

Projecting Migration over the Next Twenty Years and Beyond

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Edited by

Sibel Safi and Lale Burcu Önüt

**Cambridge
Scholars
Publishing**



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This book first published 2022

Cambridge Scholars Publishing

Lady Stephenson Library, Newcastle upon Tyne, NE6 2PA, UK

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

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ISBN (10): 1-5275-8312-0

ISBN (13): 978-1-5275-8312-2

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ABOUT THE EDITORS

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Sibel Safi is a professor of Public International Law at Dokuz Eylül University (Turkey), Faculty of Law and head of the EU Law department. She graduated from Ankara University Faculty of Law in 1991. She completed her first LLM degree with an honour's degree in European union law and institutions at the University of Bucharest, Faculty of Law and her second LLM degree with a "merit" degree in international public law at the University of East London, Law School. In the last year of her doctorate, which she started in international public law at the University of Bucharest, she attended the University of East London as part of the EU integrated doctoral cooperation program and completed it with an honour degree. Afterwards, she worked in refugee law at the University of East London, CMRB in the UK. She did post-doctoral studies at Queen Mary University Law School as a visiting fellow. Her main fields of study are public international law, refugee law, international criminal law, and EU law.

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INTRODUCTION

According to a UNHCR statement, 70.8 million people worldwide have been forced to flee their homes. Among them are nearly 25.9 million refugees, over half of whom are under the age of 18. In the world, nearly one person is forcibly displaced every two seconds due to conflict, persecution, hunger, or war. UN forecasts estimate that there could be anywhere between 25 million and 1 billion environmental migrants by 2050 at the same time.¹

Migration is a phenomenon that affects nearly all countries across the globe. In terms of migration, the geography in which Turkey is located has always witnessed significant population movements, and Turkey has been one of the most affected countries by this phenomenon. Therefore, as one of the leading universities of Turkey, the Dokuz Eylül University organised an interdisciplinary conference titled “*Migration: Projecting the Next Twenty Years and Beyond*”, between February 22nd and 24th, 2021, with the participation of 244 academicians from 52 different countries for exploring the phenomenon of migration.

The conference brought together recognised authorities and promising new scholars in the vastly varied fields associated with migration. With an interdisciplinary approach, the conference explored themes such as the rule of law and migration, effects of migration on the economy, migration experiences in art, narratives through migration, climate refugees, post-war trauma, human trafficking, integration, migration, and health. Adapted papers selected by referees, especially based on originality, are compiled in this edited book composed of eighteen chapters.

In the first chapter Özge Başağaç from Yasar University, with her article titled “*On the Way to Europe: Aegean Lighthouses as Shelters for Immigration Routes*”, discusses the role of lighthouses as shelters through time, but especially in the last nine years since the Middle East unrest reached its peak. It is claimed that the choice of lighthouse islands stems not only from their being on the immigration routes and the proximity to Europe but also from the cultural values and architectural characteristics of

¹ <https://www.unhcr.org/figures-at-a-glance.html>.

lighthouses, their adaptation to surviving in remote territories, their accessibility and most of all, their inherent role as aids to navigation.

In the second chapter, *Esra Yılmaz Eren* from Turkish-German University, with her article titled “*The Core Element of Refugee Protection: Responsibility and Burden Sharing*”, examines the responsibility- and burden-sharing principle regarding recent international improvements in refugee law.

Dilara Yüzer Eltimur from İzmir Bakırçay University, with her article titled “*The Right to Respect for the Family Life of Aliens in the Light of the ECtHR’s Jurisprudence*”, evaluates the obligations and margin of appreciation of the state parties for family reunification in the third chapter. In this context, the admission and deportation of the spouse and children to unite with their families are examined in the light of the ECtHR case law.

Dang Linh Nguyen, with his article titled “*Addressing the Immigration Crisis: The Flaws in EU Policies*”, examines in the fourth chapter the structural and practical problems of the EU migration policies and the consequences incurred on the victims.

Hadi Shalluf, Professor of Law at the School of Strategic and International Studies Libyan Academy, with his article titled “*The Crisis of Migration and Human Smuggling and Trafficking from Libya to Europe*”, discusses the Libyan migration crises and human smuggling and trafficking, and analyses the future of the Libyan migration crisis in the fifth chapter.

Özgül Başaran from İzmir Institute of Technology and *Gülsüm Songül Ercan* from Dokuz Eylül University with their article titled “*Syrian Refugees and Attributions Through Topoi in Turkish Daily Newspapers: A Discourse-Historical Approach*”, reveals in the sixth chapter how Syrian refugees are represented in the news stories in four different daily newspapers with the highest circulation rate in Turkey, regardless of their political tendency, between the period of March 2011-2012, which coincides with the refugees’ first arrival in Turkey and March 2016-2017, the period when the social adaptation most likely progressed.

