

**T.C.  
ISTANBUL AYDIN UNIVERSITY  
INSTITUTE OF GRADUATE STUDIES**



**THE OTHER SIDE OF THE GREENER PASTURE: THE NARRATIVES OF  
FILIPINA MIGRANTS IN TURKEY**

**MASTER'S THESIS**

**Julienne Faye MACONOCIDO**

**Department of Political Science and International Relations  
Political Science and International Relations Program**

**SEPTEMBER, 2021**

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**(Y1912.110014)**

**Department of Political Science and International Relations  
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**Thesis Advisor: Assistant Prof. Dr. Murat JANE**

**SEPTEMBER, 2021**

# THESIS DEFENCE EXAM REPORT



## **DECLARATION**

I hereby declare with the respect that the study “The Other Side Of The Greener Pasture: The Narratives of Filipina Migrants In Turkey”, which I submitted as a Master thesis, is written without any assistance in violation of scientific ethics and traditions in all the processes from the project phase to the conclusion of the thesis and that the works I have benefited are from those shown in the Bibliography.  
(30/09/2021)

Julienne Faye MACONOCIDO



## **FOREWORD**

I am beyond grateful to the Almighty God, who has given me the strength to trust His word and endure every process of this journey.

I also thank my family who have always poured out their never-ending love and support, especially to my mother, Fern Fedai, who became my sunshine as I dealt with the stormy days in this journey. I appreciate how she continued to lovingly encourage and believe in my potential and capabilities.

I am extremely appreciative to have ASSISTANT PROF. DR. MURAT JANE as my thesis supervisor. This thesis wouldn't have turned out the way it is without his support and guidance all throughout the procedure in this dissertation. I cherish his continuous encouragement and valuable feedback in every draft and revisions which eventually led to the final version of this thesis.

I appreciate my close friends who cheered me up during the most difficult days of my life. I am so blessed to be surrounded by incredible people around me who have supported me in this process.

To my church family, TCF, I thank them for the prayers, words of affirmations and encouragements which allowed me to move forward as I venture this journey.

Lastly, I would like to acknowledge Istanbul Aydin University for paving the way for me to advance my academic and career path, for allowing me to experience their education system, as well as for helping me to meet my friends, classmates, and professors who have made such a huge impact in my life.

September, 2021

Julienne Faye MACONOCIDO





## **THE OTHER SIDE OF THE GREENER PASTURE: THE NARRATIVES OF FILIPINA MIGRANTS IN TURKEY**

### **ABSTRACT**

This research was conducted due to the scarce resources regarding Filipino and/or Filipina migration to Turkey, hence, this study aims to explore the experiences of Filipinas in the said country. This study intends to find out the integration of Filipina in Turkish society as well as the effects of migration on their families back home in the Philippines. Six migrant Filipina participants with ages ranging from 38 to 52 have been interviewed using the semi-structured questionnaire, and data were then analyzed using the narrative analysis. Findings were generated and based on the Migration Systems theory wherein the elements in the migration process are seen as interrelated and interconnected that functions systematically and has a direct and indirect impact to one another. This study explains the a.) experiences of Filipina migrants in terms of integration, financial costs, labor cost, and emotional challenges as well as b.) the effects of immigration on the sending country, in terms of their family's well-being, the outcome of the migrants' sacrifices in terms of savings and investments, as well as the feedback process.

**Keywords:** integration, immigration, migration systems, migration process, feedback process



## DAHA İYİ KOŞULLARIN DİĞER YÜZÜ: TÜRKİYE'DEKİ FİLİPİNLİ KADIN GÖÇMENLERİN ANLATILARI

### ÖZET

Bu araştırma, Filipinli ve/veya Filipinlilerin Türkiye'ye göçü ile ilgili kaynakların kısıtlı olması nedeniyle yürütülmüştür, dolayısıyla bu çalışma, söz konusu ülkedeki Filipinlilerin deneyimlerini keşfetmeyi amaçlamaktadır. Bu çalışma Filipinlilerin Türk toplumuna entegrasyonunu ve göçün Filipinler'deki aileleri üzerindeki etkilerini ortaya çıkarmayı amaçlamaktadır. Yaşları 38 ile 52 arasında değişen altı göçmen Filipinli katılımcıyla yarı yapılandırılmış anket kullanılarak mülakat yapıldı ve ardından veriler anlatı analizi kullanılarak analiz edildi. Bulgular, göç sürecindeki öğelerin birbiriyle ilişkili ve birbiriyle bağlantılı olarak görüldüğü, sistematik olarak işleyen ve birbirleri üzerinde doğrudan ve dolaylı bir etkiye sahip olduğu Göç Sistemleri teorisine dayanılarak oluşturulmuştur. Bu çalışma, a.) Filipinli göçmenlerin entegrasyon, finansal maliyetler, işgücü maliyeti ve duygusal zorluklar açısından deneyimlerini ve ayrıca b.) göçün gönderen ülke üzerindeki etkilerini, ailelerinin refahı, göçmenlerin tasarruf ve yatırımlar açısından fedakarlıklarının yanı sıra geri bildirim sürecinin sonucu.

**Anahtar Kelimeler:** entegrasyon, göçmenlik, göç sistemleri, göç süreci, geri bildirim süreci



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## **ABBREVIATIONS**

**ILO** : International Labour Organization

**IOM** : International Organization for Migration

**LFIP** : Law on Foreigners and International Protection

**OFW** : Overseas Filipino Workers

**UN** : United Nations



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## **I. INTRODUCTION**

This research aims to explore the lived experiences of Filipina migrants in Turkey. For some, living on the other side of the greener pasture might appear comfortable, relaxing, and stress-free. The reality, however, is different to those who have actually lived and experienced first hand what it means to live far away from their families.

As this study focuses on women, the term “Filipina” is used when referring to female Filipino migrants. The term “Filipino”, however, refers to both male and female and is used, unless specified, as an umbrella term for both genders.

Scholarly journals related to the particular migration movement from the Philippines to Turkey are little to none. Based on this, it can be inferred that Turkey may not be a very popular destination for migrants from the Philippines. One of the reasons could be because there are better pull factors from other countries apart from Turkey. To top it all, Turkey wasn’t much of an immigration country until the consequent refugee crisis preceding numerous wars among its neighboring countries up to date. Regular migrants in Turkey seem to have been overlooked mainly because refugees and asylum seekers are prioritized and are the main focus of integration in all developmental space within Turkey.

Generally, studying Filipinos in Turkey needs to be included in scholarly research because even though they are considered a very small minority in Turkey, their presence in the country needs to be recognized along with other migrants who may have been given less attention by the government and migration agencies and scholars. Their experiences deserve to be heard and studied so that their testimonies may serve as a backbone in studying East and South East Asian migration to Turkey in particular. The vast differences between these Asian countries and Turkey may be a huge factor with regard to a limited number of migrants from the aforementioned continent. This study is encouraged to explore the integration of the Filipino minority in terms of the developmental spaces (economic, cultural, social, and institutional) which may have been overlooked by most researchers who focused more on different

spheres and other types of migration.

As the influx of refugees is considered as a large scale national crisis in Turkey, some migrants who are not part of the involuntary migration, especially those who come from the Philippines, may have been obscured. Looking at the vast diaspora of Filipino emigrants, their number in Turkey is considerably low compared to other countries. This study, therefore, aims to explore more specifically about the experiences of Filipinas in Turkey. There is more to find out about this particular topic. Findings, therefore, may contribute to the lack of scholarly resources and may be of great help for future studies ahead.

Turkey has been found to be a country which has experienced different migration trends, and one of the most notable and most recent trends is the influx of refugees which have transformed the country into a host destination. As mentioned before, literature about Filipino Migration in Turkey is scarce and it could be assumed that for Filipinos, Turkey is not a well known receiving country that caters to voluntary and/or labor migration in particular. Though it is the case for Filipina migration in Turkey, the migrants' needs have been fulfilled in the said country therefore it is a win-win situation for the Filipinas who seek higher salaries, as well as for their employers in Turkey.

One of the major gaps in this topic is whether or not the benefits far outweigh the consequences of migration. The study about Filipinas moving to Turkey in particular may be perceived as a gap itself for no related literature is found regarding this specific topic. Moreover, studies about regular migrants rather than the most commonly known refugee and asylum seeking migration movement in Turkey must also be studied and put into consideration. Furthermore, there are only few existing literature about Asian migration to Turkey which may suggest the minimal interaction between the aforementioned parties in terms of migration.

This topic about Filipina migration in Turkey is important for this may provide explanations about the experiences of Filipina migrants in Turkey and may address a gap that other studies have not explored. As Turkey is not a very common destination for Filipinas as most of them prefer moving to the west or in the United Arab Emirates, related literature about Filipina migration particularly in Turkey are explicitly scarce. This research is also important when it comes to analyzing the foreign relations between the Philippines and Turkey in terms of migration. This may

also be helpful in determining the ways of living of Filipinas who live in Turkey which has an entirely different culture, tradition, religion, and surroundings as a whole in contrast with that of the Philippines. Furthermore, the Migration Systems Theory will be utilized as a theoretical framework which will integrate the elements of this study in a systematic manner and will analyze the effects of migration in both the sending and receiving countries and interpret the connections between the impacts on both the migrants in the host society as well as their families in the sending country. This is highly put into consideration due to the fact that researchers rarely incorporate the effects of migration as a whole or as a system.

This study delves specifically on the developmental spaces particularly on the economic, social, cultural, and social spaces by which Filipinas are given the opportunity to develop in Turkish society. This intends to provide answers about how well Filipina migrants are integrated in Turkish society in terms of the aforementioned developmental spaces. Furthermore, this research intends to grasp how Turkey is accommodating the Filipina minorities in the country. Finally, this also aspires to identify the major factors that initiated the migration movement from the Philippines to Turkey, particularly the push-pull factors that compel migrants to move specifically in the host country. The context of this research will also discuss the effects of emigration in the Philippines, particularly the effects of migration in the migrant's families. Although it is mentioned that Turkey does not have the highest Filipino immigrants in its country, such a topic will be discussed by analyzing related literature and by associating it with Filipina migration in Turkey.

Studying Filipina migration in Turkey, therefore, is very important not only because of its scarce resources of literature but also because it reveals the relationship between the two countries in the midst of its changing migration trends. Furthermore, this research sheds light to the experiences of Filipina women in Turkey which have not been disclosed by previous studies.

Within this framework, the research questions of this thesis are:

1. What are the experiences of Filipina Migrants in Turkey?
2. What are their motivations in migrating to Turkey? / What are the push-pull factors that compel Filipina people to migrate to Turkey?
3. How do international migration support development in the

Philippines?

4. How are Filipina migrants integrated in Turkey?
5. How do international migration support foreign diplomatic relations between the Philippines and Turkey?

Filipinas in Istanbul, Turkey are the main participants of this study. This research utilizes in-depth interviews in order to closely analyze the data provided by the participants. As this study focuses on Filipina migrants, only female participants above eighteen years old were interviewed. This research requires that the participants must have been staying in Turkey for at least five years. Furthermore, Migration Systems Theory serves as a theoretical backbone in examining the research problem. Rather than only including either the host or sending country alone, in this study, elements are integrated in a system as it is not very common for some researchers to include the effects of migration as a whole.

The study is qualitative in nature by which it attempts to undertake significant data by utilizing narrative approach. In line with this, the experiences of Filipinas in Turkey were gathered and analyzed in a way that represents a story-telling structure. The following chapters will discuss the related literature about the migration situation in both the Philippines and in Turkey, the methods used in this study, as well as the results and discussions found in this study.



## II. LITERATURE REVIEW

### A. Migration Systems Theory

This research uses a theoretical framework that is mainly rooted in the study of Mabogunje (1970) which conceptualized the migration systems theory between migration from rural to urban communities, by which according to him, migration is a dynamic process that influences not only the migrants but also a range of administrative agencies, resulting in major and widely differing changes in the region (p. 2). This is therefore expounded with the study of Kritz (1990) wherein migration takes place internationally between countries, unlike Mabogunje's which only focuses on rural to urban communities (p. 1). This study will use the international migration systems theory in examining the experiences of Filipinas in Turkey as it will serve as the theoretical framework in this research.

In this research, Migration systems particularly refer to the international migration as a whole, considering the international migration rather than the internal migration movement in one country. This is supported by the study of De Haas (2014) wherein it is indicated that:

*developing distinct theories for internal and international migration does not appear to be very beneficial and does not make a lot of difference. Although international migration is more frequently (though not always) controlled by nations, both types of movement are commonly driven by the same processes of social, economic, and political change. In fact, internal migration is considerably greater in most nations than overseas migration. (p.26).*

Migration systems show the essence of the "system" that takes place in the process by which migration movement influences both the host and destination areas. In this part, theories relevant to migration systems will be examined specifically International Migration Systems Theory and, General Systems theory which will talk about the essence of the "system" in migration systems theory. Thus, when such concepts are integrated, it can be much easier to grasp Filipina migration by

determining the elements in the migration movement and how such elements interact in order to form a system.

Migration Systems theory examines how migration is inextricably related to other modes of trade, such as the movement of goods, thoughts, and capital, and how this affects the initial circumstances under which migration occurs, both in the source and destination societies (Castles, et al, 2014, p. 43). The proponent of migration systems theory, Mabogunje (1970, as cited in de Haas, 2008), defined a migration system as a set of places linked by flows and counter-flows of people, goods, services, and information, which tend to facilitate further exchange, including migration, between the places (p. 43). Kritz (1990), as mentioned before, adapted the same concept but focuses on the migration movement of migrants from one country to another (p. 1).

This theory is also rooted to Von-Bertalanffy's (1968) General System Theory which contends that its subject matter is the formulation and derivation of concepts that are applicable to "systems" in general (p. 37). The word "systems" in migration systems theory specifically refers to the exchange of goods, capital, people, services, and information between countries (Boyd 1989; Fawcett 1989, as cited in Gheasi and Nijkamp, 2017, p. 4). This theory originates from the conceptualization of "systems" in general systems theory which pertains to the complexes of elements standing in interaction into the sociological context of migration systems theory in particular. This is supported by Von-Bertalanffy's (1968) study which mentioned that as a result, it appears that the general theory of systems would be useful in providing, on the one hand, models that can be utilized in and transferred to multiple disciplines, while protecting, on the other hand, against imprecise analogies that have frequently hampered development in the sciences (p. 34). Furthermore, Mabogunje (1970) specifically indicated that the method of the General Systems calls for the recognition of a specific complex of variables as a system with certain appropriate links common to many other systems (p. 2). This method calls for the recognition of a specific complex of variables as a system with certain appropriate links common to many other systems, wherein, it has the essential benefits of a conceptual framework within which the particular phenomena under investigation may be addressed to a full series of questions useful for understanding the structure and functioning of other systems (p. 2). Thus, with its attempt to explain modern (natural and social) sciences

with regard to a “system”, General Systems Theory is found to be a derivative in the elements associated with Migration Systems Theory.

## **B. Migration as a Systematic Process**

According to Gheasi and Nijkamp (2017), this theory integrates the macroeconomic and micro-economic processes, and considers migration as a dynamic process where regions and countries are connected by numerous types of linkages (p. 4). In line with this, Mabogunje (1970) noted that a system, together with its surroundings, comprises the universe of phenomena of interest in a specific context (p. 4). This, therefore, explains that migration research involves a broader intellectual discussion that includes: individuals and households (related to the migration decision), and economic, social, environmental, and political circumstances. This is in line with Bakewell’s (2013) study which mentioned that researchers must strive to analyze the complex array of interacting elements that define migration processes and try to take account of origin and destination, changing patterns over time and finding some balance between individuals’ decision making and structural constraints (p. 301). Any attempt to capture this complexity is likely to result in something akin to a system (p. 301). Moreover, Hagen-Zanker (2008) and Massey et al., (1993) regards migration as both an initiating and perpetuating form of migration theory (as cited in Serra, 2006, p. 20). This only shows that this theory has a vast scope wherein several elements are involved. It is a continuous process which defines migration as self-perpetuating and an ongoing process.

De Haas (2008) indicated that the fundamental assumption of migration systems theory is that migration alters the social, cultural, economic, and institutional conditions at both the sending and receiving ends—that is, the entire developmental space within which migration processes operate (p. 7). Furthermore, he mentioned that this theory goes beyond this point in stressing that migration not only affects and is affected by the direct social environment of migrants, but restructures the entire societal – or “developmental” – context of the concrete spaces in which migration takes place, both at the receiving and sending end (p. 233). Thus, it is assumed that apart from the experiences of migrants, researchers must incorporate the migrants’ impact on both receiving and sending countries such as, among other things, the

migrant integration in the receiving country and the consequences of emigration in the sending country which creates a culture or a norm within the community that may lead to diaspora.

Affixing the ideas of Mabogunje (1970) and Kritz et al (1992) about the concept of migration systems, Bakewell (2013) restructured and exemplified such theory, then stated that a migration system is defined by:

*(1) a set of interacting elements—including flows of people, ideas and goods, institutions in the sense of discourses and associated practices (e.g. ‘culture of migration’, smuggling, inequality), and strategies as in plans for action by particular actors (e.g. individual and household strategies; policies of governments, private businesses, and civil society organizations)—which relate to the migration between localities; and*

*(2) the dynamics governing the way in which the elements (flows, institutions and strategies) change in relation to changes in both these system elements (feedback mechanisms) and in the wider environment. (p. 310)*

### **C. The Micro-, Macro, and Meso-Levels of the Migration Process**

The aforementioned elements involve the situations and the exchange between interrelating components involved in the migration process. Migration systems incorporate these levels as it views the elements as an interacting system that is interrelated with one another. The set of interacting elements is related to the research of O’Reilly (2013) which mentioned that migration systems theory, alternatively, understands migration as a complex process incorporating the ongoing interaction of *macro, micro, and meso-level* elements within a wider migration system. De Haas (2014), however, pointed out that using the macro-, meso- and micro-level explanations of migration, in general, may require different conceptual tools (p.14). Thus, in this context, such aforementioned levels will be conceptualized in a systematic manner which makes migration systems theory exclusively systematic in nature through the interaction of the involved elements.

Micro-level focuses on individual migration decisions, as Hagen-Zanker pointed out (2008, p. 5). It involves an individual’s personal decisions and family affairs in the migration process. Migration is not considered as a solitary choice for it

is often influenced by the individual's subjective desires and their expectations and goals that they believe they could attain on a particular destination. Family relations also play a major role in this level which is in line with the study of Castles, de Haas, and Miller (2014) which mentioned that micro-structures incorporate migrants' behaviors, beliefs, and familial relationships (p. 26).

According to de Haas (2010), the macro-context influences the amount to which possibilities for migration exist either internally or externally through immigration regulations, labor demand, as well as income levels (p. 62). He went on suggesting that such opportunity structures influence the volume, character (illegitimate, legal, labor, political, and family migration), and (tentative) selectivity of migration (pp. 62-63). This coincides with Castles et. al's (2014) definition of the macro-level which refers to large-scale institutional variables such as global political economy, interstate relations, and states' efforts in sending and receiving nations to regulate migration (p. 26). It is evident that this level focuses more on the broader perspective, particularly with the economic outcomes in the process and consequences of migration.

The meso level, on the other hand, provides an ontology with which to think through and examine how these two levels are interrelated and it enables us to explore daily practice at the intersection of wider forces (O'Reilly, 2013, p. 26). Furthermore, the study of Hagen-Zanker (2008) explains that level is in between the micro and macro level, e.g. on the household or community level and can explain both causes and perpetuation of migration (p. 5). With this, the perpetuation of the migration process is highlighted in this level which gives light to feedback mechanisms between migrants, one of the most important subjects in migration systems.

By exploring these micro-, meso-, macro levels, this research attempts to disclose the relationships of each levels and relating them with migration system which focuses on such elements.

#### **D. Migration Systems Theory: Assumptions and Limitations**

In studying migration systems, it is important to conceptualize and limit the scope of what the theory is all about. Assimilating the notion of migration systems in

the study of Massey, Hugo, Kouaouci, Pellegrino, and Taylor (1993) produces numerous intriguing hypotheses and assertions that must be highly considered:

- (1) Countries within a system need not be geographically close since flows reflect political and economic relationships rather than physical ones. Although proximity obviously facilitates the formation of exchange relationships, it does not guarantee them nor does distance preclude them.*
- (2) Multi-polar systems are possible, whereby a set of dispersed core countries receive immigrants from a set of overlapping sending nations.*
- (3) Nations may belong to more than one migration system, but multiple membership is more common among sending than receiving nations.*
- (4) As political and economic conditions change, systems evolve, so that stability does not imply a fixed structure. Countries may join or drop out of a system in response to social change, economic fluctuations, or political upheaval. (p. 454)*

By integrating the following knowledge acquired from different related studies, this will boost the potential of this particular theoretical framework. The aforementioned information will serve as a backbone which will assist the production of the entire study as a whole. Migration Systems Theory is an ideal framework for this research because it involves the major aspects of developmental spaces in the migrants' lives. This research aims to study the interacting elements in the life of a migrant Filipina woman in Turkey with regard to incorporating such involved elements as a system. This study also attempts to explore the effects of migration on both the receiving and sending countries. As such, this will analyze the effects of migration in the migrant's life as well as the consequences of migration that has highly impacted the families that they have left behind back home in the Philippines.

Migration Systems will be utilized in studying the developmental space of the migrants in the host country as well as the effects of the migration movement back home in the Philippines. Furthermore, in studying its effect on the host country, this paper will analyze the integration of Filipinas in Turkish society considering the differences of traditions, religion, culture, and surroundings in general. Additionally, This research will incorporate Filipinas who have been living in Turkey for a

minimum of five years. This is done in order to create a common ground within the participants and to eliminate possible extraneous variables relating to gender issues and migration. There may be a research gap in terms of the benefits of migration in the macro and micro levels. The study about Filipinas moving to Turkey in particular may be perceived as a gap itself for related literature is not found regarding this specific topic.

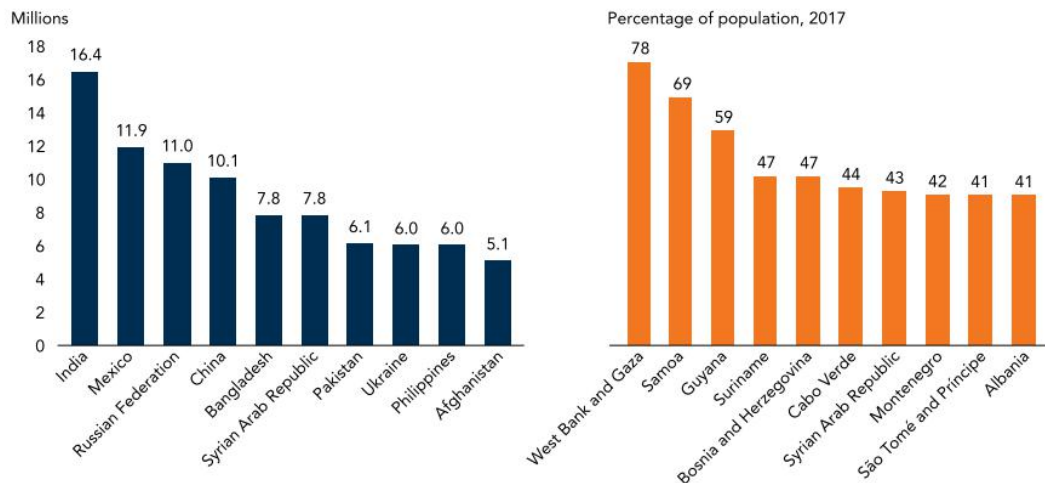




### **III. MIGRATION IN THE PHILIPPINES**

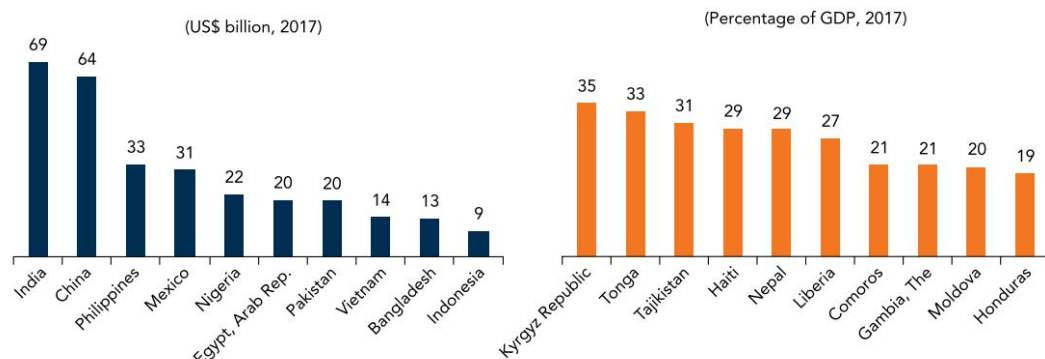
#### **A. The Philippine Migration Movement**

Migrants from the Philippines are abundant worldwide. In fact, the Philippines has been sending out over half a million Filipinos abroad annually (Lu, 2014, p. 95). Camroux (2008) stated that people have been the major export resource in the Philippines, with millions of Filipinos residing overseas (p.2). The Philippine migration movement ranges from labor to marriage migration by which economic purposes are deemed very common. The country has become an emigration dependent country which mostly relies on its massive human capital being sent out to other countries in exchange for remittances which highly sustains the country. As of 2017, the Philippines is among the top ten origin countries of international migrants according to the data provided by the World Bank (2018) with an estimate of 6.0 million migrants dispersed across the globe (p. 11). It was also indicated that in the year 2017, the Philippines is the third remittance receiver country worldwide, falling behind India and China as first and second remittance receiver countries respectively (World Bank, 2018, p. 5).



Sources: World Bank staff estimates based on UN Population Division (2017) and OECD (2017), the Australian Bureau Statistics, the German Federal Statistical Office, the UK Office of National Statistics, and the US Census Bureau. See World Bank (2016a) for definitions, data sources, and 2013 estimates.

Figure 1 Top Ten Origin Countries of International Migrants, 2017



Sources: International Monetary Fund; World Development Indicators; World Bank staff estimates.

Note: The top recipient countries include several high-income countries such as France and Germany (not shown in the figure), but as a share of GDP, remittance flows to these countries are negligible. GDP = gross domestic product.

Figure 2 Top Ten Remittance Receivers in 2017

The World Migration Report 2020 indicated that in 2018, India, China, Mexico, the Philippines and Egypt were (in descending order) the top five remittance recipient countries, although India and China were well above the rest, with total inward remittances exceeding USD 67 billion for each country, and in the year 2019, the Philippines ranked 9th among the top 20 migrant producing countries worldwide (McAuliffe & Khadria, 2019, p. 36).

The following section will cover the overview of the Philippines and the country's immigration trends over the years. This chapter in general will also give a brief background about Turkey as a country of origin, destination, and transit in order to know more about its relations with Filipino migrants along with its

migration trends in the course of its history. As this research will focus on Filipina migration to Turkey, the country will be regarded as a country of destination more than any other. This will attempt to study Filipina Migration in Turkey by perceiving the Philippines and Turkey as migrant sender and receiver countries respectively. In order to understand how they became an emigration or immigration country, first and foremost, it is important to take a look at its history and analyse how it arrived at its present condition in terms of its migration trends and policies.

