or found a job before moving to Turkey as well as those who had the necessary professional skills, knowledge of Turkish and other foreign languages.

This group of respondents mostly had the best opportunities for their professional realization in Turkey, as opposed to those who became unemployed in this country.

Respondents have mentioned that the main institutional constraints for migrants in Turkey are primarily employment and have identified several other areas of economic and social policy that have been problematic for them: high tariffs on certain imported goods, resulting in high prices; mandatory tax payment on the import of personal goods such as mobile phones and vehicles; higher cost of Internet services for foreign citizens; difficulties in opening an account in Turkish banks; high retirement age, etc.

In view of the COVID-19 pandemic, the Ukrainians who have acquired Turkish citizenship also mentioned strict quarantine restrictions, including restrictions on leaving an apartment and curfew. However, the Ukrainians who had not got Turkish passports, on the other hand, had more opportunities and freedom than locals, as they were perceived as tourists (some of the quarantine requirements were not applied to them). In some cases, respondents with multiple citizenship used Ukrainian passports, so they could neglect quarantine measures.

In general, the pandemic has affected different groups of the Ukrainians in various ways. Some migrants or members of their families have lost their jobs or part of their income, while the condition of other categories has even improved. First of all, it is the introduction of the remote form of work and the transition of various services of the Ukrainian businessmen in Turkey to an online mode that helped to expand their target audience. At the same time, respondents who had worked remotely before the pandemic did not actually feel any impact of the coronavirus restrictions on their activities.

By highlighting interethnic relations as an important aspect of social cohesion, it is worth emphasizing good relations with the locals, as it is mentioned by the respondents. However, the language barrier and different mentality have often become an obstacle in building friendly relationships with the Turks.

Among the features of the Turkish mentality that have impressed the informants the most, the following ones are of exceptional importance: positive attitude towards foreigners, openness, willingness to help and hospitality. At the same time, respondents have mentioned those traits that they do not like: non-punctuality and excessive interest in other people's personal lives.

Respondents have highly evaluated the attitude of both representatives of governmental agencies and commercial structures. Prejudice against Ukrainian migrants is extremely rare, but respondents often complained about frequent increases in service prices when sellers identified them as foreigners.

In addition, respondents have mentioned the existence of stereotypes in Turkish society about Ukraine and the Ukrainians. Despite the geographical proximity between the two countries, there is still a perception in Turkey that Ukraine and Russia are one state. According to respondents' opinion, it is the result of low education, especially among the elderly population. There are both positive and negative stereotypes about the Ukrainians. In particular, Ukrainian women in Turkey, on the one hand, are considered to be good women and wives, but, on the other hand, there is a stereotype about their frivolity. At the same time, Ukrainian men are considered to be lazy and prone to excessive alcohol consumption.

However, due to the language barrier and differences in the mentality of the Ukrainians and local residents, self-segregation is becoming quite common among the Ukrainians in Turkey – they mainly communicate with compatriots and/or people from other post-Soviet countries. The Ukrainians can also communicate with Europeans and Americans, but the least of our respondents have friendly relationships with representatives of other ethnic groups (especially with people from other Muslim countries) which indicates ethno-social distancing.

Thus, Turkey is a country for Ukrainian migrants, which, despite its geographical proximity, requires hard work for social inclusion in the new environment and social cohesion with local residents. The results of the study have shown that both external factors (cultural and linguistic specific features) and internal ones (the desire to communicate with people from the same socio-cultural group) make the process of integration into Turkish society more complicated. Despite institutional constraints on integration into the labor market, the Republic of Turkey gives the impression of a well-adapted country to receive foreigners, both tourists and migrants. For their part, Ukrainian diplomatic missions and Ukrainian communities in this country allow facilitating not only the integration of newcomers into Turkish society, but also the preservation of the Ukrainian language, culture and national identity of those who are willing to make efforts.

The identity of Ukrainian migrants and their children in Turkey

The results of the study have allowed us to draw conclusions about the characteristic features of family, national, linguistic, religious and cultural identities of Ukrainian migrants and their children in Turkey.

