

Otherness, Belonging, and Production of Space: The Case of Amenity Migration in Fethiye, Türkiye

Ece Buldan

Faculty of Architecture, Yaşar University, Türkiye

E-mail: ece.buldan@yasar.edu.tr

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ABSTRACT

The article delves into the intricate dynamics of amenity migration and rural gentrification, investigating the challenges that arise when residents and newcomers encounter. Amenity migration, which occurs when individuals relocate to an area in search of desirable features, often leads to rural gentrification. This process involves economic and social changes brought about by the arrival of wealthier residents. While amenity migration can bring economic advantages, it also presents difficulties such as displacement and cultural transformations within the community. The study recognizes the concept of "otherness" is introduced to shed light on potential cultural and social conflicts between amenity migrants and the existing community. With a specific focus on British immigrants in Fethiye, Türkiye, the research aims to unravel how these immigrants establish connections with the place. It explores whether they identify themselves as locals or tourists and examines their sense of belonging within the spatial context. In order to comprehend the relational generation of distinctiveness based on person and place attributes in connection with relevant entities, the decision-tree method is employed. Moreover, an ANOVA matrix is used to recognize the most effective decision mechanisms among spatial and demographic attributes.

Keywords: amenity migration; otherness; coastal town; thirdspace; decision tree method

INTRODUCTION

The term "amenity migration" is used to describe the movement of people to areas with desirable amenities, such as natural beauty, recreational opportunities, and cultural attractions. This type of migration is often driven by a desire for a better quality of life, especially for those seeking a more rural or remote lifestyle (Moss, 2008; Rodriguez, 2001; Unguren et al., 2021). Rural gentrification refers to the process by which rural areas undergo economic and social changes due to incoming residents with more wealth, education, and social status (Buller & Hoggart, 1994; Cloke et al., 1996; Cloke & Goodwin, 1992; Harrill, 2004; Matarrita-Cascante et al., 2006; Matarrita-Cascante & Stocks, 2013; Winkler et al., 2007; Woods, 2004). This can lead to rising property values, changes in land use patterns, and a shift in the local culture and social dynamics. While this can bring economic benefits to the area, such as increased tourism and investment, it can also lead to the displacement of long-term residents and changes in the character of the community (Cloke & Goodwin, 1992; Ghertner, 2014).

The intersection of amenity migration and rural gentrification is a well-documented phenomenon (Anderson, 1997; Curry et al., 2001; Gosnell & Abrams, 2011; Moss, 2008; Williams et al., 1997; Woods, 2007). This can lead to conflicts over land use, natural resource management, and other issues. Studies by Buller and Hoggart (1994), Matarrita-Cascante & Stocks, Matarrita-Cascante and Stocks (2013), Winkler et al. (2007), and Harrill (2004) have all shown evidence of such conflicts. The influx of amenity migrants may cause an upsurge in property values, which can create difficulties for long-time residents who may find it challenging to afford to remain in their homes. However, it is important to note that this migration can lead to the gentrification of rural areas, which can have both positive and negative impacts on the local community (Hunter et al., 2005; Phillips, 2005a; Phillips, 2005b; Phillips et al., 2021; Qi et al., 2019; Reardon et al., 2000; Zhuo & Liu, 2022) highlighting the need for a balanced approach to this issue.

Addressing the issue of otherness requires consideration of cultural and social conflicts that may arise when amenity migrants introduce their

own lifestyles and values to a rural community with a distinct culture (Cloke et al., 1995; Woods, 2004; Woods, 2010a; Woods, 2010b). Both the local people and the immigrants who settled later may experience a sense of otherness. New residents have different values regarding land use, recreation, and environmental management activities compared to the existing community (Gosnell & Travis, 2005; Lewis, 2000; Woods, 2007). Additionally, newcomers may have a different perspective than the locals on the future of the rural space (Ghose, 2004; Smith & Krannich, 2000). It is important to acknowledge these differences and work towards finding common ground to ensure a smooth transition for all individuals involved. In such cases, individuals who move to the area may initially struggle to adapt, but with open communication and a willingness to understand each other's perspectives, they can become valued members of the local community. Economic inequality and displacement are significant issues related to otherness in amenity migration (Ghertner, 2014). As new residents move into an area, the increased demand causes property values to rise, making it more difficult for current residents to afford living there. This can create a sense of otherness in long-term residents, prompting them to leave their homes and communities (Phillips & Smith, 2018a, 2018b; Slater, 2009). By acknowledging these challenges, we can work towards finding solutions that benefit all members of the community.