## **B. Philippines: An Overview**

The International Labour Organization's official website stated that the Philippines, located on a typhoon belt where cyclonic storms strike annually in Southeast Asia, is an archipelago of over 7,000 islands (para. 1). Being situated in such a calamity prone area, one may assume that the country's situation is detrimental in nature for it often struggles with aftermaths of calamities. With the course of its history, nevertheless, the country's very location as well as the natural riches that it offers were the reasons why it was prominent in the eyes of colonizers. In this portion, an overview of the Philippines and its major migration trends will be tackled by attempting to trace back Filipino migration in terms of studying historical basis (i.e colonialism) which may have impacted the migration movement in the country up to this day.

The Philippines is one of the largest human capital producers worldwide. According to the US Census Bureau, there were 3.4 million Filipinos in the US in 2010, with 1.7 million of them being foreign born, making them the third largest immigrant population in the country after Mexicans and Chinese (Hoeffel, Rastogi, Kim, & Shahid, 2012; p. 15; David and Nabal, 2013, p. 298). North America, meanwhile, has the highest share of Filipino migrants, and Canada and the United States are the top two destinations for overseas Filipino jobs, while over 2.2 million Filipinos are hosted in the Middle East, of which over 91 percent are temporary (Balgoa, 2018, p. 2).

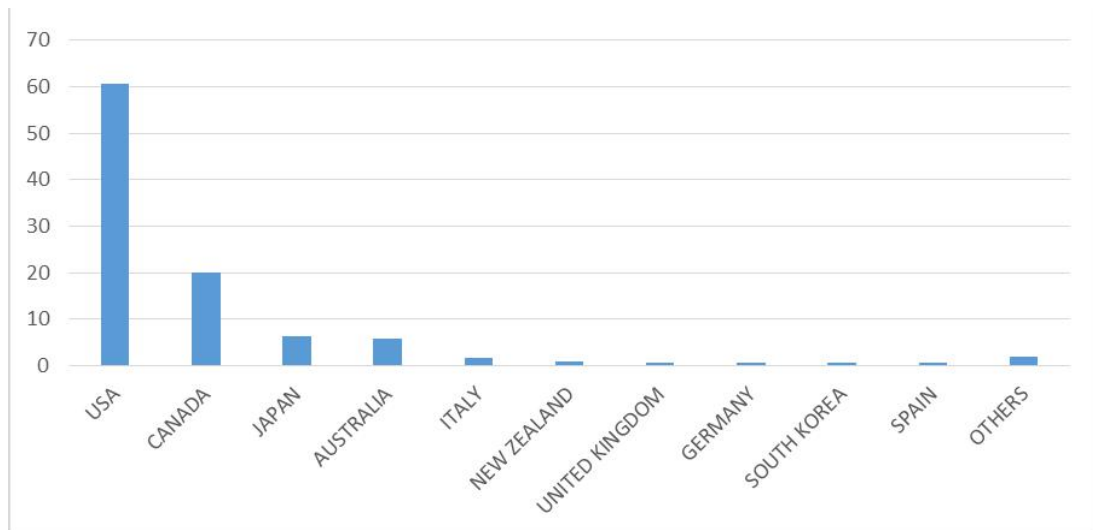


Figure 3 Number of Registered Filipino Emigrants by Major Country of Destination

Source: Commission on Filipinos Overseas (CFO)

In order to support such claims, this chart shows the number of registered Filipino emigrants by major country of destination from the years 1981-2018. It is indicated that the USA and Canada are the top destinations of Filipino emigrants with considerable gaps compared to other countries listed above. According to the official web page of Migration Policy Institute, the net migration rate in the Philippines as of 2021 is estimated to be -1.75 migrant(s)/1,000 population.

Prior to the 1970s, the movement of highly qualified Filipino professionals was mostly a private effort among the workforce and their placement abroad; it was only in the mid-1970s, following an increase in demand for contract workers in the Middle East, that the Philippine government started a formalized control of temporary contract labour migration (Alburo and Abella, 2000, p. 1). This is also mentioned in the study of Tan (2019) which mentioned that the Gulf countries have been the largest destination of Filipino workers since then (p. 2). Meanwhile, in a more recent statistics provided by the same agency, it has been estimated that 998,706 Filipino laborers were hired in the year 2017 alone (POEA, 2017).

These data shows that Western countries as well as the Middle-East are top destinations for the prominent Filipino labour migration in particular. Financial gains in the form of remittances is distinguishable and economic reasons are said to be the main drive of the massive Filipino migration movement.

### **C. Filipino Migration and its Colonial Influences**

Tan (2019) explains that the historical relationship between countries, as well as geographic distance to desired destination and potential migrants' human resources, may explain the large pattern of migration. (p.3). This coincides with Lauser (2008) who mentioned that the geographic distribution of foreign partners in particular is not surprising considering the historical, colonial and postcolonial ties between the Philippines and the countries of destination (p. 86). The study of Tan (2019) later on pointed out that the colonial links between the US and the Philippines, France and its African territories, and the UK and South Asia and Africa, for example, help clarify why there are so many migrants in their respective colonial regimes (p.3). This may indicate that colonial influence has major impacts on today's migration movement. The association between countries involved may be traced back to the connections that have been established in the past. Additionally, it can be assumed that the countries by which Filipino migrants voluntarily choose to migrate may have been sorted according to their intentions. Their needs, for instance, are achieved in their specific country of choice. Furthermore, the countries that these migrants intend to move to may have been influenced by historical ties between countries which have been formed in the past.

Colonial mentality is very prevalent in Filipino culture, thus colonial mentality and its impact are very important subjects to discuss in order to understand the Filipino people's perspective about migration as well as their motivation behind such a huge distribution of their nationality via migration worldwide. These information impel the study to delve deeper and more intricate on the historical basis behind the prevalent migration movements in the Philippines nowadays. Thus, such matters will be discussed in the following sub-section.

### **D. A Historical Overview of Colonialism in the Philippines**

Colonialism has a very great impact in a country of emigration such as the Philippines as traces of colonial influence are still prevalent up to this day. In order to understand this, it is important to mention the brief overview of its foreign disposition that has managed to leave a long lasting impact on present day Philippines. The study of Shackford (1990) indicates that European traders and

colonists were increasingly interested in Southeast Asia during the 14th and 15th centuries, and with the exception of Thailand, took possession of the area, resulting in Southeast Asia being colonized by Holland, Spain, France, and Great Britain (p. 43). Furthermore, he also said colonization was mostly for the purpose of exporting spices, coffees, tea, and other exotic products unavailable in Europe (p. 43). An article entitled Spanish Colonialism in the Philippines (2016) stated that one of Spain's main objectives in its policy toward the Philippines, its only colony in Asia, is to acquire a share in the spice trade (para. 3). The islands have been aptly termed the "Pearl of the Orient", but it is an unpolished jewel which, according to Browne (1990), only American energy can bring to its proper lustre. These show some of the other countries' interest and their attempts to take hold of the land of native Philippines before.

After the long 333 years Spanish occupation, the Philippine revolution in 1898 finally granted its own freedom from the Spaniards. Maca and Morris (2012) explained that following the revolt, former President Aguinaldo's transitional government and the Malolos Congress were formed, but the process of state creation was halted a year later by the American occupation, which lasted until 1946 (p. 464). It is also noted that the USA paid the Spanish \$20 million for the islands in 1899, thus, Spanish colonialism in the Philippines was replaced by the Americans (Maca & Morris, 2012, p. 464). Soon after its independence from the United States of America in 1946, Nelson (2007) stated that the Philippines met many of the requirements of a modern democratic state:

*Its "civil institutions were comparatively well developed... it possessed a reasonably democratic political system... its judiciary and legal system were quite well developed and somewhat independent. Its press was open and vigorous. (p. 2).*

Thus, it became an independent state in Southeast Asia, holding the record of being one of the oldest democratic countries in the region. This indicates that the Philippines has been given the right to become an independent country because it was assumed that the country can effectively sustain itself given the aforementioned things that a modern democratic state is required of.

## **E. Colonial Influence on Philippine Emigration**

The extended series of colonization from different countries, namely Spain, Japan, and the USA, may have affected the emigration and the continuing diaspora nowadays in the Philippines. As the locals became accustomed to foreign nationals in the country, colonial mentality has been instilled over time as people felt the need to depend on other countries for prosperity. This coincides with Go (2009) which revealed that a large majority (81.5%) of participants in her study affirmed that they had been able to achieve the goals they had set for themselves (p.9). Thus the desire to attain their ideal lives always have to do with migration which shows that most Filipinos have less expectations for a better future from their own country.

Constantino (1978, as cited in Quimpo, 2000) stated that, colonial mentality, as commonly understood, "encompasses our subservient attitudes towards the colonial ruler as well as our predisposition towards aping Western ways (p. 36). Colonial mentality could be hailed responsible for the series of emigration later on in the country as people started migrating for reasons apart from poverty but for marriage, and employment reasons. Although poverty may somehow be perceived as the main reason for migration, it can therefore be concluded that marriage and labour migration may be the means of solving it. The study about Filipino migrants in Italy by Go (2009) discovered that most Filipino migrate as a means of survival with an attempt to improve the individual's and the family's socio-economic prospects (p. 155). Furthermore, other motivations have also led Filipinos to seek overseas employment which include the desire to explore a foreign land as well as the need for change and different experiences (Go, 2009, p. 155). With this, it is clear that poverty is no longer an issue but a personal desire that has nothing to do with striving in order to escape poverty. Women's migration, in particular, is driven by a desire for more independence, as well as an opportunity for some married women to flee an unpleasant marriage (Go, 2009, p. 155). It can be observed that although poverty is the most visible reason for the nation's diaspora, it is revealed that there are other motivations which play a huge role in Filipino migration, motivations that are somewhat related to 'wants' rather than 'needs' for those who are privileged enough to afford the financial costs.

Filipinos perceive migration as a favorable step towards luxury and comfort in life. Foreigners, especially white people, are highly looked up to. Most of their standards revolve around physical appearances which may suggest that part of the reasons why Filipina women marry foreigners is their desire to have beautiful children combined with foreign blood. This shows how colonial mentality is heavily present in modern day Philippines. The study of David and Nadal (2013) argued that Filipinos' continued preference for lighter-skinned individuals gives the signal that natural Filipino physical attributes are not quite as appealing as Western physical features (p. 299). Meanwhile, Bulloch (2013) which investigated Filipino colonial mindset, clarified the Filipino people's propensity to place themselves adversely in relation to white people (p. 223). In her research, she found that Filipinos have a tendency to devalue themselves in comparison to 'white' people, who they perceive to be more superior and powerful. This is related to the research of David and Nadal (2013) which further argued that such inferiorizing messages, which are still being propagated and are still very prevalent in today's Philippines, have long originated from the time when the Philippines started being colonized by other countries (p. 299). Thus, the migration movement was said to have propelled even further due to such unpatriotic mindsets which are only pretty much associated with 'wants' rather than 'needs' unlike in the cases of labour migration fueled by extreme poverty, for instance.

The colonial mentality that was long instilled in the lives of Filipinos could be counterproductive in some way. While it is true that there are way higher wages and better benefits in other countries, the Philippines keep losing its high skilled professionals because their skills are either used by other countries or they are being devalued and hired into job positions that only requires lower skills. Needless to say, such mentality has been existing from previous generations and are being passed to the younger ones as if it some form of a legacy that needs to be resumed for generations after generations.

The following subheadings will talk about the push-pull factors that encourage Filipinos to migrate and to identify, based on related studies, what attracts them to settle on other countries overseas.



## **F. Women Migration: Financial Support in Exchange of Maternal Care**

Majority of Filipino migrants are women as most of them are employed in the domestic and healthcare setting. The nature of services that entails nurturing and caring reflects the gender roles of women in the society all over the world. Such claims are mentioned in the study of Antman (2018) which stated that nations like the Philippines are prominent sending countries for domestic and healthcare workers, the majority of whom are female (p. 17).

According to the study of Longino and Bradley (2006 p. 27), it was stated that women in general frequently move as dependent family members of other migrants or to marry someone from another country, and while female migrants, on the other hand, are increasingly becoming part of migrant worker flows, relocating on their own to become primary wage earners for their families. This statement supports that the case of Filipinas is that they become the breadwinner of their families that they have left behind back home in the Philippines as their families depend on their earnings abroad. Up until the recent times, women migration in the Philippines have been boosted as they leave the country and move somewhere else wherein they could provide for themselves and for their families.

Moreover, the lack of fulfilled responsibilities of women (in terms of caring and nurturing) for their families especially for their children back home is much heavier as they try to fulfil their obligations in terms of financial means. For those who are mothers, the costs and sacrifices that they have carried out are much greater compared to their male counterparts. In line with this, the following are Antman's (2018) findings about the notable effects of female migration.

According to her:

*First, to the degree that migrants may direct remittances toward their chosen allocations, intrahousehold allocations may shift toward those favoured by the female migrant. Second, female migrants may differ from male migrants in their desire or capacity to remit. Third, in terms of the incentives to replace for an absent migrant, female migration may put distinct expectations on children left behind. For example, if mothers are more likely to participate in domestic, unpaid labor at home rather than paid employment outside the house, children may be put under more pressure to supply this type of labor. This may have gendered consequences if*

*females who are left behind are more inclined to offer unpaid household labor. Finally, if children are more dependent on their mothers for emotional support and day-to-day care, the disruptive effects of female migration may be higher than those imposed by male migration. (p. 17).*

As this study mostly incorporates migrants who are mothers and whose children are left behind in the Philippines, the related research mentioned in this section greatly explain the remarkable effects of women migration relevant to Filipina migration in Turkey. According to the aforementioned claims, it is apparent that female migration has a higher cost in terms of nurturing and caring for their families left behind in exchange of the financial support that they could provide for them.

### **G. Voluntary Emigration in the Philippines: Push-Pull Factors**

It appears that forced migration is not the case for the Philippines. While it is clear that Filipinos always have a choice to stay or leave in their host country, it is important to understand the reasons behind their voluntary migration movement and why they decided to leave their home country in the first place, as well as what attracted them to move towards other countries. It makes so much sense to look at the push-pull factors which triggered such a massive migrant flow. Just like other third world countries, people tend to look towards the progress which other countries have attained. In this section, the push-pull factors are going to be analyzed. Unlike other global migration movements that generally involve involuntary migration just like the cases of refugees and asylum seekers, it is important to investigate and weigh out the push-pull factors that are involved in the case of Filipino Migration which is entirely voluntary in nature.

#### **1. Push Factors**

It is evident that the causes of Filipino migration may have been grounded on poverty and financial insecurity. This is in line with the study of Baggio (2006) which mentioned that the causes of the Filipino exodus had economic origins (p.6). According to him, among the most significant push factors are chronic poverty, rising unemployment, and a lack of positive prospects in the near future (p. 6). Furthermore, it was stated that these Filipinos' overseas migration movements are

economic in nature, regardless of whether the movement is for overseas work (thus, temporary in nature), permanent settlement, or illicit or covert migration (Deluna & Darius, 2014, p. 1). This shows the ineffective governance in the Philippines which resulted in economic failure which is mainly manifested in poverty. The fact that its citizens are not so confident in attaining a prosperous future in their country suggests that most of the people unmistakably refuses to put their trust in the government with the way things are managed. To support this claim, researchers mentioned that political unrest, low wages, and a lack of job opportunities, as well as crime and threats of violence, inadequate infrastructure, are all common push factors, as well as the lack of good education for children (see also Kupfer et al., 2004, p. 622; Lu, 2014, p. 95). This is backed up by Dy Kam (2016), who conducted the research about *The Push and Pull Factors of Filipino Labor Migration in the Kingdom of Bahrain* and discovered that unemployment was the most significant push factor for Filipino labor migration in Bahrain (p. 107). This particular study may have narrowed the dispersed assumption about the push factors of Filipino migration and provided an answer to it.

With this, it can be assumed that the qualities and ways of life in their home country are so much different than what migrants prefer and desire to achieve for themselves and for their families somewhere else. It revolves around the sending country's shortcomings in providing sustainability, job opportunities, as well as safety and security among its citizens. In lieu with this, unemployment as a main push factor must have initiated Filipinos' aspirations for a more decent life by the means of seeking sufficient income abroad.

## **2. Pull factors**

The pull-factors are basically about the things that make migrants feel inclined to stay in a particular country as such places are perceived so much better and offer a lot of benefits compared to a migrant's country of origin. This is embodied in the work of Lu (2014) which mentioned that countries like the United States and Europe have successfully built pull factors such as a clean and safe environment, freedom of choice and movement, secure property rights, and a strong education system in which migrants can raise their children, and are therefore excellent at recruiting highly skilled workers. (p.96). This is also evident even with low-skilled workers as job vacancies are ample and human resources are highly

demanded. In order to attain such privileges, such aforementioned pull factors require financial sustainability within the country. With financial stability comes high income / salary which apparently fuels such privileges. This is shown in Dy Kam's (2016) which distinctively indicated that unemployment is the main push factor while the pull factor on the other hand, is said to be high income/salary (p. 107).

Considering the fact that the lapses in the country of origin is mainly within the economic aspects, the migrants therefore tend to pursue economic benefits in their country of destination. Deluna and Darius (2014) found that migrants' greater expectations of finding work in the destination country are important pull factors for migration (pp.1 & 9). Their result also revealed that Filipino migrants prefer to migrate to a country by which less corruption takes place (p. 9). These are aimed towards the ineffectiveness of the Philippine government over the years ever since it attempted to rely on emigration, specifically labor migration, by boosting the recovery of the Philippine's collapsing economy in the late 20th century.

The following will tackle about labor migration, specifically pointing out the Philippines' dilemma of relying to the massive emigration movement which hoped to alleviate the aforementioned collapsing economy in the late 20<sup>th</sup> century. Moreover, marriage migration, particularly gender roles and factors that propel intermarriage, will also be discussed and will be given clarity based on numerous related studies. These type of migration (labour and marriage) defines the type migration in the Philippines which is in high contrast with the involuntary or forced migration that is rampant in Turkey nowadays.

#### **a. Labor Migration**

Cross-border movement seeking employment in other countries is characterized as labor migration (Serra, 2006, p. 17). This pertains to a form of economic migration wherein migrants seek better employment opportunities in other countries.

Looking back in history, in the 1970s, the Philippines began an overseas job program with the goal of discovering labor markets: the government not only encouraged Filipino workers to the oil-rich but labor-short Gulf Cooperation Council (GCC) countries, but it also sold Filipinos on these uncharted Middle Eastern

destinations (Asis, 2017, para. 2). This is related to the previously mentioned economic crisis in the Philippines which led to the abrupt migration movement in the late 20<sup>th</sup> and early 21<sup>st</sup> century. Dependence on labor migration was only foreseen temporarily while the Philippines tried to cope with the overwhelming economic crisis which was kindled by internal political conflict in the 1970s. Labor migration was perceived to be a temporary solution which seem to become long lasting for emigration has increased significantly up to this day. In fact, Sec. 2 (c) of the Migrant Workers and Overseas Filipinos Act of 1995 (Republic Act or RA 8042) states that:

*While recognizing the significant contribution of Filipino migrant workers to the national economy through their foreign exchange remittances, the State does not promote overseas employment as a means to sustain economic growth and achieve national development. The existence of the overseas employment program rests solely on the assurance that the dignity and fundamental human rights and freedoms of the Filipino citizens shall not, at any time, be compromised or violated. The State, therefore, shall continuously create local employment opportunities and promote the equitable distribution of wealth and the benefits of development.*

Thus, this confirms the notion that labor migration is perceived only as a temporary strategy until the Philippine government somehow manages to recover. This is in contrast with Sevilla (2014) who indicated that despite many official statements that the government is working to ease the economy and offer more jobs to Filipinos so that going abroad will no longer be a necessity, many Filipinos and international observers believe that exporting Filipino skilled workers abroad has become a necessity rather than an option, at least until now (p. 15). This shows that instead of having a gradual decline in Philippine emigration, the country's migration movement, however, is fueled much further due to the unceasing poverty and unemployment in the country.

The push-pull factors mainly surround the economic and financial concerns of both the migrants and their country of origin. It is evident that overseas employment is the main strength of the Philippine economy. In 2014 and 2015, the Survey of Overseas Filipinos (SOF) counted 2.228 million and 2.377 million overseas contract workers, respectively (PSA, 2014a and 2015) (OECD, 2017, p. 46). Migration is perceived as a means of survival and to improve the individual's and the

family's socio-economic prospects in that it generates additional resources in the form of remittances sent home (IOM, 2009, p. 155). As the origin country lacks the capacity to provide ample assistance in the means of job opportunities and adequate monthly wages, some Filipinos are compelled to take risks abroad in order to support their families in the form of remittances.

#### **b. Marriage Migration**

As a result of regular international travel, the increasing presence of temporary and permanent migrants in society, online mail-order brides, and the shortage of brides in traditional farming societies in Taiwan, Japan, Republic of Korea, and China have all contributed to the growth of foreign marriages (World Migration Report 2008, ESCAP 2008; cited in Orbeta & Zosa, 2009; p. 10). Such interactions among different nationalities may suggest the room for development in the relationships and the opportunities for marriage.

Based on the aforementioned related studies, historical ties between both countries may have played a role within this context, which may explain why such countries, among others, are chosen to be the main destinations for marriage migration. It can be concluded, then, that intermarriage may be one of the means to alleviate the financial concerns of some people who come from developing countries. This type of migration may be one of the best way to guarantee the migrants' legitimate residence and ensure their rights as spouses of local citizens in the country of destination. International marriage migrants are classified as permanent migrants by the OECD (2017), a category dominated by women (p. 45). Thus, being categorized as permanent migration, this supports the notion that marriage migration is one of the best ways to secure permanent residence (or even citizenship) which may strengthen the migrants' legitimacy in the host country and the social status these migrants uphold in their country of origin.

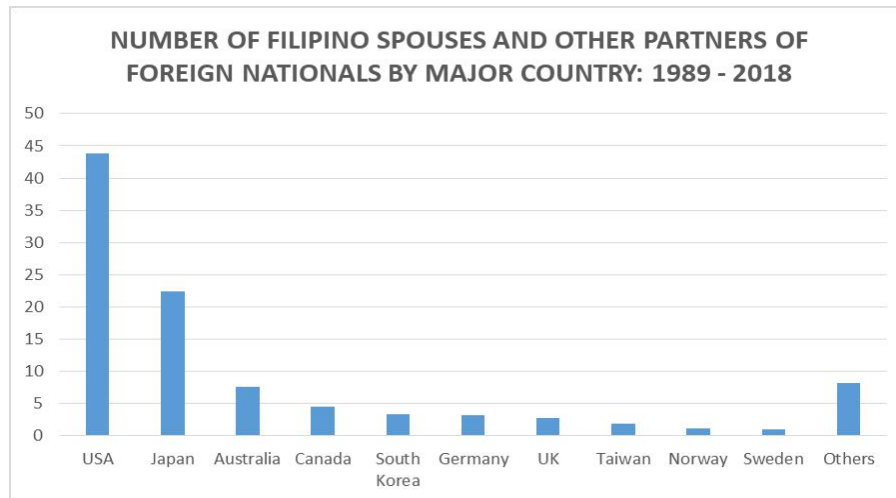


Figure 4: Number of Filipino Spouses and other partner of Foreign Nationals by Major Country: 1989-2018

Source: Commission on Filipinos Overseas

This graph shows the number of Filipino spouses and other partners of foreign nationals by major country in the years 1989-2018. This is affiliated to marriage migration by which the Filipino partners are then expected to live in their foreign spouses' country of origin. The findings in this data provided by the CFO coincides with the study of Lauser (2008) which mentioned that the United States and Japan are the most preferred destinations for Filipinos (p. 86).

Moving forward, the following section will discuss about the main push factor that fuels intermarriage in the Philippines, aside from poverty, which is related to the gender roles and social norms that fuel intermarriage.

According to the study of Lauser (2008), one of the primary reasons for Filipino women marrying or remarrying foreign nationals is the reconciliation of gender roles (p. 23). Filipino men, in her study, were found to be more adulterous for they often leave their wives or live-in partners for other women. First and foremost, however, this section will discuss and focus on Filipinas rather than the entirety of Filipinos in general. The aforementioned study suggests that the perceived attitude of Filipinas among Filipino men and foreigners as their partners has something to do with their choices in marriage. In other words, due to the assumption that foreigners are less adulterous, Filipinas often turn to international marriages due to their experiences and stereotypes with Filipino men.

To put it into perspective, double-standards are pretty much predominant in the concept of Filipino marriage. For example, women are expected to be virgins at marriage, whereas men are not, which means that men should have sexual experience prior to marriage, whereas women should not, or they risk being labeled mistresses (Lauser, 2008, p. 91). The practice of Filipino men having a second wife outside of marriage is so widespread that it is referred to as a triangular (triadic) *querida* system. (Yu and Liu, 1980; see also Lauser 2004: 215; Lauser 2013, p. 91). As a result, most Filipina women choose to remarry foreign men, assuming that foreign men will not be interested in the "*querida* system," which is now almost universal in the Philippines.

Although it may be considered that some women intermarry in order to escape poverty and in order to achieve a better life, somehow, it may not always be the case. According to Balgoa (2018), some women do not marry merely for the sake of financial gain; they have other aspirations as well, which include love, one of the main reasons that motivate them to intermarry (p. 13). Ashraf (2010), however, stated that while love is an important factor in Filipinas' desire to marry foreign men, practical reasons such as financial security, commitment to marriage, job opportunities, family obligations, and future husbands' personalities also play a role, which are relevant considerations in marital decisions all over the world (p. 72). These contrasting ideas may complement one another as this may explain that although poverty may not always be their main motivation to intermarry, somehow, financial and economic intentions are always put into consideration. To put it into perspective, it can be assumed that most Filipinas may not be so desperate to intermarry only because of poverty as there are many ways to get by. It is, somehow, linked to the previously mentioned colonial mentality by which living abroad, through intermarriage (becoming prosperous at a faster pace in this case), is assumed as a luxury by which they ultimately consider themselves several levels ahead of their fellowmen.

To sum it all up, the voluntary migration movement in the Philippines comes from the shortcomings of the Philippine government in providing enough job opportunities in the country, clean and safe environment, freedom of choice and movement, and secure property rights. The lack of these basic rights and necessities drive people away from the country and encourages them to look for better



opportunities elsewhere. Moreover, the types of migration rampant in the country are labour and marriage migration. In these type of migration, migrants find a better source of income when they choose to settle abroad, either in the form of their jobs or from their spouses, or even both. In that way, they may be able to support their family back in the Philippines as they stay and strive hard abroad.



## **IV. MIGRATION IN TURKEY**

### **A. Migration in Turkey**

Turkey is a country that has gone through the cycle of all migration movements. Over the past decades, as Turkey experienced various migration trends particularly emigration, immigration, and transit, Bel-Air (2016) noted that ever since the first major bilateral labor deal was signed between Turkey and West Germany in 1961, emigration patterns from Turkey underwent a number of changes until the 2000s (p.1). An article that was published prior to the massive migration movement of Syrian refugees to Turkey briefly mentioned that despite the fact that emigrants outnumber immigrants in Turkey, the number of people moving to Turkey is on the rise, prompting a tightening of immigration policies (Altunisik, 2011, p. 260 ). It is interesting to note that after such major changes within Turkey and around its neighboring countries, Turkey has become an immigration and transit country for the most of the 21st century up to this day. Nonetheless, emigration is still a thing in the country which may be considered scant compared to the fact that it receives and accommodates more migrants rather than sending away emigrants.

