

Güven Şeker, Ali Tilbe, Mustafa Ökmen, Pınar Yazgan, Deniz Erođlu, İbrahim Sirkeci (2015).
Turkish Migration Conference 2015 Selected Proceedings. London: Transnational Press
London.

Turkish Migration Conference 2015 Selected Proceedings

Güven Şeker, Ali Tilbe, Mustafa Ökmen, Pınar Yazgan, Deniz Erođlu, İbrahim Sirkeci (2015).
Turkish Migration Conference 2015 Selected Proceedings. London: Transnational Press
London.

TRANSNATIONAL PRESS LONDON

Overeducated and Over Here

Turkish Migration Series

Politics and Law in Turkish Migration

Family and Human Capital in Turkish Migration

Göç ve Uyum

Turkish Migration, Identity and Integration

Little Turkey in Great Britain (forthcoming)

Journals by TPL

Migration Letters

Remittances Review

Göç Dergisi

Journal of Gypsy Studies

Kurdish Studies

International Economics Letters

Border Crossing TWP

Transnational Marketing Journal

Turkish Migration Conference 2015 Selected Proceedings

Editors:

Güven **Şeker**, Ali **Tilbe**, Mustafa **Ökmen**,
Pınar **Yazgan**, Deniz **Erođlu**, Ibrahim **Sirkeci**



TRANSNATIONAL PRESS LONDON
2015

Güven Şeker, Ali Tilbe, Mustafa Ökmen, Pınar Yazgan, Deniz Erođlu, İbrahim Sirkeci (2015).
Turkish Migration Conference 2015 Selected Proceedings. London: Transnational Press
London.

Turkish Migration Conference 2015 Selected Proceedings
Co-edited by Güven Şeker, Ali Tilbe, Mustafa Ökmen, Pınar Yazgan, Deniz Erođlu, İbrahim
Sirkeci

Copyright © 2015 by Transnational Press London
All rights reserved. This book or any portion thereof may not be reproduced or used in any
manner whatsoever without the express written permission of the publisher except for the use
of brief quotations in a book review or scholarly journal.

First Printing: 2015

E-book

ISBN: 978-1-910781-01-2

London, United Kingdom
www.tplondon.com
www.turkishmigration.com

Cover Photo: Tuncay BİLECEN

TRANSNATIONAL PRESS LONDON
12 Ridgeway Gardens, London, N6 5XR, United Kingdom
www.tplondon.com

Contents

Turkish Migration Conference 2015 - Selected Proceedings.....	ix
Conference Committee.....	xi
Programme Summary	xiii
Public services for asylum seekers in Turkey within the perspective of new migratory movements - Tülin Canbay	1
A Study on Relationship of Syrian Immigrants in Turkey and Their Tendency of Returning Home - Mehmet Emin Sönmez.....	8
Economic and financial aspects of forced migration from Bulgaria in 1989 - Mustafa Miynat, Öznur Akyol, Deniz Alçin Şahintürk.....	16
Continuity or Change in Turkey's Mass Migration Policy: From 1989 émigrés to Syrian "guests" - N. Aslı Şirin Önerand Deniz Genç	23
The fundamental parameters of Turkey's new migration policy and management within the terms of new legislation - Ali Zafer Sağıroğlu	39
European Union and Turkish Migration Policy Reform: From Accession to Policy Conditionality - Birce Demiryontar.....	45
EU-Turkey readmission agreement: Not a "carrot" but more a '?' - Ülkü Sezgi Sözen.....	53
Combatting fraud as a disincentive of an unintended economic migrant: a comparative of the direct Turkish model and the indirect Australian model - Sherene Özyürek and Rodger Fernandez.....	67
Post-Immigration Policies in Turkey: Integration versus Harmonization - Gülay Uğur Göksel.....	76
Politically Motivated Migration: The Case of Turkish Migration to Northern Cyprus - Yücel Vural, Başak Ekenoğlu and Sertaç Sonan.....	83
Migration Policy and Migration Management of Syrians in Turkey - Michelle Dromgold.....	98
Local perceptions on Syrian migration to Turkey: A case study of Istanbul neighborhoods - Deniz Genç & Merve Özdemirkıran.....	106
Refugees of a City: The socio-spatial impacts of those Syrian refugees who arrived in Izmir, Turkey - Arife Karadağ.....	118
Gendered Citizenship: Experiences and Perceptions of the Bulgarian Turkish Immigrant Women - Özge Kaytan.....	126
A Research on Psychosocial Support and Future Expectations of the Syrian Female Asylum-Seekers Living in Turkey - Veli Duyan, Elif Gökçearslan Çifçi, Fulya Akgül Gök and Ezgi Arslan.....	133
Child-Rearing Practices within Mixed European-Turkish Families in Istanbul: Setting Symbolic Boundaries - Nevena Gojkovic Turunz	139
The Fear of "What They Say": How Gossip Regulates Sexual Exploration among Migrants in Europe - Sherria Ayuandini and Oğuz Alyanak.....	146
The research of internal migration in Turkey in the context of social exclusion (Case of Manisa) - Ramazan Temel and Hülya Yesilyurt Temel.....	155
Analysing Turkish Labour Migration to Europe via SWOT and STEEPLE - Hasan Akca	162
Turkey's Immigration Reality and Evaluation of Labor Markets - Gülşen Sarı Gerşil.....	167