Sevgi Çilingir from Dokuz Eylül University, with her article titled “*The Nexus Between Securitization, Immigrant Integration and Citizenship in Western Europe: The Case of France and Germany*”, analyses in the seventh chapter the nexus between immigrant integration policy, citizenship policy and the securitisation of immigration in Western Europe. To determine whether and how these policies have converged in relation to the

securitisation process, two cases were selected. Policy changes are examined comparatively in the case of France and Germany.

Ahmet Vefa Orhon from Dokuz Eylül University and *Elmas Pak* from İzmir Bakırçay University, with their article titled “*The Application of 3D Printing Using Earth/Concrete Extrusion for the Construction of Refugee Homes*”, evaluate in the eighth chapter the refugee issue in terms of architecture and engineering. Their study aims to indicate the utilisation potential of earth/concrete-based 3D printing technologies as an alternative for a fast, economical, sustainable, and structurally safe construction system using local materials to construct temporary/permanent refugee homes.

İlyas Doğan, Professor of Law at Ankara Hacı Bayram Veli University and *Gülden Çamurcuoğlu* from Ankara Hacı Bayram Veli University, with their article titled “*Human Dignity and Immigration*”, evaluate the human rights perspective of immigration and the refugees. In their study, first, human dignity and the meaning of “refugee” are mentioned, and then the area where refugees have protection in human rights law is explained.

Oğuz Sancakdar, Professor of Law at Dokuz Eylül University, with his article titled “*The Legal Status of ‘Conditional Refugees’ in the Light of Administrative Jurisdiction Decisions*” discusses in the tenth chapter the current immigration law in Turkey, which is both a transit country and a destination country and makes a comparative analysis with international law. Decisions taken by the Turkish administrative courts regarding conditional refugees are examined. Matters relating to an incomplete examination of an interview report, the assessment of fear, risk and credibility, the need to balance public order with individual interests, the need to take into account the reports prepared by governments, intergovernmental organisations and non-governmental organisations on the state of the country to which the person will be extradited, the problem of legal aid, the necessity of taking into account the “risk resulting from actions of non-public officials”, and the administration’s evaluation of the application after a very long time are examined.

Refik Korkusuz, Professor of Law at Dokuz Eylül University and *Şeyma Ayyıldız Karameşe* from Essex University with their article titled “*Cooperation Between the United Nations and Turkey for the Climate Change Migrants: Necessity of New Immigration Law*” make, in the eleventh chapter, an assessment on climate refugees and indicate that environmental changes threaten the future of the world and need long-term solutions. They see the new immigration law as a necessity.

Jawaad Issoop, with his article titled “*The Moving Artist*”, makes an assessment on the perspective of art in the refugee dilemma in the twelfth chapter. He investigates forms of art and the multiple relationships they create between the refugee as an artist and the transposed context.

Mehssen Macary, Professor at Lebanese Canadian University, with his article titled “*The Migration and Integration Dilemma*”, evaluates the situation of Lebanon on the refugee topic in the thirteenth chapter. His article focuses on four dimensions (cultural, social, political, economic) of migration and integration.

Ali Khashan, Professor at Al-Quds University, Palestine Former Minister of Justice, with his article titled “*Rule of Law and Migration*”, analyses in the fourteenth chapter the historical background and European policies and practices on migration problems and seeks to identify common European and international standards and practical development, as a set of guidelines that will streamline and update existing policymakers and stakeholders.

In the fifteenth chapter, *Sibel Safi*, Professor of Law at Dokuz Eylül University, with her article titled “*Turkey’s Current Asylum Legislation and Integration Policy*”, assesses a comparative study of the new immigration law that came into force in Turkey and international law with a historical perspective. She evaluates to what extent the immigration law covers the new immigration events. Her article first considers the historical characteristics of the worldwide refugee movements and their effects on the course of international refugee law, the development process and fundamental principles. Turkey’s practices are then examined.

Lale Burcu Öniit from Dokuz Eylül University, with her article titled “*Administrative Sanctions Arising from Visa Violation in Turkey*”, examines in the sixteenth chapter the sorts of administrative sanctions imposed due to visa violation in Turkey and issues which are remarkable in terms of their administrative and judicial review.

Uğur Samancı from Dokuz Eylül University, with his article titled “*Powers of the UN Security Council under Chapter VII of the UN Charter and Situations Giving Rise to the Mass Influx as a Threat to the Peace*”, evaluates in the seventeenth chapter the refugee crisis on the perspective of the UN Security Council dimension. He reveals the relevance of mass influx situations to international peace and security and highlights the role of the Security Council in maintaining or restoring peace by preventing, halting, or ending armed conflicts and mass atrocity crimes.

Paola Todini, Professor at E-Campus University, with her article titled “*Current Problems of Civil Law in Migration: A European Perspective*”, underlines in chapter eighteen the critical civil law issues that migrants face when they try to enforce rights then recognised by the EU. She underlines the different approaches of European domestic legislation, the solutions and difficulties faced by judicial and administrative authorities in the fields of family reunification and the recognition of personal status, but also other dynamics linked with the labour of migrants and their participation in enterprises and commerce.