The following will discuss the migration trends, policies, and conditions in Turkey. The country have evolved into different types of migration movements: emigration and immigration. Its relations between its neighboring countries as well as the involvement of the Turkey-European community relations is also covered in this part by which the issues about the refugee crisis is also put into consideration. Furthermore, this will attempt to explain the Philippine emigration in Turkey and the importance of scholarly approach in analyzing this subject. The following subheadings will further discuss the migration in Turkey.

### **B. Turkey's Changing Migration Trends and Policies**

This section will explain the changing migration trends and policies in Turkey. Over the course of its history, Turkey has gone through becoming a country of transit,

destination, and origin. Bel-Air (2016) mentioned that by the early 2000s, asylum seekers sought protection from Turkey (p. 1). It has become a transit country that paved the way for visa-free Middle Eastern states such as Iran, Iraq and Syria, as well as with neighboring-ex-Soviet Republics. This is due to the bilateral agreements and liberal visa regimes within Turkey and said countries that affect the migration flows within its territory (Içduygu &Yükseker, 2012, p. 8). Furthermore, Kilberg (2014) indicated that geographical location, economics, and regional politics contributed to the migration trends and policies in Turkey (para. 5). Historically, Turkey, as a gateway between Europe, Asia, and Africa, has an ideal location that is essential for convenient transcontinental migration particularly towards Europe (Kilberg, 2014; para. 5). This shows the significance of Turkey's geographical location which boosts the migration movement across different continents over the course of time. Nonetheless, as this study will focus more on Turkey as a migrant receiving country, this part of the research will attempt to explain the migration trends and policies which are very much riveted on migrant reception and integration.

### **C. Notable Migration Movement in Turkey**

Turkey's geopolitical position between its neighboring countries (Middle East, Soviet Bloc, and the EU) is highly important in molding its migration policy framework including the advantages and disadvantages within its international affairs and policies(Altunisik, 2011, p. 262). Meanwhile, Mannaert (2003, p.2) indicated that numerous groups from different countries of origin such as people with European origin, Iranian and Iraqi nationals, as well as Asian and African migrants, have entered Turkey as they sought temporary or long-term asylum since the start of the Second World War. This includes asylum seekers from Greece, Bulgaria, Dodecanese islands, and European Jews who sought temporary asylum in Turkey during the Second World War, as well as refugees from the Soviet Union and Eastern Europe who arrived during the Cold War period (Mannaert, 2003, p.2). These are some of the many groups of individuals who were directly affected by the armed and political conflicts within their country who sought international protection in Turkey. Such aforementioned studies suggest that conflicts around Turkey's borders fueled the mass movement of refugees up to date. This is evident in the data from the UNHCR which highlights that Turkey is currently the biggest hosting country

without granting refugee status to any of its asylum applicants worldwide (UNHCR, 2017, p.19; Heck et. Al, 2017, p.1). This shows that Turkey, over the past decades, has been adjusting to the migration trends of its country and its relationships with its neighboring countries which have been suffering a series of political unrest. With this, Turkey, which was a country of emigration, has been altering its migration affairs and policies according to the situation within and around its borders.

Over the course of history, Turkey has a unique and diverse situation as its the migration phenomenon revolved around all three types of migration namely origin, transit, and destination. This emphasizes that its geographical position is a convenient setting to travel either permanent or temporary. The official website of the International Organization for Migration (2018) stated that because of current issues within its region, Turkey, which was known as an emigration country became a major hosting country for those who are escaping from their own countries particularly because of conflict, poverty, and disasters (para. 1). This shows that Turkey has been perceived as a safe place for those who are eager to escape their ill-favored situation.

On the one hand, Heck et al (2017) mentioned that Turkey is known as a country of emigration for several decades by which the most notable cases are the Turkish guest workers or skilled migrants who moved to Europe or the US and of refugees who were severely affected by the 1980 military coup and managed to flee away from the country (p.11). Along with leftists and Kurdish dissidents or PKK members who flee to Europe, the evolving authoritarianism following the failed military coup in 2016, exiled several groups of people including journalists, scholars, and activists who managed to escape and sought protection from other countries (Heck et al 2017, p.11). While it is understood that Turkey is a country of emigration which is more prominent over the past decades, it is also considered a receiver country at the same time.

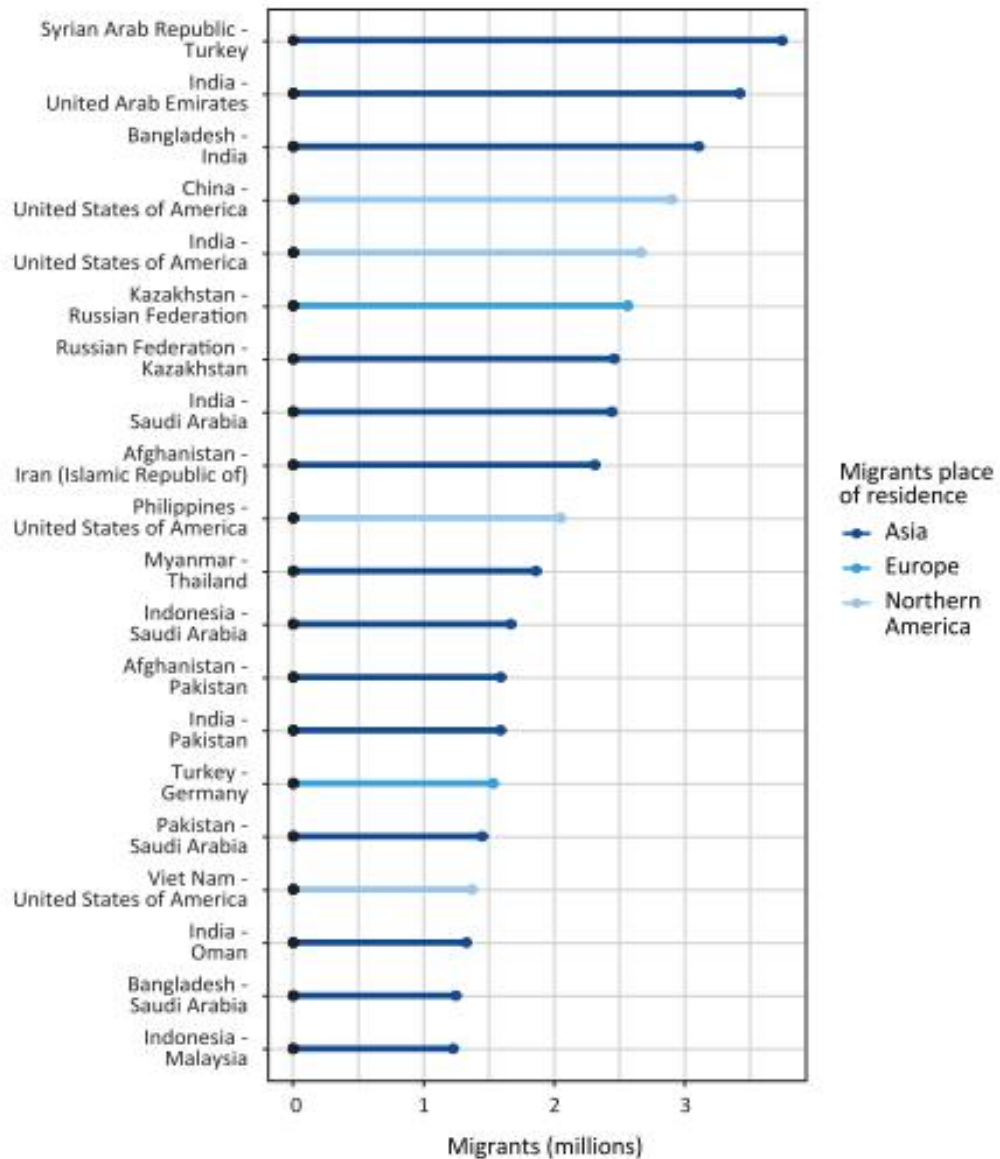


Figure 5: Top 20 migration corridors from Asian countries, 2019

Source: UN DESA, 2019

This chart shows that Turkey topped the rankings for being the major host country in the migration corridors from Asian countries as of 2019. Turkey also garnered 15<sup>th</sup> place as an emigrant country with Germany as its country of destination. This is supported by the study of İçduygu (2015) which remarked that much to the inaccurate assumption of countries such as in the EU, Turkey, which used to be a major migrant-sending country and a source of refugee and asylum seekers has evolved into a country of immigration and transit country due to the extreme migratory outflows coming from its neighbors for the past twenty years (p. 3). Such aforementioned studies show that even with its background as an emigrant

country in the past, it is undeniable that immigrants recently far outweigh the outflow of migrants from Turkey.

### 1. Turkey as a Migrant-Sending Country

Meanwhile, Turkey, along with the Philippines, many Latin American, Middle-Eastern and South-Eastern European countries is including among such countries who heavily depend on the emigrant diaspora movement which is highly necessary in the contribution to the the country’s GDP (Newland &Patrick, 2004, p. 35; as cited in Bauböck & Faist, 2010, p. 138).This proves that, despite its most recent condition as a host country, the economic contributions with regard to the country’s emigrant diaspora has forged its recent bearings at the present. This includes the most notable Turkish migration movement as “guest workers” in Germany starting from the ‘60s.

Country	Population
Germany	1,629,480
France	459,611
The Netherlands	372,728
United States	250,000
Saudi Arabia	115,000
Austria	110,678
Switzerland	71,692
Australia	70,000
Sweden	67,731
Russian Federation	59,177

Figure 6 Largest Turkish Emigrant Populations, 2010

Source: Turkish Ministry of Labor and Social Security, “Yurtdışındaki Vatandaşlarımızla İlgili Sayısal Bilgiler,” December 31, 2010, [www.csqb.gov.tr/csqbPortal/diyih.portal?page=yv&id=1](http://www.csqb.gov.tr/csqbPortal/diyih.portal?page=yv&id=1).

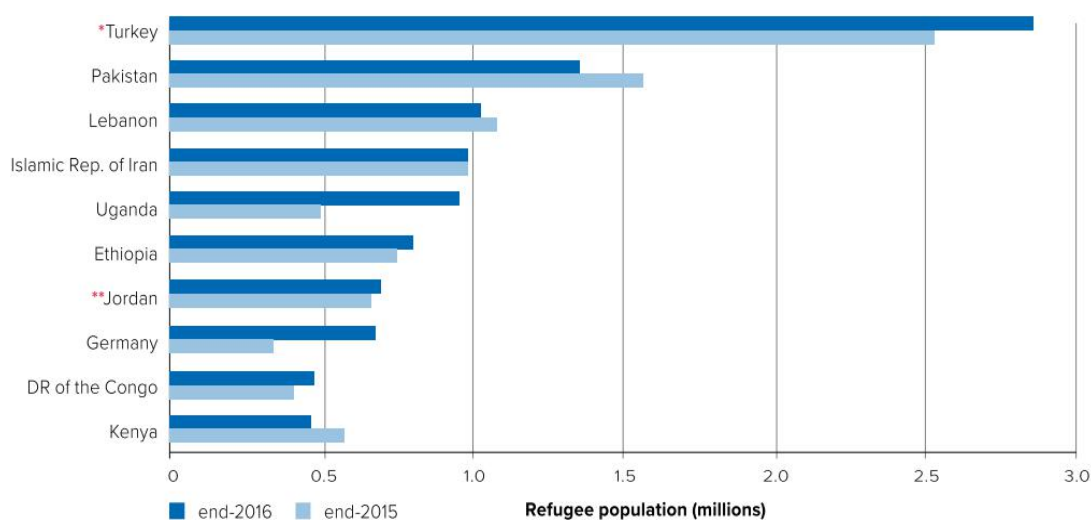
From: <https://www.migrationpolicy.org/article/turkeys-evolving-migration-identity>

The table illustrated above shows the top 10 largest Turkish emigrant

populations as of 2010. These figures indicate the large shares of Turkish emigrants in different countries particularly the EU.

## 2. Turkey as a Migrant Receiving Country

Turkey stands out as a particularly important center of migratory movements for both regular and illegal migrants, as well as those in transit, among the The Organization for Security and Co-operation in Europe (OSCE) nations with a relatively recent legacy of immigration (Huddleston, 2013, p. iii). The UNHCR stated that Turkey has become one of the world's top ten recipient countries for asylum seekers and is now notable for being a transit country for most asylum seekers from different parts of the world on their way to Europe (UNHCR; İçduygu, 2013, p.4). The table below shows the population of refugees in millions. The data presents that Turkey hosts almost 3 million refugees by the end of 2016 and over 2.5 million by the end of 2015 (UNHCR, 2017, p.15). Compared to other countries, the discrepancy in the number of refugees in Turkey is highly significant as shown in the data below.



\* Refugee figure for Syrians in Turkey was a Government estimate.

\*\* Includes 33,100 Iraqi refugees registered with UNHCR in Jordan. The Government estimated the number of Iraqis at 400,000 individuals at the end of March 2015. This includes refugees and other categories of Iraqis.

Figure 7: Major refugee-hosting countries

Source: UNHCR, 2017 <https://unhcr.org> [30.08.2017]





Figure 8: The Countries Hosting the Most Refugees Numbers of mid-2020

Source: UNHCR; World Economic Forum

<https://www.weforum.org/agenda/2020/12/countries-refugees-asylum-pandemic-covid/>

Şimşek (2017) pointed out that there are more than three million Syrian refugees in Turkey, which has become a major refugee receiving country worldwide (p. 162). This is connected with the study of Elitok (2019) which asserted that Turkey reacted with an open-door policy to large numbers of Syrians entering its borders (completed by Turkey's building of a wall on the Syrian border) and eventually introduced temporary security, non-refoulement and humanitarian aid into its response as the incoming tide of Syrian migrants began to flow (p.1). Thus, because of such policy, refugees are subsequently able to enter Turkey more easily and conveniently compared to other countries which they intend to settle.

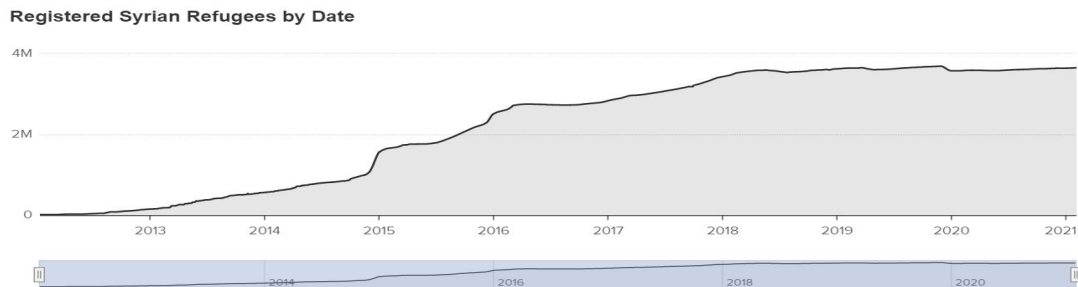


Figure 9: Registered Syrian Refugees by Date

Source: Government of Turkey

<https://data2.unhcr.org/en/situations/syria/location/113>

The figure above shows the number of registered Syrian refugees in Turkey from 2013-2021. It is indicated that as of the year 2021, almost four million Syrians currently reside and are officially registered in the country. It is assumed, then, that Turkey has been accustomed to the migratory flows of refugees and irregular migrants particularly from its neighboring countries including the migrant outflows from Syria, Iraq, and Iran, for instance. An earlier data by Elitok (2019) indicated that there were 3,589,384 Syrians residing under temporary security in Turkey as of May 2018, a number greater than the population of certain European countries such as Lithuania or Slovenia (p. 1).

As a consequence, Turkey has been a crucial global and regional participant in international migration (Elitok, 2019, p. 1). Recent data from the UNHCR (2021) shows that there are 2 million registered Syrian refugees in Egypt, Iraq, Jordan and Lebanon, more than 33,000 registered Syrians in North Africa and more than 3,5 million registered Syrian refugees in Turkey. The same official data also concludes that only less than a million refugees stay in refugee camps from 2014 until 2021 while almost 6 million Syrians are integrated in peri-urban and urban populations (UNHCR, 2021). This shows that Turkey, up to this date, has the most experience when it comes to receiving migrants with an attempt to fully integrate them among its locals. The integration of refugees may be a lot easier due to the people's close similarities with Turkey's religion, tradition, and culture. In addition, the geographical proximity and historical relations between the countries producing refugees and the countries receiving refugees may have affected the hosting and integration of migrants as a whole. These can be seen as an important factor in assessing the progress of resettlement into the host country, which is, in this case, the recognition and integration of Syrian refugees into Turkey.

The International Organization for Migration indicated that Turkey has set up a dedicated United Nations migration network, housing almost four million immigrants and migrants, by which, such idea comes from the 2018 Global Secure, Orderly and Routine Migration Compact (GCM), the first globally migratory cooperation system (IOM, 2021). It is evident that up to the recent times, Turkey continues to cater and accommodate refugees by implementing legal procedures with the coordination of responsible international organizations.

#### **D. Assessment of Migrant Integration in Turkey**

Migrant integration is relevant to Turkey's present participation in the Organization for Security and Cooperation in Europe (OSCE), the Council of Europe, and the United Nations (UN) (Huddleston, 2013, p. 1), therefore it is important for Turkey to work on its migration policies as part of its agreement with the aforementioned international organizations. As a country who has gone through the different phases of migration trends, the reception as well as the country's attempt to integrate migrants is quite familiar for Turkish nationals in Turkey. In fact, a large number of foreigners have stayed in the country for so long that some of them are able to gain access for long-term residence.

It is, however, noteworthy that the migration integration in Turkey is not fully favourable for immigrants. According to the official website of the Migrant Integration Policy Index (2020), Turkey's core comprehensive approach to integration is not yet entirely favorable since policies only go halfway in ensuring basic rights, fair opportunity, and long-term security for both foreign and Turkish residents. Also, the Turkish approach to integration does not yet encourage the people to regard foreign citizens as equals, neighbors, and fellow citizens (para. 6). Such assessment made for the integration of foreigners in Turkey shows that the country needs a lot of improvement in several aspects.

This did not stop the influx of migrants (especially refugees) to move and settle in Turkey, despite of the fact that the country's migrant integration in terms of numerous dimensions are still developing. This goes the same with regular migration wherein migrants choose to stay for the sake of the favourable part of migrant integration in Turkey particularly with health which is considered as slightly favourable according to the data provided by the Migration Integration Policy Index (2020).

#### **E. Turkey-EU Relations in terms of Syrian Refugee Crisis**

As Turkey became the host country for accommodating huge amounts of refugees, the EU ensured to support Turkey in keeping the refugees within its own borders. In order to serve as an arrangement for Turkey to control its borders facing Europe and to improve the conditions for Syrian refugees in the region, the EU-

Turkey agreement was introduced and, in exchange, Turkey will obtain three billion Euros as well as visa liberalization for Turkish citizens in the Schengen area (Heck & Hess, 2017, p.44). Furthermore, an EU-Turkey statement which allows the deportation of all migrants who would arrive on the Greek islands via the Aegean Sea after March 20, 2016 back to Turkey, was implemented (Heck & Hess, 2017, p.45). The Law On Foreigners And International Protection is a law mandated to regulate the principles and procedures with regard to foreigners' entry into, stay in and exit from Turkey, and the scope and implementation of the protection to be provided for foreigners who seek protection from Turkey (UNHCR, 2013, p. 1). This expresses the European Union's collaboration on the refugee crisis faced by Turkey, which aimed to alter the security and rights of refugees in line with Turkey's benefits in coping with the huge influx of refugee movements in the country.

#### **F. EU-Turkey Statement**

As the EU and Turkey collaborated together in order to deal with the Syrian refugee crisis in the past decade, such agreement which is called the EU-Turkey statement, has been implemented. In order to appeal to the requirements of each group, some facets of migration and political relations have to be altered.

The official press release statement of the European Council (2016) exactly stated that:

*Turkey and the European Union reconfirmed their commitment to the implementation of their joint action plan activated on 29 November 2015. Much progress has been achieved already, including Turkey's opening of its labour market to Syrians under temporary protection, the introduction of new visa requirements for Syrians and other nationalities, stepped up security efforts by the Turkish coast guard and police and enhanced information sharing. Moreover, the European Union has begun disbursing the 3 billion euro of the Facility for Refugees in Turkey for concrete projects and work has advanced on visa liberalisation and in the accession talks, including the opening of Chapter 17 last December. (para. 3).*

In line with this, the official website of the European Parliament (2020) further noted that the EU-Turkey Declaration brought visceral outcomes with fewer illegal border crossings and casualties at sea, by which the EU aided EUR 6 billion

towards Turkey's Refugee Facility for Syrian refugees and Turkish host communities (para. 2). This indicates that the EU has always been determined to mobilize the influx of refugees in their territory by establishing refugee communities in Turkey and by integrating them in Turkish society.

Turkey has cooperated with the EU's proposals on the migration agreement they offer. The recent opening of its borders in February 2020, however, breached the EU-Turkey statement which is an agreement about deportation of Syrian refugees who are attempting to reach Europe. This may question the EU-Turkey relations and their cooperation regarding the refugee crisis. In addition, the continuously growing presence of refugees has led to heightened social strains in Turkey despite ongoing financial and humanitarian relief from the international and European Union. (European Union, 2020, p.1). As Elitok (2019) mentioned, the legal dispute was not restricted to quantities but was applied to other sites of the agreement, including visa liberalization, financial aid and reassertion of the accession process (p. 4). This may suggest that the relations between the EU and Turkey as well as the deals and negotiations that they have constructed in the past may be brought to the brink of collapse. In the face of rising tensions with respect to other foreign political problems not related to migration, relations between the involved parties continue to strive.

## **G. EU Migration System and Policy**

The EU Migration Legal Framework lays out the requirements for entry and residency, as well as the basic protections that migrants can have in order to be properly integrated into European society.

According to the official document of the European Commission (2015), migration policies include family unification directives even for non-EU nationals, single permit for third-country nationals to both reside and work in EU territory, EU Blue Card and a directive to facilitate intra-corporate transferees, seasonal workers directive which sets minimum admissions for low-skill workers, as well as students and non-remunerated trainees and researchers directives (pp. 4-5). This refers to the legal regular migration in the EU which has been molded and developed since the said organization was first established. This indicates that the EU has attainable sets of requirements for both EU and non-EU migrants for a smoother process and successful integration, demonstrating the different ways of migration and derivatives

that are available to people with specific intentions in relocating to EU member states.

This is profoundly expounded in a recent publication by the European Commission (2020) which stated that:

*There were 35 million migrants staying within the EU at the beginning of 2019. Of these, 13 million were mobile EU residents living outside their country of citizenship, and 22 million were non-EU third-country nationals. 2.9 million citizens were issued EU-27 residency permits in 2019, up from 2.8 million in 2018. During 2019, 41 percent of those who came from third countries outside the EU did so with a work visa, 27 percent for family reasons and 14 percent for school. By comparison, in 2019, there were just 141,700 incidents of individuals irregularly reported crossing borders. (p. 11).*

This shows the EU's receptivity towards foreign migrants. It is also evident that the legal process and arrangements formed by the organization are feasible even for migrants who come from developing countries.

In sum, the series of migration within and around Turkey has influenced its migration trends and policies over the course of time. Since the end of the Second World War up to date, there have been dramatic changes which have shaped Turkey as a massive sending and receiving country at the same time. Political and armed conflicts within its neighboring countries greatly influences Turkey as well as its EU neighbors. Several negotiations have been made but the impediments seems to outweigh the benefits of such negotiations for Turkey

## **V. METHODOLOGY**

### **A. Research Design**

This research intends to explore the lived experiences of Filipinas in Turkey. The present study is qualitative in nature therefore the research method/instrument which has been utilized in this study is in-depth interview, among others. Narrative inquiry have been used during the data collection process, by which the collected information have been analysed using narrative analysis.

Qualitative research emphasizes the socially formed essence of reality, the intimate relationship between the researcher and what is being investigated, as well as the situational restrictions that form the investigation by which the value-laden nature of the investigation is addressed, and by which researchers aim to pursue answers to questions that emphasize how social experience is generated and given meaning. (Denzin, N., Lincoln, K., & Yvonna, S., 2005, p.10). This is in line with the researcher's attempt to examine knowledge taken from open-ended questions that allows the researcher the ability to dig further into participants who share their own personal testimonies without any constraints about what they are going to share for the research method is rather subjective rather than objective. Just as what Candinin (2007) stated, qualitative analysis takes shape around perception and human behavior assumptions and is not particularly focused in prediction and control, but in understanding (p.4).

Since this research seeks to understand the lived experiences of Filipina migrants in Turkey through the prism of their own personal life experiences and stories, this study attempts to use narrative inquiry in the data collection process. Chase (2005) present narrative inquiry as a special form of qualitative inquiry through which contemporary narrative inquiry can be defined as all the amalgam of interdisciplinary analytical frameworks, multiple methodological approaches, and both conventional and creative methods all revolving around an interest in biographical details as narrated by the individuals themselves (p. 651). This aims to

emphasize the participants' life story by exploring the different areas of their lives in the migration process and experiences according to the testimonies and narratives that they share during the data gathering process. This is further explained in the study of Connelly and Clandinin (1990) which mentioned that the main objective is apparent when people both live their stories in a continuous experiential manner and tell their stories in words as they focus on life and justify themselves to others (p. 4).

We live in an interview society, according to Denzin et al (2005), a society whose members seem to believe that interviews generate useful information about lived experience and its meanings (p. 642). One of the most notable data collection tool in narrative inquiry is the unstructured interview (Clandinin and Connelly, 1990, p.5). As data will be gathered according to what the participants share in their stories, there is no strict guide or structure therein, thus the information flows freely as the conversation carries on. This is supported by the study of Scârneci-Domnişoru (2013) which mentioned that this kind of method does not give participants choice-answers in interrogative research situations, but allowing them to speak freely and in unguided manner (p.1). Though it is suggested that this type of study should use an unstructured interview, this particular research, however, had used a semi-structured interview in order to establish a semi-guide during the interview in case the participants are answering objectively and are looking for specific questions. During the interview, the researcher prompted the participants to tell their story but the participants tend to seek for specific questions and because of that, questions regarding important elements such as their cultural and social adaptation, as well as the process of legal documents have been included.

With regard to data analysis, on the other hand, narrative analysis have been utilized. The themes that have been gathered together were analyzed using the narrative approach. The research focuses on stories-- with the *hows* and *whys*, and it intends to explain the data in a narrative style. Oliver (1998) describes that narrative analysis is the processing of facts into a narrative or narratives that provide an explanation, convey meaning to an experience, or gives insight into the rationale and purpose behind a series of events (p. 251). By having an approach that retells the analyzed version of the data, this method aims to arrive to a concrete and explainable research outcome based on stories and chains of events. This also integrates the elements of storytelling which includes settings, characters, and plot.



Furthermore, since individuals make sense of their lives by the stories they tell, individuals who study human experiences are suggested to employ a technique that links to how individuals build the meaning of their life experiences (Oliver, 1998, p. 244). Using this method makes it easier to understand the people's subjective experiences by living through the participants' stories and testimonies.

## **B. Participants**

As this study focuses on Filipina migrants, six migrant Filipina participants with ages ranging from 38 to 52 have been interviewed. One works as a part time babysitter, two participants work as a full time maid, one works as a pedicurist/manicurist in a parlor, one works as a money sender, and one works in the office setting. This research requires that the participants must have been staying in Istanbul Turkey for at least five years and are currently residing within the said area. In this study, the participants have been living in Turkey for as long as 8-12 years. Participants have been selected through snowball sampling technique. Legal documents and the legitimacy of their stay in Istanbul Turkey was highly perceived as an important requirement in participating in this study, by which terms and conditions surrounding age and residence permit or status have been implemented through a thorough verification of legal documents.