The Social Life of Remittance Houses: Scenes from Rural Kayseri - Oğuz Alyanak.....	176
Class Disguised as Ethnicity: Association of <i>Turkishness</i> with Small Food Businesses in Germany - Anlam Filiz.....	184
The notion of integration and economic aspects in the German discourse of a culturally sensitive elderly care - Nevin Altıntop.....	191
Turks in German political life: Effects of Turkish origin politicians to integration - Tolga Sakman.....	198
The integration of immigrants in rural communities: an example of city council's approach towards Turks in France - Markéta Seidlová.....	204
Londra'da Çalışan Türkiyeli Göçmenlerin Çalışma Süreleri ve Sosyal İlişkileri - Mehmet Rauf Kesici.....	212
Sharing bread in the local Brussels vicinity - J.M.L. Kint.....	225
The Controversy Surrounding the Construction of Mosques by Turkish-Muslim Organizations in Austria: A Multidimensional Analytical Framework - Ernst Fülrlinger.....	232
Turkish Mosques in Britain as a Religious Socialisation Agent - Yakup Costu and Elif Büşra Kocalan.....	237
Psychological Processes of Acculturation of Turkish/Muslims in Germany - Hacı Halil Uslucan.....	244
Embodiment of Recognizing Differences: Alevi in Germany - Deniz Coşan Eke.....	252
A transnational actor: "Monsieur imam" - Evren Irmak.....	260
Greek migrants in Istanbul: "home-leaving" or "home-coming"? - Georgia Mavrodi.....	268
Delineating the geographical mobility of African immigrants towards Greece: Between transnationalism and integration - Apostolos G. Papadopoulos and Loukia-Maria Fratsea.....	276
Tracing Deep Scars of 1915 in Art and Literature - Esin Gülsen, Erdem Çolak and Selen Yamak.....	284
Community Building in Diaspora through Political Engagement Forms: Case of Kurds from Turkey in Marseille, France - Zuhale Karagöz.....	291
The Kurdish Community in the Czech Republic and Its Transnational Practices - Michael Murad.....	299
Transnational Spaces between Dersim and Vienna - Maria Six-Hohenbalken.....	306
Spatial Segregation and Politics of Equilibrium in Mersin: Unintended Consequences of Forced Migration - Bediz Yılmaz.....	314
Internal migration: socio-economic and spatial perspectives - Murat Öztürk, Besir Topaloğlu and Joost Jongerden.....	323
Understanding empowering effects of the Kurdish Diaspora on women's agency in Sweden: An ontological paradox - Berivan Erbil.....	333
Contributor or Barrier: Role of the Kurdish Diaspora in Turkey's European Union Accession Process - Şevin Gülfer Sağnıç.....	340
Construction of ethnic identity among young Kurdish voluntary migrants in Istanbul - Karol Kaczorowski.....	348
Language Trouble within Ethnic Households: "Never Speak Their Mother Tongue Near Children!" - Yaprak H. Civelek.....	356