Speaking about family relations in interethnic marriages, the interviewed Ukrainian women have singled out those features that are inherent in Turkish families and may differ slightly from the Ukrainian family model. In particular, they have stressed the priority of the family in the hierarchy of values of Turks, excessive attention of relatives to other family members, great emphasis on decency of the family and its members, the authority of the elderly and men, a liberal approach to bringing up children, etc.

According to the study, Ukrainian women have faced different family models which are based on the principles of equality of both partners and patriarchy. Equal partner relationships can be usually found in families where men do not have orthodox beliefs. In such cases, Ukrainian women are mostly employed and share domestic responsibilities with their Turkish husbands. On the other hand, in the conditions of a pronounced patriarchal model, Ukrainian women usually do not work, so it is up to them to do all the household chores and raise the children. At the same time, men take full responsibility for the financial support of the family.

Despite the above models, Ukrainian women have often experienced more subordination to men in Turkish society than in Ukraine and an unequal distribution of roles. We have found out an ambivalent attitude of the respondents to the following: some of them has been quite satisfied with the situation, while for others this issue has turned out to be extremely sensitive and difficult, so compromises should have been found.

The analysis of the respondents' answers has shown that the main challenges faced by Ukrainian migrants in the family sphere depended primarily on the values and beliefs of the husband and the Turkish family. After all, in conservative families, conflicts often concern cultural and religious differences: pressure of other religions, dependence on men and a large number of prohibitions on their part, financial dependence and ignorance of rights, domestic violence, poor adaptation of Ukrainian women in Turkish families and the intervention of Turkish relatives in the private life of a couple. Although Ukrainian women were mostly positive about their relationship with their husband's parents, there were cases of negative attitudes caused by cultural/religious differences or domestic problems that arose in connection with living together.

In order to prevent the problems faced by migrant women in interethnic marriages, the informants advise Ukrainian women who have decided to marry Turks to be tolerant of other cultures and religions; to adapt to the Turkish family, but not to change it completely in one's own way; to get acquainted with the beliefs, character, culture of one's future husband; to have one's own «financial airbag», i.e. a stable income; to study the peculiarities of Turkish society and to get to know in advance the potential challenges and ways to solve them; to conclude a marriage contract.

In the context of national identity, the study has shown that respondents mostly consider themselves Ukrainians. There were those who, due to their own ethnic origin, considered themselves to be Ukrainian Jews, Tatars, etc. In addition, some respondents of Russian descent said that because of the Russian-Ukrainian war, they began to identify themselves as Ukrainians. Among our respondents there were those who considered themselves cosmopolitans.

In general, the main markers that have influenced the formation of Ukrainian national identity are as follows: culture, language, upbringing, place of birth and growth, origin and family ties, education, Ukrainian social environment and the Ukrainian citizenship.

Taking the specific features of Ukrainian-Turkish marriages into account, the national identity of common children, according to respondents, tends to the Turkish one. There are also cases when the identity of children is mixed. However, children have perceived Ukrainian origins in different way - some are ashamed while others are very proud of it.

The interviewed Ukrainian women usually treat such situations with complete understanding. The main reasons for this are as follows: Turkish roots of children; growth in the Turkish socio-cultural environment; high level of national-patriotic education, which influences the identity formation; lack of attention or time on the part of migrant women to the Ukrainian cultural and national upbringing of their children; lack of Ukrainian environment and relatives in Turkey. At the same time, for the other part of respondents, this issue has turned out to be painful, because they felt guilty about it. In some cases, the national identity of children has not played an important role, as they themselves have cosmopolitan beliefs.

Respondents' native language is usually Ukrainian and/or Russian. But there were situations when those who had moved to Turkey being children or adolescents, partially consider Turkish (or English) to be their native language because with the help of this language they socialized and received education.

In interethnic marriages at the initial stage of migration, Ukrainian women most often used English (sometimes Russian). However, in order to adapt to the new environment better, they learnt Turkish and later used it more often in the family. In rare cases, Ukrainian women might teach their husbands the Ukrainian language or the Turks themselves might take the initiative to learn it in order to, for example, be able to communicate with their wife's Ukrainian relatives.