FOREWORD

In almost every part of the world, people leave their lands for various reasons or are forced to flee countries where they were born and raised. This process begins in a way where there is hope and the right to choose, to have a better future, to live in good conditions and to make dreams come true, or it stems from war, terrorism, chaos, political pressures, a lack of safety and conditions where there is no choice. In brief, survival is the priority of people who are experiencing these problems.

Of course, these facts may or “may not” present themselves in establishing international relations, protecting human rights and freedoms, producing social policies, and the search for solutions. Therefore, we should evaluate the phenomenon of migration in terms of both individual and mass movements that we need to deal with in the social, political, and cultural contexts simultaneously.

In the last ten years, especially in the Middle East, as it is called, irregular immigrants, asylum seekers or those under protection regardless of their legal status, i.e., millions of people, have struggled to survive in different countries. Unfortunately, most of these people are women, children, and elders.

In recent years there has been a significant increase in migration mobility, that is as old as human history. Due to political and economic instability in Africa, Asia, the Middle East and South America, millions of people are forced to migrate to safer and more prosperous regions, often via extremely dangerous journeys. While armed conflict and terrorist activities constitute the main reason for forced migration, other causes include climate change, natural disasters, human rights violations, and injustices in income distribution.

One of the most difficult issues to solve in the international arena today is undoubtedly migration. Migration is also the cause of many social, economic, political, religious, and demographic problems in both source and destination countries. Immigrants may encounter cultural incompatibility and integration problems with the local population wherever they go. “Man” is making an effort to design both nature and other human communities for various reasons. For this reason, conflicts break out and lead to more groups

of people who are innocent, oppressed, and victimised.

One of the fundamental human rights is the right to seek asylum. Article 1 of the Universal Declaration of Human Rights (UDHR) states, “Everyone has the right to seek asylum in other countries from persecution. This right cannot be invoked in the case of prosecutions relating to an ordinary crime of a non-political nature or based on acts contrary to the principles and purposes of the United Nations”. Within the framework of this Declaration article, immigrants and refugees should be included in state policies by providing the necessary conditions for human beings to realise their possibilities and protect human dignity.

Migration, which has existed since the beginnings of humanity, still maintains its importance today, and Turkey has a position at the centre of this phenomenon. There are several reasons for this situation; first, people whose life and property are under threat in their own countries due to civil wars, conflicts, and instability in neighbouring countries in the region cause forced migration due to the need for protection. Considering the fact that people who are deprived of the protection of their State have the right to asylum, people who are deprived of protection and have left their country under compelling conditions use Turkey as a transit or destination country. While Turkey used to be solely a transit country for immigrants in the past, it has become a destination country while still maintaining its status as a transit country in recent years.

During the Arab Spring, we witnessed protests that started with the reflection of a demand for reform, and then what started out as street demonstrations turned into a civil war within a short time. The turmoil that arose in many countries, from Libya to Egypt, and from Tunisia to Syria, caused the most painful waves of migration that humanity has ever seen. Turkey has taken decisive and accurate steps during the migration waves that started in 2011 and exercised an open-door policy. Turkey set up camps, created safe zones, took protective measures, and currently hosts approximately 4.5 million people from Syria, Afghanistan, Iraq, and other neighbouring countries. By providing temporary protection, the opportunities required by the migrants' basic human rights, from housing to education and health care, were and still are offered to all.

As representatives of the scientific world, to receive more initiatives from the international community in this regard, we expect them to find further solutions and act sensitively. We think that the problems of asylum seekers or refugees are not only a problem of one country but also of the international

community. We foresee that people who bring their language, religion, lifestyle, and culture to the country they have sought asylum from should be supported in the integration process. Our hope is to support the effort for the protection of human rights and freedoms on a global scale.

In addition, as well as having doors that open for refugees, portraying the life behind these opened doors is among the critical issues that need to be addressed. The permanent path for peace to be victorious over war and for desirable stability to replace unwanted instability will be through internal dynamics and international cooperation. It is important for states to do their part for world peace and share the burden on an international scale to provide protection to the people fleeing human rights violations. As the Turkish President Recep Tayyip Erdoğan expressed at the conference, *“The solution to the refugee crisis is not just to send humanitarian aid to these honourable people who are struggling to hold on to life but also to eliminate the reasons forcing refugees and asylum-seekers to migrate means ending conflicts and instability”*.

Prof. Dr. Nükhet Hotar
Dokuz Eylül University
Rector

CHAPTER ONE

ON THE WAY TO EUROPE: AEGEAN LIGHTHOUSES AS SHELTERS FOR IMMIGRATION ROUTES

DR. ÖZGE BAŞAĞAÇ*

Abstract

The relationship of mankind with the sea started thousands of years ago. Through this link, light has always been an aid to maritime activities. The sun, the moon and the stars guided people on the water. But where natural light proved insufficient, lighthouses emerged as aids to navigation. Being a peninsula surrounded by seas in three directions, at the meeting point of continents, Turkey has always been a passage for migrations over land or across the seas and been surrounded by many lighthouses over the centuries. The ancient lighthouses were modified and used until the Medieval Period, in collaboration with coastal fortresses. From 1855 until 1914, 225 lighthouses were built along the shores of the Ottoman Empire from the Black Sea to the Red Sea. Half of these lighthouses were passed over to the Turkish Republic after 1923. Today, there are 459 lighthouses in Turkey, all owned by the State.