Interregional migration and language shift among Turkey's ethnic Kurds - Sinan Zeyneloğlu, İbrahim Sirkeci, Yaprak Civelek.....	369
The Event of Bulgaria Migration and the Discourses of Nationalism and Gender in Ahmet Er's Theaters - Başak Akar, Özge Öz Döm, Melike Güngör	374
Language and Identity Perception in Nazım Hikmet's Poetry during Exile Years - Hülya Bayrak Akyıldız	381
What Exile Brings Along: Signs of Migration and Exile in the Novels <i>Yezdidin Kızı</i> , <i>Sürgün</i> and <i>Nilgün</i> - Yakup Çelik	388

TÜRK GÖÇ KONFERANSI 2015 - TÜRKÇE BİLDİRİLER

“Zorunluluk mu?”, “Gönüllü mü?” Türkiye’den Britanya’ya Yeni Göç Dalgası: Ankara Anlaşması - Tuncay Bilecen.....	394
Beş Sınır Kenti ve İşgücü Piyasalarında Değişim: 2011-2014 - Kuvvet Lordoğlu	421
Suriye’den Türkiye’ye Göç ve Açığa Çıkan Temel Sorun Alanları - Fikret Elma ve Ahmet Şahin	430
Türkiye’deki İllerin Gelişmişlik Göstergelerinin Göç Üzerine Etkisinin İncelenmesi - Sibel Selim Rıdvan Keskin Sibel Aybarç Bursalıoğlu Hasan Selim	440
Göç yollarında ulaşım araçları (1968 öncesinde) - Yılmaz Büktel.....	448
Göç/göçer yazını incelemelerinde <i>Çatışma ve Göç Kültürü Modeli</i> - Ali Tilbe.....	458
Menekşe Toprak’ın Öykülerinde Almanya’ya Göç’ün Farklı Yüzleri - Nesime Ceyhan Akca	467
Cumhuriyet Dönemi Romanlarında Ekonomik Nedenlere Bağlı İç Göçe Dair Bir Tahlil Denemesi - Polat Sel	476
Türkistan’dan Balkanlara son Türk göçünü gerçekleştiren Peçenek, Uz ve Kumanların göç yolları ve kültürel etkileri - Fatma Rodoplu.....	483
Yahya Kemal’de yolculuk ve şiirin varoluş serüveni - Pınar Aka	488
Göçmen Bir Yazar Olan Murat Tuncel’in Kaleminden <i>Maviydi Adalet Sarayı</i> ve <i>Gölge Kız</i> - Ayla Kaşoğlu.....	498
Arafta Üretilen Yazınsal Metinler - Füsun Ataseven.....	505
Günümüzün göç edebiyatı nedir? - S. Seza Yılcıoğlu.....	512
Edebiyatta Göçmen Kimliğine Sıradışı Bir Bakış: Kati Hirşel - Pınar Güzelyürek Çelik ve Lale Arslan Özcan.....	520
Tuna dergisi ve göç edebiyatına bir bakış - yazar ve şair Zahit Güney’in göç ile ilgili yazıları üzerine - Cahit Kahraman ve İlhan Güneş	527
Author Index	534

Turkish Migration Conference 2015

Selected Proceedings

TMC 2015 was hosted by Charles University Prague, Czech Republic from 25 to 27 June 2015. The TMC 2015 was the third event in the series that we were proud to organise and host at Charles University Prague. This selection of papers presented at the conference are only a small portion of contributions. Many other papers are included in edited books and submitted to refereed journals in due course. There were a total of about 146 papers by over 200 authors presented in 40 parallel sessions and three plenary sessions at Jinonice Campus of Charles University Prague. About a fifth of the sessions at the conference were in Turkish language although the main language was English. Therefore some of the proceedings are in Turkish too.

The TMC 2015 was a specialist event bringing researchers, scholars, and students investigating Turkish migrant dynamics and patterns, migrant experiences, the costs of migration, as well as the economic, social, educational and cultural outcomes. Including contributions from scholars and students from anthropology, demography, business, economics, psychology, sociology, political science, geography, development studies, law and other disciplines, the conference provided a forum through which to consider all aspects related to Turkish migration around the world. Adopting an interdisciplinary approach to migration dynamics and patterns, and by drawing on comparative studies of international and internal migration process, the TMC 2015 included contributions covering country of origin, transit and destination countries focusing on human mobility from, to and in Turkey as well as studies on other migration cases from around the world.