Respondents try to communicate with their children born in mixed marriages in Ukrainian and/or Russian. Although they have remarked that their children speak Turkish better. The reasons for this are as follows: Turkish-speaking environment, respondents' lack of desire or reluctance to teach children Ukrainian or Russian, poor knowledge of the Ukrainian language by migrants themselves.

However, the rest of the respondents has tried to teach children the Ukrainian language through books and movies, involved them in Ukrainian children's camps, arranged trips to Ukraine where children were able to communicate with relatives and peers or sent them to Ukrainian weekend schools. In the context of attending Saturday and Sunday schools, respondents see positive results in studying Ukrainian, but they sometimes try to discourage children from additional learning due to overloaded program or too much time spent in front of the computer screen (because of quarantine restrictions children study remotely in Turkish schools), as well as due to the very low level of their children's knowledge of the Ukrainian language.

The respondents who took part in the study had different religious beliefs: they were denominational and non-denominational Christians, non-denominational believers, atheists, agnostics and Muslims. Women who had been converted to Islam under the Turkish family's pressure belonged to the latter group. In general, all Ukrainian Muslim women can be divided into several groups: those who realize that they have been converted to Islam and still remain Christians in their hearts; those who have been converted to Islam and actively follow all precepts (the so-called conscious Muslim women).

It is worth mentioning that the topic of religious conversion for women is often painful and sensitive. However, some respondents have stressed that the conversion to Islam was a forced step for the sake of living happily with her husband or respect for the Turkish family.

Despite the conscious or formal change of the Ukrainian women's religion, their parents or relatives from Ukraine usually do not know about it (or only a certain part of them is aware of it). Quite often such respondents go to churches and celebrate religious holidays when visiting Ukraine. Therefore, their relatives may not have guessed that they have converted to Islam.

In addition, it should be emphasized that some respondents have undergone a transformation of their religious identity after moving to Turkey. Some respondents are despaired of religion in general. This is due to a number of reasons such as: a deeper study of Islam and its comparison with Christianity; excessive, according to some respondents' opinion, commercialization of religion; hypocrisy of certain believers; manipulation of certain religious organizations and rejection of the postulates of radical Muslims.

The children of Ukrainian migrants in Turkey are mostly Muslims. However, Ukrainian women often teach them Christianity and follow Ukrainian religious traditions. In some cases, with the

consent of their husbands, Ukrainian women baptize their children, but there are situations when migrant women have performed rites of baptism in secret.

Another trend in the religious upbringing of children that parents in mixed marriages aspire to is the possibility of free choice of religion for their children in adulthood.

Respondents mostly have not gone to churches or have done it rarely at Christmas or Easter. Among the objective reasons, they have mentioned the absence or small number of Christian churches as well as quarantine restrictions. However, sometimes Ukrainians can go to churches they do not belong to. The lack of desire or need is among the subjective reasons, which we can be assumed due to the respondents' belief that faith is not manifested in church attendance, but it should «go from within».

Due to the fact that a significant part of the Ukrainians did not attend churches, the COVID-19 pandemic had little effect on the religious practices of the respondents. However, online religious services have become an additional opportunity to join virtually in common prayer for those who have not been able to do so physically because of insufficient number of churches in their city.

On the other hand, other respondents have not participated in online services mainly due to the lack of acceptance of this format (it is important for them to attend church personally), but also shortage of time and awareness of the prayer as something personal.

In interethnic Ukrainian-Turkish families, we have traced several options for combining religious beliefs and traditions which depend on the level of religious consciousness of each spouse. The most common situation is when a husband is a Muslim and a wife is a Christian. In such families, each other's traditions and customs are respected, so the partners can go to both churches and mosques together. Those men of Turkish nationality for whom religion is not important can also support their wives and tolerate Christian traditions. And in those families where both partners are atheists, religious conflicts have not arisen at all. However, in conservative families, where the husband and relatives are very religious and the wife is a Christian, Ukrainian women are often rejected or forced to be converted to Islam.