More importantly, the names of the participants, Dina, Lily, Marie, Karla, Lani, and Rose, do not reflect the real names of the individuals who have taken part in this study. Aliases are used in order to observe confidentiality and strict ethical considerations in this particular research.

## **C. Techniques**

First, a pre-interview have been conducted amongst potential participants in this study.

Requirements regarding legal documents have been scrutinized in order to determine whether or not a particular Filipina migrant is qualified for the study.

Those who became official participants were set up for an online interview arranged in Facebook messenger.

The consent of the participants have been sought regarding the condition that

the entire interview will be recorded.

The interview took place within 45 minutes - 2 hour time duration, depending on each participant.

Data were then transcribed and laid out in a narrative manner and analysis.

Such data were then compiled together and written out as part of the findings of this study.

## **VI. RESULTS AND DISCUSSIONS**

### **A. Background of the Participants (Vignettes)**

In this context, this research will use descriptive texts based on the conducted interview and will try to narrate and interpret the perceptions, beliefs, and attitudes of the participants as information after information are gathered and conveyed in this discourse. This section will show the researcher's observations with regard to the present condition of the participants, their behaviors, as well as their responses during the interview.

- “Dina”

Dina, aged 52 years old, has been living in Turkey since 2003. She entered the country with a tourist visa and she later on extended her legal papers by obtaining a residence permit right after she married a Turkish man. The marriage was short-lived because her husband had passed away only a year and a half after they got married. Since then, Dina lived as a widow and without any children. It took her a very long time and with strenuous effort before she was able to become a Turkish citizen due to the complications with regard to the duration of her legal status as a foreign bride married to a Turkish national.

Despite of her impressive educational background, Dina works as a nanny and a maid in Istanbul, Turkey. She had expressed how disappointed she was by her disheartening fate but as time went by, she later on chose to bite the bullet and embraced her reality.

The researcher was able to tap on Dina who is friends with one of the researcher's relatives. She was contacted via Facebook messenger chat, and then they set up a video call meeting later on.

It was late in the evening when they did the interview. It was a Thursday, Dina's off-day where she had the free time to grant the researcher some of her time for an interview. Upon starting the conversation, shooting up 'how are you' and 'how

was your day?’, the researcher took note of Dina’s surroundings which was visible in her smartphone camera.

She sat on a couch which indicated that she was in the living room. Her walls were painted white, and the lights around her were mellow, giving off lightheartedness and stillness within her features as she started narrating her story. At some point during the interview, she had shown some pictures of her and her husband which was neatly framed and displayed on the wall. She also proceeded in her kitchen, and panned the camera on the fridge which was adorned with several pictures. She emphasized a particular picture of the kid that she is looking after. With a fond look on her face, she shared how the child seemed to have healed the trauma and pain in her heart.

During the interview, Dina tends to repeat her narratives in order to put emphasis on the important parts of her story. She also does not wait for the researcher to ask more questions for she was heavily engrossed with her own storytelling as she relives the distant memories in her head. Dina was very expressive with her actions especially when she tries to demonstrate and retell the phrases told to her by the people involved in her story. She oftentimes gets lost in her narrative for she had the tendency to stray away from the main questions asked by the researcher. Some questions did not even need to be spelt out for she was able to cover and answer the unspoken questions without her being aware of it. The researcher let her talk without interruption. During the data transcription, however, the researcher had to omit some sentences and phrases which were not considered relevant in the research. That was the extent of how much the conversation moved away beyond the questions that were being asked.

Dina sure had a lot to share. Her grief, miseries, frustrations, and sadness were translated into resilience, faith, contentment, and joy. What she shared was more than just research data, it was a beautifully tragic life testimony. The conversation left a mark and has found its place not only in the ink and paper which will be produced by the end of this study. It hoped to be etched in the mind and heart of the people who share the same burden with someone like Dina who faced such unfortunate circumstances in her life. Still, hope never left her side, and her faith brought miracles in her life. Perhaps there will be victorious endings for others like her, producing stories that will inspire and move the hearts of many.

- “Lily”

Lily is a 44 year old Filipina bride married to a Turk in Istanbul, Turkey. She has been living in Turkey for 11 years. In between those years, she worked as a preschool English teacher and then she eventually worked as a babysitter until the recent years. Lily entered Turkey with a family-visa and processed her papers to obtain a residence permit and then later on, she was able to gain Turkish citizenship after staying in Turkey for 3 years. Furthermore, Lily used to be a single mother and has a daughter whom she left in the Philippines which she eventually brought to Turkey.

Lily is close friends with the researcher and have already shared bonds together prior to the interview. Upon a quick exchange of conversation in Facebook Messenger, Lily agreed to become a participant in the study. She was eager enough to share her experiences and did not have any doubts about privacy and has approved of the terms and agreements presented to her by the researcher.

The interview was conducted in Lily’s home, and she was very hospitable in accommodating her guest. It was a cold snowy day when the researcher arrived in their house. Lily helped the researcher with her coats and boots as she entered the warm and cozy home. The researcher took note of Lily’s orange sweatshirt tainted with yellow stripes which seems to have complemented her eagerness to participate in the study. Lily’s husband was in the same room, watching some YouTube videos in the television set on low volume. Like Lily, he was kind enough to accommodate the researcher for they have known each other as well. He remained quiet most of the time as he drank his black tea which occasionally makes a *tinkling* sound produced by the cutlery made of glass.

Contrary to the freezing cold wind outside, the atmosphere was very warm as soon as the interview took place. Lily was ecstatic even when the interview barely started. Though seemingly tensed from time to time, she smiles often even when she’s talking about sensitive matters in some parts of the interview. .

During the interview, Lily made sure to answer the questions in a precise but brief manner. It was evident with the way she paid attention to the researcher and the questionnaire that was being followed. She tend to gaze far as her thoughts consumed her while speaking about her experiences. She often uses word fillers in

her sentences and would sometimes become conscious about the time. Lily appears to be a very open person. Her voice occasionally breaks when the researchers ask about her child and her experience as a mother who left her child in the Philippines.

The interview questions varied and Lily answered in a way that relives her memory over the past 11 years. She shared numerous experiences and she appeared to be amused by the mention of her husband's family, her boss, and Turkish people in general. Her adaptation process was slow and gradual especially with the language, culture, food, and religion. The interview was not lengthy, and the answers have been shared in a quick but clear manner. Due to COVID19 lockdown and restrictions, follow-up questions were then discussed over phone via messages.

It may be extremely cold outside, but Lily's story has produced a warm atmosphere engraved in ink and paper, as she has managed to attain the kind of happy ending that she sought for in the midst of the storms that she has encountered in her life.

- “Marie”

Marie has been living in Istanbul, Turkey for 21 years. She is a 50 year-old mother of two and each of her grown up child are in the Philippines and in New York as of now. Back in the year 2000, she entered Turkey with a tourist visa and she immediately looked for a job when she arrived in Turkey. She was hired afterwards by non-Turkish employers. She never had a Turkish boss even though she's staying in Turkey. Marie worked as a nanny in her earlier years but later on, she was able to start working in an office by which she continues to do until now. Marie got married to a Turk and was able to obtain Turkish citizenship via marriage, but the marriage did not last long because the two of them decided to get a divorce after a year of their wedding.

Marie was referred by another participant in this study. They have known each other for a long time and it was not hard reaching out to her. Upon contacting her via facebook messenger, she immediately agreed and she participated with the interview a few hours later. She was very eager to share her experiences that the researcher did not have to ask specific questions because her narratives already covered everything.

The interview was done through facebook messenger call. It was a cold

winter night when Marie and the researcher conversed via smartphone. Marie informed the researcher that she just got home from work and she was just relaxing in her house. She was seated beside an enormous glass window, and the glass panels beside her were lit by the traffic lights and the passing of automobile cars. Based on the way she was seated on a comfortable and rich looking sofa, it was evident that Marie was comfortable with sharing her experiences for she smiles and laughs often throughout the interview.

At the beginning of the interview, she talked about how her day went, and how mundane her work was. She was interested to participate in the study because according to her, back when she was in the Philippines, some student researchers also interviewed and asked her about her experiences in Turkey. She was very eager to share and she tends to deliver her narratives in a clear way. Whenever she does not understand the question, she pauses at the beginning and tries to think deeply about a specific question. During the interview, she laughs most of the time, and she sometimes makes jokes about her experiences. Marie was very warm and outgoing as she talked to the researcher. She recalled her travel experiences in Turkey and in the Netherlands, her employers' home country. The researcher took note of Marie's reaction when they talked about her encounters with Turkish people. Needless to say, she has strong feelings about the Turkish people that she has encountered in the country. That was the only time where she seemed to have expressed her dislike in her overall stay in Turkey. Marie is not very much fascinated at Turkish people and culture. She has not even tried to learn the Turkish language, and she emphasized that the only thing that keeps her from leaving Turkey is her high salary and her good job.

The COVID19 lockdown and restrictions were taken into consideration, therefore most of the interviews are done via video call, just like Marie. There was no problem with the internet connection therefore the interview went very smoothly.

- “Karla”

Karla, a 40-year-old Filipina migrant in Turkey, arrived with a family visa in the year 2008. She got married to her Turkish husband and had a wedding ceremony both in the Philippines and in Turkey. The marriage did not last for there have been numerous family conflicts that includes her in-laws and her husband's relatives, and so their marriage ended with a divorce. Karla does not have any children and as of

the moment, she has settled in with her African live-in partner. Karla works as a money-sender under her fellow Filipina's business and she seemed satisfied with her work. Her Turkish citizenship made it easy for her to work in a private business without having to seek for work permit or any other residence papers required for her legal stay in Turkey.

Karla was referred by one of the participants in this study. Just like the majority of the participants, the researcher reached out to Karla via Facebook messenger. At the beginning of their conversation, the researcher noted that Karla looked like she just woke up from a long afternoon nap. She confirmed the researcher's observation when she said that she and her friend had pulled an all-nighter as they drank all night. She was dressed in a simple white shirt and her hair was a bit disheveled. Karla looked groggy and she expressed her reluctance to share at first. *"My God. I don't want to remember what happened when I first arrived here"* was her response when the researcher asked her to narrate her experiences from the beginning.

She was surrounded by white walls, and a couch was visible from where she held her phone. Her friend's voice could be heard from time to time as said friend made comments about Karla's responses to the researcher's questions. Karla flashes a smile every now and then, but her expression turns somber every time she mentions her ex-husband and his family. During the interview, she used a lot of filler words and she tend to pause from time to time. Unlike Lily and Marie, Karla suffered a tremendous amount of pain in the hands of her former in-laws, which, at one point, prompted her to go outside of her house and stay at her balcony as she smoked a cigarette out of distress. It was a bright cold day, and the freezing wind of that particular March afternoon ushered her to go back inside her house as soon as she finished consuming her cigarette, one whiff of smoke after another. Karla recounted how her neighbors cared for her instead of her ex-husband's family. She also emphasized that her ex-husband was not much of a problem back in their years as husband and wife, but only his parents, Karla's former in-laws.

The conversation was short but full of information. Karla eventually asked to hang up for she said she needed to prepare and eat lunch. The call ended after Karla and the researcher made some plans to meet in person which did not happen until the COVID19 lockdown and restrictions were lifted.



- “Lani”

Lani, age 44, is a Filipina migrant worker who has been living in Turkey since 2013. Before coming to Turkey, she had worked at different countries such as Japan, Taiwan, and Cyprus. Back in the day, it was easy for her to enter Turkey with her tourist visa by which she later on converted into a temporary residence permit and renews yearly. Lani has three grown children whom she left behind in the Philippines. She has managed to support their studies and basic necessities through her job as a maid in Turkey.

It was through Facebook messenger chat where the researcher first mentioned the need of Filipina participants in her study. The researcher explained what the topic is all about as soon as the researcher was able to talk to Lani via video call a few days later, she immediately agreed but said that she needed to feed her employer’s dog. It was late in the evening and she was outside, the lamp posts shone behind her, the wind was interrupting a what could have been a better conversation. Because of her unfinished duty, Lani promised to call back half an hour later. She kept her word and she did call back at the specific time that she has promised.

Upon picking up where they left off, the researcher noted that Lani was already indoors. They exchanged a few remarks about the grumpy weather and then proceeded on the interview. Lani was clad in a simple white pajama, her hair was neatly brushed and she looked very comfortable against the light colored bed sheets and pillows from where she rested. Lani showed the researcher her room and gave her a virtual tour of her place at some point during the interview. Her room was wide and spacious, with a few expensive looking furniture and wall decorations adorning the place. The lights were golden, and it almost looked like a five-star hotel room rather than a maid’s quarters. There was a small hallway that connects Lani’s room to another room which belonged to another Filipina maid, Lani’s friend and co-worker. They also have their own personal toilet and bathroom inside their own huge individual rooms. Lani expressed how comfortable she was in her dwelling place. Her job was relaxing and stress-free.

Lani was very carefree in sharing her experiences though it was evident that she’s quite apprehensive at the mention of her Turkish companion. Like most of the participants, she tends to use word fillers, too. She also has a habit of having the researcher repeat the question by saying “Huh?” for several occasions.

It was an uneventful evening for Lani. She and the researcher talked about other personal things as soon as they finished doing the interview. That night may sure be uneventful but Lani's story has been etched not only on paper but for the researcher who listened intently on her story.

- "Rose"

Rose, a 38 year old Filipina bride in Istanbul, Turkey is a mother of three Filipino children and one Filipino-Turkish child. She entered Turkey with a family visa but she's still a temporary resident permit holder until now. She has been living in the country since 2009 and have been staying in Turkey for 12 years. Over the span of over a decade, she has been working as a manicurist in a beauty salon.

Long before the study has been conducted, the researcher already informed Rose about the study and asked her to become a participant, which she instantly agreed to take part of. There have been numerous attempts to schedule a meeting, however, in the middle of January, she decided to go back home to the Philippines in order to be there for her sick father who sought her presence in his sickbed. It has been decided that the interview will be done via video-call.

It was extremely difficult for her. Even before the interview was conducted, Rose was in for a terrifying and stomach-churning roller-coaster ride which literally brought her from one place to another.

When she went to the Philippines, Rose went through a hard time dealing with the legal paper procedures and travel restrictions in the Philippines due to the policies and regulations that were brought about by the COVID19 pandemic. Fate was not on her side when she found out that her father has passed away right before she almost stepped foot on their home province in the Philippines. Rose conversed with the researcher as she shared how utterly sad and devastated she felt during that time. The interview was then delayed in order to give time for Rose to mourn her father. Later on, during her stay in the Philippines, she was terror-stricken upon receiving the news that her husband in Turkey had fainted and had been rushed to the hospital. No one could have imagined how emotionally overwhelming it must have been for Rose who just wanted nothing but to be there for her loved ones during difficult times.

Despite of that, Rose stayed in the Philippines a few months longer. Right

after she was able to tolerate the anguish and pain over the death of her father, and right after ensuring that her husband was discharged from the hospital and has been treated at home, the researcher was able to conduct an interview in the month of March. As soon as the interview started, the researcher took note of the time difference between two countries, in Turkey and in the Philippines. It was a very cold sunny afternoon in the former country, while it was a dark evening in the latter. It was probably very humid and warm too, based on Rose's comments about the weather and the way she clothed herself; shorts and a thin top with spaghetti straps. There really was nothing visible behind her for it was dark. From time to time, Rose would occasionally exchange small conversations with some people around her which was not within the scope of the camera. She also made sure to use her earphones, as she got engrossed with the interview. At one point, Rose tried to communicate in Turkish language saying that she does not want her extended family in the Philippines to know that she's doing an interview. She also seemed to refuse mentioning and specifying people in her story.

During the interview, Rose tend to use word fillers and idiomatic expressions. She pauses with a considerable amount of time in the beginning of her sentence, just before answering the researcher's questions as if she's trying to filter her answers and to always make it seem positive. At times, Rose would crack a joke and laughs at her own statements, which makes it seem like she's done mourning the death of her father when in reality, it's just her own way of coping with her loss.

The in-depth interview did not take too long, but the information that has been gathered were more than enough. There was a slight internet problem in the middle of the conversation which interrupted the video call but then the interview was continued after several tries of redialing Rose. The call ended after more information was obtained and after Rose bid her goodbye for she needed to eat her dinner around that time.

Rose's story was full of roller coaster rides and yet even though it seems like she she hasn't gone out of the steep, narrow, and extremely terrifying part of that particular ride, she just managed to compose herself and enjoy the thrill, the adrenaline rush, the doubts, and frustrations, and the challenges that her life has to offer.

## **B. Narratives:**

### **1. Dina's Story - A devotion to hope and new-beginnings**

There's an extraordinary story that lies behind Dina's words-- one in which any person could not just shrug off and ignore. Each of her words weighed nuggets of wisdom and intends to make the listener ponder and learn something from her story whether or not they share the same experiences in some way.

*"...this is what I'm going to tell you, uhm, my advice to our fellow Filipinos (abroad)... if you are smart, then if you're going someplace abroad, you have to be a lot smarter. If you are kind, you have to be a lot kinder. If you are strong, then you also have to be a lot stronger. What is that strength? Because 'strong' has a wide meaning, (that means) you have to be resilient."*

This is a story of a woman who is faithful to her beliefs, and resilient in her experiences. Dina began her story by recounting the moments before she arrived in Turkey. The idea of moving to Turkey was first opened up by her sister who already came to the said country ahead of her and was married to a Turkish national. Upon sending a letter of invitation, Dina's sister assured her that she will be able to work in an office setting in Turkey.

After accepting her sister's offer, Dina resigned from her job. She, then, arrived in Turkey with a tourist visa, in which she attempted to convert with a legal residence work permit. She was excited, as she expected a lot from what was ahead of her. A good white collar job that's in par with her impressive educational background, a relaxing work that would require her accounting management business experience which she has attained in the Philippines, perhaps a job that will make her utilize everything that she has learned from her previous job and her education.

Disappointment was evident in Dina's eyes when she said, *"What I expected before I came here was that, I was going to work in the office, I brought all the papers and requirements, I was going to convert my visa from tourist to working visa. That was what I thought I was going to do; work in the office."*

She did not know what awaited her in Turkey. Dina expressed her sadness and frustrations when realization hit her during those moments.

*"It's sad because what was about to happen to me was different, what's going*

*to happen to me was different, isn't it? it's really different.*

*That's right, I'm just crying, I realized that it's regrettable, I left a job, I resigned from my job, I had a good job. You wouldn't have thought that I will be having this kind of job here.”*

*“It's not hard to do but you have pride, you have education, pride and education, you have pride, so I was crying, what is it! I'm going to clean the cr?! Then hahah ‘... vacuum the rooms upstairs, wipe this, wipe that’, that's what it was... then later on, ehh I've already accepted it, go ahead, I accepted because since I was already here, I said, ‘I can do that, I'll just swallow the reality, I'm already here. I kept thinking that people back home are relying on me.”*

It really did take a toll on Dina’s pride and emotions as she faced the fact that she will be working as a maid in Turkey. The thought did not even cross her mind for it was far different from what she had imagined. Yet there she was, fighting against her own pride, her work ambition was shattered, her expectations ruined-- but not her spirit. She was a fighter. Those things may have been reduced into frustrations but there was never a time when she decided to give up because of her work situation.

Dina ended up working as a maid and nanny a month after she arrived in Turkey. It was a very distressing experience for her because during that time, she knew she needed to work as soon as possible therefore she immediately accepted the job offer that had been presented to her. The validity of her legal stay in Turkey did not grant her permission to work, yet her employers were kind enough to support the legal process of her documents. Her relationship with her sister was in shambles, she had no other family or friends whom she can confide with. She had no one to turn to, and so, she turned to her faith.

*“... Until I came to my senses, I had no one to hold on to but the Lord, I always prayed... I prayed, I had no one to hold on to but the Lord alone. I said 'Lord, - - take me out of this trouble, I can't be without papers because I have people to support back home, I have someone to feed, I have nephews, I have siblings, I have a mother. Since I'm already here g- give me a chance to have legal papers so I can continue working.*

*... So I prayed, ‘Lord, the solution is to give me a husband since I am single... so that I will obtain legal papers, and also so that I will have a family.’ What they*

*have here in Turkey is good, I like their... their family (they're family-oriented)... it's nice. I asked 'give me a husband'. Every time I pray, I really earnestly pray to the Lord to give me a husband so that, after I overcome this problem, I will have documents and a family."*

Dina is a woman of faith. Every time something happens in her life, she turns to the Lord for help. She knew she could not handle things on her own unless she gains some kind of reassurance from what she believes in. She was very specific with her prayers, and her narratives showed extraordinary things about faith, prayers, and miracles.

*"God really hears our prayers. I said 'Lord, give me a seaman husband so that I can work, because of course, he would be in another country, or he would be on the ship and so I can work-- because how can that be? If I stop working, then what about the children that I feed? Those whom I teach? What about them? So I asked, 'give me an unmarried husband. To get married, I want him to have his own house. I want a seaman, I want tall, handsome', I said so ha! It's like you're talking to a father, you're telling the Lord. All my prayers were heard by the Lord. Yes, everything, really, really! so I held on to the Lord until He gave me what I asked for, then that's it ah I met him, my husband..."*

Delight was written all over Dina's face as she recollected the memories and tried to live in it for a brief moment. Dina shared how happy she was when she and her husband were dating, and how her employers supported her love life and eventually, married life. Once she got married and was able to extend her stay in Turkey via marriage documents, Dina's husband made her quit her job since according to him, he has the capacity to support them and their future little family anyway. She did not have to work.

After moving out from her employers' house, Dina lived with her in-laws in a certain province in Turkey, where her husband grew up and where his parents raised him. It was an important place for her in-laws since they made Dina's husband promise that he should live in that place when he gets married and when he starts a family. Dina expressed how her parents and sibling in laws treated her nicely even when her husband was working abroad. His family were very nice to her.

*"Ah, when we got married in 2007, he no longer let me work since he can*

*support me anyway, he's a seaman, right? And then I took care of my parent-in-laws, that's the tradition here, you have to look after your in-laws."*

Dina seemed to have a destiny of caring for people since, in addition to caring for the children she used to babysit, she also cared for her in-laws, who were not blood relatives, and yet she cared for them with the affection that was appropriate for family members in Philippine standard.

Everything was short-lived, though, because after one and a half years later, her husband came back from his overseas work without notice. A dreadful thing happened to Dina's husband, for she had found out that her husband was terminally sick. His family did not help with lightening up her emotional struggles for they were trying to conceal her husband's true situation. They took advantage of the fact that she could not speak and understand the Turkish language properly.

*"They didn't tell me what's wrong with my husband, they didn't, they hid it. Then when they talk to each other as a family, they were the only ones who were talking amongst themselves. They were hiding things from me."*

Dina took care of her sick husband. She had fed him with liquidized food, hired a private nurse in order to keep tabs on his health, they also moved near the hospital just so they could move immediately if worse comes to worst. Her voice broke when she recalled how her husband passed away at 3 in the afternoon. Though grieving, Dina was amazed at the fact that it was the time of the Divine Mercy, set according to Christian beliefs. She remembered how devastated she felt. How she wanted to die because she no longer found her purpose, her will to live. Her world crashed and she wanted to escape, she sought for a way out. And so, she tried to commit suicide.

*"I was crying... I thought Lord, what is this? my life doesn't make sense anymore because I don't have a husband anymore... He was the only one who became what I was, what I became in life, I have no children. I have no reason to live. Eh you know what I did, I tried to commit suicide. Then, I wanted to jump, I really was going to jump, I was ready to jump, imagine on the 10th floor, I'm ready to jump from the balcony, but it's as if someone told me that don't do it, don't do it, don't go, it's like someone prevented me from falling. But I was really going to jump because I thought my life no longer made any sense. I didn't want to live, I don't have a child I*

*don't have a husband. What I experienced here in Turkey is very difficult, more so in the Philippines, It's terrifying that I still have to shoulder the burdens of my family. Ah, I shouldered them all, I carried the burden in this world. When he became my husband, that's when my life became okay, I was happy, then it seemed like the Lord took him away from me, how come, that's unfair, I didn't see any more reason to live so I attempted suicide. Maybe, every person has a guardian angel because I didn't die , I was pulled like that, I was saved, I couldn't even speak anymore, I was just crying."*

Her attempt was a relieving failure. The only failure that brings hope and restoration perhaps for people like Dina who acted out of impulse-- out of emotion right there and then. As she thought about it during the interview, her relief was evident over the fact that she survived that challenging phase of her life. A "miracle"-- in Dina's own words-- another chance for her to start again.

It was not an easy 'new beginning' when her husband's life came to an end. Right after he was buried that same day, (*"it's different here in Turkey, when someone dies, the person will be buried immediately"*), she took her time to mourn his death. His family, however, later on demanded for her late husband's bank accounts, ATM cards, along with the passwords that were required to open his accounts. Dina was in great disbelief.

*"...the hospital expenses, that was my money. I spent a lot of money oh and then they're gonna ask where the bank accounts were, where is the ATM, what does that mean? I mean they wanted everything. They wanted to take everything from me?"*

Dina was definitely over the edge over the fact that her in-laws suddenly swerved their attention to her husband's wealth that was produced through hard-work. In response, she only said, *"Don't ask me now because my head still hurts, my body hurts, I can't think straight right now, of course, somebody dear to me just died, I went on without any sleep, he got sick for a month. Just a month, and then he died immediately."* The division of wealth ended up 50%-50%. Half of her late husband's wealth went to her by which she bought a house in Turkey and saved it for her insurance, the other half went to the family. Based on her story, it was required that some wealth has to be left within the hands of individuals with Turkish blood. It would have been their child, but due to the lack of one, it was given to her husband's



family instead-- his siblings and his parents.

Fresh from all the heartbreak, hopelessness, and disappointments that Dina had faced, she had decided to live for the family that she has left behind in the Philippines-- her siblings, cousins, nieces and nephews, as well as her mother. Dina does not have anyone related to her by blood aside from them, let alone a child, for she had a miscarriage long before her husband departed the world of the living. In order to distract herself from the negative feelings that could have driven her out of sanity, she went back to her old employer and worked as a maid and nanny once again. Dina lived for herself and for the purpose that she has dedicated her life to.

*“I was all alone, when I had that very huge problem, my problems very terrifying... how am I supposed to build my life again? How? But I continued working, I didn't stop because I was thinking about the children who are studying (back home in the Philippines).”*

Adjusting her legal residence documents were not easy. She was eager to attain a Turkish citizenship-- she wanted to stay in Turkey so she can visit her late husband's grave anytime she wanted. When she talked to the immigration officer who was in charged of catering to foreign nationals in Turkey, this is what she said:

*‘...it's hard for me to go home right away because I still want to be here, I still want to, in my mind, in my heart , I want to see my husband whenever I want to visit him in the cemetery and of course he still has something left that I need to fix, what should I do? I have papers to fix.’*

Though she used to be very sad in Turkey, her perspectives had changed especially after her husband had passed away. Her dedication to stay was quite something. The Turkish embassy strictly did not allow her to stay with or without a child but Dina had found a way to extend her stay in Turkey, which was by sending a letter that expresses her deep desires to stay. After doing so, the Turkish embassy granted her residence permits with lengthened time duration and validity until she reached a little over 3 years of living in the country, which eventually made her eligible to apply for a Turkish citizenship.