While Black Sea, Marmara and Mediterranean lighthouses were usually constructed on the mainland, Aegean lighthouses were mostly located in the open sea or on remote islands. Aegean lighthouses acted as inland sea structures during the Ottoman Period, yet were transformed into critical sea border stations during the Turkish Republic, totalling one-third of all Turkish lighthouses. In the past, lighthouses were home to light keepers and

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their families, but after the 1990s almost all lights were automated and the need to have light keepers on site disappeared. By the early 2000s, almost all light keepers had left the sites and started working in central state offices. Today, the Aegean lighthouses of Turkey are mostly on deserted islands, with the only structures being the light stations, which constitute the westernmost lands owned by the Turkish state. In many cases, the Turkish islands on the maritime borders are closer to the Greek islands rather than the Turkish mainland. The proximity of these to Greek territory, thus the European border, transformed them into an illegal stopover for the immigrants trespassing into Europe through maritime routes. However, among hundreds of Turkish islands in the Aegean, those that had lighthouses were mostly chosen by the immigrants. The lighthouses became shelters for these displaced groups during times of despair.

This paper discusses the role of lighthouses as shelters through time, but especially in the last 9 years since the Middle East unrest reached its peak. It is claimed that the choice of lighthouse islands stems not only from being on the immigration routes and their proximity to Europe but also from the cultural values and architectural characteristics of lighthouses, their adaptation to surviving in remote territories, their accessibility and most of all their inherent role as aids to navigation.

This research is based on the literature survey, personal site studies and documentation of 33 Aegean lighthouses of Turkey as well as interviews with lighthouse keepers, encounters with immigrants and media news in the period 2013-2019. Different case studies will be introduced.

Keywords: lighthouses, Aegean, shelter, cultural heritage, immigration

Introduction

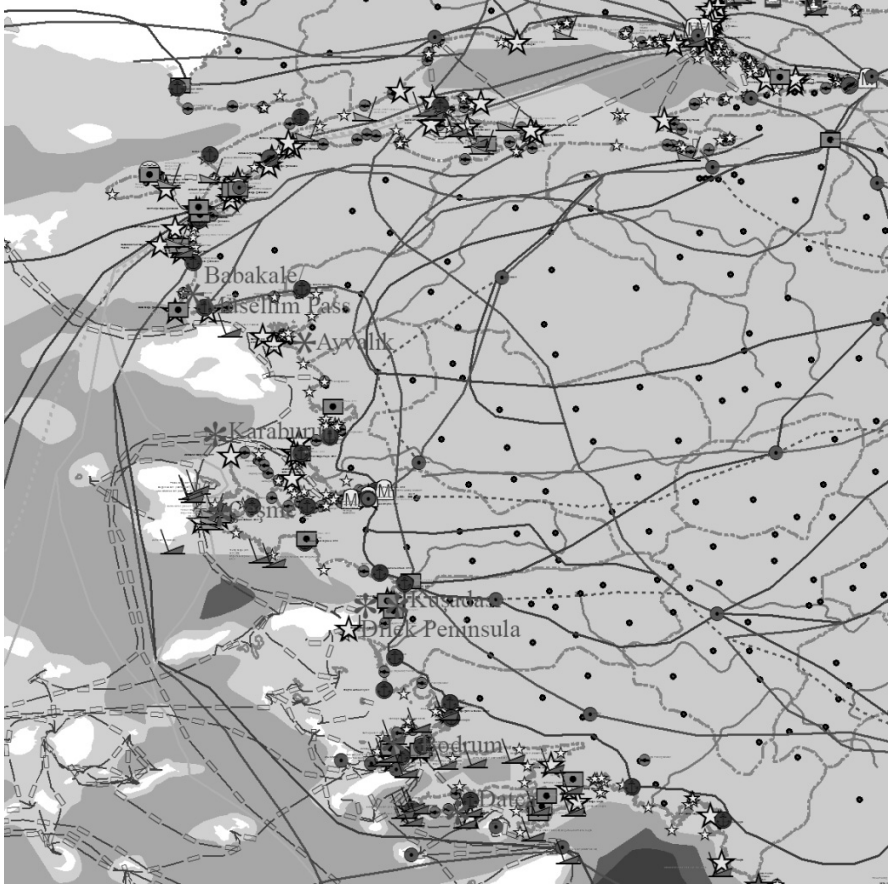
The relationship of mankind with the sea started thousands of years ago. Through this link, light has always been an aid in maritime activities. Solar, lunar and stellar light guided people on the water. But when natural light proved insufficient, lighthouses emerged as aids to navigation. Being a peninsula surrounded by seas in three directions, at the meeting point of continents, Turkey has always been a passage for migrations over land or across the seas and been surrounded by many lighthouses in the last 2700 years. The ancient lighthouses were modified and used until the Medieval Period, in collaboration with coastal fortresses. From 1855 until 1914, 225 lighthouses were built along the shores of the Ottoman Empire from the Black Sea to the Red Sea. The network of lighthouses covered the entirety

of the southern coast of the Mediterranean. Half of these lighthouses were inherited by the Turkish Republic after 1923. Today, there are 459 lighthouses in Turkey, all owned by the State, the Directorate General of Coastal Safety, operating under the Ministry of Transport and Infrastructure (KEGM, Seyir Yardımcıları 2019) (Figure 0-1).