This study explores the phenomenon of "othering" that arose during rural gentrification driven by amenity migration, with a specific focus on the experiences of British immigrants in the redefined Fethiye district of Türkiye.

The district of Fethiye, situated at the intersection of the Mediterranean and Aegean Seas, is a preferred destination for tourism due to its historical, climatic, and natural influences. Therefore, it provides a study area where spatial changes can be observed for both tourist developments and the subsequent amenity migration that follows. Additionally, considering its international migration, especially by the British, it serves as a substrate for examining the resultant othering arising from the intersection of different cultures.

Fethiye has evolved into a migration center due to tourism, influenced by both personal and

spatial factors. Despite the persistence of some local characteristics amidst rural gentrification, the area adapts relationally to the daily lives of newcomers (Amoamo, 2011; Ryan & Higgins, 2006). The research question at the core of this investigation is: In this evolving setting resulting from amenity migration, how do British immigrants establish a connection with the place, creating a thirdspace where different demographics intersect? Do they identify themselves as locals or tourists? Moreover, how does their sense of belonging manifest in the spatial context?

LITERATURE REVIEW

Other Face of Amenity Migration

Amenity migration refers to the movement of people, either temporarily or permanently, in order to enhance their environmental quality by taking advantage of natural opportunities or to experience different cultures (Moss, 2008). Additionally, this concept can be thought of as a further stage of temporary tourism. Different from tourist holidays, amenity migration involves long-term encounters and offers more authentic daily life experiences rather than the idealized perspective of tourism (Crouch, 2006; Findlay et al., 2000; Macnaghten & Urry, 2000; Qi et al., 2019; Sargin, 2000a; Sargin, 2000b). Moreover, the post-tourism stage began in the 1950s, and by the 1970s, it started to manifest its effects at the highest level (Karakaya & Turan, 2006; Waller, 2017). The long-term coexistence of groups that are demographically and culturally different from each other after amenity migration forms the basis of the hybrid realization of cultures and relational spatial transformations (Gosnell & Travis, 2005; Lewis, 2000; Woods, 2007). Consequently, the coming together of two or more cultures creates a foundation for the emergence of a third space, where spatial transformations and social hybridizations take place.

In the region, there is a possibility of the space being redefined as a "third space," considering spatial and demographic parameters, between the current residents of the area and the

newcomers. The concept of thirdspace, as defined by Homi Bhabha, is a hybrid space that emerges when different cultures converge, existing outside the confines of a simple binary or dialectic relationship. It is characterized as being more than the mere combination of two cultures (Bhabha, 1990, 1994; Hernández, 2010). Being "other" or an outsider in a dominant society becomes relevant at this point. In cases where the convergence of different cultures inevitably results in the emergence of a culture that suppresses and is suppressed by societies. This does not mean that a society is suppressed in all its aspects. That is, an economically repressed society can dominate daily life and cultural contexts (Emard & Nelson, 2021).

Based on all of the above, the third-space debates that emerged through amenity migration manifest themselves in dialectical forms in the literature. First, the self-other dialectic begins with the arrival of new people in another country. This fact implies that the presence of others enables locals to define themselves as locals. Sorin (2000) describes the presence of the other as the cornerstone of third-space cultures. However, the issue of otherness hinders the integration of foreigners into the local community. For example, the situation of "othering" on Türkiye's Mediterranean coasts, experienced by both the local population and the immigrants who have settled there, creates a discordant dynamic between national identity and cultural negotiation. Moreover, the level of integration and the level of nationalist awareness are inversely related. Highlighting one's own national identity while talking to a tourist encourages the construction of others (Griffiths & Sharpley, 2012). The stereotyping of others based on similar characteristics reinforces awareness and limits integration, particularly in crucial situations like economic interests.

The feeling of being "othered" can demonstrate changes in accordance with situational, spatial, and demographic parameters. While economic factors tend to favor immigrant populations due to better economic conditions compared to local residents in the region (Bayır & Shah, 2012; Sherman, 2018; Ulrich-Schad, 2018; Zhang et al., 2023), cultural and demographic differences often result in the opposite effect (Tse & Tung, 2022; Waller, 2017; Zhang et al., 2019). Moreover, since the regions preferred for amenity

migration are generally attractive and suitable for tourist facilities, there could be situations where local communities market their own culture for demonstration and representation (Amoamo, 2011; McIntosh & Ryan, 2007; Ryan & Higgins, 2006; Schouten, 2007).