Later on, as Dina moved forward, she emphasized the fact that she used her late husband's money for good. She put value on the hard-work that he had exerted as he worked hard as a seafarer, therefore, according to her, she's very careful in

handling and spending his money. During the interview, Dina showed the house in which she had bought using her husband's money.

Dina was brimming with pride and fondness as she said that, *"...this is the house that I bought, this is what I have been saving for. Then I applied for residence permit, I applied for kimlik while saving his (husband's) pension. Because I have my own job, I didn't send my husband's own money to the Philippines, here it is. His house. I did not send his money. I sent what I worked on, that's what I used to support the studies of my brothers and sisters, my nephews, I worked for that. I earn 1000k \$. I also bought a land, because we don't have land, it's really difficult for us, as in. The land I bought, I used it to build a house for my nephew. It was my money. Not my husband's. This house, these things, it belongs to him. It's his..."*

Morals and religious influence came into play as she further mentioned that, *"The things that you have worked hard for, make it meaningful by helping others... As long as I can help, I'll do it. I'm not saying that I'm a hero. That time when I was at rock bottom, the Lord listened to me eh right?... I had nothing, as in nothing. The Lord listened to me. Eh what about now that I have something?..."*

It was evident that Dina is a very careful person when it comes to finances. That goes without saying that she would rather invest than to indulge in temporary things such as shopping, or spending her money on friends, or even lovers-- which she refuses to have up until now. Dina is only focused on her job up to the present time.

Her penchant for her employers' children was evident when she showed their picture to the researcher. Dina was indeed distracted by the pain and utter misery as she busied herself into taking care of the children rather than wallowing in sadness over the terrible things that she could never change.

*This (new; her employer's second born child) baby seems like the one who brought luck to me, can you see how the Lord worked in my life? ... The baby healed all my pain because it's really painful when your husband dies. The husband that you truly love, excuses to those who doesn't love their husbands. Oh it's really difficult because he was my first love. I was also his first love, apparently. It's really hard, it's like you're a living dead. It's difficult to move on, very difficult especially when you're in another country, when you mother and father weren't around... then your*

*friends, those Pinay friends that you know who are supposed to be there for you and whom you can rely, they're nowhere to be found, you can't rely on them. No, that's why you have to stand on your own. It's difficult. My husband's relatives, they loved me when he was still alive, it all vanished. My fellow Filipinas who know me, they all changed.*

Her spite for the people who were supposed to be there during the tragic moments of her life was definitely present. Still, her hard-work and devotion to her job and the employers whom she's serving has helped her overcome the bitterness and to keep her from getting fixated on the people who became apathetic as she struggled all by herself.

Dina ended her story by pointing out that she does not consider herself as a successful person based on wealth, but by how she survived the storms in her life through her faith, resilience, hopefulness, and her dedication to build her life again.

*"Very beautiful isn't it? I'm not saying, oh I'm successful, I'm rich. Maybe I can say I'm successful because I spilled a bucket full of tears. What really is a strong person? I overcame it all by myself. I overcame the pain when my husband died, and then I faced a lot of problems..."*

Dina, indeed, has a beautifully tragic life testimony. Hers is only one of the many life-changing, mind-stimulating, and emotionally-provoking stories amongst millions of Filipinas abroad who had suffered and are still suffering the same fate that Dina had faced in her life.

This specific account of discovering life on the other side of the greener pasture is not meant to portray an exceptionally admirable image in the perspectives of a typical non-migrant Filipino who has never stepped foot on other countries to work for their family. What lies beyond is a challenge of strength, of willpower, of faith, of hard-work and of love for themselves and for those whom they have left behind.

## **2. Lily's Story - Sacrificing Mother: The Price of Achieving a Brighter Future**

Perhaps there is nothing more heartfelt than a mother who refuses to enjoy the comforts and luxury on the greener pastures unless her child is with her. Lily only

accepts the slightest bit of happiness and comfort in her life abroad after making sure that her child back in the Philippines was living the best life she could offer in terms of finances.

*“...it wasn't easy especially for me, I left my child in the Philippines so it's not easy that she's there while I'm here in Turkey, so as a mother, it's really not easy.”*

The farther she was from her daughter, the closer she was into the bright dreams and goals that she could only hope for her child. Lily began her life-story at the mention of her child whom she left in the Philippines. She stressed how difficult it was for her to leave her daughter at a very young age, clueless of the world around her, oblivious of the reasons as to why her mother had to go. As a single mother, Lily had to make sacrifices by entrusting the safety of her child in the hands of her relatives back at home. She emphasized the need to prepare herself and her child in terms of emotional aspect. She also had to explain why she needed to go, aware that her daughter will most likely get affected by being at the receiving end of parental absenteeism.

*“It's not easy because you feel like... of course I didn't know what was waiting for me in Turkey, it's just that, my husband-- and of course wherever the husband is, the wife is also there. And then I didn't uhm-- I had mixed emotions, I was sad and scared, oh 'what's gonna happen to me?' Especially when I was in the airport, I've had a lot of experiences... I was emotional because I'm leaving my child... for Turkey, it's... very far... and then... (a little emotional here).”*

The researcher did not fail to notice how Lily's voice broke as she recalled those moments. The way she stuttered showed that she was struggling hard to fight back her tears so that she could continue retelling her narratives. As soon as she had managed to collect her composure, she recounted how they had processed her papers in the Philippines, and how Lily needed some time to spend with her daughter instead of moving away as soon as she had received her papers.

*“...it took around 6-7 months, and then it (documents) was released. I needed to prepare before I go to Turkey. (R: Hmm) of course, I had my child in the Philippines so it didn't mean that once I acquired my visa, I suddenly have to go fly in an instant. I have to prepare myself emotionally, you have to make the child*

*understand that you have to go and when the child grows up, they won't think that they were abandoned. Of course, the child will get affected."*

It was in the year 2009 when Lily got married to a Turkish national. After they had held their wedding in the Philippines, they immediately processed her legal papers so she could go to Turkey as soon as possible. The procedure into obtaining her legal travel papers was not lengthy, it did not even take a year. Some would suggest that she was egoistic about leaving her kid and travel to another nation, relishing the pleasures of life away from the stress brought about by poverty which long characterized the Philippines' status as a third world country. However, if one looks closely, it is because of such poverty and difficult family affairs that individuals like Lily have been forced to travel and attempt to make ends meet in another nation, along with a life companion, in Lily's case, who has the capability to alleviate the burdens and responsibilities that they carry.

Lily's story shows that emotional matters come into play with the separation of loved ones. As soon as she left the Philippines in 2010, she settled in Turkey along with her husband. From there, she financially supported her child by earning money and sending it back to the Philippines. As a foreigner who isn't much familiar with Turkey's language and way of life, she had to wait a few years more before her husband finally got relieved for her safety and let her work as an English teacher, and as a babysitter later on. Her statement was clear as the conversation went this way:

*P: I finally was able to work because my husband let me. But before, when I didn't have a job, I was just here at our house, (R: Hmmm) as a housewife.*

*R: Why were you not allowed?*

*P: At first, I couldn't, especially when... you're all alone, then of course, that time I didn't know how to speak Turkish, I couldn't express, so I just prepared gradually.*

Exasperated about her struggles in communicating with the people, her husband and her mother-in-law, for the meantime, had helped her with the financial costs needed by her child. Lily explained her family relations with her husband and his family in which she stated that, *"yes, what I mostly notice is that- with my husband and his family, he's family-oriented. Turkish people... they love their... wife. They respect them. Especially my husband, he only focuses on me, and when it comes*

*to his family... he just stays at home and goes to work.”*

Lily did not have much of an experience during her stay in Turkey. She was able to adapt with the culture and tradition much easier than she had expected. Her encounters with the people were not remarkable either and according to her claims, she stated that *“I don’t have really much to say, but based on my experience, not much but of course, it’s different because I’m a foreign bride here, from a different nation, but for me I didn’t have that much-”*

Lily, however, has something to say about being a foreigner --let alone a foreign bride-- in a country which was not used to having eye-catching foreigners in their society. According to her, *“Ah before, what I’ve experiences before was that they’re very smiling especially when they see a foreigner, because during that time, foreigners weren’t very common here, especially around our area, there’s not much foreigner, way back 2010, there weren’t that much. That’s why everytime they see me, they try to talk to me but that time, I couldn’t understand so I just smile, hello, merhaba, that’s all. And then they were very friendly, they’re helpful, especially when you’re in a queue in the market, they will always let you go first, “buyrun”, they will let you take your turn first and then they will get amused by me, I don’t know maybe because of my color, or my face because I seem different.”*

It isn’t the case in the recent times, however, for Lily pointed out that some people ceased to be calm and friendly even towards their fellow countrymen, *“this time, it seems like things have changed because they tend to fight over little things nowadays, there are time when they yell at one another (in public) but I eventually got used to it. I just laugh it off.”*

Fondness was written all over Lily’s face as she shared her bond with her recent Turkish employer. She does not feel the pressure of her work since her relations with her employer is very great. No Turkish employer has ever maltreated her and aside from the child that she is babysitting, Lily is in fact very attached to the people that she works for.

*“My work in Turkey is the same as before, my employers treat me very well, Turkish people are kind especially to those foreigners whose husbands are Turkish, they are good. And I was able to adapt to their culture... I was able to adapt so we can go along well.”*

*“yes, they treat me very nicely especially my employer, it doesn’t feel like I work for her, it feels like the two of us are just friends, best friends, I tend to get shy sometimes because she’s my boss. But she’s really nice, it feels like my boss and I are just siblings.”*

On another note, it is evident that staying and working in Turkey earned her some financial leverage just enough to support her child. Lily was able to earn a lot more in Turkey from working the same type of job she’s had in the Philippines. She pointed out that due to fact that Turkish people were not used to the lack of exposure towards the English language, she stressed how important one’s ability to speak English is in order to obtain a higher salary in Turkey.

*Yes, mostly for financial gains (pause) because if you work in Turkey, you’ll get a high salary if anything, they give very high salaries here especially Filipinas because of course we speak english, so they offer a high salary here in Turkey... the employers. If anything, most of them prefer Filipina workers.*

In the Philippines, she was able to send her child to a prestigious university in their province in the Philippines as well as fulfill all her basic needs. Years later, Lily was able to take her child to Turkey and continue on living there. It took several years for her to be able to do so because her child is already grown up and the procedure of taking a non-minor person from Philippines to Turkey require a whole different set of paper works and procedures which is entirely more challenging compared to obtaining a family visa.

Lily ended her narrative by mentioning how she only wants to focus on her life and nothing else. She highlighted how she did not want to be associated with chaos that keeps on stirring in the Filipino community in Turkey. Lily voiced it out by saying, *“...their (Filipinas) attitude really changes, like tch their views in life become different, but for me, it’s just the same, I’m just at home and I just avoid gossips, competitions in life.”* It goes to show that Lily is a type of person who avoids interacting that much outside of her family.

Needless to say, Lily’s integration in Turkish society isn’t significantly prominent because she only have a fixed routine; work and family. She stressed how grateful she is with her situation and how her life turned out to be.

*“I’m contented with what we have on our table-- I’m contented. And I’m*

*happy with my life right now. Thank God.”*

Lily is only one amongst many others who are lucky enough to live far from the severe troubles of life abroad. Though she had her own hardships-- her longing for her child and her willpower to remain practical for whatever it's worth, was actually worth it all along. She had managed to free herself and her family from the terrible fate that awaits them in the Philippines had they stayed there and stopped trying to attain for the advantages in life that is found far beyond their home-country.

Lily was a fighter of her dreams, she was against having a mediocre mindset, an individual who tried to reach something better more than what's only visible back home-- a life in the greener pasture that tantamount next to nothing had she stayed and refused to make practical sacrifices in exchange to progress and the betterment not only for her own life but for her daughter's as well.

### **3. Marie's Story - Against the Current**

Marie's life story could be compared with fighting against the river's current and eventually learning to go with the flow instead of struggling to fight against it. This research stresses that, despite Marie's negative feelings against Turkey and its people, she opted to suffer and get along with it rather than indulge her dislikes and get into trouble. The following are excerpts of Marie's interview where she emphasized how she needs to be strong and to become number one in everything she does.

*“That's what it is supposed to be. I needed to be a fighter, to be strong. You have to challenge yourself to... become number one.”*

The motivation behind Marie's words came from all of her experiences in her life. She had been working overseas, particularly in Taiwan, long before she came in Turkey. Marie knew all too well that her bright future does not lie within the Philippine soil. Rather, she was certain that it is definitely found somewhere else. Though it may have been very difficult to endure her homesickness and her longing for her children, she knew she has to keep pushing forward.

*“Yes, my good future is definitely here because I managed to support my two children until they finished their studies. Hmm-hmm My two children were able to finish their studies and I'm currently employed with my job now which is good, I- I*



*wasn't forsaken (by God). So that's what it was, I arrived here and then I (know) I had to fight... That my... my... my career will flourish out of my hard work. And then when I first applied (at work), I know I had to stand by my own... That's what I was holding on to, with God's mercy, He gave me everything... right?"*

Marie has been staying and working in Turkey for economic purpose for 21 years. Relief was written all over her face when she shared how her income was more than enough for her to support her children in their studies and their necessities. Her faith was manifested as she mentioned how she was never forsaken by God the moment she arrived in Turkey, where she had to take care of her papers, look for a job, and maintain the sustenance that she provides for her family back at home. She knew she needed to be strong in such a country where no family or relative is around her, where she is the only source of provision, a beacon of hope for those who rely on her.

Entering the said country with a tourist visa, Marie had managed to find work as soon as she had arrived in Turkey. It was in the year 2000 that she had found a babysitting job under her British employers who have settled before in Turkey. She emphasized how much her employers trusted her and how they had found a way for her to extend her stay in Turkey, by arranging her hand in marriage to a Turkish national in exchange of money. In that way, she will be able to obtain a family visa in a quicker and efficient way.

*"Try to find out and explore from your friends because there are formalities and procedure to marry a Turkish. They told me not to go to work tomorrow. Sus I was very happy that time. I was only working there for 2 days... for 2 days. They trust me that much. I eventually found one, I got married on Thursday (that week), I immediately got married."*

The marriage only meant having legal documents so that Marie could obtain a family visa and eventually she could be eligible to apply for a Turkish citizenship. There was no feelings attached her between her and her now ex husband. The fact that her employers trusted her only after 2 days of working for them was quite impressive. *"They said they liked me because I smile a lot."*, she said in her own words, demonstrating her claims as she smiled at the researcher during the interview. Marie was thankful to her employers, she reveled at their kindness and their generosity. Her employers even wanted to bring her to the United Kingdom but

unfortunately, she was denied by the embassy. Still, they were very kind enough to process her length of stay in Turkey as they made the most of their time within the country just before they leave.

*“Yes and then they planned to bring me to the... (pause) UK. I was denied because I got a new passport that time. And because they liked me, they immediately processed my Turkish citizenship. That’s what they have... and then no, no, I wasn’t able to go there because I was denied, so I decided to just stay here.”*

Marie’s marriage, however, was short-lived, because after a year later, her ex-husband decided to marry for real as he was driven by real love rather than desire to seek benefits just like what he did to Marie. She expounded this by saying that:

*“after we got married, he decided to get married for real, that’s why he divorced me. He made a way for us to get a divorce. I haven’t... That’s why in my case... I didn’t encounter any hardship in terms of marriage, and divorce, because the guy made a way for us to (separate) get divorced, and then I didn’t change my (kimlik) number.”*

Marie claimed that she did not take the divorce to heart for their connection was only casual and temporary. In fact, she was actually relieved that the guy did everything in order to nullify their marriage so that he can remarry again.

*“I haven’t experienced hassles with God’s mercy. That’s why, I’m happy that... I haven’t... I haven’t thought of... I haven’t sort of faced any kind of (big) problems... there was no hassle in my job. Everyone was kind to me that’s why I haven’t... I haven’t (stutter)... I have a good experience.”*

*“Oh yes... (breathes)... with regard to my documents, I haven’t... the process is so easy, it’s not stressful... Thank God. Everything. From my work, my arrival, my citizenship process, I haven’t encountered any hassle.”*

In the midst of all of her experiences, Marie did not fail to acknowledge her faith and how God helped her with everything that she needed. She was very frank when she said *“Then I didn’t like it (the country) so much because it’s a Muslim country.”*, but then, despite of her personal feelings about it, she shared how she just accepted her fate-- *“But this is where I- I this is where the Lord brought me. I was prayed over a mass in church, and then my visa came after 3 days-- it’s very fast. Perhaps this is my destiny... for me... to work here.”*

She held on to her faith, how it was beyond her capabilities that she had managed to arrive in Turkey without much of a hassle by which she had a smooth arrival, easily found a job with kind employers, managed to lengthen her legal documents via marriage, and on top of that, she was able to support her family until her children were able to finish their studies and send them to the countries of their choice-- *“Because I have a job here (in Turkey). I better go to New York if I don’t... Yes, my girl is in there.”*

Marie has indeed found an economic and financial leverage upon working in Turkey. By earning 1000 \$ a month, she was able to save money and renovate their house back home in the Philippines.

*“...and then... I also have my savings so... that’s it, when I went back home, I started to renovate our house, hmm-hmm”*

She also spent some of her time and money with her travels in different parts of Turkey-- *Izmir, Kapadokya, Bodrum, Canakkale, Eastern and Western Trabzon*. She expounded how she often interacts via parties and Filipino communities not only in Istanbul but in different regions as well. It goes without saying that Marie is a carefree person who is always involved in mass gatherings within the Filipino migrants in Turkey, but not in the Turkish society. She expressed her comments about Turkish by saying,

*“They’re brash and like, I cannot stand them. My blood is also brash and (boiling) (My blood is strong which means that she is also fearless and cocky and bold).”*

*“Hmmm and then like I just try to keep distance, like I just keep silent about it. That’s why sometimes... sometimes, it doesn’t work out for me... that’s why sometimes-- I tend to get-- (angry)- but I choose not to go too far.”*

Marie also made it clear that she only had foreign employers within her stay in Turkey. The first ones were British, while her current employers are Dutch where she works in an office setting. According to her, they often bring her to the Netherlands whenever the need arise. She emphasized how grateful she was about not having a Turkish employer. Marie even tried evading how her interactions with Turkish people usually turns out.

*R: Uhhh How's your... interactions with Turkish people?*

*P: (pause) interactions with Turkish people? Can you not include that? I'm just not very happy with them.*

In her next narrative, it is clear that Marie is very sympathetic about her fellow Filipinas unlike the other participants like Dina and Lily who tend to avoid gatherings and interactions with Filipinas as much as they can. Marie, on the other hand, has learned how some of them are treated by their employers and her response about such testimonies goes like this:

*P: Ah in terms of adjustment... sometimes-- I just... choose to ignore them. I never had a Turkish employer. That's why I never had... but when it comes to their attitude, I just heard that from the experiences of other Filipina helpers in terms of food, for instance. They don't treat them well. That's why I don't like it. It's food, the first thing that I-- no, they tend to be greedy. (They starve them)*

*R: Is that so?*

*P: Hmmm Filipinas are so pity.*

*R: There are those who suffer like that, right?*

*P: They are so pity when it comes to food. Those cases exist. 80% , they usually don't give food for our fellow Filipinas.*

Though not being able to experience her claims first-hand, Marie's feelings against some Turkish is very strong. When asked about the reason why she does not speak Turkish, she only said "*I'm not interested.*", with a strong hint of indifference present in her voice.

However, upon asking about how she could evaluate her overall experience in Turkey, how her life turned out to be and whether she is happy or not, she responded with a-- "*Ooooy My life right now? Sus Oy, My life is very nice oyyy Hahahah (Laughs)*". The Filipino filler word indicates her strong positive feelings about how happy she is about her life. It was written all over her face. She further explained that:

*"That's it. I wasn't like those who suffer a lot, though, there was also a time when I struggled because I didn't have a job. I have also experienced not having a job. I used to go with a fellow Filipina and then... they will just give me 5 TL"*

Upon sharing her own personal testimony, she just brushed off that hard part of her life by saying that she was able to work a month later and had managed to get right back up at her own two feet. It was probably the reason why she does not consider her experience as something as dreadful like what other Filipinas are experiencing.

Marie highlighted how she needed to be strong in Turkey despite of her personal preferences. She would rather go to Canada or New York but according to her, Turkey was where the Lord had brought her. Unsurprisingly, it is where her bright future could be found because she has, indeed, found-- her career has flourished and her dreams for a better future for her children was fulfilled.

Though she shared how minimal her experiences were, it could not be denied that Marie had faced struggles of her own- how she used to spend her money on cellular services so that she could talk to her children back home in the Philippines, or how she had chosen to stay in spite of reaching out for places that she deemed better than Turkey.

Marie is only one of the lucky few who has found kind and generous people who are more than willing to help her, who are thinking for her well-being, and who are fair enough to give her what she deserves with the hard work that she exerts on her job. It is definitely up to the person's personal viewpoint in life. Though she has her own issues within the country, still, Marie is contented at the very least and she does not consider herself as someone who deserves better. She could not find any opportunity like this back in the Philippines in terms of finances, therefore, it is justifiable how she needed to struggle a little, in order to gain a bit more than what she has asked for.

Life on the other side of the greener pasture has its good and bad points. It is only a matter of how one tries to deal with their circumstances no matter which part of the world they are.

#### **4. Karla's Story - Broken Bonds, Harsh Memories**

*"I don't want to remember (what happened) when I first arrived here."*

Karla shrugged off her words with a laugh. Her words were firm yet she continued on doing the interview anyway. Karla started her story by mentioning her

Turkish ex-husband whom she married in the year 2008 back then in the Philippines. By the time she arrived in Turkey after their wedding, she expected a lot of travels and fun times, a life that she expected to enjoy.

In the beginning of Karla and the researcher's conversation, however, she recalled how entirely different and hard it was for her. She was surprised upon the struggles that awaited her in Turkey.

*R: Before you came here te, what were your expectations about Turkey?*

*P: Nice, it's good. I expected I'd get to go anywhere I wanted (in Turkey), but mahallesef (unfortunately) not. Hahaha, no. I was permanently locked up.*

*R: So, what you got to experience here was different compared to what you've expected before? Is that it?*

*P: Yes, it's entirely different. .. (pause) All I got was a lot of suffering... Hmmm*

*R: Did you encounter a lot of challenges? What are those challenges?*

*P: My challenges... I had a strife with my... hahah in-laws hahah ... They were fighting against me ... Uhm what was it uhmm (pause) (voice cracking)*

*P: And then uhmm the way they treated me was unpleasant until my husband and I got divorced, hmmm...*

She may appear indifferent with the way she tries to laugh it off as she shared what happened in the past, but then, the sheer emotions in her eyes were evident. It was undeniable. Karla further added that she got divorced by her Turkish husband and then afterwards adding that she had found an African live-in partner whom she's settling with in Turkey, and then her ex-husband had also found another Filipina whom he's currently living together with in the Philippines.

*"and then after that, uhmm when we got divorced, I found a black (person) who was... a bit better. That's how it was. We got divorced in the year 2017."*

*"ummm he's married now. His new wife is also a Filipina and they're currently living in the Philippines right now."*

Karla emphasized how terrible it was for her to face her struggles with her former in-laws-- *"No. The only bad experience that I encountered here... was the*

situation with my ex- husband. My in-... in law... it's my mother-in-law, not her husband." She even mentioned that her neighbors seem to love and care for her compared to her former parents-in-laws. Due to the fact that they often talk to her, she even learned how to speak Turkish from them.

*R: And then te, do you know how to speak Turkish now?*

*P: Yes, I know.*

*R: How? Did you attend school?*

*P: No, it's all about experience... from my neighbors.*

*R: Ah so that's how you practiced your Turkish?*

*P: Hmm I learned through my... uhh... but I never learned it from my in-laws. My neighbors, (I learned from them), because my neighbors love me.*

*R: Hmm even the neighbors love you?*

*P: Yes, my neighbors from before, they love me. They call- they used to call me to have tea with them, and then, we gather together, like that. I learned to speak Turkish from them. In Avcilar.*

She continued saying that even though she got treated very badly by her former-in-laws, her ex-husband was kind and mindful enough to process her papers so that she can be able to stay in Turkey. From her residence permit, Turkish citizenship, and divorce procedures, her husband took the responsibility of taking care of everything. Karla said it was convenient for her. The following exchange of conversation supports how her ex-husband assisted her with her Turkish citizenship specifically.

*P: uhm yes it was easy because he (husband) was the one who processed everything*

*R: Hmm*

*P: I used to go with him and then after that, nothing, we just go back straight at home. It was very easy because he was the one who processed it all.*

Karla explained how she felt surprisingly at ease after her separation with her Turkish ex-husband. This goes without saying that living with her in-laws hindered her communication and relationship development with her then husband. Being

friends with him seemed to eliminate any hard feelings that she'd had for him.

*My situation is okay. I'm happy. I am happy ever since my husband and I separated. But I'm friends with my (ex) husband. Our relationship is better right now compared to the time when we were living together. Our relationship is okay compared to how it was before, because right now, we can actually share/talk to one another.*

Having no children not only lightened the load that she carries but also boosted the process of legal papers for the divorce and division of wealth. As of the recent times, Karla said she's been working for herself as she made no mention regarding anyone that she supports back in her home-country.

*"My job here is better. Relaxing (Rahat)"*

That was how she described her work in Turkey. However, when asked about her preference to live between both countries, the Philippines and Turkey, she responded with,

*"I like the Philippines better because it's (fun) enjoyable. If I could just bring back the time, I prefer life in the Philippines more than here... uhm here, you don't have a family here. You're all alone, something like that, boring. Because it's better if you're with your family."*

Karla's longing for her relatives and family in the Philippines was evident. True enough, just like the other participants in this study, their sense of contentment and happiness can only be attained when their family is around.

Furthermore, Karla expressed she has experienced something worse than what she had faced in the hands of her Turkish former in-laws back the. As she carried on talking about her work and how she's living with her new partner, she added how upset she is about the recent turmoil between her and a fellow Filipina.

*"That was the worst experience I ever encountered in Turkey, when she slandered me. She looked down on me via her (facebook) posts. She looked down on me. She dragged me down... that was my worst experience here in Turkey. I didn't encounter it with Turkish people, situations like a Turkish got angry to a Filipina? No. I only had a conflict with my fellow Filipina, who looked down on me. Hmmm."*

Karla ended her narratives as she advised the researcher not to trust their



fellow Filipinas. Just because a group of people come from the same country does not mean a conflict would not ensue. In fact, conflicts most likely arise due to misunderstandings and miscommunications. Though they ironically share only the same language, it's ludicrous how things like this usually happen.

*“Yes, don't trust trust some uhmm, other Filipinas. Especially with our fellow Filipinas because they're the only ones who's gonna bring us down.”*

*“Filipinas are the ones who's gonna bring you down, not Turkish.”*

Karla who suffered a lot from people around her still finds a way for her to fight back as she learned a lot of lessons from what she had experienced from the people in said country. Though Karla's migration process in terms of documents were smooth, and her social integration within the Turkish society via her neighbors were quite impressive, her past family relations in her husband's family was something she considers dreadful. On top of that, she was very disappointed with her recent encounter with a fellow Filipina.

This goes without saying that life in the greener pasture has some patches of brown grasses that represents frustrations, disappointments, and failures. Still, people like Karla knows that there's more to life than her distressing experiences with people as well as her dreadful life circumstances.

