

A Sociological Research on the Nogai Turks

In recent years, the identity and culture studies has gained importance with the impact of globalization in the social sciences. From the same race and culture, but groups with different regional characteristics continue to live within the framework of the dominant culture. The groups who have a different identity than the majority of those usually live an introvert and internalized otherness. To get rid of the preconceptions about them that is possible with scientific studies.

Migration within the migration theory in general is divided into two sections. Forced and directed migrations: Petersen, the first migration type distinguishing feature of nature as the pressure created when using the second migration type that forced migration and third types of migration, which is driven migration is the pressure created the social status of a distinctive feature to use as. The distinguishing feature of this in the context of potential migrants, migration, whether in their own hands the power to choose not to keep their status, is called migration driven by Petersen. More specifically, if necessary, a social pressure, despite the individuals or society to migrate a decision mechanism able to use, and this decision mechanism operating power hold about if they Petersen this directed migration means. If the potential migrants, the decision to migrate can not available on any initiative, it corresponds to forced migration for integrity Petersen. The important point here, as a result of a social use of force and coercion in the hands of individuals or society they do not have a chance to use decision-making or decision-making that they have, that they can not use. Petersen, Jews deported to Nazi anti-Semitic actions they develop the law and to carry Jews to the concentration camps they develop policies, gave as an example of forced migration. Petersen directed migration of this event, the difference between forced migration and noted that the show is a real example.¹

Our research is important in terms of forced migration theories. In addition, Nogai the problems facing the state and the people that they have made to help these people, who are mentioned. The purpose of this study, to understand of the form of describing themselves and

¹ Savaş Çağlayan, **Göç Kuramları, Göç ve Göçmen İlişkisi, (Theory of Migration, Migration and Immigration Relationship)**, Muğla Üniversitesi Sosyal Bilimler Enstitüsü Dergisi (İLKE), Autumn 2006 Issue 17, p.75.

society with the concepts of identity and otherness. Study is directed to the socio-cultural and economic structure of Nogai who settled in towns and villages of Konya.

The Nogai people (also spelled Nogay, Nohai and Noghay) are a Turkic ethnic group, who live in southern European Russia, mainly in the North Caucasus region. Most are found in northern Dagestan and Stavropol Krai, as well as in Karachay–Cherkessia and the Astrakhan Oblast; and also live in Chechnya. They speak the Nogai language and are descendants of various Mongolic and Turkic tribes, who formed the Nogai Horde.

After the 1774 Ottoman-Russian war, thousands families had to move to Ottoman Empire. Implemented the colonialist programme by Russians in Crimean, magnitude emigrations had been lived between 1810 and 1827, and many Crimean people started to move to Dobruca based on the concern that Russia would send them into exile to Qazan and 16.000 people were settled in Dobruca.²

Surrendering of Sheikh Shamil, approximately 16.000 Noghay moved to the Ottoman Empire. According to the Russian records, 227.361 people received passport between 1860-1862. Only the population settled was 255.414 until 19th February 1862 out of the people migrated to the Ottoman Empire. In 1859 hundreds thousands of Noghay and Caucus emigrants arrived to the Ottoman border therefore a “Commission for Emigrants” was established in 5 January 1860.³

Daily money was given to the emigrants, their transport costs were covered and their houses were built starting from the beginning. They were provided fields for farming. Emigrants arriving after very difficult conditions thought to return back to Crimean because of the economic difficulties.

Russianize region to region on the one hand to the original owner of the Turkish extreme taxes have been installed, has led to impoverishment of confiscated lands.⁴ In 1854 all the Muslims living in the Russian Black Sea coast to the hinterland fearing a massacre of migration mean to people in the region have started to migrate en masse.⁵ Circassian beginning on or after the Crimean War, the majority of the Nogai Tatars and Adana, Aleppo,

² Derya Derin Paşaoğlu, **Nogaylar, Nogay Göçleri ve Türkiye’deki İskanları, (Noghais, NOGAY migration and Turkey those who inhabited)**, Thesis Project, Ankara, 2009, p.424.

