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This book is an explanatory study which aims to discuss migration patterns, religious and identity discourses of Euro-Turks using a macro-sociological descriptive method. In this book, I have attempted to provide a comprehensive account of identity orientation, religious life and organizations of Euro-Turks.

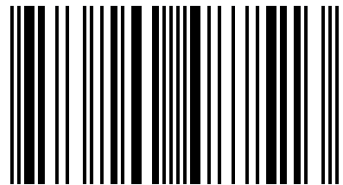


Yakup ořtu

# Migration and Religion

Euro-Turks

Dr. Yakup ořtu is an Associate Professor in Sociology of Religion Department at Hitit University, orum, Turkey.



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# **MIGRATION AND RELIGION;**

## **Euro-Turks**

**Yakup OŐTU**

2019

**Dr. Yakup ořtu** is an Associate Professor in Sociology of Religion Department at Hitit University, orum, Turkey. He is a graduate of Ondokuz Mayıs University (BA, MA, PhD). Dr. ořtu has conducted research in the UK (2007-2008 at SOAS, London University and 2012 at London Metropolitan University) and Germany (2012 at Osnabrück University). He has published several books, book chapters and articles in national/international peer-reviewed journals. He is also a frequent participant of international conferences at home and abroad.

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## Introduction

Migration, that is the mobility of people from one place to another, is as old as human history. Permanent settlement and migration have been experienced in various forms throughout the historical process. The reasons that have caused people to reside in a place, land or region and then move away to another place are among the issues that social scientists research. Migration, as a human action, is a concern of sociological imagination. Many sociologists have tried to comprehend or explain the migration issue within its own social reality.

'Euro-Turks' or 'Turks in Europe' is one of the most significant issues in the contemporary academic and public agenda in Turkey. In fact, many sociologists, anthropologists, political scientists, educationists and economists have produced publications on the experience of the Turks in Europe. The studies have focused on cultural identities, lifestyles, experiences, ideas, feelings, hopes and expectations of the Euro-Turks from various aspects.

Migration waves from Turkey to European countries depend upon various push and pull factors and have mostly occurred as a 'guest worker' on the grounds of bilateral agreements. Although initially immigration was aimed to be temporary, the Turks living in European countries have become permanent due to multiple reasons, such as waves of chain migration (family reunification, marriage, etc.), educational and economical concerns, asylum, raising second and third generation, obtaining of citizenship, and the burial of their dead in cemeteries assigned for them in the host countries. Therefore, Turkish immigrants

residing in European countries have lived for a long time within the different ethnic, ideological, cultural, religious communities.

According to the statement of the Turkish Ministry of Foreign Affairs, about 6.5 million Turkish people live abroad, 5.5 million have preferred to settle in Western European countries and the rest of them have settled in North America, Asia, the Middle East and Australia.<sup>1</sup> Because of the ongoing migration process and the birth of new generations in immigrant countries, the number has been growing day by day. Turkish immigrants have become an important part of social and cultural life in Europe. Today the visibility of Euro-Turks in the social sphere is carefully observed especially by native Europeans.

This book is an explanatory study which aims to discuss migration patterns, religious and identity discourses of Euro-Turks using a macro-sociological descriptive method. In this book, I have attempted to provide a comprehensive account of identity orientation, religious life and organizations of Euro-Turks.

The data collection technique of this study is based on the relevant migration literature and the findings of interviews and observations from my field research in Britain and Germany.

The book consists of six main chapters. The first chapter is on the influence of Turkey-connected religious groups and communities on the daily religious life of Euro-Turks. The religious lives of them are analyzed from a macro-sociological point of view.

The second chapter is on the Turkish religious organizations established in London. I focus on their establishment processes, service field and main activities.

Chapter three evaluates Turkish mosques in Britain as a religious socialization agent. In this context, the chapter tries to

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<sup>1</sup> See [www.mfa.gov.tr/yurtdisinda-yasayan-turkler\\_.tr.mfa](http://www.mfa.gov.tr/yurtdisinda-yasayan-turkler_.tr.mfa)

find the answers of the following questions: What types of activities are carried out by mosques? Are there any differences among their religious, social and cultural activities? What is the role of mosques in the Turkish Muslim immigrants' religious socialisation processes?

Chapter four introduces 'Turkish Religious Foundation of the United Kingdom' and its activities with a descriptive method. It is thought that the foundation has tried to solve the Turkish immigrants' problems related to the integration process, to keep their integrity, and to ensure the continuity of their community.

The main target of the chapter five is to develop a theoretical model on the social identity of Euro-Turks. The main argument of the chapter is that social identity characterisations of the first, second and third generation of European Turks can be analysed within the scope of single-consciousness, double-consciousness and again single-consciousness conceptualisation.

In the chapter six, I examine and compare the migration processes, ethnicity and religious life of the Turkish and Pakistani Muslim Communities in Britain.

I would like to thank many people for their academic guidance, support and encouragement during my field studies. I am very grateful to the directors of Turkish religious organizations in London and Cologne and its employees, and in particular to the members of Turkish Speaking Communities in London.

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Yakup OŐTU

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