According to respondents' answers, they have mostly followed Ukrainian customs. This can be said about Christian traditions, celebrations of Ukrainian national holidays, wearing national costumes, cooking, decorating homes with national decor, performing Ukrainian folk songs and doing other things.

Summarizing the motives of the respondents to keep to the Ukrainian traditions in Turkey, we can outline the following main groups: preservation, deeper knowledge and passing on their own Ukrainian customs to the next generation; cultural diplomacy (manifestation of one's identity and familiarization of a husband's family with it); creating a comfortable «home» Ukrainian environment around you.

The main factors influencing the ability to observe Ukrainian traditions in Turkey are as follows: the availability of churches; the support from a husband and a Turkish family; the presence of the Ukrainian community or diplomatic institutions in the place of residence. But above all, the personal desire of migrants themselves to adhere to Ukrainian traditions is of vital importance.

It should be noted that some respondents have not followed Ukrainian traditions due to shortage of time and authentic holiday atmosphere, ignorance of certain Ukrainian traditions and, accordingly, have got other priorities.

Thus, we can confirm that after moving to Turkey, certain identities of Ukrainian migrants are subject to transformations. Unlike religious and family identities, national, linguistic and cultural identities have proved to be the most stable. The biggest influence on the complete or partial change of the Ukrainians' identity in Turkey is the nationality of people they have got married. After all, in cases of Turkish-Ukrainian mixed marriages, the identity of Ukrainian women is often subject to one or another transformation and the identity of children born in such families usually tends to be a Turkish one.

Understanding of migration: reflections of the Ukrainians in Turkey

The answers, based on both the personal experience of the respondents and the life circumstances of their acquaintances, have allowed us to identify three main strategies of the Ukrainians' future: further residence in Turkey, return to Ukraine, migration to a third country.

The obtained results have shown that a significant number of the Ukrainians are satisfied with their lives in Turkey, so they see their future in this country. In addition to comfortable living conditions, respondents have also mentioned the psychological reasons for not returning to Ukraine: unwillingness to start all over again, lack of motivation to take responsibility for moving and living in the country of their origin. Such life strategies have usually been typical of Ukrainian women in ethnically mixed marriage as well as employed respondents.

Another group of the Ukrainians consists of those who have expressed a desire to return to Ukraine or have already begun preparations to implement this intention. In this case the main reasons may be family circumstances (divorce, domestic violence or the death of a husband) as a result of which the migrant returns to her home country alone or with children. Another reason may be the desire of Turkish men to leave Turkey (due to disagreement with the official policy of the country and the favorable attitude towards Ukraine) or the support of their wives in this decision. This can be applied mainly to those families in which a man has the opportunity to work in Ukraine or has got his own business in it.

Among the Ukrainians who have migrated to Turkey for reasons other than marriage, the following factors of returning to Ukraine may include: dissatisfaction with the political situation in Turkey, inability to adapt to Turkish society, lack of friends, nostalgia for Ukraine, desire to spend old age in their Motherland.

The least numerous group can be distinguished among the respondents – those who see their future in a third country. Most of them see the best opportunities for their professional realization abroad as well as those who intend to give their children education in higher educational institutions in other foreign countries.

Thus, the life strategies of the interviewed Ukrainians are more or less definite. On the other hand, respondents have expressed a position of non-interference regarding the future of their

children and grandchildren who are in Turkey with their parents. They say they will support any decision of the children regarding the plans of their living. This may indicate the influence of migration experience gained by respondents on the formation of such an opinion.

In the context of visions of the Ukrainian community development in Turkey, respondents have mostly been optimistic. Some of them see prospects for their community growth, strengthening of Ukrainian identity and ties with the country of their origin.

Due to the significant predominance of women in the gender structure of the Ukrainians in Turkey and the motive for migration for marriage, the respondents have emphasized a new social group important to Ukraine – children born in interethnic marriages. Although they consider themselves more Turks, awareness of Ukrainian origins may be useful for Ukraine in the future. In addition, respondents see active cooperation between the state authority of Ukraine and Turkey and emphasize the important role of the Ukrainian community in this process. Therefore, informants have predicted further deepening of interstate partnership and effective strategic results.