In Sherman's (2018) study, although he does not explicitly provide an "other" categorization, he notes that the locals' struggles against the increasing cost of living within the scope of amenity development make it challenging, and the local population is adversely affected by the process. Essentially, as in many cases of amenity migration, gentrification progressed. The challenges locals encounter in securing living space due to the increase in real estate prices contributed to the ongoing gentrification. Consequently, a sense of "othering" emerged due to economic reasons. Although the newly arrived community constitutes a minority in terms of population, the power balance in society can be determined by economic factors (Bayır & Shah, 2012). For instance, British expatriates who migrated to Muğla described their living environment as a "little England in a foreign country," positioning themselves as locals. In such an example, it is expected to create spaces where immigrants can feel like locals. The culture or lifestyle of the country where they are settled is not important to them because they prioritize the climate, sun, sea, and lower cost of living. Although they do not want to assimilate into the local culture, they seek to identify gaps to integrate all its cultural and legal aspects. They prefer to live within their own culture rather than assimilate another culture (Williams et al., 1997).

On the other hand, Imren Waller (2017) presents a different perspective on the issue of otherness in amenity migration. Waller discusses the British society's inclination to relocate from their homeland due to feeling like outsiders in their own country. According to the study, a large number of permanent tourists in Türkiye emphasize that they do not belong to the UK, as they feel are many foreigners from different countries in the country. Due to this, they perceive local communities in the UK have experienced various cultural shifts, leading them to feel like outsiders in their own country. Increasingly, they seem to have lost their sense of belonging to their hometown. Because they feel like strangers in their hometown,

displacement loses its importance for them (Waller, 2017). In a way, they have to accept the fusion with another culture, but they prefer to be the dominant side of this contradiction rather than accepting the rules of the so-called opposition group. They continue to socialize with people from their home country, organize events, and support charities, as they do in the UK, to strengthen and preserve their culture. British society's distrust of locals is a topic that is often mentioned in Imren Waller's interviews on temporary migration with permanent tourists in Didim. However, the local people's family ties influence them, which is a different form of culture compared to British culture. They are willing to establish similar kinds of relationships to feel safe.

Local people also respect their religious values. According to Waller (2017), a significant discovery is the substantial cultural disparity between the local community and British society, primarily stemming from religious distinctions. Permanent tourists try to live their daily lives as they would in their home country in order to minimize this cultural gap. For example, in Antalya City, Side, and Alanya, there are several active churches serving the English-speaking community. Additionally, they have publications such as Alanya Bote, Alanya News, Orange, and Dutch Talk in their respective mother tongues. Also, in some cases, this mediation process results in the westernization of traditional indigenous peoples. This is probably one of the most important examples of rural gentrification: preserving local differences and adding new ones.

In addition, although we cannot discuss othering explicitly in the third places that emerged after rural gentrification, it can be noted that local people marginalize themselves to cater to the demands of tourism. Especially when focusing on the literature at the intersection of cultural hybridization and amenity migration, dialectics such as self/other, traditional/modern, and authentic/inauthentic are encountered. These dialectics offer the possibility of hybridization while also laying the foundation of the concept of the other (Amoamo, 2011). Especially in touristic destinations, locals adapt to meet tourist demands instead of carrying on with their daily routines (Ryan & Higgins, 2006). This generally corresponds to authenticities that locals have

historically held, which are no longer in existence (McIntosh & Ryan, 2007). Moreover, due to the fact that authenticity encompasses the history of the community and life experiences, foreigners may only catch a glimpse of the entire process, which is insufficient to truly experience authenticity (Schouten, 2007). For example, in Maori culture in New Zealand, tourism operators represent specific characteristics of individuals from the past, as the Maori community continues to uphold these traditions. Opposed to depicting the realities of today, tourism operators opt to construct a new “Maori identity” (Amoamo, 2011). With this approach, a significant gap arises between reality and the fictional world (Smith, 2005).

Experiencing a place as a tourist can cause a feeling of disconnection from local communities due to unfamiliarity with culture, language, customs, and lifestyle, leading to difficulties in navigating and integrating into new surroundings (Waller, 2017). Long-term residents who maintain a tourist mindset may find it challenging to connect with others and establish a sense of belonging. Overcoming this sense of “otherness” requires increased interaction between cultures. Developing strategies and policies that promote cultural sensitivity and understanding can alleviate issues related to community displacement during rural gentrification. Emphasizing open-mindedness towards change while preserving differences through collaborative activities can foster dialogue. Holistic approaches, transcending minority-majority distinctions, are crucial for supporting a comprehensive understanding and integration between communities (Ulrich-Schad, 2018). As seen in all these examples, the issue of “othering” should be emphasized in integrated community development studies (Ulrich-Schad, 2018). Therefore, within the scope of this study, an attempt has been made to examine the issue of “othering” from the perspective of amenity migrants, focusing on parameters where reasons predominantly prevail.