## **5. Lani's Story - Some of the Best Things in Life Aren't Found at Home**

Lani was very straightforward as she pointed out the reason why it's better to stay in Turkey no matter how lonely it could get rather than in the Philippines where she could be with her family but their standard of living could never be enough unless one of their family members work abroad. She started her story by mentioning what year she had arrived in Turkey, year 2013, and how she'd been working for her employer for the past years until the present time.

Lani emphasized how she needed the high salary that was being offered in Turkey. Throughout the interview, she had been talking about the huge amount of salary that she receives as well as the comforts that her employers have to offer for her as their helper and housekeeper.

*“Aww in the Philippines, it's alright. But the salary is not enough. In here, it's lonely but the salary is good.”*

*"I'm after the salary."*

This demonstrates Lani's willingness to sacrifice many years away from her children since she has traveled to several places before arriving in Turkey. She worked in Taiwan, Japan, and Cyprus until she came to her final destination of choice which was Turkey. Lani recounted the days when she moved from Cyprus to the said country.

*"...then I applied for Cyprus. Europe. When I arrived in Cyprus, I travelled 'cross-country' here in Istanbul." She explained, " Because Istanbul is much bigger, it gives higher salary compared to other countries. Aww not that, but it's easy to reach here."*

She shared how relaxing her work is. She thought her work was not that too complicated and yet the money that she receives was far more than enough. Her dwelling place looks very rich and comfortable by which she has her own room which looks like a 5 star hotel. The following narratives pertain to Lani's comments about her work and her employer's house.

*"It's good because my work is very relaxing. No, it's really easy, I only have to wipe here and there, wash the dishes, that's all. Hahah Boring."*

*"Yes, it's not burdensome. Sus it's like... you're just gonna fatten up if you eat too much. Hahaha"*

*"Hmm! I have plenty of room to wander around over there. It's like a huge cultural (house) inside our place here."*

*"I just stay here inside. Yes, I do jumping exercise, from 7 to 8. Earlier around 9, I went outside to uhm (tend to) the dog. And then I exercised after that."*

Lani's type of job is something that most overseas workers, especially Filipina migrant workers, aspire to have. How she found her job was through one of her friends who referred her to her current employers. To top it all off, she also shared how she felt less lonely due to the fact that she has a Filipina co-worker who is always with her.

*"I had a friend who told me that somebody needed to hire someone. (R: Hmmm) This... then, I was inter-- no, they didn't interview me. I gave them a photo and then... the secretary met with me."*

*“I have a friend here, that’s why I wasn’t that afraid.”*

According to her, she plans to stay longer in the job that she could not easily let go. *“That’s why it’s really hard to let go of this job.”* was what she said after describing how rich her employers are.

Because of her job, she had managed to support her three children who are still studying in the Filipinas. Two of them are studying criminology while her youngest one is still in Senior High School. Lani continues to work for their needs and for the bright future that she aspires them to have, to be able to graduate from the courses of their choice so that they will be able to fend for themselves later on in life.

*“I cried a little. I just have to endure it. Hehehe”* she said, as she plastered a positive expression on her face. It was evident that she had become accustomed as an absentee parent.

People like Lani has no choice but to hold on to what has been presented to them lest they risk losing the opportunity of a better life for them and for their families. It may be assumed that her life is full of hope, by having a financial leverage that most poor Filipinos could not quite attain, but there has to be sacrifices.

Lani did not even flinch as she briefly mentioned her terrible experience from another country.

*“...I went to Japan (incoherent)... was abused by my employer so I went back home...”*

Having a comfortable and safe place in her current job probably signifies a good karma for Lani who had her fair share of life-changing testimony. She was also grateful for her Turkish companion who has been helping her in Turkey, a way for her to be safe and secure as well.

*“Hahahahah Uhm there’s an old person who is helping me. From the time when I was in Cyprus until I arrived here. That Turkish, he’s sometimes giving me uhh, he supports me financially (R: Hmmm) Until now, even though (stutter) he’s old. He’s helping me with a lot of things out here. But it’s like a secret Hahaha”*

Reluctance was written all over Lani’s face as she brushed off her statement with a laugh. A secret lover in Turkey who has been helping her could show that she could be strategizing in order to survive unscathed this time around.

Moreover, she explained that even though she has a Turkish boyfriend, she does not know how to speak Turkish because her employers are English-speaking Greeks anyway, and that said boyfriend could communicate with English as well.

As-a-matter-of-fact, it could not be denied that Lani's situation is quite surprising. Many may be bothered by moral issues, but her story, as what it is right now, is only among the many immigrants who also have the same background.

Indeed, some of the best things in life aren't found at home. Even she had left her loved ones in the Philippines, the comforts and luxury of her job in Turkey could never be found in her home country that's why she had no choice but to stay in Turkey for a while. As of the moment, that is the only way for her to gain a better life for her and her children. Her life may be a lot comfortable and rich, a concrete definition of the life on the greener pasture, beyond the dull plains of the life situation in the Philippines, but then, as all person has their own story to tell, her version is quite a bit too good to be true compared to the ones who had suffered a way terrible fate than she had.

#### **6. Rose' Story - Starting Over Again: Building a New Life**

Rose had gained a new life in Turkey as she had met new people, found a new job, got integrated in a new society, and had found a new set of family in Turkey. She indeed started from the beginning as she rebuilt her life with almost everything new around her.

Rose opened up about how ecstatic she was over the idea that she will be staying in Turkey. Her story is not much different to the other participants. Like Lily and Karla, Rose, too, got married to a Turkish national and entered the country with a family visa.

It was in the year 2009 when she arrived in Turkey. Rose shared how it was not that difficult for her to process her papers in the Philippines as well as her legal documents in Turkey. She shared this by saying that, "*When we processed it in the embassy, when you have a Turkish person tagging along with you, they are going to prioritize you first, if you are not accompanied by Turkish, they're not gonna uhm, (cater to u), that's it, if you're with a uhm, if you're with your (turkish) husband, they're gonna prioritize you. They prioritize those who has their husband by their side.*"

True enough, by being with a Turkish national boosted the length of document applications and procedures in the Philippines to Turkey. For Rose's husband, he even commented how painstaking it was. Rose went on by saying that, *"His comment about us, his comment about the Philippines, is that, the (document) process is so slow."*

Though not being able to obtain a Turkish citizenship, she stressed how difficult it was for her to apply because of personal struggles. This was Rose's response when the researcher asked her about whether or not she was a Turkish citizen.

*"... I didn't apply because I had so many problems and it was so difficult for me. But now, my documents are valid. I can just apply anytime. So I'd have to apply soon."*

By having valid documents only meant having residence permit, and she is required to renew it every few years

In her 12 years of stay in Turkey, Rose has been working in a parlor. She tends to send some money, gained through her very own hard-work, back to her family in the Philippines. She has been supporting her parents, and she only occasionally gives money to her three sons over there. In Turkey, however, she mentioned that her husband spends for their needs in the said country. Rose has been living with her husband and her youngest son whom she bore for her Turkish husband.

*P: In terms of my salary... it doesn't seem sufficient. (R: Hmm) The parlor gives low wages.*

*R: Do you have a lot of bills to pay, te, or what?*

*P: ... about that, in in in Turkey, I don't have to spend much. (R: Hmmm) I don't have a lot to pay (on my own) because my husband is there to make the payments... but if I'm in the Philippines, I spend a lot of money.*

She did not talk much about her family back in her home country as she vaguely disclosed how she spends a lot of her money only when she's in the Philippines. It shows that Rose haven't been regularly providing for the people whom she is supposed to support in terms of finances.

When asked about why she chose to be in Turkey, her response, again, was rather vague. Rose put emphasis on “destiny” and added nothing else.

*R: ... among all the many countries in the world, why did you choose to settle in Turkey?*

*P: ... This is what, this is what destiny has in store for me. (R: Hehe) That's what you call destiny Heheh*

*R: How? How is it?*

*P: Heheh... that's how, that's how it is, dai. You call that destiny. I don't have... I can't say anything else. It's all destiny.*

There seems to have a few reasons why Rose appears to refuse disclosing real answers regarding the question. When she was asked about her life preference between Turkey and the Philippines, and how she adjusted with her life in Turkey, however, she answered more openly and with a carefree manner.

*Yes. I wanted to go back to the Philippines because everything here is new to me. And my husband is Turkish, it's difficult. And then I didn't have work back then. (R: Ahh) Difficult. It's so difficult. But in the long run, in the long run when you finally adapt to their uhm, it's okay, it turns out alright.*

Her emphasis on how she struggled with some difficulties that she had faced in Turkey was apparent. She mentioned how she found it hard to communicate as the Turkish language has never been familiar for her. She had also dealt with the people's responses which appeared to be condescending. Rose shared how she just tried to shrug it off with a laugh no matter how upset she was every time she was being ridiculed for her difference and for her own native language when she talks to her fellow Filipinas in the presence of Turkish people.

*“At first, it was difficult, they used to laugh at me, and I was like- upset. (R: Hmm) Yes, because they were laughing at our-- at our language... (R: Hmm) in the way we speak, I was like a little upset, I was angry, but it's normal to just uhm uhm just smile, and uhm not make it obvious that I'm actually upset, I just laugh it off. Yes, that's why it's like... that's why they're like Hmm I just managed to uhmmm that's why it turned out okay.”*

Upon deciding that she needed to be flexible in terms of her emotions and

how she needed to deal with the people around her, she had managed to get used to it over time until she eventually managed to get along with them. In fact, Rose even mentioned that her clients liked the way she does her work in the parlor. This goes without saying that she had managed to fit in in some way within the Turkish society due to the nature of her work.

*“So I was like uhm over there, I was in-demand for Turkish (costumers) who were uhm-- Turkish women admire how I do my job.”*

Rose then proceeded on talking that her salary, although not sufficient, is significantly higher in Turkey than it was in the Philippines considering the same type of job and the same amount of effort that she exerts in her work.

*“My previous and current job is the same. They’re just the same... but it’s better here because the salary is higher.”*

Rose, though not being able to have a proper education back then, was very mindful about the economic gap between Turkey and the Philippines. She stressed it in the interview by saying that, *“If I compare my life in Turkey and the Philippines, life in Turkey is nice(r )... life in Turkey. Because in the Philippines if... if... we compare the economy, the economy here before, back in the time when the money exchange is great in Turkey, it’s better. Hmmm Right now, if we compare before and now, right now, it’s difficult because the rate is the same as in the Philippines in terms of economy.”*. The last part of her explanation is easily detected even without having the perspective of a person expert in economy.

In the middle of the interview, Rose continued sharing how even though life feels nicer in Turkey in terms of economy, she, however, she mentioned how she misses the surroundings as well as the presence of the people back in the Philippines.

*“Yes, it’s like it’s very lonely, missing everything. I miss the surrounding in the Philippines because, in the Philippines, I enjoy it there better, there are many people, and then when I arrived in Turkey, I gotta stay home as if I’m just living in the dirmo-- what is it, dirmotory? (dormitory).”*

Rose was in the Philippine when the online interview was conducted. She, then, narrated how she spent her day in her hometown. According to her, she, her family, and some of her friends spent their day in the beach-- swimming, wandering around, catching fishes and some other seafood, and taking some selfies and videos

together. It was very relaxing wherein she was able to bask in the scorching sun in that particularly hot day as she enjoyed the sea breeze and the warm presence of the people around her.

The researcher affirmed that most of the people in the Philippines are indeed very nice. When asked about her most unforgettable encounter with Turkish people, however, Rose was fuming when she described that one incident where she ended up chasing after a pervert who had touched her rear side as she was casually taking her time shopping in a particular store around their area in Istanbul.

*“Aw, I couldn’t ever forget that time when... when there was a crazy pervert person who touched my behind... I was extremely... extremely angry that I was about to kill him... I- I chased the guy, I chased him because.. (stutter) what if somebody touches your behind? Aren’t you going to be mad!? Hahah.”*

That incident had happened several years ago, back when her Filiipino-Turkish son was only around 2 years old. Rose learned her lesson to be cautious whenever she’s around guys. It was evident that she does not generalize all Turkish people. It just so happened with a bad timing where she encountered an awful person around the area.

She also mentioned that her family relations with her in-laws is very nice. The way they treat her is endearing for her, as she has contrived with getting closer to them. Rose deems it very important for a bride to strive in order to get along with her in-laws.

*“...the most important thing of all, is with the (relationship with out) in-laws, it’s very important, our in-laws, that we shouldn’t, uhm we shouldn’t be prideful, we should understand them, because if we become prideful, they will be more prideful than we are so we should be humble. Humility is very important, but not too much. Uhm just the right amount. That’s very important. Because... uhm not like the others who refuses to be humble. That’s why their in-laws come right back at them. But me, thanks God because uhm...it’s impor-- uhm my in-laws love me.”*

Upon sharing the importance of being patient and humble, Rose carried on sharing that Filipinas should, be wary of most people in Turkey.

*“But when it comes to people, some people here in Turkey are kinda crazy. Not, not all. Not all. There are those who are good, but if we’re too nice to them, they*



*will only take advantage of us. We, Filipinas, need to stand up for ourselves. Don't let them look down on us... (pause) because if we let them look down on us, they're only gonna crush us like a bug. Try us Filipinas, and they're gonna regret it."*

The amazon fighter in Rose has sprung up as she said those words. She has not been in conflict with other Filipinas, and she has been integrated in Turkish society via her work. Still, she had built her walls in order to protect herself, a lesson that she has learned based on her encounters with random people.

As the researcher prodded about Rose's choice to stay in Turkey, she went on describing her plans to move to the Philippines along with her child and husband some time later. Rose further opened up her disbelief that she had even managed to arrive in another country as she had no ambition to go beyond the Philippine soil.

*"The uhmm... I never expected that I could ever come here in this place. I never expected that I could ever come here in this place because my uhmm, I thought I was just gonna stay here in the Philippines, in (specific place). Hmm And then that's it, when I arrived here, I was so happy because I finally reached another place..."*

Much to her surprise at that fact, she was very thankful with how her life turned out to be. With the amount of years that she has spent in Turkey and with her new family, Rose has become accustomed to the people as well as the country's way of life, customs, tradition, and even religion. She even explained how easy it was for her and her family to adjust with one another's differences in the household. She highlighted it with two keywords: understand and respect.

Life on the greener pasture for Rose isn't that difficult in terms of the migration procedure and integration. As she rebuilt her life in a different country, she knew that she could never forget and easily get over her previous life along with her family (particularly her sons from her previous partner) in the Philippines because they are already part of who she is and what she has become. Moreover, despite the emotional struggles she has had recently, which have been exacerbated by her father's death and her husband's recent sickness, she attempts to manage it by being cheerful and hopeful in order to avoid aggravating her emotional and mental health. Rose knew she needs to be strong and able in order to face the challenges that has been transpiring in her life recently.

To sum it all up, migrant integration certainly have several components that must be explored separately and need a great deal of probing into intricate details. It has wide and various dimensions. In terms of theory application, particularly migrant systems theory, this only proves that migration is a system wherein smaller aspects are united together in order to form an environment, a system as a whole, where one is affected by the other.

The participants' stories pave a way for the researcher to find the themes and detect significant findings in order to be able to come up with answers to the hypotheses in this study. The next section shows the analysis of themes and their applicability to related literature which may explain each discourse and ideas that has appeared in this research.

### **C. Themes**

As this study incorporates Migration Systems wherein the interacting elements are viewed as a functioning system as a whole, this section will talk about the exchange of goods, capital, people, services, and information between countries. This is based on the aforementioned statements made by Boyd (1989) and (Fawcett) 1989 which enumerated such exchange of elements (as cited in Gheasi & Nijkamp, 2017; p. 4).

Results in this study show the exchange of goods, capital, people, information, and services. First off, the exchange of goods is presented in the form of remittances sent by migrants to their families. Capital exchange on the other hand refers to the financial cost spent in the migration process. The exchange of services talks about the labor costs in the form of the migrants' work. The exchange of people does not only tackle the migrants and the migration process in itself but also the migration process in general. exchange of information, in this study, will focus on the perpetuating side of the migration systems theory wherein information about the host country is being passed from the migrant to someone from their home country which potentially convinces them to migrate. Such is presented in the form of feedback mechanism.

The selected themes are divided into subsections that discuss the following:

1. experiences of Filipina migrants in terms of integration, financial costs,

labor cost, and emotional challenges.

2. the effects of immigration on the sending country, in terms of their family's well-being, the outcome of the migrants' sacrifices in the terms of savings and investments, as well as the feedback process.

This section lays out the important points needed in answering the research questions.

### **1. Migrant Integration in the Host Country**

The open, simple concept of integration, according to Penninx (2005) entitled *Integration of Migrants : Economic , Social , and political dimensions*, encompasses at least three conceptually separate elements of becoming an accepted member of society: the legal/political, the socio-economic, and the cultural/religious components (p. 141). Additionally, in its widest context, integration refers to the process of assimilating immigrants and ethnic minorities into the host country's society, economy, and political life; as it has been laid out and organized into four different dimensions that tackles cultural, social, economic, and political aspects (Boswell, 2003).

*Cultural integration* entails knowledge of the host country's language, some awareness of its society, and adherence to its fundamental principles or basic norms.

*Social dimensions* applies to the insertion of an immigrant to the education and welfare systems.

*Economic dimension* refers to the insertion of an immigrant into the labour market

*Political integration* comprises the right to vote and run for office, which is often obtained by citizenship. (p. 75).

These four aspects are important when it comes to determining how well-integrated an immigrant is in the host society. By finding out the conditions of only one of these dimensions, it goes without saying that the other dimensions are also affected.

The following will lay out the four aspects of immigrant integration process that covers migration in terms of the studies of Boswell (2003) and Penninx (2005)

and aims to explain the aforementioned dimensions and apply it with the participants' narratives.

### **a. Cultural Integration**

Hamberger (2009) noted that the most fundamental concept of acculturation or cultural integration is that immigrants undergo cultural transformation during this process (pp. 6-7). This explains that the immigrants have to blend in and get along with the country's cultural elements which involves language, food taste, religion, and values, among many others. These particular points stress the importance of cultural integration in the society wherein the immigrants may feel involved in the host country.

#### **i. Language**

In Lily's case, she found it very difficult to deal with people whenever she wanted to express herself due to the language barrier. Her exasperation is evident in the written dialogue below. She, then, formally studied the Turkish language in order to catch up and interact with the people around her.

*"Oof, to be honest, it's not easy. Especially if I'm alone, when I'm in the market, I didn't know, I wanted to- say something, but I cannot express... Uhh because... Turkish people, they have their own language, Turkish. That time foreigners weren't common here so people weren't really familiar with the English language. So, I couldn't- that time, I find it very difficult for me to go by myself, and then I didn't understand those who were around me, it was like you're just in the air. When you talk to them you can only nod because you can't understand what they're talking about..."*

*"but I really studied, at least I can understand basic Turkish so that I won't be clueless every time they talk to me, like you don't understand them-- it's very difficult that you don't understand, you can't express what you want to say, you can't say what you want. You have nothing else to do but to nod because you can't understand a thing."*

Lani's case, on the other hand, is different. Since her work does not require her to speak Turkish and also because her employer is non-Turkish but Greek, thus, her knowledge in the Turkish language is fairly limited. The exchange of conversation between Lani and the researcher below supports such claims.

*R: Do you know how to speak Turkish te?*

*P: Turki--*

*R: Turkish?*

*P: Aw... just-- no, just the basic.*

*R: Ahhh like 'Merhaba'?*

*P: 'Tamam, tamam'*

*R: How do you communicate with your boss?*

*P: English, we speak english.*

*R: Aw that's better because they speak English, right?*

*P: (pause) ... that's why, in my whole (miscalculated. Must be 8) 5 years here, I only know 'tamam' and 'evet'. Hahah*

*(R & P laughs)*

*R: Yes, because you speak English, 'tamam', 'evet', 'hayir'.*

*P: That's all.*

*R: You just understand one another. Heheh*

*R: Yes we do.*

*P: It would've been difficult (if Turkish). But we're speaking English here...*

This study claims that without being exposed to the presence of people in the host society, the integration will most likely be unsuccessful when culture, particularly language, fails to connect the immigrant and the host society. Needless to say, the other dimensions will most likely be affected as well.

Furthermore, Lani's narratives below serves as evidence to such assumptions.

*R: Uhmm, te, how was your experience with Turkish people?*

*(pause)*

*P: No, I don't often speak with them... Only with the one who I'm with (dating),*

It is only reasonable to infer that the limited opportunities for interaction between the immigrant and members of the host society impedes the integration

process. This, again, is shown in Lani's experience.

*R: So, our culture and tradition is different in the Philippines , right? How did you manage to adjust here, when it's so different?*

*P: ... In their culture, I didn't have to adjust because I'm not associating myself that much with Turkish people (R: Hmm) And then, my employer Hahah is not Turkish, so I didn't have to adjust Hahah*

Karla's case, however, is somewhat the opposite of Lani's experience. According to Karla, she did not gain formal education in the Turkish language. The fact that her in-laws seem to be keeping distance from her only pushed her to interact with the other people around her, which, at that time, were her neighbors.

*Yes, my neighbors from before, they love me. They call, they used to call me to have tea with them, and then, we gather together, like that. I learned to speak Turkish from them.*

The contrast between Lani and Karla's experiences is highly visible. One may say that because of the differences in how they were able to connect with Turkish people, one of them has learned to speak Turkish while the other has not.

Learning an entirely different language, without doubt, takes many years to master. It may not be easy for immigrants who have already established their own identity via their own culture particularly in terms of their own languages, but it may be easier for those who have lived in Turkey a lot longer than most participants in the study. This is supported by Penninx (2005) who thoroughly discussed that immigrants get closely familiar with the culture and language of their settlement society through informal connections in the neighborhood starting in early childhood, and notably via involvement in public institutions, primarily educational institutions (p. 143).

Dina, on the other hand, has been learning the Turkish language from the children whom she babysits. She also indicated that the kids learn how to speak English because of her. Learning is an ongoing process and therefore she claims that she still tries to learn more from them.

*"Yes. Until now, I'm still trying to learn, then I'm also learning Turkish from the children whom I'm looking after, because we're watching cartoons together, I*

*also learned from them. While they were growing up, I learn from them, and they're also learning from me... Mind you, I can imitate their accent."*

One of the other participants, Rose, stated that she learned Turkish in the parlor-- "*I didn't study, I learned it in the parlor.*". It is only reasonable because interacting with people is part of her job. As a result of her conversations with them, she was finally able to speak Turkish without completing a formal Turkish language course.

Marie, on the other hand, is reluctant with interacting with Turkish people, and so she appears indifferent with the language-- "*Even with their language, I'm just not interested that's why I don't speak their language*". Like Lani, she also has a non-Turkish employer therefore the use of the Turkish language is not necessary for her. Her strong dislike for the people also hindered her from being able to speak their language.

In sum, result shows that language is a very important aspect in terms of cultural integration within any host country. Hamberger (2009) pointed out that the recipient country's language is required for successful integration in all other aspects (p. 8). This is also supported by Potot (2013) which stated that while language proficiency is not a goal in and of itself for integration, it is considered a prerequisite for success (p. 210). Thus, language is certainly a prerequisite in blending in the society in terms of relating to its people. Knowing the language means being familiar with their music or television dramas, for instance. It also helps an immigrant to become aware of what is going on in the area by keeping up with the local news distributed in the host society's own language. Though there is a universal language, the English language, countries like Turkey does not have an educational curriculum that covers such language. This, therefore, exhibit the need for immigrants to learn Turkish in order to connect with the people.

## **ii. Religion**

The geography of Asia Minor affected not only the Ottoman Empire and Turkey's art, literature, politics and lifestyle but also its own religious landscape (Hendrich, 2011, p. 1). Turkey has a rich history, having been occupied by empires after empires. Conspicuously, the Islamic domination in the country has influenced its culture, religion, traditions, norms and values, which are still being practiced for

decades on end.

Nonetheless, the differences in terms of religion (as well as the culture that it entails) between the Christian migrant Filipinas and Turkey, the Islamic host country is very much prominent, yet very much tolerable. The participants in this study have not, in any respect, been treated poorly which comes with the clashes of certain religious beliefs and tradition.

Though some of them, particularly Marie, pointed out that she did not like the country because it is an Islamic state, she has never faced harrowing conflicts fueled by religion.

*“I didn’t like it (the country) so much because it’s a Muslim country... I don’t like it, this situation, but what can I do? This is what has been given to me.”*

Her last sentence could only mean that even though she does not like the religion, staying in Turkey has been somewhat tolerable for her. It’s not an urgent matter for her to leave just because of the country’s main religion.

Lily’s account, however, is somewhat peaceful. She explained how harmonious it is for her and her husband even with their differences in religion. Her conversation with the researcher went this way:

*R: Uhm so Turkey is an Islamic country, right? While the Philippines on the other hand is Christian, so how did you cope with the differences between you and your husband?*

*P: No--*

*R: In terms of religion, I mean.*

*P: Ah we don’t have any problems with it. We even listen to Christian songs together at our house, we put it in full volume, and he likes it, we didn’t have any problem when it comes to religion we just understand one another... respect*

This also goes the same for Rose, by which she explained that:

*“Aw we just... we just try to understand each other. We understand each other so that we have no no no conflict. We understand each other. I understand whatever’s bugging him. But my husband, based on my experience, we were together for almost 12 years but... I haven’t seen him pray... he’d rather go to the church*



*with me... I tend to go to the church, hmm That's it. But I haven't seen him pray. He'll tell something that the most important thing is to understand each other so that there won't be any \*cough\* conflict. Hmm hmm that's the most important thing."*

For Dina's case, however, it seems good in the exterior for she tend to assist her mother-in-law with her schedule for her Muslim prayers, and Dina, on the other hand, tends to have a separate prayer time in a secluded area. On the other hand, there was a bit of a conflict with her and her late husband who wanted to change her religion in her citizenship ID.

*"I always bring a Bible with me always, anywhere in the house, at work... My in-laws on the other hand, they have their own prayer room, but when it's my turn to pray, I also have my own room, they also respect me. Back when my husband was still alive, when I was about to apply for kimlik, his decision was to convert me into a Muslim. I said, I couldn't do it because I have a vow, I told him, that's my religion, but I have a different vow to Christianity. I'm not wearing any jewelries eh. 2007, I made a vow to not wear any jewelries, I won't cut my hair, those kind of things, because my religion is different, it's like born-again. I told my husband, I have a vow that's why I couldn't do it because I have a vow to the Lord. You know, if you destroy your vow to the Lord, it's possible that He will kill you, punish you, it's your vow to the Lord, that's why, not just your fellow human, so I told my husband I could never do it, we're gonna fight , I can't convert myself to become a Muslim. He said he's going to change my name because they said (insert name), I said, that's alright, but still don't want to because I have the same name in my kimlik."*

Though her husband insisted on changing her religion, Dina's husband passed away before she could obtain her citizenship, and so she ended up not changing her religion and her citizenship card identifies still her as a Christian.

Davie (2010) pointed out that religion is certainly resurgent in many areas of the world [...]but it is also becoming more widely acknowledged as a persistent and strong factor in both individual and collective life (p. 161). This shows that an individual's life is most likely influenced by the majority around them. This supports Dina's experience with her husband wherein he wanted her to blend in terms of religion by officially declaring via documents her conversion from Christianity to Islam.