We would like to thank all our colleagues who served on the conference committee, hundreds of authors who contributed by presenting their papers but they also reviewed substantial number of abstracts and papers. Once again, we thank to Charles University Prague for hosting the event, the University of California Davis Gifford Centre for Population Studies, Manisa Celal Bayar University Faculty of Economics and Administrative Sciences and Center for Population and Migration Studies, Regent's University London Centre for Transnational Studies, Univerziti Publishing, Transnational Press London, for their support and contribution to the Conference. Our local hosts and co-chairs Inna Cabelkova and Wadim Strielkowski deserve a big thank you for their year long effort and hospitality during the three days in Prague. We thank to our great team of assistants, Burcu Oskay, Tereza Kalinová, Sonja Lovrentjev, Therese Svensson and Emine Akman who were heroes behind the scenes as well as smiling faces at the front desk.

We thank to the keynote speakers Douglas Massey of Princeton University, Caroline Brettell of Southern Methodist University, Nedim Gürsel of CNRS, and co-chairs Jeffrey Cohen of Ohio State University and Philip Martin of University of California Davis.

Among many other colleagues, we would like to thank M. Rauf Kesici and Tuncay Bilecen of Kocaeli University, Gizem Özgür of Karadeniz Technical

Güven Şeker, Ali Tilbe, Mustafa Ökmen, Pınar Yazgan, Deniz Erođlu, Ibrahim Sirkeci (2015).
Turkish Migration Conference 2015 Selected Proceedings. London: Transnational Press
London.

University, Veysel Gelberi from Middle East Technical University for their efforts
in the editing process of the proceedings.

We are looking forward to seeing all at the TMC 2016 in Vienna, Austria.

Güven Şeker
Ali Tilbe
Mustafa Ökmen
Pınar Yazgan
Deniz Erođlu
Ibrahim Sirkeci

Conference Committee

- ❖ Prof İbrahim Sirkeci (Chair), Regent's Centre for Transnational Studies, Regent's University London, UK
- ❖ Prof Philip L. Martin (Co-Chair), Dept. of Agricultural & Resource Economics, University of California, Davis, USA
- ❖ Dr Wadim Strielkowski (Co-Chair), Faculty of Social Sciences (Co-chair), Charles University Prague, Czech Republic
- ❖ Dr Inna Čábelková (Co-Chair), Faculty of Humanities, Charles University Prague, Czech Republic
- ❖ Prof Ali T. Akarca, Department of Economics, University of Illinois, Chicago, USA
- ❖ Dr Bahar Baser, University of Coventry, UK
- ❖ Prof Gudrun Biffel, Department of Migration and Globalization, Danube University Krems, Austria
- ❖ Dr Elias Boukrami, Regent's Centre for Transnational Studies, Regent's University London
- ❖ Prof Jeffrey H. Cohen, Department of Anthropology, Ohio State University, USA
- ❖ Prof Dilek Cindoğlu, Department of Sociology, Artuklu University, Turkey
- ❖ Prof Ali Caglar, Department of Political Science, Hacettepe University, Turkey
- ❖ Dr Mehmet Ali Dikerdem, Institute for Work Based Learning, Middlesex University, UK
- ❖ Dr M. Murat Erdoğan, Migration and Politics Research Centre, Hacettepe University, Turkey
- ❖ Dr Tahire Erman, Department of Political Science, Bilkent University, Turkey
- ❖ Prof Sibel Kalaycıoğlu, Department of Sociology, Middle East Technical University, Turkey
- ❖ Dr Altay Manco, l'Institut de Recherche, Formation et Action sur les Migrations, Belgium
- ❖ Luisa Morettin, Regent's Centre for Transnational Studies, Regent's University London
- ❖ Dr Assia S. Rolls, Faculty of Business and Management, Regent's University London
- ❖ Dr B. Dilara Seker, Department of Psychology, Celal Bayar University, Turkey
- ❖ Dr Levent Soysal, Faculty of Communications, Kadir Has University, Turkey
- ❖ Prof Aysit Tansel, Department of Economics, Middle East Technical University, Turkey
- ❖ Dr Ali Tilbe, Namik Kemal University, Turkey and Regent's University London, UK
- ❖ Dr Östen Wahlbeck, School of Social Science, University of Helsinki, Finland