The pessimistic view of the future of the Ukrainian community in Turkey has not been as widespread as the optimistic one. However, some respondents have believed that the Ukrainians will soon be fully assimilated into Turkish society and lose their Ukrainian self-identification.

Despite the fact that most interviewed Ukrainians are satisfied with Turkey, a significant number of them have said that they will not be able to «take responsibility» to recommend other Ukrainians to go to this country. Moreover, the caution of those who advise emigration should be emphasized. According to their point of view, it is necessary to get acquainted with the peculiarities of Turkey in advance, analyze its advantages and disadvantages as well as try to live in it for a certain trial period. Despite the fact that this country provides its population with living conditions of high quality, it is suffering from a deteriorating economic situation now.

Additional factors for refusing to migrate to Turkey, according to respondents, are the following: difficulties in integrating into a new society; a number of problems that arise in ethnically mixed marriages; unfavorable political situation in the country.

However, the Ukrainians in Turkey generally see migration as a useful experience that will be of great use to their compatriots within national borders. According to the respondents, Ukraine and the Ukrainians should learn from Turkey and Turks the experience of effective cooperation in the public sector, high level of services as well as successful interpersonal interaction based on respect and more positive perception of external circumstances and themselves.

Maintaining their close ties with Ukraine, the Ukrainians in Turkey have taken a niche in establishing, maintaining and developing contacts between the two countries in various fields. At the same time, it is even more important that migrants are ready to look for new forms and ways to expand such partnerships. This, in particular, is manifested in the first steps to create coordination mechanisms for business cooperation, trade development, transfer of new technologies to Ukraine. Respondents are doing this together with diplomatic and consular services, governmental and non-governmental agencies from Ukraine and Turkey.

In addition, Ukrainian public organizations in Turkey are playing an important role in this process, which promote the conclusion of agreements between individual twin cities, the establishment of dialogue between representatives of the Ukrainian diplomatic corps with Turkish local authorities as well as the search for business partners in Turkey for Ukrainian producers. At the same time, Ukrainian communities see the need to build close relationships between Ukrainian young people in Turkey and Turkish youth in Ukraine as a priority for the future. According to the respondents, this will promote even greater understanding and cooperation between the two countries in the future.

CONCLUSIONS AND RECOMMENDATIONS

Based on the purpose, having taken into account the methodology used, the structural segmentation of the analysis and the results obtained, we can summarize the main conclusions of the study and offer recommendations.

The migration of the Ukrainians to the Republic of Turkey, which took place before the restoration of Ukraine's independence, is constantly growing. Taking into account the intensification of tourists and students exchanges, the spread of Ukrainian-Turkish marriages, the positive dynamics of property acquisition by Ukrainian in Turkey and a number of additional factors in choosing Turkey as a country of their destination (geographical proximity, access to the sea, warm climate, friendly bureaucratic mechanisms, etc.), we can predict a further increase in the Ukrainian migration to Turkey.

Features of socio-demographic characteristics of Ukrainian migrants in the Republic of Turkey are as follows: the predominance of women in gender, youth – in age, Christianity (including Orthodoxy) – in religion; lack of quantitative advantage of people from a specific region of Ukraine (however, in recent years there has been a certain increase in migrations from the eastern regions); the use of both Ukrainian and Russian languages; prevalence of ethnically mixed marriages; average level of property status; mostly higher education; employment activity in various spheres of the labor market with the consideration of the regional segmentation.

Adaptation and integration of the Ukrainians in Turkey is primarily a bilateral process, which, on the one hand, is influenced by the specific features of the country of destination (cultural, religious, socio-economic, political conditions and institutional constraints) and on the other – the migrant himself/herself and his/her activity (openness to another culture and willingness to live according to the new rules, economic and social activities). The purpose of migration is important for integration – marriage or employment – as well as the region, type of settlement and environment chosen by a migrant.