METHODOLOGY

Fethiye, which is included as a case in this study, is a town located in the southwest of Türkiye. Geographically, it is located at the intersection of the Aegean and the Mediterranean. While agriculture and animal husbandry were the primary sources of income, tourism started to gain prominence as the district developed after the 1960s. In the 1960s, the Fethiye Tourism Association and Mediterranean Festivals were organized to promote tourism in the region. However, no successful results were achieved due to the relatively challenging transportation conditions (Yılmaz, 1982). With the opening of an airport in the 1980s, the region made progress in tourism (Fetav, 2018). As a matter of fact, the number of hotels and services catering to international tourism has increased significantly since that year (Yılmaz, 1982). Afterwards, with the transformation of Fethiye into a familiar destination for British tourists, the district became a preferred spot for those who choose it as their main summer vacation spot after retirement (Gilleard, 1996). In this way, Fethiye has become a well-known destination for international retired migration (Balkır & Kirkulak, 2009). In 2011, more than eight thousand families permanently settled in Fethiye (Sabah, 2011). Regarding the history of the district of Fethiye, which extensively involves the integration of the British community into the locality initially as tourists rather than as permanent settlers, selecting this area as a case study is crucial in terms of exploring the concept of otherness. Since the encounter of the two demographics dates back to the 1960s, the venue has evolved from being merely a tourist destination to being designed and adapted to accommodate newcomers.

The data set used in the research was obtained from a survey conducted in 2018 with 60 British amenity immigrants who settled in Fethiye. Official data and records do not provide clear information about the number of British amenity immigrants settling in the district. Despite the limited number of participants (60) in the data obtained through the relevant decision-tree method, the results demonstrate value as they align with the location and contribute to the creation of a new method and the definition of individual paths. In this respect, in order to understand the place attachment of the

immigrants who settled in eight different neighborhoods of the district, 18 attributes related to the research subject were used. Attributes are grouped under two main categories as person and place, as defined by Scannell and Gifford within the scope of place attachment. Person-oriented characteristics include individual demographic and cultural information such as age, gender, education, marital status, occupation, income, language, and the culture

they maintain in their new settlements (Table 1). On the other hand, place-oriented features include where they migrated from in England, where they settled in Fethiye, how long they have lived in Fethiye, whether they have visited Fethiye for holiday purposes before, whether they have visited their hometowns, the reasons for migration, the reasons for their migration, and the types of houses in the UK and in Fethiye (Table 1).

Table 1

Person and Place Attributes

Label	locality	tourist, local, neither
Person Attributes (regular)	age	25-39, 40-49, 50-59, 60 and older
	gender	male, female, other
	education	secondary school, high school, university
	civil status	married (with Turkish), married (with British), single, divorced
	profession	Retired, working, other
	income	low, middle, high
	language	Turkish, English, Both
	continuing culture	church, Christmas, sport, ...
Place Attributes (regular)	migrated from	Manchester, London, other
	migrated to	Tuzla, Ovacık, Çalış, Günlükbaşı, Kayaköy, Taşyaka, Karagözler, Seydikemer
	duration in Fethiye	0-5 years, 6-10 years, 11-15 years, 16-20 years
	visit to Fethiye for holiday	yes, no
	visit to hometown	yes, no
	reasons for migration	business connection, living conditions, climate, holiday city, nature, neighborhood, marriage, to be financially better, familial connections, ...
	house type in England	detached house, apartment
	house type in Fethiye	apartment, single story villa, duplex villa, triplex villa, bungalow
	house status in Fethiye	owned, rented

Note. The survey was conducted in 2018 by the author.

The locality feature, which defines the attachment established with a place, is distinct from other attributes and has been acknowledged as a label. As a polynomial attribute, the answer can be to feel like a tourist, a local, or neither. The critical point here is whether people feel like tourists, experiencing a sense of marginalization, or whether they consistently feel like they belong to the place they live in.