This study claims that there is no religious conflicts of any kind among the participants and the Muslim recipient society. Considering the fact that Turkey has been catering to Muslim refugees from Islamic countries such as Syria, Afghanistan, and most African countries, tending to its Christian counterparts such as the Philippines should be assumed as an overwhelming challenge when it comes to religion. The result in this study, however, shows that there is no significant relation to religion and the successful integration process. Tolerance and acceptance are entirely different things, and as long as there is respect and understanding between the religious differences, harmony is undoubtedly attainable. Thus, religious integration is different from language fluency. One can be a Turkish-speaking Christian and can still able to relate and interact with a Turkish-speaking Muslim in the society, and vice versa.

#### **b. Social Dimension**

The Concluding Document of Helsinki (1992) clearly agreed that the participating states acknowledge the necessity of establishing environments that favor equality of opportunity for legal resident and working migrant workers in terms of working conditions, education, social security and health services, housing, access to trade unions, and cultural rights (pp. 171-172, par. 37, 38; Yazarsız, 1993, pp. 171-172 Huddleston, 2013, p. ii). This demonstrates that the sending and receiving societies should work together to provide the required legal documents for migrants to stay in the host nation. Furthermore, as legal papers are obtained, the migrants' social welfare rights and benefits should not, by any means, be limited.

This is shown in Dina's narratives wherein she mentioned her pension and health insurance:

*“Right now, even though I didn't have the chance to have an incentive in the Philippines, though I worked in an office there for a long time, but when I arrived here, I'm able to have this kind of job, I'm a maid. I didn't regret it at the end because I've been given great blessings here, I wasn't able to have a pension in the Philippines nor good incentives, but the Lord gave me incentives here, He gave me pension, health insurance, which are very nice. That's all in exchange for everything.”*

Dina's religious faith reverberates on her narratives as she expressed her

gratefulness to God for blessing her with numerous social welfare benefits in the form of pension and health insurance in Turkey, which she did not obtain in the Philippines.

When she was asked about her future plans to move to the Philippines, Dina disclosed that as much as she wants to, she won't be able to get a portion of her social welfare benefits unless she stays in Turkey.

*"I don't know, because my husband's uhh I asked the SGK they said his pension could be transferred to the Philippines, it can be transferred. Uhm but his health insurance couldn't be transferred. It's not what I'm after, it's not the reason why I'm here. I can manage to work because my main purpose here is that I'll be able to work, as well as to obtain health care and insurance, that's the purpose why I bought a house here."*

The majority of the other participants does not share the same experience with Dina, since the most of them are not Turkish citizens, which means that even though they are working in Turkey, they are not eligible to apply for a monthly pension once they retire. While Lily is a Turkish citizen, her babysitting job does not grant her the eligibility to obtain retirement pension and healthcare. Such benefits are instead carried alongside with her husband via marriage documents.

Back at Dina, when her husband passed away, she found it hard to process her documents because she fell short of the required years and specific requirements that the Turkish embassy is looking for.

*"they really were not going to give me a residence permit", Dina said as she tried to remember the exact words that the officer told her, "He said, 'Mrs, it says here that you are no longer eligible to obtain it because you did not pass the 3 year requirement for a resident permit. If you've passed 3 years that he was still alive, for example you have a 3 year residence permit while he was still alive, then he dies after 3 years, you can still be given at least 1 year residence permit but in your case you did not pass the 3 years . Only 1 and a half years was the length while you were married and he's alive, we can't give it to you anymore, you're going home, whether you have a child or not, you're going home"*

This type of situation is explained in Huddleston (2013) which states that:

*after three years, any adult family members are eligible to apply for short-*

*term residence permits without the assistance of their sponsor. Special provisions safeguard families' residences in the event that their sponsor dies, however divorce procedures are limited to spouses of Turkish nationals. The primary disparity in rights is that reunited family members do not have the same right to job, self-employment, education, and training as their sponsor. (p.4).*

Dina's case was challenging, but for some kind of miracle, she had managed to convince the embassy by writing a letter to the designated office.

*"they really were not going to give me a residence permit. But someone gave me a tip, he told me that I should go to kocaeli, to izmit, because I was issued a residence permit there, so I went there. Then when I went to kocaeli, in yabancilar, I asked and said, 'sir I wasn't given an rp, what do I really have to do to be given a residence permit?' He said, 'Mrs, it says here that you are no longer eligible to obtain it because you did not pass the 3 year requirement for a resident permit.'"*

*"If you've passed 3 years that he was still alive, for example you have a 3 year residence permit while he was still alive, then he dies after 3 years, you can still be given at least 1 year residence permit but in your case you did not pass the 3 years . Only 1 and a half years was the length while you were married and he's alive, we can't give it to you anymore, you're going home, whether you have a child or not, you're going home. Because you haven't been here for 3 years even if you have a child, you'll go home,' he said..."*

*"I said 'sir, what you said is true but it's hard for me to go home right away because I still want to be here, I still want to, in my mind, in my heart , I want to see my husband whenever I want to visit him in the cemetery and of course he still has something left that I need to fix, what should I do? I have papers to fix'. He said 'ah I know', the police said- because the police are the ones who handle that immigration stuffs, he said 'Mrs, make a letter of request... write down the reasons why you want to be here in Turkey, write it there, write down the reasons, Why and for what reason do you still want to get a residence permit.' Then, 'where do you live?' I said 'I'm living in Istanbul, so you have to submit it to the Istanbul Yabancilar. After that, tell them to send it to Ankara itself at the main office of yabancilar tell them it's for the ministry of foreigner affairs, it's there in Ankara, so submit it to Istanbul then say it's for Ankara ', that's what I did, I made someone write it for me in Turkish. I wrote that ah it's hard for me to leave Turkey because- of course- I love my husband, I love him,*

*I like Turkey I said that, I still want to see the good memories of my life and my husband in here because we (incoherent). I want to visit him always in the cemetery as of now, it's hard for me to stay away, and I can survive here anyway because he has some money left, besides- uh it's really hard to leave ', when I submitted my bank account- because I need a bank account so they can see that you can support yourself even if you don't have a husband anymore, except for his pension-”*

On another note, Marie made it clear that there are some incentives waiting for her after her retirement. According to her:

*“I’m just waiting for my retirement heheh (laughs) It’s too valuable. I won’t get out from here, I’m just going to wait for my retirement because I already have a SGK, I have something from the company, so I’m just waiting ‘til I retire.”*

In Marie’s case, it is evident that she is only waiting for the rewards and benefits in the form of pension and health care that were produced out of her patience and hard-work as she worked in Turkey for many years. Her dedication to stay despite of her strong sentiments against the country is noteworthy.

These narratives show that there are indeed far greater benefits for migrants in Turkey as they exert their effort in their job and are finally able to gain access with the incentives that are appropriate for them, especially when such migrants are Turkish citizen. Munck (2009) stated that social inclusion is an ongoing procedure (p. 16). This goes without saying that migrants are socially included in terms of the social welfare benefits that the government offers for their own native citizens. As long as the requirements are met, there will be no selectivity just because these migrants does not have Turkish blood running in their veins. It does not have a definite limitation as the Turkish government provides for them, in terms of social welfare, just as they do for their own Turkish people.

### **c. Economic dimension**

Calzado (2007) pointed out that the more Filipino families are relying on remittances from their OFW family members. As a result of such revenue coming into Filipino families, certain regional groups have resulted in a reduced rate of poverty (p 7.). This coincides with the study of Balgoa (2018) which mentioned that the rise in remittances from OFWs is what is now keeping the Philippine economy afloat in which, given these circumstances, it is apparent that overseas migration

remains the sole choice for three out of every ten hardworking Filipinos seeking a better life (p. 1).

This is reflected in Marie's narratives, in which she believes that the only reason why immigrant Filipinas stay in Turkey is for financial gains.

*“Didn’t we just stay for money? But it’s a nice life because we have our own freedom. Ummm [...] because we’re used to having something of our own... you know? But , we are only here to work and then return back home.”*

Despite her disdain for the nation and its people, Marie is happy that she stayed in Turkey since she has reaped many advantages from her job, and despite the fact that she is very much perturbed in some aspects in the country, she is, surprisingly, very well integrated in her job. Perhaps the main reason why is that her employers are not Turkish.

*“So... I think it’s better that I didn’t... move to another country because with regard to the salary here, I am super satisfied.”*

In line with this, Lani, on the other hand, had expressed how she was only concerned for the finances that she earns in Turkey-- *“I’m after the salary.”* -- were her exact words when she had shared her sentiments. She had also expressed the exact same words numerous times during the interview.

*“Because Istanbul is much bigger, it gives higher salary compared to other countries. Aww not that, but it’s easy to reach here.”*

*“Aww, I was thinking about the, uhh, the salary. I didn’t think of anything uhmm”*

*“but it’s better here [...] especially with the salary”*

Lani’s employment integration is quite remarkable. She narrated how relaxing her job is, with only few chores and responsibilities. On top of that, she also has a relaxing and comfortable lodging under her employer’s house.

*P: And then with this the work that I have right now (incoherent) my room is so great Hehehe (\*shows her room) [...] Like a hotel [...] (I) Stay in. This is my room.*

As Lani showed her room, the researcher took notice of the luxurious

furniture, beautifully adorned walls, her wide and comfortable looking bed, and the huge windows that gave her the breathe taking view of the Bosphorus bridge.

The conversation between Lani and the researcher went this way:

*P: It's good because my work is very relaxing. (R: Hmm hmmm) No, it's really easy, I only have to wipe here and there, wash the dishes, that's all. Hahah (R: Hahah yes) Boring (R: Hahah)*

*R: Yes because you get to just stay there most of the time, te, right? Like...*

*P: Yes, I don't get out. We tend to go outside when we have to throw the garbage.*

Lani also talked about how relaxing her daily routine is, mentioning that their food comes from restaurants that serve them on a regular basis, her work schedule, even her exercise schedules. She highlights how she does not consider her work as something burdensome but rather relaxing and enjoyable.

*"Someone comes and delivers them. Every day. I cook, when I'm on the mood, what I want to eat, that's all (incoherent) ...our food here comes from the restaurant [...] my employer provides the breakfast, cheese, bread, ham, everything, (R: Hmm hmm) eggs, we just prepare it, and then the lunch and dinner, it comes from the [...] P: Restaurant. Hmm they deliver it every noon[...] Hmm it's really good [...] That's why it's really hard to let go of this job [...] Yes, it's not burdensome. Sus it's like... you're just gonna fatten up if you eat too much. Hahaha [...] Hmm! I have plenty of room to wander around over there. It's like a huge cultural (house) inside our place here [...] I just stay here inside. Yes, I do jumping exercise, from 7 to 8. Earlier around 9, I went outside to uhm (tend to) the dog. And then I exercised after that."*

This goes to show how well-integrated Lani is in her job. She have been acclimatized in her work environment for she have been working in Turkey for several years now. Considering her great work condition, having a high salary is something that signifies how lucky she is with her job.

In Rose's situation, however, despite the fact that her salary in Turkey is far beyond what she earned in the Philippines, she claims that it is very much insufficient for her.

*"In terms of my salary... it doesn't seem sufficient. The parlor gives low*

*wages... it's better here because the salary is higher."*

Rose did not struggle that much in terms of finances. According to her, her husband is there to shoulder their family's basic needs and she does not have to worry too much. Based on Rose' narratives:

*"... about that, in in in Turkey, I don't have to spend much [...] I don't have a lot to pay for (on my own) because my husband is there to make the payments..."*

Though Rose is considered well integrated in the society especially with her work, her salary, however, impedes her satisfaction regarding her job.

In Lily's case, on the other hand, though she claims that her salary isn't much prolific, she still considers it plentiful for her and her child back at her home country whom she was supporting.

*"My salary is enough, it's not that huge because I'm not really after the huge salary,"*

*"Yes, mostly for financial gains (pause) because if you work in Turkey, you'll get a high salary (R: Hmmm) if anything, they give very high salaries here especially Filipinas because of course we speak english, so they offer a high salary here in Turkey... the employers. If anything, most of them prefer Filipina workers."*

Lily made sure to mention the Filipinas' English speaking skills which offer them migrants an advantage in the job market.

Dina, on the other hand, made very specific points regarding the stark difference between her white collar job in the Philippines and her domestic job in Turkey.

*"You go to the office, your office is nice. Your clothes is nice, nice and clean job, white collar job, but then when you go back home, it's still the same, the situation is very bad, we're still poor. Oh you have no money to invest. But when I arrived in Turkey, I was able to work, although my work is extremely hard, because I'm a maid and yaya at the same time, but the salary is high. It was 1000 \$ before but because of the pandemic, it was reduced to 800 \$. I'm able to save money and help my family at the same time, I'm also able to invest, I have investments in the Philippines. Like right now, I have 3 lands, my nephews are able to enter college and I've also sent many of cousins, to college, they have work now, in a different country."*



*Right? It makes me light-hearted... It's like a form of investment. Like that, I was able to buy numerous land, when I get back, maybe I'll build a house on it."*

Dina's account proves Calzado's (2007) statement in which it was written that savings and investments are given top priority in a household where fundamental necessities are already fulfilled, and only when there is a remittance surplus from an OFW family member (p. 7). In Dina's case, she was able to support many of her family members with their education, and because her earnings are considered above average she was able to buy properties for her and for her family.

Karla, on the other hand, had no trouble with her employment integration for she have been working under the business of her fellow Filipina.

*"Currently, I'm working as a (money) sender. Then there's a sender there, you have to ask for [...] the business belongs to them, that's their business. I'm just working for them."*

With all things considered, results found out that the need for financial leverage via overseas work is highly prevalent among Filipina migrants. Based on the narratives of the participants, this study concludes that the economic integration of Filipinas in Turkey via their employment demonstrates that Filipina migrants have been successfully integrated into Turkish society. This could also indicate that they wouldn't have held on to staying in the country if their earnings are not sufficient enough for them and their families.

#### **d. Political Integration**

As it is mentioned that political integration is one of the most important elements in the success of migrant integration in the host country, Filipina participants in this study have not participated in the political agenda in the Turkish Republic. Most of the migrants are not Turkish citizens and therefore they are not eligible to vote or run for an elective office. This area of integration has little to no impact in the lives of the Filipina migrants in this study for most of them are only temporary migrants including the ones who have already obtained their Turkish citizenship.

In sum, blending into the scenery takes a lot of time and hard-work in order for a migrant to be fully integrated in the host country. The elements (cultural, social, and economic dimension) play a huge role in fully accommodating a foreign

individual into the everyday lives of the host society with an entirely different cultural, social, and economic standing that the migrants have grown accustomed to back in their own home country. Results show that the cultural dimension such as language has a huge impact in communicating with people and therefore being socially integrated within the society. Knowing the language means one can relate to the people around them no matter how different they may be in terms of beliefs. Religion dimension, however, does not seem to have been very challenging because both the migrants and the recipient society tolerate the difference of religions between them. In social dimension on the other hand, social welfare systems are granted for those who are eligible to obtain their Turkish citizenship along with their work contracts and agreements. Furthermore, economic integration is found to be positive because the migrants' working conditions and salary are satisfying enough for them. In fact, they even consider it more than what they deserve.

## **2. Feminized Migration: The Road to the Greener Plains Comes with a Cost**

Women migration is prevalent in the Philippines. It is undoubtedly hard to embark into a journey where one knows next to nothing about the country and where their future may lead to, having been surrounded by unfamiliar faces, languages, and culture, to name a few. Blood, sweat, and tears, in a metaphorical sense, are the major costs of the Filipina migrants' endeavor to achieve a better life away from their homes.

It takes more than courage and determination for migrants to be compelled to give up their career goals in order to settle for jobs that offer satisfying wages and benefits in other countries. This is in line with Balgoa (2018) which indicated that migrant women are concentrated in a small number of jobs and sectors wherein they are frequently employed in menial and low-paying jobs with extremely harsh working conditions and few or no opportunities for advancement (p. 7).

The following will talk about the situation of educated domestic workers shown in the narratives of one of the participants in this study.

### **a. Labor Cost: Educated Domestic Workers**

In the story of Dina, she traded a lot in order to keep her job in Turkey. She had a great educational background which she had attained in the Philippines, and in

which she had also utilized back when she was an accounting manager back then. As much as it cost her a lot, the Philippines has, unfortunately, lost another of its own professionals, having only been absorbed in another country as a domestic helper.

*“I studied accounting and then I graduated computer programming... Oh even if this is my situation right now, I’m just a maid, the salary is very high, it’s high because they know that the maids here are educated.”*

For most people, even if one stays in the Philippines while working a white collar job, it could never be sufficient for the cost of living-- from utility bills to transportation, food expenses and other basic needs-- indeed, it could never be enough. Greater measures have to be done.

Dina shared an example with regard to this:

*“Eh even though we have an office work in the Philippines, still, we need to buy make-up, nice clothes--- and because my last job position was an executive secretary in HR, eh of course I need to wear office attire... I need to take taxi everyday since I don’t have a car. The money is spent.”*

This coincides with the study of Cortes (2015), which found out that despite having a high level of education, a substantial proportion of Filipino migrants do not end up working in skilled occupations in their destination country (p. 66). Instead, they wind up working jobs that does not require their educational background and work experience which they have attained back in their home country. This only shows how incompetent the Philippines is with regard to providing appropriate jobs with satisfying wages for the educated people who are aiming for a better life by exhibiting their educational background into their designated skill occupation within the country. This is further explained in Liu (2015) which states that when the nation-state withdraws from public care, migrant domestic workers cover the social reproductive demands of families in capitalist advanced countries (p. 80). Furthermore, this is also in line with Parrenas (2003) which tackled the globalization and feminization of migration in this context:

*Global cities mostly demand low salary jobs such as domestic duties to sustain their professional people's lifestyles. Notable among these are the traditional "woman labour" of numerous low-pay jobs developed in advanced capitalist countries. As a result, many immigrants in advanced capitalist nations are women,*

*responding to the rising need for low-wage employees.* (pp. 563-564) .

This explains the massive outflow of migration in the Philippines. Cortes (2015) compared the working situation and salary difference between men and women by indicating that nearly three out of every four mothers work as domestic workers, implying that women's lower remittances can be explained, at least in part, by earning lower income than males, who often work in higher-paying sectors (p. 68). As this particular study is not entirely comparative in nature, the jobs and work conditions of most participants may be enough to determine the domestic work which has only been pertained as women's labour in general. Four out of six participants in the study works in the domestic setting while one works in the parlor, and one works in the office. This is quite telling with regard to their placement in the job sector in Turkey.

### **3. The Cost of Leaving: The Emotional Challenges Faced by Filipinas in Turkey and Their Coping Strategies**

Liu (2015) pointed out that the the nation-less bodies of women migrant workers must bear the largest financial, physical, and emotional expenses between the outflow and inflow of labor migration (p. 82). This is obviously evident as prices has to be paid in order to gain financial leverage for themselves and for their families. As mentioned earlier, there is an existent cost to attaining such advantage in their lifestyles.

The next subsections will focus on the emotional struggles of migrant Filipinas in Turkey in general, and on the issues that they face with their in-laws (in the case of Filipina brides) in particular, as well as their coping techniques for overcoming such difficulties.

#### **a. Emotional Struggles**

As a remittance-receiving country, the Philippines undoubtedly benefits much from the exchange of remittances from overseas Filipino workers all over the world. Considering such fact, other aspects of the results of migration must be explored within the lives of the individuals involved. This subsection tackles the emotional challenges that the migrants have gone through during their stay in Turkey.

### **i. Yearning Mothers**

To start off, in Marie's case, when she was asked about her emotional difficulties, she went on talking about her job in relation to her sentimental struggles as she tried to impress her employers so that she could hold on to her job.

Marie had said:

*"Aw yes. It (emotional challenges) happens. It often arises, especially with my job... experience... it's like (pause) feeling scared but... I'm trying... to do my best so they (my employers) will like me. That's what it's supposed to be. I needed to be a fighter, to be strong. You have to challenge yourself to... become number 1."*

Furthermore, Marie went on expressing how she handled her struggles as she longed for her children in the Philippines. She said:

*"How I dealt with it... (pause) by... frequently calling them, at that time, there was no messenger so we used to communicate using phone calls. I spent more money on phone calls than I did on giving money to them (pause)."*

Lani was in the same page as Marie as she mentioned how she yearned for her children and how she dealt with her loneliness, " ... I cried a little. I just have to endure it. Hehehe."-- she said with a little enthusiasm, "I miss them so much. Heheh hahah since it's possible to just chat nowadays, my sadness just goes away, I just look at their pictures. That already makes me happy."

Lily, on the other hand, became very emotional as she recounted the times when she first arrived in Turkey and how hard it was for her to leave her child when she was at the airport. Her voice broke as she tears were about to spill from her eyes.

*"It's not easy because you feel like... of course I didn't know what was waiting for me in Turkey, [...] I had mixed emotions, I was sad and scared, oh what's gonna happen to me? Especially when I was in the airport, I've had a lot of experiences... I was emotional because I'm leaving my child... for Turkey, it's... very far... and then... (a little emotional)."*

This shows the struggles of mothers who had to sacrifice their parental presence so that they may be able to provide for their children and for the security of their future. This coincides with the study of Bocagni (2010) which specifically referred to women wherein based on the accounts of transnational mothers, providing

for their children's survival stands out as the sole openly expressed, self-aware mission of the new life that begins after leaving their children behind—ostensibly for a short length of time (p. 191).

**ii. At the Hands of their In-laws**

Meanwhile, Dina was single and she did not have children of her own when she arrived in Turkey. Her emotional struggles, however, occurred when her husband passed away and how her in-laws had treated her over the division of wealth which was the major cause of conflicts within their family. *“I didn’t want to live, I don’t have a child I don’t have a husband”* were her exact words when she recalled how she felt over her husband’s passing, she even attempted suicide because everything was just overwhelming for her. On top of that, her struggles were even worsened when her in-laws became hostile towards her by demanding the bank accounts and passwords that her husband entrusted her with. *“I can’t imagine that they suddenly changed their attitude”*, Dina said with great disappointment.

Like Dina, Karla’s emotional struggles revolved around her in-laws as well-- *“I had a strife with my... hahah in-laws hahah ... They were fighting against me ... Uhm what was it uhhh (pause),”* her voice cracked as she disclosed her painful experience, *“the way they treated me was unpleasant until my husband and I got divorced.”*

Karla further stated that that her worst experience apart from the issues that she had encountered with her in-laws is her current conflict with her fellow Filipina-- *“that... I fought with (insert name), she ruined my name, destroyed my reputations through her posts in facebook.”* It really did take a toll on her emotional health as her expressions were spiteful while she was sharing such experience.

This is entirely related to Piper (2009) which explained that physical violence against women is not the only kind of violence that exists, as some of the spouses, particularly the younger women, described emotional maltreatment by their in-laws (p. 143). This is entirely shown in the cases of Dina and Karla who suffered in the hands of their in-laws. They did not have the opportunity to get along over the years as they ended up moving away much farther from them instead. The study of Jacka (2006) arrived to similar findings wherein migrants were stigmatized by their in-laws and others, and due to severe conflicts within the household, they frequently

struggled for years with city bureaucracy, seeking to move their household registration at considerable financial and emotional cost, and their children's development was significantly hampered (pp. 87-93; Piper, 2009, p. 279). Though Dina and Karla's cases were somewhat different because they did not have any children, the aforementioned literature is related to both women's situations as they were driven away from their in-laws' houses which goes without saying that there were painstaking and time-consuming processes of court hearings and divorce documents for the sake of peace within the household.

Rose, on the other hand, also testified about her relationship with her in-laws. With regard to her emotional challenges, first and foremost, Rose was carefree and very cheerful during the interview until she opened up about the hardships that she had faced back when she first arrived in Turkey. At first, she admitted that it never occurred to her that she will ever go beyond her home province in the Philippines.

According to Rose,

*“uhmm... I never expected that I could ever come here in this place. I never expected that I could ever come here in this place because my uhmm, I thought I was just gonna stay here in the Philippines, in (specific place). Hmm And then that's it, when I arrived here, I was so happy because I finally reached another place... that;s how it was, and then, when I arrived here, I thought it's all gonna be fun, but not at all.”*

And so, when she finally grasped how life is really like in Turkey after acclimatizing for several months, she eventually felt lonely in the long run, her excitement from before had suddenly dissipated.

Rose went on sharing that:

*“Yes, it's like it's very lonely, missing everything. I miss the surrounding in the Philippines because, in the Philippines, I enjoy it there better, there are many people, and then when I arrived in Turkey, I gotta stay home as if I'm just living in the dirmo-- what is it, dirmotory? (dormitory).”*

As Rose went on narrating her personal hardships in terms of her emotion, she stressed how important it is to get along with one's in-laws. She went on saying that:

*“...the most important thing of all, is with the (relationship with out) in-laws, it’s very important, our in laws, that we shouldn’t, uhm we shouldn’t be prideful, we should understand them, because if we become prideful, they will be more prideful than we are so we should be humble. Humility is very important, but not too much. Uhm just the right amount. That’s very important. Because... uhm not like the others who refuses to be humble. That’s why their in-laws come right back at them. But me, thanks God because uhm...it’s impor-- uhm my in-laws love me.”*

Though Rose did not necessarily encounter the troubles of being at the receiving end of hostile in-laws, her words were very meaningful. It serves as both an advice and warning in tolerating and going along with one’s parent-in-laws and even brother or sister in-laws.

In sum, results show that migrants have encountered emotional challenges in their own respective circumstances during their stay in Turkey. Some of them truly lived up to their roles as a mother and providers for their young children-- mothers who struggled with their longings and yearnings during the process, while there are those others who faced the waves of familial conflicts within their husband’s family. Results show that Filipinas are resilient in dealing with their circumstances as they continued on finding ways to deal and cope with their problems as they earn money for the sake of themselves and for their loved ones.

#### **b. Second Family as a Form of Coping Mechanism**

As migrants have to leave their home and become absent for a long time, this goes without saying that relationships could be strained between the migrants and the families that they had left behind abroad, and that such individuals, particularly the migrants’ children should be taken into consideration. Orbeta and Zosa (2009) stated that it is commonly assumed that the positive economic impact of remittances compensates for the social costs of parental emigration on the children's welfare.

Moreover, Baggio (2007) further discussed the effects of migration in the family as a whole:

*The Filipino society is attempting to adjust to the contemporary mass migration, and there are costs to be paid. The growing vulnerability of "transnational families," when one or both parents are abroad, is one of them. Threats to marriages, changes in parental functions and the loss of Filipino values*



*are only a few of the problems that emerges as a result of forced international migration. Increasingly, migrants with family left behind have "double families," i.e. they have families overseas to fight solitude and deprivation in their country of destination. (p. 7).*

Such notion is evident in the lives of some participants in the study. During the interview, Lani was quite reluctant in labeling her “companion” whom she keeps as a secret to her family.

According to Lani,

*“Uhm there’s an old person who is helping me. From the time when I was in Cyprus until I arrived here. He’s Turkish, he’s sometimes giving me uhh, he supports me financially (R: Hmmm) Until now, even though (stutter) he’s old. He’s helping me with a lot of things out here. But it’s like a secret Hahaha”*

The same could be inferred with Rose’ experience by which she had her own family in Turkey while her three kids back in the Philippines are not considered as part of her current one, as she refused to mention her three sons in the Philippines during the interview proper.