While Black Sea, Marmara and Mediterranean lighthouses were usually constructed on the mainland, Aegean lighthouses were mostly located in the open sea or on remote islands. Aegean lighthouses acted as inland sea structures during the Ottoman Period, yet were transformed into critical sea border stations during the Turkish Republic, totalling one-third of all Turkish lighthouses.

In the past, lighthouses were home to light keepers and their families, but after the 1990s almost all lights were automated and the need to have light keepers on site disappeared. By the early 2000s, almost all light keepers had left the sites and started working in the central state offices. Today, the Aegean lighthouses of Turkey are mostly on deserted islands, the only structures being the light stations, which constitute the westernmost lands owned by the Turkish state. In many cases, the Turkish islands on the maritime borders are closer to the Greek islands rather than the Turkish mainland. The lighthouses were originally constructed as reciprocal pairs on these islands in the reign of the Ottoman Empire. Yet, after 1923, the pairs of lighthouses were shared between the Turkish and Greek states. The proximity of these to Greek territory, thus the European border, transformed them into an illegal stopover for the immigrants trespassing into Europe through maritime routes. The most preferred mainland departure points for immigrants trespassing into Europe are Babakale-Müsellim Pass in Çanakkale and Ayvalık in Balıkesir as the closest locations to Lesbos; Karaburun-Çeşme in İzmir as the closest location to Chios; Kuşadası-Doğanbey and Didim in Aydın as the closest locations to Samos; and Bodrum and Datça in Muğla as the closest locations to Kos (TCSG 2021). All of these spots have natural bays and are near small Turkish islands equipped with lighthouses. Thus, among hundreds of Turkish islands in the Aegean, the ones that contained lighthouses were mostly chosen by the immigrants. The lighthouses became shelters for these displaced groups during times of despair (Figure 0-2).

Figure 0-2. Map of the Study Area: Maritime Heritage of the Aegean coast of Turkey from Çanakkale, to Muğla. Lighthouses are marked as yellow stars. Mainland departure points for irregular immigration routes in the Aegean are marked in red asterisks (Author 2021)



This paper discusses the role of lighthouses as shelters through time, but especially in the last decade since the acceleration of Middle East unrest. It is claimed that the choice of lighthouse islands and mainland stations stems not only from their proximity to Europe and immigration routes but also from the cultural values and architectural characteristics of lighthouses, their adaptation to survival in remote territories, their accessibility and most of all their inherent role as aids to navigation.

This research is based on a literature survey, personal site studies and documentation of 33 Aegean lighthouses of Turkey as well as interviews with lighthouse keepers, encounters with irregular immigrants, media news and Turkish Coastal Guard reports during the period 2013-2019. Selected case studies amongst these lighthouses, namely Babakale-Sivrice-Güneş Island (closest to Lesbos), Sarpıncık-Süngükaya Island (closest to Chios), and Bayrak Island (closest to Samos) will be introduced.

Lighthouses as Salvage Stations and Shelters in Turkey

Regarding the definition of pharology¹(Trethewey, Pharology 2012), a lighthouse is “an enclosed structure bearing a light that is used as a navigational aid and that has the necessary space to admit at least one person to operate or maintain the light completely from inside”²(Trethewey, Pharology 2012). Yet, lighthouses are more than mere architectural structures. To comprehend the significance and meaning of lighthouses, one must interpret the intricate links that exist between lighthouses, their immediate (sites) and distant (hinterland and maritime routes) settings, service providers, and users, throughout time. This assessment is based on the lighthouses of the Aegean Coast and the Turkish lighthouses as well as international examples.

Lighthouses have a distinct architectural style that evolved as a result of technological advancements for a defined, ongoing role as a navigational aid. Maritime routes and coastal landscapes/seascapes are marked by them. The craft of light keeping was born and pursued in lighthouses. They are significant financial assets raising revenues and historically the indicators of political power. They are also symbols that have influenced the creation of art.

Lighthouses are the communicators of boundaries. The majority of Turkish lighthouses in the Aegean are on the islands, which are Turkey's westernmost possessions. Each of these lighthouses is strategically located on Turkey's sea borders with Greece. The presence of lighthouses in these specific places has been logistically significant throughout the times of political conflict as well as in peaceful eras. Süngükaya/Paspariko Island

¹ *Pharology* is the science that studies lighthouses. “Pharology” is derived from *pharos*, the Greek word for lighthouse.