Actually, the sense of belonging or not belonging to the local community in the context of migration is expressed in the literature as social identity and intergroup behaviors. In this case, identity emerges through continuous interaction between individuals and the groups they identify with, as well as those perceived as others (Turner et al., 1994). When examined within the context of tourism, this interaction arises through the communication channel established between tourists and locals, defining social identity (Moufakkir, 2015). When explored in the context of amenity migration, a situation of coexistence arises after initially visiting a place as a tourist and later settling permanently (Waller, 2017). In the study, the term "local" refers to individuals who have resided and worked in Fethiye for an extended period, irrespective of their birthplace, and have not encountered marginalization in the region, unlike individuals with a tourism-related background. The feeling of being a tourist signifies the temporary nature of being on vacation and establishing one's social identity through commercial interactions with local residents. Additionally, there is an option that combines the experience of being a tourist with the concept of coexistence. In other words, the aim is to reveal where individuals feel they belong when considering their social identities in relation to themselves and others.

While determining the spatial and personal parameters for the study, amenity migration case studies in the literature were consulted (Waller, 2017; (Moss, 2008; Rodriguez-Pose & Hardy, 2015; Waller, 2017). In this respect, parameters are decided based on the following criteria:

- Demographic Diversity: Including age, gender, education, marital status, occupation, and income allows for a comprehensive demographic profile. This diversity might

influence how individuals connect with and attach to their new environment.

- Cultural Aspects: Language and cultural practices are crucial for understanding how immigrants integrate their cultural identity into their new surroundings. This can impact their sense of place attachment.

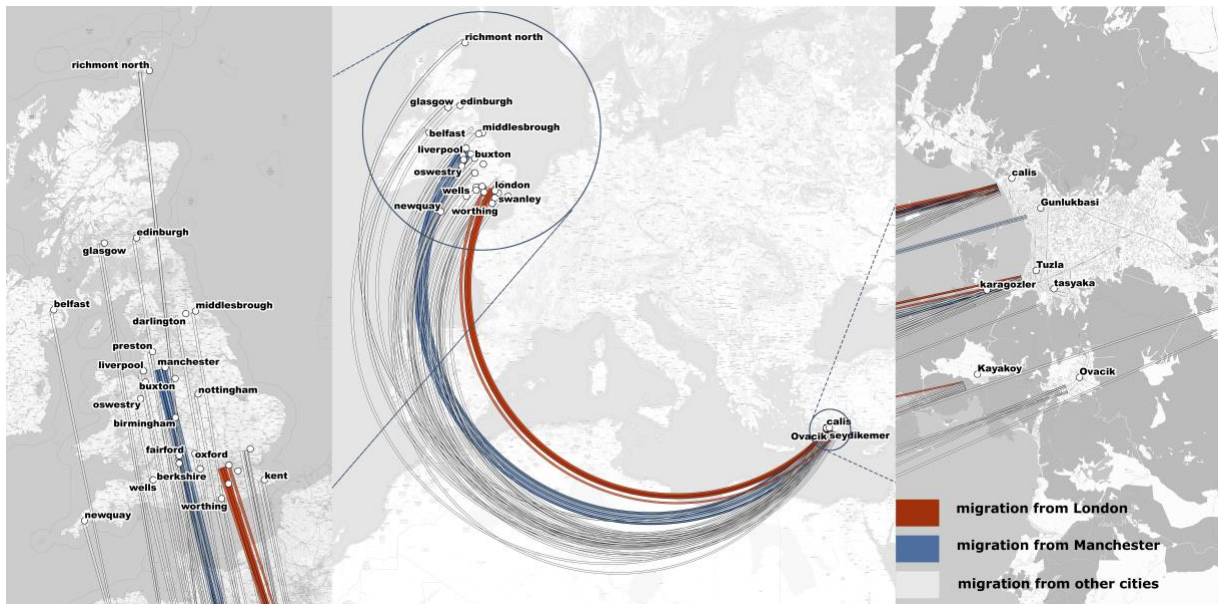
- Geographical and Temporal Context: Details such as their place of origin, their settlement location in Fethiye, the length of their stay, and previous visits offer valuable insights into the geographical and temporal dimensions of their settlement experience.

- Migration Motivations: Understanding the reasons for migration, as well as the factors influencing the choice of Fethiye, illuminates the motivations driving their relocation and how these motivations can impact their sense of belonging to the location.

- Housing Characteristics: Comparing house types in the UK and Fethiye can reveal preferences, living conditions, and the significance of the physical environment in residents' attachment to the new location.

In fact, one of the most basic methods is to start measuring the impact rate by calculating the ratio of the migrating population to the total population living in the district. This helps in understanding the migration density. When it comes to international migration, determining the number of arrivals is challenging. Immigrants often choose to enter and exit their own countries regularly instead of permanently relocating to new settlements. For this reason, in this study, the aim is to evaluate immigrants individually rather than as a group, focusing on their demographic characteristics. In addition, the study includes an analysis of the demographic status of immigrants, the values they hold, and their use of materials, depending on the parameters that place attachment can analyze.