Rose talked about her current family in Turkey and how she dealt with her homesickness:

*“Before, when my husband goes to work, when he leave to work, I tend to roam around (our area). From morning, me and (insert name), my son, we tend to go to the cafeteria, take a seat. Go to the park, look for someone to talk to, for instance. Hmmm... That’s why over there I have to uhm... (do something) so that I won’t get bored, I won’t be homesick.”*

She seemed to have been well adjusted with her second family in Turkey since her fondness is evident.

In conclusion, accepting their current family may be a way for migrants to ‘live in the present’ as they struggled dealing with the homesickness that they experience. Furthermore, this suggests that this may be a way for them to fill the gap in their hearts and stay somewhat happy in the midst of the absence of the people that they used to be with back then.

#### 4. To Lose is to Gain: The Financial Costs Spent for the Migration Process

The main drive that motivates migrants is their ambition for progress in terms of finances no matter what the cost is. They have sacrificed a lot-- from the emotional and social aspect that prevents them to be with their families, to the amount of labor that they need to exert in order to earn, and most importantly, the financial costs that the migration process entails. The World Bank (2018) indicated that many migrants, such as refugees or low-skilled economic migrants, may make decisions in extremely difficult circumstances with few options, putting their lives and finances at risk (p.9). This clearly suggests that migrants are willing to take huge measures in order to be relocated in the destination country. Hoping and expecting that the risks should be worth it.

This is demonstrated in the life of Marie wherein she paid for a huge sum of money in order to be catered supposedly by the migration authorities in South Korea, but then she engaged into an illegal transaction and the money ended up being transferred in Turkey. She ended up moving to Turkey with via trafficking when she first came here in the year 2000.

According to Marie:

*P: [...] there's an agency involved, back when I was preparing to travel to Korea, Hmm hmm I was about to go to Korea before I arrived here. Korea and Canada. Then, after we paid our deposit for Korea, it was abruptly canceled. I already paid 4-- 40 000 (php) Hmm hmm*

*R: What about in Turkey?*

*P: In Turkey, the money that we transferred to (the agent in) Korea was forwarded in (the agent in) Turkey. They were acquainted in some way.*

*R: Ah, so it was forwarded. Is the OWWA still involved with the transaction?*

*P: No, it was trafficking!*

*R: Ah!?*

*P: Trafficking!*

*(pause)*

*R: but was it... successful?*

*P: Oh yes! That was trafficking, and a successful one, thank God. That was trafficking [...]*

If Marie had been caught, she would have faced deportation or worse. This situation is not at all new because there may have been many more illegal transactions which are exactly the same with Marie, as hundreds or even thousands of migrants engage with such activity.

Dina, on the other hand, had indeed followed the legal ways of the migration process but the way she risked quitting her administrative job costed her a lot. It took a toll on her ego as she ended up working as a full time maid and nanny in Turkey.

*“I realized that it's regrettable, I left a job, I resigned from my job, I had a good job. You wouldn't have thought that I will be having this kind of job here.”*

Nevertheless, she wholeheartedly accepted her fate as time went by. Dina had money to spend for her migration process from the Philippines to Turkey thanks to her previous job which granted her some money that she could allocate for her documents and travel expenses.

This serves as an example to the statement of the the World Bank (2018) which explained that migration is simply too costly for the poorest as they are unable to afford migration due to a lack of resources and borrowing capacity, and that the overall migratory patterns are determined by the interplay of these costs and benefits that they could lose and attain in the migration movement (p. 117). Furthermore, Cuamea-Velázquez (2010) stated that most illegal and legal migrants have a job before leaving their home country, while legal migrants emigrate once they get a job and that migrant laborers usually work before migration. This is exactly the cases of Marie, Dina, as well as Lani's experiences which will be further discussed below.

Migrants like Marie and Dina are surely able to pay for the financial costs on their own for they used to work prior to moving to Turkey. They had the means to cover for the financial costs of transportations and other expenses required for migration. This indicates that they can afford for the costs in exchange with the further benefits that awaits them in Turkey.

Lani, on the other hand, had a somewhat similar experience like Marie and Dina. She, however, relied on a forbidden love that would surely hurt her family if they ever found out about it.

*P: [...] Hahah Uhm there's an old person who is helping me. From the time when I was in Cyprus until I arrived here. He's Turkish, he's sometimes giving me uhh, he supports me financially (R: Hmmm) Until now, even though (stutter) he's old. He's helping me with a lot of things out here. But it's like a secret Hahaha*

*R: (Yes so that you have someone to rely to in difficult times, right? [...])*

*P: Yes that's what it is for me, it doesn't have anything to do with happiness or what, no, for me, it's about the help that he offers... when problems come, there's someone who will, something like that*

This shows that Lani tend to rely on the person whom she's having a love affair with. Back when she was on another country, in Cyprus, she had to ask financial assistance from her paramour so that she could easily and conveniently live and stay in Turkey. This shows a different side of financial costs wherein not only finances are at risk but also their family relations the migrant have with their family in the Philippines.

These narratives present the fact that in order to attain their financial means and be able to afford the migration expenses in general, these Filipinas not only rely on the financial costs alone but the risks that entail such transaction-- safety for Marie, uncertainty of career destination for Dina, and family relations for Lani. In sum, result concludes that the migration process alone, not including migrant integration, carries numerous risks and responsibilities which is related to finances. This is something one should ponder to, about how migrants are willing to risk and lose things in order to gain more from such potential losses.

## **5. Effects of Immigration in the Sending Country**

The massive outflow of the migration movement in the Philippines have detrimental results for the country as a whole. The brain and brawn drain issues are persisting problems that the Philippines has to face in the past decades. The Philippines is at the losing side as millions of high-skilled workers leave the country. The citizens, on the other hand would be at the disadvantage if they stay in the country because of the lack of job opportunities as well as low salary for those who are employed in the country. This, therefore, affects the mindsets of Filipinos who came to believe that they could never progress in life unless they go out of their country. And so, they strive in order to be able to have the chance of moving abroad

particularly in first world countries. The following section will talk about the feedback mechanism wherein such concept is demonstrated in the lives of some of the migrants in this study.

#### **a. Spread the Word: Feedback Processes**

The feedback shared between migrants and their families or friends back at their home country has a major effect in the continuation of migration. This is related to the concept of feedback mechanism which pertains to the transmission of information about migrants' reception and development at the destination back to their country of origin (de Haas, 2014, p. 43, Mabogunje, 1970, p. 12). Mabogunje elaborated on this concept, stating that the feedback process can have one of two effects: it can intensify the deviation (in this example, by promoting increased migration), or it can counteract the deviation by encouraging a return to their place of origin (p.12). This shows the influence of information from one country to another and then passing it around to the different parts of the world. In this modernized age, such information are easily transmitted via electronics specifically through the internet.

This is shown in the experiences of Dina and Lily wherein the two of them had managed to influence their family members to migrate in Turkey. By comparing the two countries, Turkey and the Philippines, it obviously shows that there are far more beneficial conditions in Turkey than in the Philippines. Such flow of information is regarded as the feedback process that influenced the migration process.

These are excerpts from Dina's interview:

*"[...] uh I have a sister here (in Turkey). I have a sister here. She invited me, she sent me an invitation. Because, ever since, here it is, when I was still studying, my sister and I were very close and then uhh she was my sister. But then, of course, our closeness, when she left she got married to a Turkish, uhm, [...] when she was here in Turkey, I was studying and I eventually graduated (in the Philippines), I also had a job back there in the Philippines. I wanted to come here, she told me that I can work in the office- because I work in an office back then- she said, 'you can work here' so I said 'okay, I'll try'"*

Migration was then initiated due to the fact that Dina was convinced by her sister by promising her a better career in Turkey with considerably high salary along

with convenient benefits, much to her dismay when things did not turn out the way she wanted it.

Later on, Dina, in turn, brought her nephew in Turkey as she thought about a better future for him in the country rather than in the Philippines. *“I brought my nephew here, who knows, he might have a good future here, right?”*

The function of the feedback process is clearly at work based on the narratives that was exemplified in this research. It is undeniable that word spread so easily and most Filipinos would really take their chances when there is an opportunity for them to migrate.

Moving forward, Lily, on the other hand, looked very relieved when she stated that she had managed to take her daughter in the Philippines.

Lily’s voice broke as a few droplets of tears had spilled from her eyes as she said that, *“and that’s it, I’m happy especially now that my child is here.*

Favorable or positive feedback, will surely stimulate migration and result in conditions of practically coordinated migratory movements from certain places to another (p. Mabogunje, 1970, p. 13). Dina and Lily’s experiences may have consisted numerous challenges during their migratory movement and integration but that did not stop them from encouraging other members of their family to migrate in Turkey.

As with negative feedback, Marie, on the other hand, sent her daughter to New York instead of Turkey. This was the fragment of the exchange of conversation between Marie and the researcher.

*P: Because I have a job here. I better go to New York if I don’t.*

*R: Hmm For real. That’s better. Heheh Okay, so--*

*P: Yes.*

*R: So,*

*P: I better go to New York in the near future.*

*R: Your girl is in New York, right?*

*P: God-willing*

*R: So, your girl is in New York.*

*P: Yes, my girl is in there.*

This is in contrast with Mabogunje's positive feedback. The migratory pattern had been disrupted due to Marie's negative feedback in the country as written in the previous part of this research. The perpetuation of migration is still there in the example of Marie because, despite the fact that the feedback mechanism for Turkey was negative, migration occurred nonetheless, but this time, from the Philippines to the United States.

In sum, it is evident that there is a strong connection between the exchange of information between countries that initiates the migration processes as well as perpetuates it. Results show that there is a significant relationship between the migrant's experiences in the receiving country and the feedback process that encourages others to migrate. In this study, some Filipina migrants would prefer the life in Turkey for their loved ones in terms of their bright opportunities and financial expectations that may attain in the country.

#### **b. Reaping the Benefits: The Outcome of One's Sacrifices Abroad**

Family responsibilities, reinforced by a culture of expectation and reciprocation, play a crucial role in persuading overseas laborers to send their money for their families back home (Constable, 2003a; Espiritu, 2003; Zontini, 2004, as cited in Zahedi, 2010, p. 71). This is in the form of remittances, wherein savings and investments are not only in the form of lots, houses, and businesses, but also with the migrants' assistance for their children's or any of their family member's education.

In the case of Dina, she clearly stated that:

*"I'm able to save money and help my family at the same time, I'm also able to invest-- I have investments in the Philippines. Like right now, I have 3 lots, my nephews are able to enter college and I've also sent many of my cousins to college, they have work now... in a different country. Right? It makes me light-hearted... It's like a form of investment. Like that, I was able to buy numerous land, when I get back, maybe I'll build a house on it."*

In this case, all kinds of investments are laid out in different forms. The surplus of remittances have paved a way for Dina to spend beyond their basic necessities and improve their ways of life by buying numerous lands and houses in the Philippines. To top it all off, migration has also continued because of the form of

investment that she had expended for her cousins who took the opportunity to finish their studies and go abroad afterwards.

With regard to this topic, Marie also has the same experience wherein according to her:

*“I also have my savings so... that’s it, when I went back home, I started to renovate our house, hmm-hmm [...]it was way back 2022, aw 2002, when I first went back home (from Turkey), that’s when I started to renovate my father’s house [...] it was slow and gradual... ( we’re fixing it ) every time I go home. That’s it. Until it was finished eventually.”*

Furthermore, Marie talked about how she was able to support her children in their studies from the money that earned in Turkey:

*“I managed to support my two children until they finished their studies. Hmm-hmm My two children were able to finish their studies”*

As mentioned in the previous sections, Marie was also able to send her daughter to the US, and she also mentioned about going there and eventually come back home in the Philippines after several years.

This is explained in Calzado (2007) by which it was stated that when a person chooses to work in another country, he or she must prepare for the challenges ahead with the improvement of one's expertise by saving money, investing, and keeping in mind that overseas employment is only temporary, and that a migrant must eventually return home (pp. 11-12). Family obligations is the main drive that propels migrants to earn money abroad and in this study, all participants have decided to eventually go home in the Philippines once their savings and investments for them and their families have been met.

This is shown in the case of Lani wherein she is still on the process of sending her children to school until they finish their studies. When asked about her children’s education, she responded with, *“Almost there, two of them [...] : Uhm, the other one is about to graduate next year.”*. Moreover, she also briefly mentioned how grand her house in the Philippines is as she stated that, *“It’s located near the resorts, over there, our place is close there.”*

With all things considered, results show that migrants are firm on their



decision to invest until they achieve what they want to achieve for their lives and for their families' lives. Orbeta and Zosa (2009) stated that the key indicator of household well-being is household expenditures while investments, on the other hand, indicate future ability to fund consumption at both the aggregate and household levels (p. 18). This is shown in the aforementioned narratives wherein migrants are able to invest further because household or basic expenditures have been met. Thus, migrants tend to aim higher and extend their ambitions based on the financial capacities that they have earned as they work overseas.

### **c. Parental Absenteeism**

Migration always entails some relationship challenges back at the individual's family in their home country. The best example for this is the absence of migrants from the lives of their families as they miss important occasions and celebrations in exchange for gaining financial leverage overseas.

This study showcases the experiences of migrants wherein they have to deal with their absence particularly as parents for their children. As this study is composed of migrant women, the important role of child-rearing have been lost because they have to migrate and earn money in Turkey. This is shown in Cortes (2015) wherein it was stated that migration can enhance the economic resources of families and diminish parental time investments in their children (p. 65). This explains the adverse dynamic between mother and children as they are not raised by their mother who is supposed to be in their home instead of being far away from home. It is, however, understandable that some sacrifices has to be made in order for them to be able to afford expenses and improve their lives in terms of finances.

Lani dealt with her parental absence by constantly communicating with her children online particularly on facebook where she can talk to them and see pictures and videos as she tries to catch up with the events back at home.

According to Lani,

*"I miss them so much. Heheh hahah since it's possible to just chat nowadays, my sadness just goes away, I just look at their pictures, that already makes me happy... Hmm hmm we can just communicate easily."*

Lily, on the other hand, emphasized how difficult it was for her to leave her child. She knew how hard it would be for her daughter if they part ways because she

was just so young to even understand why her mother had to go. Lily also had to prepare herself in dealing with her longings for her kid.

*“I have to prepare myself emotionally , you have to make the child understand that you have to go and when the child grows up they won’t think that they were abandoned. Of course, the child will get affected.”*

Parental absenteeism is one of the great costs in exchange for financial progress. As migrants find it tolerable to deal with their yearnings for their children, nothing could bring back the years that they were absent from the lives of their children. This should be explored deeper, such that while the devaluation of "rearing children" may be characterized as a tragedy for children, the experiences of different groups of children (and the elderly) in the international transfer of care-taking should be recognized between those who are cared for and those who are not, and those who see their parents/children on a regular basis and those who cannot (Parrenas, 2000, p. 572).

In sum, results show that women migrants have to go through parental absenteeism in order to support their children back home. Unless they go overseas, there will never be any other way where they can improve their lives the way it had improved when such Filipina migrants went to Turkey and work there. Filipino culture has been attempting to adapt to the contemporary migration, and sure enough, there are costs to be paid (Baggio, 2007, p. 7). This is shown in the lives of the migrants wherein the most prominent cost is the irreplaceable time that they have spent away from their families which no amount of money could ever take back.

## VII. CONCLUSION AND PROPOSALS

This part answers the research questions in this study. The answers to the hypotheses were gathered from the themes which have emerged from the acquired data and are then interconnected to the theoretical framework (migration systems theory) used in this research.

Life beyond the plain wilderness is not always composed of milk and honey, nourished with dew and summer rain. There are times that life in the greener pastures could be gloomy, with sudden thunderclaps that catches people off-guard and brings them on their knees. Either they do so in order to pray, to collect themselves, to gather their resolve, or a mix of everything in between.

The experiences of Filipina migrants in Turkey are not always positive. Filipina migrants have lost and gained a lot as they embarked their journey towards Turkey, one of the many countries that is considered as a place of hope for them, a place where the brightest future is found for themselves and for the people that are on the backs of their heads as they strive to overcome their hardships and to stand on their own two feet, carrying the burdens and responsibilities that they have decided to carry once they stepped out of the Philippine soil.

The narratives that were gathered in this research are inspirational and eye-opening stories that inform others about the migrants' life in Turkey, or abroad, in general. Amongst millions of Filipinos who are experiencing the same fate with the participants in the study, it is worth considering that the migration process and integration are full of challenges and life-lessons.

This research is able to identify the many important points about the experiences of Filipina migrants in Turkey. First off, integration is not done overnight, especially in a country where English is not the spoken language, and the ways of life are entirely different. These did not, however, stop migrants to be integrated at least in their work environment. Moreover, costs have also been laid out, indicating labor, emotional, and financial costs.

Money is found to be the main motivation that encourages migrants to stay. However, money is not easily found without so much of a hard-work outside of the Philippines, unlike what most people think. Results found that the main motivation why migrants move to Turkey, is mainly because of financial aims. They have a strong drive to progress in life and so they try their best to reach it by working overseas. The salary in the Philippines is extremely low for the same amount of work a person exerts in another country that offers a fair amount of wages and benefits. Other than that, migrants have made up their mind to leave Turkey after achieving their goals in life and after fulfilling their investments and savings.

International migration support development in the Philippines in terms of remittances. The drawbacks of international migration, however, far outweigh the benefits, thus, with the brain and brawn drain in the Philippines, the country doesn't really have a concrete advantage if it keeps losing its high skilled workers.

In Turkey, on the other hand, as migrants are being absorbed in the society, the most prominent and refined developmental space, where migrants are well integrated, is in the economic dimension. Some of them may not be very fluent in the Turkish language which impedes them from communicating with the people in the society, however, their work environment is very light and beneficial for them, and they have already adjusted well enough in their work. This could only mean that migrant integration is a remarkable success for Filipina migrants in Turkey who are in need of financial leverage in the country more than anything else. As they have attained their intentions by having a safe and secure job and work condition, and most importantly, by having a high salary, it can be assumed that the migrants are contented with their integration situation in Turkey.

The international migration support foreign diplomatic relations in the Philippines and Turkey by the continuous coordination between two countries. The relationship of Filipina migrants to their Turkish host society has a very huge impact in the relationship between both countries. As Filipina migrants are given rights, benefits, and protection in the country, it implies that there is no strain between the relations of these nations and that Turkey have been loyal to their LFIP law regardless of the undertaken type of migration.

The effects of immigration in the sending country are the further encouragement and perpetuation of migration through feedback process, the

migrants' enhanced ability to support their children and their affordability for savings and investments, and the most detrimental but unavoidable part, familial absenteeism, especially the parental one. Despite of being parental absentees, however, migrants are able to provide a better life for their children in terms of finances, by sending them to universities that provides high quality education, as well as improved way of living back home. This does not only apply to their children but to the entire family as well.

There are major advantage and disadvantages in the migration movement as a whole. Filipina migrants in Turkey are found to be very resilient when they're dealing with their problems just so they could overcome the challenges in life and become the source of hope to those whom they have left behind in the Philippines. They could only hope for a better life on the other side of the greener pastures.

Looking through the perspective of the Migration Systems Theory which is the framework of this study, results show that the experiences of Filipina migrants in Turkey in terms of their personal testimonies (microlevel) has a huge impact in their families back home (macrolevel). Considering the fact that migration is a prominent trend in the Philippines, most families have an OFW family member. This means that the more families are included, the bigger the scope of the effect of migration is, therefore, it is considered to be situated in the macro-level. Moreover, as remittances are involved, the economy is highly affected by the transfer of money. Moving forward, the feedback process (mesolevel) also has an impact to the perpetuation of migration. With this, it is evident that each level play a role in the international migration movement of Filipina migration in Turkey.

The following sections are the researcher's recommendations or proposals towards relevant agencies and groups of people which may help improve the integration of Filipina migrants in Turkey.

Filipina migration in Turkey is composed of varieties of challenges that may have been very common amongst migrants worldwide and positive takeaways could be learned from their individual stories not only for their fellow migrants but for the agencies involved in the migration process.

The Department of Foreign Affairs (Philippines) may further explore and ensure that migrants are going through the right procedures and not endangering

themselves on the migration process.

The Philippine Embassy in Turkey may launch some social inclusive activities among the Filipino community and hold programs that allows each individual to share their experiences among their fellow Filipinos. In this way, they may be able to find out and improve the conditions of the scarce numbers of Filipinos in Turkey.

The Turkish Foreign Ministry, amongst the millions of migrants that they cater to over the past years, they might extend their attention towards minority groups and hear them out especially in terms of social welfare and health care for those who are have already been living in the country for over decades, those we were not yet able to apply for Turkish citizenship.

For the families of the migrants, that they may be able to understand their OFW family members and not be too demanding for finances. It is recommended that they should support them emotionally, as they have been alone for quite too long and that the presence of family, even if it's long distance communication for the moment, would surely encourage them to move forward and reach their goals knowing that they are cared for and emotionally supported by their families back home.

For future researchers, who might take interest in this line of study about migration particularly Filipina migration in Turkey, that this study may become one of the related literature of migration studies which will be conducted in the future.

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## **APPENDIX**

**APPENDIX A** Questions

**APPENDIX B** Outline of Themes

**APPENDIX C** Ethical Approval Form



## APPENDIX A Questions

### List of Questions

1. What made you choose Turkey as a country of destination?
2. What is your main reason why you decided to migrate?
3. What were you expecting before you came to Turkey?
4. Were some, if not all, of your expectations met?
5. How close are your expectations to the reality of your experiences in Turkey?
6. How is your life in the Philippines any different compared to your life in Turkey?
7. Have you suffered emotional challenges when you first came to Turkey?
8. How did you cope with your new surroundings when you first came to Turkey?

#### *Economic*

1. Are you currently employed right now? What is your job? How is your work situation? How's your job-hunting experience?
2. How much do you earn and how long have you been working in Turkey?
3. Compared to your past job/work, how are your experiences any different with your job in Turkey?

#### *Cultural*

1. How well do you know Turkish culture as of now? How did you deal with the cultural and traditional identity of Turkey?
2. How did you cope with the differences in the surroundings of the Philippines compared to Turkey?
3. How can you compare Turkish culture, religion, and way of life compared to what you are accustomed to?

4. If married, how did you deal with the differences between you and your husband in terms of religion, culture, and way of life?

### *Social*

1. How are your interactions with Turkish people? How are your experiences with them?
2. How do they treat you in work, school, or home?
3. Do you think they have good perceptions about you?
4. What do you think about the stereotypes about you or with Filipino people in general?

### *Institutional*

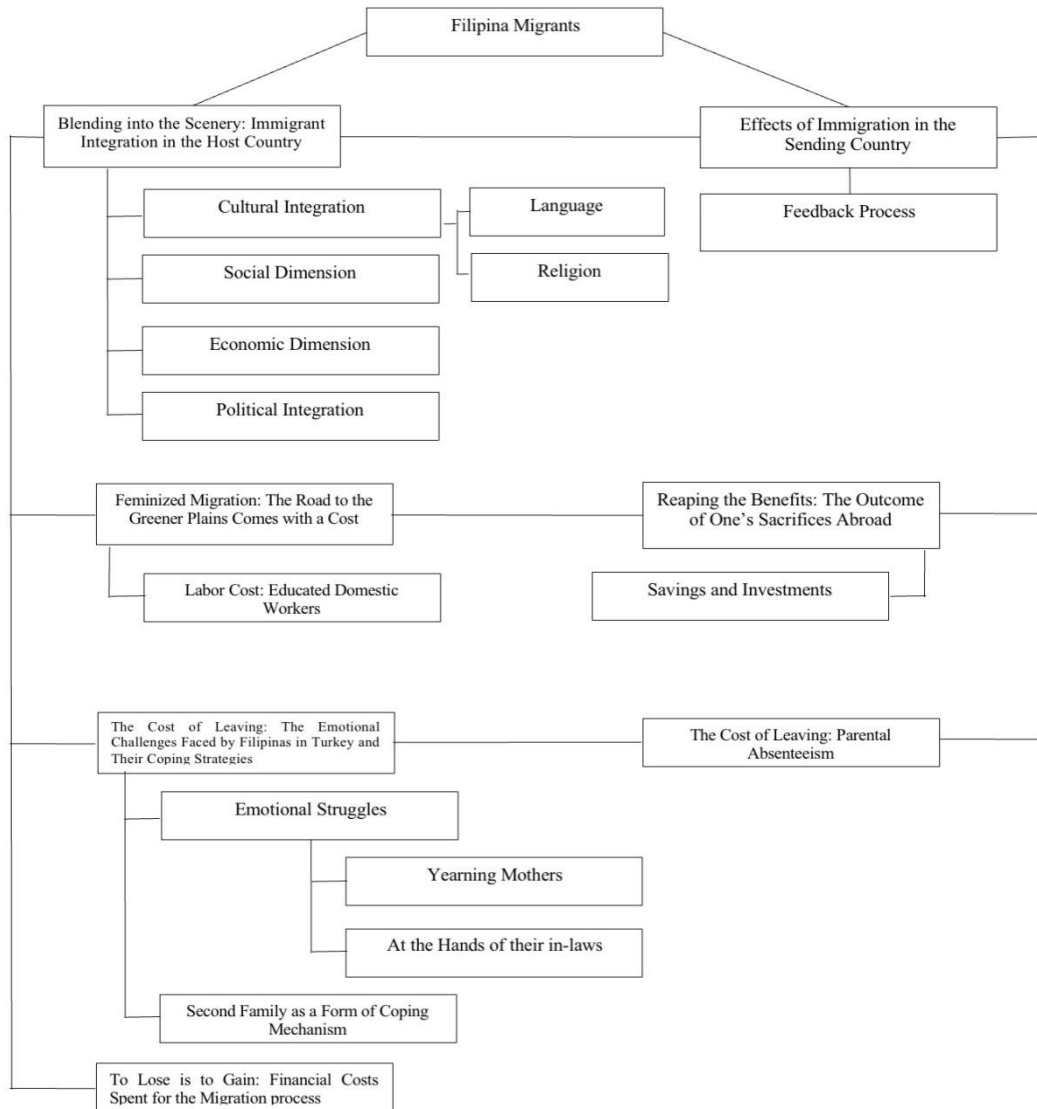
1. How was your migration process? What are your experiences, difficulties, and/or challenges in the immigration process in Turkey?
2. How was your integration process in terms of legal documents?
3. How was your migration process?
3. What are your experiences, difficulties, and/or challenges in the emigration process in the Philippines?
4. Which institutional agencies were involved with your migration process from the Philippines to Turkey?
5. How were you able to coordinate with these institutions and how did they accommodate you in each step?

### *Closing questions*

1. How long do you plan to stay in Turkey?
2. Do you have any migration plans in Turkey?
3. How is your situation right now?
4. What can you say about your overall experience in Turkey?

**APPENDIX B Outline of Themes**

**Outline of Themes**





## APPENDIX C Ethical Approval Form

Evrak Tarih ve Sayısı: 11.06.2021-14202



T.C.  
İSTANBUL AYDIN ÜNİVERSİTESİ REKTÖRLÜĞÜ  
Lisansüstü Eğitim Enstitüsü Müdürlüğü

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Sayın Julienne Faye MACONOCIDO

Tez çalışmanızda kullanmak üzere yapmayı talep ettiğiniz anketiniz İstanbul Aydın Üniversitesi Etik Komisyonu'nun 09.06.2021 tarihli ve 2021/07 sayılı kararıyla uygun bulunmuştur. Bilgilerinize rica ederim.

Dr.Öğr.Üyesi Alper FİDAN  
Müdür Yardımcısı

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