² **Lighthouses** are different from **light structures**; a lit maritime navigational aid without the space to admit one person inside; or **beacons**; any artefact, intended to provide a signal for any purpose not exclusive to navigation.

between Chios and Çeşme, Bayrak/Panagya Island between Samos and Kuşadası, and Güneş/Elyas Island between Mytilini and Ayvalık may be named as such examples. Irregular immigrants recently apprehended on these islands, who used the lighthouses as temporary stopovers trespassing into Europe, highlight these places as boundaries as well.

These lighthouse islands act as interfaces between two countries. An online search reveals that these lighthouses are the most photographed ones, by foreign and local tourists alike. This is because they are the first structures seen on entering Turkish waters. This situation enhances the public's recognition of these structures.

Since the establishment of the earliest structures, lighthouses have had a dual purpose as an aid to navigation and a salvage station. Light keepers would be the first people to help sinking vessels and their crew in accidents or battles. Lighthouses would offer shelter for those in need. In 19th and 20th century newspapers, light keepers and wrecked vessel crews narrate several incidents where light keepers had intervened in maritime accidents and saved lives. Two accidents are narrated by Ahmet Gül, the light keeper of Yelkenkaya Lighthouse in İzmit Bay, Marmara Sea, when he helped mariners to survive (Ermin and Tankuter 2003). Ahmet Cemal Pehlivan, the light keeper of Kızılada in Fethiye, Muğla, Aegean Sea, rescued 7 people when an Air France plane had to land in the sea in an emergency near the lighthouse and sank (Sönmez 2010).

During WWII, Turkish lighthouses provided support and temporary shelter. Fatma Pehlivan of the light keeper family of Kızılada Lighthouse in Fethiye, Muğla, narrated how they lent food to foreigners who approached the island in vessels during the war (Ermin and Tankuter 2003, 103). Likewise, in the same period, Sarpıncık Lighthouse frequently hosted Greek Chios islanders who were fleeing the army and hiding in Karaburun in İzmir, Turkey, as narrated by the former light keeper of Sarpıncık, Cavit Taylan (Başagaç and Akış, Sarpıncık (Karaburun) Denizfeneri/Sarpıncık (Karaburun) Lighthouse 2014). İğneada Lighthouse in Kırklareli, Black Sea, became the first stop for Bulgarian refugees seeking shelter in the early 1970s (Sönmez 2010).

Triggered by the rising unrest in the Middle East and North Africa, especially in Syria, Iraq, Palestine, Somali and Afghanistan, Turkey has transformed into a corridor for irregular immigrants to trespass into Europe over the last decade (TCSG 2021). The numbers of irregular immigrants caught by the Turkish Coastal Guard Command over the years are

respectively as follows: In 2007–4832; in 2008–7570; in 2009–3677; in 2010–1219; in 2011–546; in 2012–2531; in 2013–8047 (TBMM İnsan Haklarını İnceleme Komisyonu 2014); in 2014–50834³ (Frontex 2018); in 2015–91611; in 2016–37130; in 2017–19084; in 2018–25398; in 2019–60544; in 2020–19512 and in 2021–6080 so far until the end of May (TCSG 2021). The Turkish lighthouses in the Aegean, with their proximity to the Greek islands, their natural harbours, the solitude of their environment and the facilities they offer like a roof for cover, cisterns full of rain water, boatsheds, etc., became stopovers on the maritime route to the gates of Europe. The easily recognizable lighthouses were significant landmarks to describe meeting points at sea or along coasts. And when the voyage did not go as planned, these lighthouses offered a lifeline, too. Baba Cape, Sivrice,⁴ Güneş/Elyas Island,⁵ Sarpıncık,⁶ Süngükaya/Paspariko Island, and Bayrak/Panagya Island⁷ Lighthouses were all used as shelters by irregular immigrants, attested by the author, light keepers of the General Directorate of Coastal Safety, the Turkish Coastal Guard Command and the media news. In other words, lighthouses became salvage stations for irregular immigrants, once again claiming their original role after years of desolation.

Aegean Lighthouses as Shelters for Irregular Immigration Routes

Baba Cape Lighthouse: Babakale fortress was constructed in 1729⁸ (Tombul 2015). It was the last fortress to be built by the Ottoman State and a village was set up to assist the fortress here (Figure 0-3).

Baba Cape (Baba Burnu) is not only the westernmost tip of the Anatolian mainland but also of the Asian continent. The lighthouse signals the northern entrance to the Müsellim Pass between Turkey and Lesvos. The

³ The data are derived from Frontex – the European Border and Coast Guard Agency as the cumulative number of Eastern Mediterranean Route entrances of 2014.

⁴ From the Anatolian mainland, Baba Cape is the closest location to the north of Mytilini in the Greek Islands, together with Sivrice.

⁵ Güneş/Elyas Island is close to the eastern coast of Mytilini.

⁶ Karaburun Sarpıncık is very close to Chios, though not as close as Çeşme Süngükaya. Yet, Sarpıncık is more favoured by trespassers for its solitude and remoteness.