In data analysis, the initial step involves converting complex string data types into polynomials. These polynomials represent reasons for migration, tourist destinations visited, and places of origin. In the first analysis conducted thereafter, it was revealed that the participants hailed from the cities of London and Manchester (Figure 1).

Figure 1*Flow Map from England to Fethiye*

Note. This figure demonstrates the migration density of participants from the UK to Türkiye. Flow maps were produced by the author by using QGIS flow map script.

In Figure 1, the red lines represent the density of migration from London, while the blue lines illustrate migration from Manchester. Then, other cities are grouped together to reduce individual responses. The QGIS program is used to create a flowchart illustrating this density. The migration flow map indicates that the majority of respondents originate from the industrial cities of London and Manchester, with most of the population belonging to the working class (Engels, 2013).

Data mining software RapidMiner is used in the design of data analytics. In order to understand the attributes that have the strongest impact on the sense of locality, a decision tree model was preferred. This model provides a clear path to the final decision, offers a labeled control expression to classify and present the different outcomes, and makes the data more manageable. In this way, we will understand the main decision-making mechanism behind the distinction between feeling like a local or a tourist, the attachment to a place, and the control of the outcome, as well as the most important attributes. Moreover, the one-way ANOVA Matrix was used to validate the results of the decision tree by highlighting the most significant attributes. It also helped identify the least important

attributes in the context of people migrating to the gentrified rural area in relation to space.

The results of the analysis will be discussed, focusing on the characteristics of the new space created by rural gentrification and how these features impact the relationship between the immigrant and the space.

FINDINGS AND DISCUSSION

As seen in the context of Fethiye, the intersection of amenity migration and the experience of feeling a sense of otherness related to place attachment poses a significant challenge. In a broader sense, day-to-day activities of newcomers, discrepancies may arise, such as differences in cultural practices and engagement in environmental activities (Gosnell & Travis, 2005; Lewis, 2000; Woods, 2007), which may not align with the adopted locale. Beyond demographic variations, spatial factors also play a role in influencing the integration process of diverse communities. In line with numerous studies, the spatial attributes associated with

natural and economic conditions (Moss, 2008; Rodriguez-Pose & Hardy, 2015; Strijker et al., 2020; Unguren et al., 2021; Waller, 2017), the primary drivers of amenity migration in Fethiye, contribute to a nuanced understanding of the sense of belonging. This feeling provides comprehensive insights, establishing direct and indirect connections to the production of space.

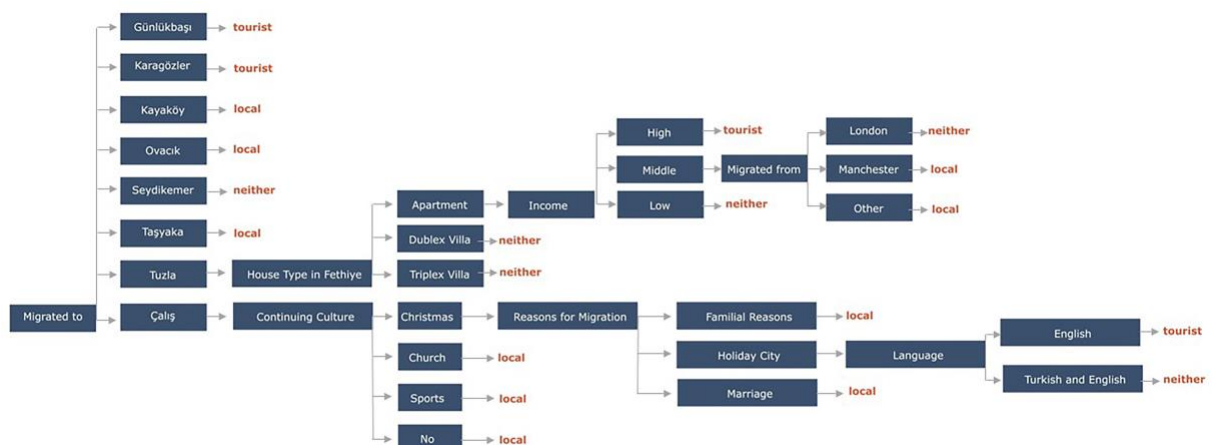
Regarding interpreting the study results, priority is given to the parameters that are directly linked as labels in the decision tree to the local or tourist sentiment states. At this point, while some neighborhoods jump to direct conclusions about the immigrant's belonging status, situational conditions have arisen in others, leading to the emergence of branches in the decision tree. As depicted in the decision tree results (refer to Figure 2), the primary factor influencing the decision to feel either "other" or "local" is the migration location in Fethiye. In the Günlükbaşı and Karagözler districts, attendees immediately feel like tourists. These places are located in the center of the town. Furthermore, immigrants typically reside in apartments, often on the ground floor. In addition, immigrants live dispersed among the locals in the neighborhoods, rather than living close to each other. Although the locals and immigrants live in a hybrid environment, they do not live separately like in a gated community or in diverse locations. Instead, living alone in an apartment away from their hometown community makes them feel like tourists.