- ❖ Dr Pınar Yazgan-Hepgul, Department of Sociology, Sakarya University, Turkey
- ❖ Dr M. Murat Yüceşahin, Department of Geography, Ankara University, Turkey
- ❖ Dr Welat Zeydanlıoğlu, Kurdish Studies Network, Sweden
- ❖ Dr Sinan Zeyneloğlu, Department of City and Regional Planning, University of Gaziantep, Turkey

Local Organisation Committee

- ❖ Dr Wadim Strielkowski (Co-Chair), Faculty of Social Sciences, Charles University Prague
- ❖ Dr Inna Čábelková (Co-Chair), Faculty of Humanities, Charles University Prague
- ❖ Dr Tuncay Bilecen, Regent's Centre for Transnational Studies, Regent's University London
- ❖ Dr M. Rauf Kesici, Regent's Centre for Transnational Studies, Regent's University London
- ❖ Burcu Oskay, Regent's Centre for Transnational Studies, Regent's University London
- ❖ Prof İbrahim Sirkeci, Conference Chair & Director of RCTS, Regent's University London
- ❖ Dr Güven Şeker, Population and Migration Research Centre (NUGAM), Celal Bayar University, Turkey
- ❖ Therese Svensson, Regent's Centre for Transnational Studies, Regent's University London
- ❖ Fethiye Tilbe, Namik Kemal University, Turkey and Regent's Centre for Transnational Studies, Regent's University London

Supporting Organisations

- ❖ Charles University Prague, Faculty of Humanities
- ❖ University of California Davis Gifford Center for Population Studies
- ❖ Regent's University Centre for Transnational Studies
- ❖ Manisa Celal Bayar University, Population and Migration Research Centre
- ❖ Manisa Celal Bayar University, Faculty of Economics and Administrative Sciences
- ❖ Migration Letters journal
- ❖ Göç Dergisi journal
- ❖ Kurdish Studies journal
- ❖ International Economics Letters
- ❖ Ria Financial
- ❖ University Servis Publishing
- ❖ Transnational Press London

Programme Summary

THURSDAY 25th June

Parallel Sessions 1. 13:20 - 15:20

- A. Integration Processes
- B. Business, Economics and Immigrants
- C. Göç ve Edebiyat
- D. Syrian Movers in Turkey

Parallel Sessions 2. 15:40 - 17:10

- A. Europe in Turkish Migration Policy
- B. Irregular Migration and Remittance
- C. Göç ve Sürgün Edebiyatı
- D. Migrant Identity

Parallel Sessions 3. 17:30 - 19:00

- A. Integration, Harmonization, Marginalization
- B. Family Formation and Migration
- C. Göç ve Uyum
- D. Migration Policy and Perceptions
- E. Internal Migration

FRIDAY 26th June

Parallel Sessions 4. 09:00 - 10:30

- A. Return Movements
- B. Circassian Diaspora
- C. Kamu Yönetimi Açısından Göç
- D. Gender and Sexuality

Parallel Sessions 5. 10:50 - 12:20

- A. Counter-Hegemonic Migrant Spaces,
Place-Making and Resistance
- B. Demographic Analysis of Migration
- C. Yeni Göç Eğilimleri
- D. Migration in Literature

Parallel Sessions 6. 16:20 - 18:20

- A. Migration and Religious Identity
- B. Kamu Hizmetleri ve Göç
- C. Türkiye'de Göç ve İşgücü Piyasaları
- D. Integration and Identity

SATURDAY 27th June

Parallel Sessions 7. 09:30 - 11:00

- A. Between Naturalization and Irregularity: Migrants and (Il)legal
Membership in Turkey
- B. Politics and Migration
- C. Integration and Identity
- D. Spatial Productions of the Social: Identity, Subjectivity and Power