⁷ Bayrak/Panagya Island is 740 m from Samos, it is possible to see people walking on the Greek coast. On the 12.06.2014 site visit, we witnessed the Coastal Guard picking up irregular immigrants from the sea.

⁸ The original name is Hıfz'ül-Bahr meaning shelter of the sea.

Babakale fortress bears the light structure, constructed in 1937 (Toroslu 2008) (Figure 0-4).

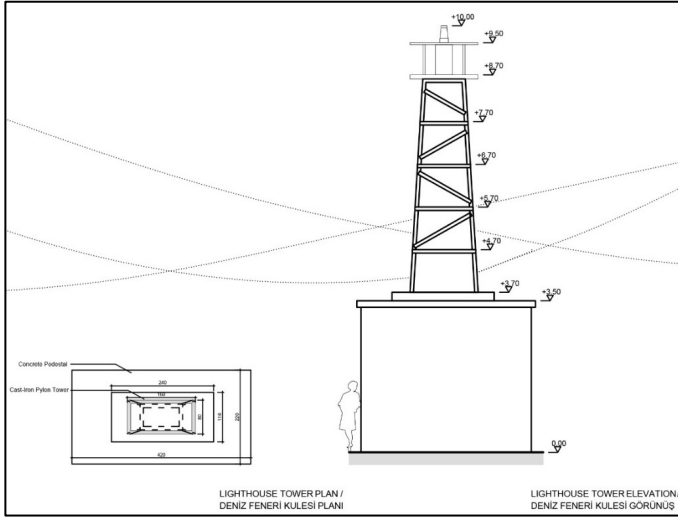
Figure 0-3. Aerial view of Babakale and the light structure on the north tower, with the southern pier (GoogleEarth 2019)



Figure 0-4. Baba Cape Lighthouse on Babakale Fortress, north tower (Author 06.07.2015)



The lighthouse is a 10 m high steel frame structure, rising 32 m above sea level. It is situated on a masonry/concrete pedestal set above the Babakale Fortress, accessed by internal stairs (Figure 0-5).

Figure 0-5. Plan and elevation of Babakale Light Structure (Author 06.07.2015)

Babaköy village is a rural settlement with an agricultural coastal strip and forest hinterland (MoEaU, Balıkesir Çanakkale Planlama Bölgesi 1/100.000 Ölçekli Çevre Düzeni Planı/Balıkesir Çanakkale Planning Zone 1/100.000 Scale Environmental Plan 2014). Baba Cape Lighthouse is amongst the tombs of Ottoman mariners, and also close to a separate historical cemetery⁹(Tombul 2015). The fortress itself is a well-known military museum open to the public. Thus, the lighthouse is also part of this cultural heritage (KEGM, Seyir Yardımcıları 2019).

In the last decade, with its proximity to Lesvos, easily recognised structure and local provisions, Babakale experienced a lot of trespassing by irregular immigrants. Several incidents were reported and the author witnessed one on 06.07.2015 (Figure 0-6).

Sivrice Lighthouse: Between Anatolia and the northern section of the Greek Lesvos Island, Sivrice Lighthouse directs ships across the narrow 8 km wide Müsellim Pass. It is 15 km east of Babakale. It has an important duty in this dangerous pass, which has an unrecognised rocky crop in the

⁹ The author's site visit was on 06.07.2015. Piri Reis in the 16th century narrates that the tomb and namazgah of the mariner Oruç Baba is situated on this cape and every mariner that passes by this cape throws a ship's biscuit into the sea in his memory.

middle, attested by several ancient and modern shipwrecks in the region (Öniz, Temel Sualtı Arkeolojisi 2009) (Figure 0-7).

Figure 0-6. Irregular immigrants trying to trespass on Lesbos were rescued by the Coastal Guard and brought back to Babakale Pier, next to the fortress and the lighthouse (Author 06.07.2015)



Figure 0-7. Aerial view of Sivrice Lighthouse, the radar tower behind it and the Koyunevi fishing shelter, left (GoogleEarth 2019)



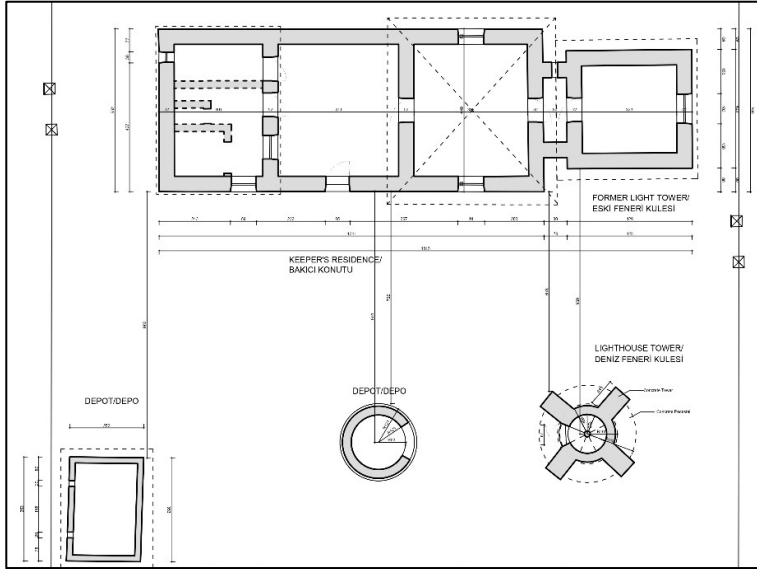
The lighthouse is located near the small village of Bektaş. The coastal soil is unsuitable for agriculture, thus, a fishing shelter near the lighthouse, provides income for the locals. The cape is legally designated for