On the other hand, in Taşyaka and Kayaköy, attendees feel more like locals. One of the interesting aspects here is that people might know precisely what they are looking for. Although Taşyaka is situated in the center of Fethiye, it has experienced significant development that has facilitated the emergence of a villa-style environment, attracting both local and international residents. The British living here do not reside in apartments like Günlükbaşı and Karagözler, but in villas. Although Kayaköy is a village located far from the city center, it provides a sense of authenticity to tourists. Village cafes and luxury restaurants are located side by side. In other words, people have continuous access to the same services they encounter as tourists.

One of the direct results of the decision tree is observable in Seydikemer, where attendees express their feelings as neither tourist nor local. In this district, this explanation is quite valuable because there are two gated communities constructed by or for British immigrants in the district. On the one hand, the local community sustains rural daily life practices in the villages through agriculture and animal husbandry. On the other hand, there are two gated communities consisting of villas surrounded by high stone walls. The life on their site is very familiar to them. However, at the outset, they encounter the local community, with whom they cannot communicate due to the language barrier. In fact, the situation in Fethiye, specifically the construction of a new gated community within the

Figure 2

Decision Tree Output



settlements, demonstrates the impact of the Nasova House example analyzed (Chatan, 2003). The governmental building has undergone an eclectic transformation instead of exhibiting third space characteristics, namely neither/nor dialectic. The same situation is seen among the Turks who immigrated to Germany as workers. According to Schunka, "Turkish neighborhoods from the later twentieth century onward, their inhabitants were (and are) never fully homogeneous nor completely cut off from their German surroundings" (Schunka, 2016, p. 7). Although they have established their own neighborhoods, their interaction and communication with the environment continues. In Ovacık, feeling like a local is not surprising, as British amenity migrants in these regions have the opportunity to be part of the construction process. In other words, while settling in the existing housing and business opportunities, immigrants can also construct houses on the lands themselves. In particular, the production of villa texture in this region is quite visible.

In Çalış and Tuzla, the branches of the tree have emerged. Residents of Çalış are divided based on their cultural practices, including participation in Christmas events and reasons for migration. Although most immigrants feel like locals in this place, those who continue to maintain their Christmas culture initially experienced the place as tourists and, not knowing the local language, struggle to form a strong sense of place attachment. On the other hand, migrating for family or marriage reasons can make one feel like a local. In Tuzla, the decision is related to the type of house in Fethiye, and income follows. Most of them feel neither local nor global. However, people with high incomes may struggle to form a sense of place attachment. Accordingly, the first two decision reasons are based on place-related attributes, and personal factors come into play at the third divergence. Moreover, where they migrated from has also become an important attribute for Tuzla. While emigrants from Manchester and other parts of the UK feel a sense of place attachment, those coming from London do not feel like locals or tourists.

Ovacık, Tuzla, and Çalış neighborhoods are areas that offer immigrants more opportunities for reconstruction. Therefore, the decision tree can start to incorporate more detailed parameters related to the tourist or local situation, going

beyond just their migration patterns. Among them, Tuzla begins to show that the relationship established with the place changes depending on the type of house. Residents with high incomes in the apartment complex may feel like tourists, whereas those with low incomes may feel like locals or may not identify with either group. Residents of duplex or triplex villas do not feel like locals or tourists. One of the important reasons for this may be similar to the situation in Seydikemer. In particular, immigrants living in villa complexes can maintain their daily routines within their native communities here. When individuals begin to spend time outside the site, the spatial change may trigger a shift from feeling like a local to feeling like a tourist.

At this point, the various nested spaces defined by di Campi (2019) begin to take shape. In places far from the center, such as Seydikemer, the production of space can occur through the inclusion of immigrants. However, they only become alienated when they venture outside their own territory. Or they may not be able to participate actively in the development of places where locals are highly engaged and cannot intervene, so they choose to move away. When they collaborate with the locals in creating the space, their integration becomes easier.