Parallel Sessions 8. 11:20- 12:50

- A. Integration in Europe
- B. Migrants of Istanbul
- C. Migration and Literature

- D. Identity in Kurdish Migration
- Parallel Sessions 9. 16:30 - 18:00**
- A. Public Opinion and Syrian Movers
- B. Edebiyatta Göç ve Kimlik
- C. Education and Migration
- D. Conflict and Politics in Kurdish Migration

Conference Dinner & Best Paper Prizes

19:00 – 21:00 Plzenska Restaurant

Closing notes by Prof Jeffery H. Cohen

Presentation of Best Paper Prizes

Turkish Mosques in Britain as a Religious Socialisation Agent

Yakup Costu* and Elif Büşra Kocalan**

Introduction

A mosque, as a religious place, is one of the constituent institutions of social structure of Muslim society. It is not only a place where religious practices are carried out by participants, but it also has a significant role in the formation of their Islamic identity, and in creation and preservation of sacred memory of the community.

It is known that Turkish Muslim immigrants living in various European countries have established mosques/religious places. These places have many different social functions besides being houses of worship. In this regard, religious institutions represent a space where culture and values from the homeland are shared, where courses and educational activities are carried out, possible problems that are experienced in the host countries can be solved and religious and cultural differences towards host countries are symbolized.

In this paper, we will focus on the mosques established by Turkish Muslim immigrants in Britain. In this context, the paper will try to search for answers to the following questions: What kind of Islamic discourse Turkish mosques in Britain have? 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? This research is methodologically based on empirical evidence. To answer the abovementioned questions, observations which were obtained from on-going field researches, over a long period of time about these issues, will be used.

Turkish mosques in Britain

Starting with the migration of Cypriot Turks in the 1920s, growing with Turkish immigrants from Turkey in the 1970s, and also the Kurdish immigrants from Turkey in the 1990s, nowadays Britain has a significant number of Cypriot Turks, Turkish and Kurdish people from Turkey (see. Ladbury, 1977; Robins and Aksoy, 2001; Mehmet Ali, 2001; Issa, 2005). Aforementioned 'Turkish speaking communities'²⁰² do not have a homogeneous pattern due to the differences of their life styles, experiences, thoughts, feelings, hopes and expectations. Therefore, it has been observed that Turkish immigrants live in different ethnic, ideological, cultural and religious groups (see. Costu, 2013a).

* Dr. Yakup Costu is Associate Professor in Sociology of Religion Department, Faculty of Divinity Hitit University, Corum, Turkey. E-mail: yakupcostu@hitit.edu.tr

** Elif Busra Kocalan is Ph.D. candidate in Sociology of Religion Department, Social Science Institute, Hitit University, Corum, Turkey. E-mail: ebusrakocalan@hitit.edu.tr

²⁰² This definition is used for Cypriot Turks, Turkish and Kurdish people from Turkey living in Britain in academic literature (see. Mehmet Ali, 2001; Issa, 2005; Atay, 2006).

Mosques are not only places that religious practices are performed in, but they also have a significant role in the formation of Muslim identity. This identity, in addition to possible social, political and cultural aspects, can also have aspects that depend on language, attitude, living place and favourite activities. In this sense, mosques function as a demonstration of cultural, religious and ethnic aspects of Muslim identity (see. Isgandarova, 2009; Kucukcan, 2009).

The first attempt of Turks living in Britain towards being organised as a religious sphere was in the beginning of the 1970s. However in these years, religious life for the Turkish society was only on a personal scale. The religious life of first generation immigrants was limited in practising some basic religious duties. Small spaces were hired or bought to practise these duties. When these people realised that it was impossible for them to return to their homeland, and when the second and third generations arrived, these places started to be insufficient. Moreover, needs of the society had increased and differentiated; therefore there was a need for an institutionalised and systematic organisation. In this sense, organisations in which national, religious and cultural values would be transmitted to future generations, and immigrants would build their own semantic world had started to be established. (see. Atay 1994; Kucukcan, 1996; 1999). Mosques and religious and cultural establishments around the mosques have an important place among the organisations based on social, political and economic reasons.