³ Derya Derin Paşaoğlu, **Nogaylar, Nogay Göçleri ve Türkiye’deki İskanları, (Noghais, NOGAY migration and Turkey those who inhabited)**, Thesis Project, Ankara, 2009, p.424.

⁴ Rafik Seferov Firuzoglu; “**Kırım ve Kafkasya’dan Osmanlı İmparatorluğu’na Göçler**”, (**Migration from the Crimea and the Caucasus to the Ottoman Empire**), Osmanlı, C.IV,1999, s. 687-697.; Ethem Terzi Gözaydın; **Kırım Türklerinin Yerleşmeleri ve Göçmeleri, (Crimea: The Crimean Turks and Immigration and Settlement of)**, İstanbul, 1948, p. 82-83.

⁵ Rafik Seferov Firuzoglu; “**Kırım ve Kafkasya’dan Osmanlı İmparatorluğu’na Göçler**”, (**Migration from the Crimea and the Caucasus to the Ottoman Empire**), Osmanlı, C.IV,1999, p.687-696.

Syria, and it is known that the amount shipped to Konya.⁶ Circassian beginning on or after the Crimean War, the majority of the Nogai Tatars and Adana, Aleppo, Syria, and it is known that the amount shipped to Konya.⁷

An estimated 90,000 Nogais live in Turkey today, mainly settled in Ceyhan/Adana, Ankara and Eskisehir provinces. The Nogai language is still spoken in some of the villages of Central Anatolia - mainly around the Salt Lake, Eskişehir and Ceyhan. Noghay emigrants 64.892 in total were allowed to select their own lands for settlement and to live together with their relatives and tribes. The most populous settlers were in Adana with 23.600 people. 15.364 people in Konya, 7.265 people in Ankara and 4.945 people in Dobruca were settled. When we look at the state of the incoming refugees and people living in places where they settled and that they embrace is seen that try to meet your every need.

Close group characteristic and intend to crime of Nogai's quite important. This feature of their, places were settled away from society, to live in their own area and to those areas exhibiting bad behavior has caused to others. They are included later mainstreamed unable or unwilling to keep the cause of, homesickness is continuing from generation to generation. Displaced from their land as a community, they want to return after the war, but due to financial difficulties had to stay where they are placed.

Nogai Turks from the Anatolian Turks have a variety of different cultural detail, nutrition, clothing, language, beliefs about people. However, they have lost their cultural characteristics over time. In general Nogai refugees integrated society in which they live today in a way that live in harmony. But, Konya Nogais built public are less compatible. So, they called bala because they have different group characteristics. Research on the topic so that's the basis of the group's properties.

Consequently, language, climate, life style that they know the geography of a country to obtain from the Nogai, have been forced to adapt. The main reason economic problems, although these problems of the people with the support asılmıss, the emigrants at the request collectively settlement which will be sufficient empty land where there are actually none of them get used there are climate and geography have. Therefore, adaptation has become more difficult. However, in this neglect of the Ottoman Empire and was not an intentional behavior.

⁶Ahmet Cevat Eren; **Türkiye'de Göç ve Göçmen Meseleleri Tanzimat Devri, İlk Kurulan Göçmen Komisyonu, Çıkarılan Tüzükler, (Immigration and Immigrant Issues in Turkey Tanzimat period, the Commission first established immigrants, removed Regulations)** Nurgök Matbaası, Gstanbul, 1996, p.96-113.

⁷A.C.Eren, **Türkiye'de Göç ve Göçmen Meseleleri Tanzimat Devri, İlk Kurulan Göçmen Komisyonu, Çıkarılan Tüzükler, (Immigration and Immigrant Issues in Turkey Tanzimat period, the Commission first established immigrants, removed Regulations)** Nurgök Matbaası, İstanbul, 1996, p.39.

Konya and sent around the inability to meet the needs of refugees and unable to be resettled as a result, those wishing to return has increased. However, the implementation of housing policies and because of the impossibility of return migrants have been forced to adapt.

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