agricultural use (MoEaU, Balıkesir Çanakkale Planlama Bölgesi 1/100.000 Ölçekli Çevre Düzeni Planı/Balıkesir Çanakkale Planning Zone 1/100.000 Scale Environmental Plan 2014). There is a radar tower right behind the lighthouse (Figure 0-8).

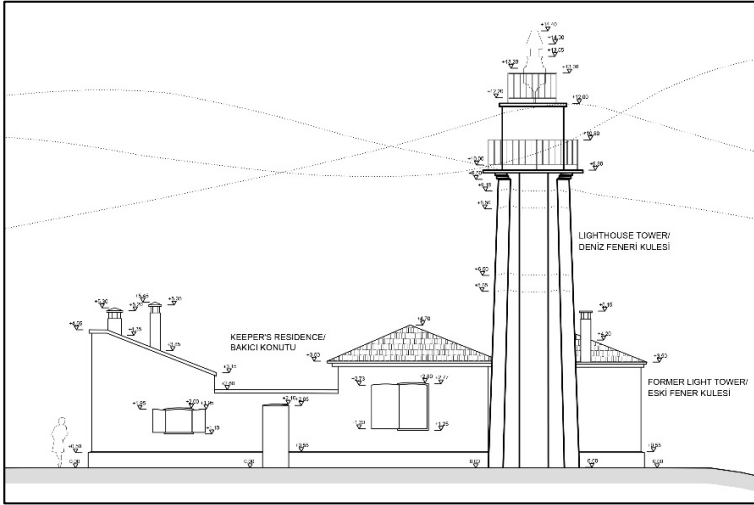
Figure 0-8. Current state of Sivrice Lighthouse (Author 06.07.2015)



Sivrice Lighthouse was originally structured as an internal pole on the light keeper's rectangular residence in 1863 (Ay 2000). The entrance was through a central courtyard with service spaces, a small living/sleeping room and a seaside space at the sides. In 1945 a separate, concrete and buttressed conical light tower was introduced. The lighthouse was leased for 10 years between 2008 and 2018, restored in 2009 and turned into a research library. After restoration, the courtyard was closed, becoming an extra space. Today the lighthouse has several structures including a house, library, well, depots, light tower and garden (Figure 0-9).

Figure 0-9. Plan of Sivrice Lighthouse (Author 06.07.2015)

Just like Babakale, the vicinity of Sivrice Lighthouse is a favoured location for trespassing. As maritime navigational aids, the lighthouses constitute critical landmarks perceived over long distances from land and sea. Sivrice is very close to ancient Assos/Behramkale and the light is seen there. Thus, the lighthouse is publicly well known. The lighthouse itself provides some “unpaid” services (like fresh water from the well, shielded sleeping quarters inside and outside, and a natural bay for setting off into the sea easily) as there are no permanent inhabitants, despite the light tower still operating as a navigational aid (Figure 0-10). Traces of irregular immigrants were detected during the site visit on 06.07.2015, via Turkish Coastal Guard reports and several news articles (TCSG 2021).

Figure 0-10. Sivrice Lighthouse Elevation (Author 06.07.2019)

Güneş/Elyas Island Lighthouse: The lighthouse is located atop Güneş Island to the north of the Mytilene Strait between Turkey and Lesvos. It is located 13 km west of Ayvalık, near Cunda/Alibey Island and 10 km east of the Korakas lighthouse on Lesvos (LighthousesRus 2018). Entering Ayvalık Bay, the pass to Cunda Island is dangerous for mariners with a limited corridor for vessels to transit. The lighthouses on Güneş and Çıplak Islands, and the Cunda directional lights, are important in this geography (Figure 0-11). Divers and swimmers prefer the surroundings for their natural beauty, and amateur sailors for the coves protected against heavy winds. Güneş Island is a 1st degree natural site within the Ayvalık Islands Nature Park, totally owned by the General Directorate of Coastal Safety (MoEaU, Balıkesir Çanakkale Planlama Bölgesi 1/100.000 Ölçekli Çevre Düzeni Planı/Balıkesir Çanakkale Planning Zone 1/100.000 Scale Environmental Plan 2014). The region has a diverse cultural heritage from different periods, attracting tourists for both the sun-sea and culture.

On top of Güneş Island, the lighthouse is the sole man-made building. Its white body is hardly discernible among the maquis. There is no dock and access is only via rock spits in two natural coves. The lighthouse was built in 1867 as a white stone masonry tower and repaired in 1933 (Ay 2000) (Figure 0-12).