Islamic Discourse of Turkish Mosques in Britain

It has been understood that in the establishment of Turkish religious organisations, or in another words these religious support networks, migration reasons, inhabiting patterns, the identity focuses of lower class immigrant citizens, also political, ideological and religious structures in Turkey and North Cyprus had important roles. (see. Kucukcan, 1999; Costu, 2013a). A significant amount of foundations and unions within Britain that provide religious services for Turks are only footprints of religious groups, sects and movements within Turkey and North Cyprus. The content of discourse and the ideological standpoints of religious group in Britain, as similar the groups in continental Europe especially in Germany, follow the agenda of their homeland (See. Persembe, 2005; Adıguzel, 2011).

In field research done by Costu, ten (10) religious organisations established by Turkish and Cypriot immigrants were identified (Costu, 2013a, p.97-98; 2013b, p.496). Within the limits of legal legitimacy provided by the host country, they carry out cultural, religious and educational activities for their participants. As far as we detected, the content of religious discourse of these places established by Turkish immigrant in Britain can be classified into four main categories; (Costu, 2013a, p.97; 2013b, p.495):

1. Religious discourse inspired by the Sufi movements in Turkey and North Cyprus²⁰³,

²⁰³ Sufi organizations; the followers of Sheikh M. Nazim Kibris, the followers of Mahmut Ustaosmanoglu, the followers Muhammed Rasit Erol/Menzil (See for further information Costu, 2013a, 2013b).

2. Religious discourse inspired by the religious movements in Turkey²⁰⁴,
3. Religious discourse inspired by the religious-politic movements in Turkey²⁰⁵,
4. Mosques/mosque unions affiliated with the official religious discourse in Turkey²⁰⁶.

It is seen that the Turkish speaking communities are heavily concentrated in the Greater London region (DCLG, 2009). Due to the fact that most of the Turkish immigrants live in Central London, the head offices of Turkish religious organizations are located in London (Costu, 2013a).

Activities in Mosques

Unions and foundations which belong to Turks and conduct religious activities were mostly organised around mosques. In field research done by Costu, there are a total of 27 active religious prayer places (mosque, prayer room) across Britain (Costu, 2013a, p.144-145; 2013b, p.498). It can be observed that, these religious places, teaming up with other organisations around them, have differentiated from the roles they were given in the homeland and transformed into social spaces which have social, cultural and educational services alongside religious ones.

Taking immigrants' expectations into consideration, various services are provided in these social-religious places. These services can be categorised such as; (see. Kucukcan, 1996; 1999; Costu, 2013a):

i) Religious services: Support and assistance are given to immigrants with regard to the performances of religious practices.

ii) Educational services: Various educational activities are arranged for children, young-adult and adult immigrants.

iii) Socio-cultural services: Cultural activities, health, sports, accommodation services, legal and economic support, and supports and assistances in any other troublesome situations are arranged.

We tried to arrange service areas of religious based civil organisations in three main categories, but with every passing day they diversify, parallel with the needs and expectations of immigrants. Furthermore, in parallel with the increase in population, the number of religious places and civil organisations also increase. It can also be observed that this increase brings a differentiation within service forms and types of social solidarity networks of the Turkish immigrants in religious, cultural, political and economic spheres.

Religious places that belong to Turks in Britain have a great variety of religious and social functions. However, it has been observed that service fields of these organisations differentiate due to some religious and social variables. According to this:

²⁰⁴ Religious movement organizations; the followers of Suleyman Hilmi Tunahan/Suleymancis, the followers of Fetullah Gulen/Hizmet, and Alevis (See for further information Costu, 2013a, 2013b).

²⁰⁵ Religio-political movement organizations National Vision/Milli Gorus and Milliyetçiler/Nationalists (See for further information Costu, 2013a, 2013b).

²⁰⁶ Official religious organization; Turkish Religious Foundation of the UK/Diyanet (See for further information Costu, 2013a, 2013b).

The number of mosques that belong to Turks in Britain increases each passing day. This increase brings along a rivalry in the religious service area. The rivalry is thought to cause an authority controversy via religion within the society.²⁰⁷ In order to hold on among immigrants, the religious organisations diversify their service areas and aim to increase the number of followers. Moreover, there is a great effort in establishing new religious places, and with this, it is aimed to strengthen the institutional structure.