Ukrainian migrants in Turkey have retained their Ukrainian citizenship and try to acquire the citizenship of the Republic of Turkey at the same time. This is due to the favorable legislative opportunities of the country of destination (there is no need to renounce the Ukrainian citizenship in order to acquire the Turkish one), rational motives of Ukrainian migrants (a combination of benefits of the Ukrainian passport for visa-free travel and the Turkish preference for employment and social security or benefits) and emotional factors (inseparability with the country of their origin). The issue of dual citizenship is relevant not only for the Ukrainians in Turkey, but also for their children.

The COVID-19 pandemic has had a different impact on the Ukrainians in Turkey: from the negative (job loss or reduced income, increased workload due to children's transition to distance learning, reduced opportunities for community gatherings and events of the Ukrainian public organisations) to the positive one (expansion of employment opportunities in connection with the transition to remote work via the Internet).

The Ukrainian **national identity** predominates among Ukrainian migrants living in Turkey and the Turkish identity – among their children. In addition, there are people with a cosmopolitan identity as well as children with the mixed Ukrainian-Turkish one. The formation and preservation of Ukrainian identity in Turkey is influenced by several markers: culture, language, upbringing, place of birth, origin and family ties, education, Ukrainian social environment, citizenship, etc. The additional important factor is the Revolution of Dignity and the beginning of Russia's war against Ukraine.

Despite different **family models** in mixed Ukrainian-Turkish marriages (equality of both partners or patriarchy), Ukrainian women have generally experienced a higher level of subordination to men in Turkey than in Ukraine. Among the problems they have mostly faced are the following: pressure or negative attitude of the family due to other religions, dependence (including financial) on the husband and a large number of prohibitions, domestic violence, intrusion into privacy by Turkish relatives or household problems caused by living together with the husband's family.

The main factors which make the preservation of the **linguistic identity** of Ukrainian children in Turkey more complicated are as follows: lack of Ukrainian-speaking environment; the natural dominance of the Turkish language; insufficient or low level of knowledge of the Ukrainian language among migrants; high level of national-patriotic education which influences the formation of identity; unwillingness of Ukrainian women to overburden children with learning any additional language (Ukrainian in particular).

In interethnic Ukrainian-Turkish families, there are several options for combining **religious beliefs and traditions**, which depend on the level of religious consciousness of each member. Converting to Islam, which is generally a sensitive issue for respondents, is mostly characteristic of Ukrainian women who have got married to orthodox Turks. It takes place either under pressure from a Turkish family (sometimes forcibly) or as a forced step by a Ukrainian woman for the sake of a happy married life and showing respect for the Turkish family. Converting to Islam does not always lead to the transformation of religious identity, but it can sometimes negatively affect the observance of Ukrainian religious traditions among Ukrainian women in Turkey.

At the present stage, the Embassy of Ukraine in the Republic of Turkey is playing an important role in the formation and development of the Ukrainian **community** in Turkey as well as in **expanding the network of Ukrainian public organizations** in this country. It has taken the initiative to promote the idea of creating new organizations, to establish the process of their networking and joint activities (launching the Coordinating Council of Ukrainian Communities in Turkey), providing grant support and other resources (including premises) for Ukrainian public projects. At the same time, Ukrainian entrepreneurs in Turkey are relying on the Embassy in the context of promoting the development of a network of Ukrainian-Turkish business associations, organizing and holding economic forums, round tables and investment events.

Three main strategies can be distinguished for the Ukrainians' own **future** in Turkey: further residence in Turkey, return to Ukraine, departure to a third country (the least common). At the same time, the Ukrainians are mostly optimistic about the future of the Ukrainian community

in Turkey. They are maintaining close **ties with Ukraine** in various fields which largely do not depend on their desire or decision to return to Ukraine. In addition, emigrants are interested in deepening and developing trade, tourism and other economic ties as well as children and youth exchanges between the countries of origin and destination. Another important social group that can continue to have a significant impact on relations between the two countries is the children of the Ukrainians born in mixed marriages.