The fact that participants living in the Çalış neighborhood feel like tourists or locals has been linked to different decision mechanisms, as immigrants have played a role in the neighborhood's transformation. Feeling at home in Çalış is not surprising, as the venue was established by the British community residing here. Chief among these is whether they can sustain their Christmas culture. Among the reasons for migration, marriage and familial situations can play a significant role, influencing individuals to maintain their sense of belonging to their local community. However, if they decide to move to a place after the summer holiday and cannot speak the native language, they feel like tourists.

Immediately after the decision tree analysis, all parameters were examined using the ANOVA Matrix method to determine whether immigrants perceive themselves as tourists or locals based on their spatial and demographic characteristics. The result of the ANOVA matrix demonstrates the significance of place-related attributes over personal ones in determining whether one feels

like a local, tourist, or neither. According to the analysis results, migration to the neighborhoods of Seydikemer, Tuzla, and Karagözler from Manchester for a duration of 15-20 years in Fethiye due to its nature was found to be significant. In terms of personal demographic information, only the continuation of Christmas culture showed significance with a level of significance less than 0.05 (Table 2). Furthermore, the results are more comprehensible when assessed regionally. For example, Seydikemer is one of its notable characteristics, and the individuals who migrate there do not feel like tourists or locals. As indicated in the decision tree results, similar to the immigrants' sense of not being entirely tourists or locals, this district comprises two gated communities where a British community is establishing itself. They feel like locals when they are in gated communities, but once they step outside, they instantly become tourists. In the case of Karagözler, residents feel like tourists because it is one of the oldest neighborhoods in Fethiye. It's also not surprising to feel at home in Ovacık, as the venue was established by the British community living here.

CONCLUSION

In general, structures and settlements at the intersection of amenity migration and rural gentrification represent complex situations. These situations arise when people from different backgrounds and values come together. The local community or the newcomers may feel like outsiders due to social and cultural inequality, resulting in confusion.

To reduce the feeling of otherness in localities and promote egalitarian growth, it is important to create an economic balance and pursue a holistic policy that includes all inhabitants. However, when it comes to newcomers, it is crucial to prioritize social, historical, and spatial equality over economic intervention, despite the economic advantage being in their direction. As Lefebvre stated, social space is a product of society. The study highlights that individuals often feel like tourists rather than feeling a sense of belonging to the areas, which hinders their involvement in the production of space. In the context of rural gentrification through amenity migration, both sides may experience a sense of otherness, as previously noted. This may involve initiatives to bridge cultural divides, foster dialogue and collaboration, and cultivate a shared sense of responsibility for the welfare of society.

Table 2

Most Significant Attributes

Attributes	Level of Significance
migrated to = Seydikemer	0.004
migrated from = Manchester	0.007
duration in Fethiye = 15-20 years	0.024
reasons for migration = nature	0.026
continuing culture = Christmas	0.026
migrated to = Tuzla	0.044
migrated to = Karagözler	0.046

Note. This table was produced by the author in order to demonstrate a one-way ANOVA matrix.

While the literature has extensively discussed the scope of othering within tourism through the lens of the host-guest relationship and the differentiation among tourists themselves (Tse & Tung, 2022; Waller, 2017; Zhang et al., 2023; Zhang et al., 2019), there is a limited body of work focusing on the consequences of amenity migration that follows tourism (Waller, 2017), particularly the permanent settlement of tourists in a given environment. In this context, this study not only explores the reasons behind migrants' need for relocation and the resulting displacement of the local population, but also delves into the depth of decision-making behind migrants' choices.

Although demographic and spatial decisions have been broadly interpreted thus far, it is observed that within these categories, individual decisions create nuanced variations. For instance, rather than stating that the majority of those who continue their cultural habits feel local, it can be revealed that individuals who continue these habits but do not speak the local language of the environment they settled in may continue to feel like tourists. Similarly, while those living in apartments with high incomes may feel like tourists, middle-income individuals who migrated from Manchester might feel local. Thus, the conventional notion of the majority resulting from a typical survey can be examined within the framework of a more individualized path.

The 60 participants who were surveyed within the scope of the study, although few in number, were able to provide general information about the region and also provided a basis for the method that could be used in further studies. Therefore, in future studies, spatial parameters can be increased even more. Studies can be carried out with two communities to understand the situation of both local people and newcomers. Although British amenity immigrants moving to Fethiye define it as a niche area with a regional base in current research, it is important to increase the number of parameters and support this enrichment when considering that geographies produced as a result of migration not only show homogenization but also have internal local differences. These internal differences contribute to spatial and cultural richness.

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