Based on the results of the study and in accordance with its conclusions, having taken the wishes of the respondents into account, we would like to recommend:

to apply to the Department of Foreign Ukrainians and Humanitarian Cooperation of the Ministry of Foreign Affairs of Ukraine with a request:

- to support the activities of young Ukrainian communities in Turkey which need special attention from the state of Ukraine at the stage of their formation and development, by providing them with comprehensive assistance in educational, cultural, artistic and informational areas;

to apply to the Ministry of Foreign Affairs of Ukraine with a request:

- to assist the Embassy of Ukraine in the Republic of Turkey, the Consulate General of Ukraine in Istanbul and the Consulate of Ukraine in Antalya in organizing and holding economic forums, conferences, round tables and other events aimed at establishing economic cooperation between Ukraine and Turkey;
- to intensify the negotiation process on the expansion of providing air services between Ukraine and Turkey;
- to complete the preparation process and sign a Free Trade Agreement between Ukraine and Turkey¹;

to apply to the Embassy of Ukraine in the Republic of Turkey, the Consulate General of Ukraine in Istanbul and the Consulate of Ukraine in Antalya with a request:

- to deepen the ongoing work on establishing cooperation between Ukrainian communities in Turkey, coordinating their activities and supporting the implementation of their projects in various fields;
- to provide information support to Ukrainian migrants in Turkey on effective ways of integration, opportunities to protect their rights, etc.;
- to improve the communication component of their job and the mechanisms of communication with the citizens of Ukraine who need help in Turkey, in particular, respond to their requests more effectively;
- to support the initiative of Ukrainian entrepreneurs in Turkey to establish Ukrainian business associations and promote their further development;
- to hold regular meetings with leaders or representatives of successful companies from Ukraine and Turkey to share their experience with the aim of establishing contacts;

1. At the final stage of the study, on February 3, 2022, a Free Trade Agreement between Ukraine and the Republic of Turkey was concluded in Kyiv.

to apply to Ukrainian public organizations and initiative groups in Turkey with a request:

- to expand the scope of activities to other cities;
- to concentrate a part of the work of organizations to protect the rights of Ukrainian migrants in Turkey, providing them with advice, assistance (financial, psychological, legal) in case of difficult life circumstances;
- to involve Turkish organizations in Ukrainian cultural projects to increase Ukraine's popularity abroad;
- to involve Ukrainian students studying in Turkey in community activities more actively;
- to develop the work of organizations actively to preserve the national, linguistic, religious and cultural identities of Ukrainian children born in mixed marriages in Turkey.

In connection with the projected further growth of emigration from Ukraine to Turkey, based on the analysis and the wishes of respondents, let us provide some recommendations for potential and newly arrived Ukrainian emigrants to Turkey.

First, you need to be prepared in advance for living in Turkey, namely:

- to learn Turkish at least at a minimum level or start studying immediately after arriving in Turkey, by enrolling in free municipal courses;
- to get acquainted with the peculiarities of Turkish culture, traditions and specific features of Islam;
- to find out information about the region of one's potential residence (it is desirable to visit this place in advance, try to live there for some time) but not be limited to general knowledge about chosen tourist regions of Turkey;
- to learn in detail about the peculiarities of employment, visa policy, migration and pension legislation, health insurance and social guarantees;
- to find out in detail what institutional restrictions exist in this country, especially in the context of the import of mobile phones, cars, the possibility of opening an account in Turkish banks;
- to inquire about the conditions for foreign citizens regarding house rentals, prices for Internet services, quarantine restrictions;
- to look for some Ukrainian communities in Turkey, establish contacts with them, register oneself in social networks;
- in case of departure for marriage, one should get acquainted with the beliefs, culture and religion not only of the future husband, but also of his family, agree on living conditions (separately or with his relatives), discuss the possibility of concluding a marriage contract.

Secondly, after moving to Turkey it is worth doing the following:

- to form a balance in communication with the Ukrainians and the local population – try to prevent complete assimilation or autosegregation;
- to join the activities of Ukrainian public organizations, unite other Ukrainians around themselves (in case if there is not any Ukrainian community);
- to have one's own source of income;

- be tolerant (to be loyal) to other cultures and religions;
- to adapt to a new family for successful family integration rather than trying to change it completely in one's own way;
- to help children learn the Ukrainian language, communicate with relatives in Ukraine actively and visit Ukraine in order to preserve one's own Ukrainian identity.

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