Another reason for differentiation of service areas of religious unions and foundations is diversified interpretations of “religious identity”. For example, identifying the religious identity according to conservatism, nationalism, modernity, ethnic diversity, and political position transform religious support networks into a heterogeneous structure. Each group that try to determine their socialisation style and to form their religious attitude and behaviour based on criteria used to identify religious identity tend towards different fields of activity and try to serve in these fields.

Another differentiation can be observed in between areas significantly populated by Turks and areas that Turks are minority. Religious places positioned in the areas significantly populated by Turks, as a result of the law of supply and demand and to strengthen the institutional structure, might seek to serve in a large variety of areas. In addition to differentiation by population density, heavily Turkish populated areas also have segregation in itself. It can be observed that different religious groups that build new mosques around currently available mosques aim new service styles in order to appeal to the Turkish and Muslim population around those mosques.²⁰⁸

Mosques; as a Religious Socialisation Agent

Mosques are institutions that establish a social structure, alongside family, economy, education, politics and law. Due to this aspect, it has a continuous relationship with other institutions. Hence, as a social institution, mosque cannot be understood if it is separated from the society that it is involved with. The social organization of a mosque show parallelism with the social patterns of the society which the mosque is located in, and these patterns present a context to understand the role and importance of the mosque. In a society that Muslims are a majority, generally the mosque is only a prayer place, however in a society that Muslims are a minority or immigrant, the mosque also has the role of being a place of refuge which has social, cultural and educational functions. In this respect, as far as we can determine, the socializing functions of Turkish mosques in Britain can be expressed as follows:

It serves as a place for socialisation: Mosques have significance among Turkish Muslim immigrants as places of religious and social activities performed within.

²⁰⁷ In the interview made on 05/08/2013 with Prof. Dr. Seyfettin Erşahin who is a consultant for England Religious Services and the head of England Turkish Religious Foundation this subject was significantly pointed out.

²⁰⁸ As an example, it can be mentioned that in the month of Ramadan in 2012, one of the Turkish mosques performed tarawih prayer as eight-rakat. There is no doubt the main aim behind this implementation is to encourage individuals to pray. However, we also think increasing the number of attendees of the mosque was also another aim behind this implementation.

In these places, on one hand religious practices are being performed and on the other hand Muslim immigrants who live as minorities have a chance to socialise. At the same time, aforementioned religious places function as places to share knowledge, to establish social networks and as shelters for immigrants. (See. Aktay and Subaşı, 2006).

It creates a specific religiosity as a typology: Every Turkish religious organisation in Britain has been built around certain religious places (mosque) and organised in a distinctive congregational structure. From the content of their religious discourse to conducted activities each organisation has a specific religious outlook (see. Sahin, 2012).

It provides an important contribution to the integration process: It is thought that with these services for immigrants carried out by aforementioned socio-religious places, religious and national identity is being protected, internal solidarity is increased, and moreover some contributions are being made on the integration process to the host country. Besides it is also observed, due to the reason that effects of assimilation, hidden or explicit, which second and third generations are faced with are being minimised by these services, sensitive parents regard these places as natural and matchless shelters (see. Cilingir, 2010)

It provides preservation of cultural and religious identity: It is observed that immigrants who stay close or attend activities of these religious places protect their cultural and religious identities. It is also witnessed that the ones who are not connected with these places or prefer secular lifestyles lose their religious identities in the process over time and are clearly assimilated culturally and linguistically (see. Kucukcan, 1998)

It provides preservation of native language: It is seen that in the religious places built by Turks, during religious practices (sermon, khutbah, etc.) sometimes Turkish, sometimes English, and sometimes both languages are being used (especially in Friday prayer). Considering each religious organisation conducts their religious services with a purpose in mind, it can be thought that the preferred language has a common side with this purpose. Hence, it can be said that the preferred language during religious ceremonies has a significant impact on language socialisation.

It triggers competition and tension among community: Due to the reason that unions and foundations were established by members or sympathisers of religious groups, sects and movements in Turkey and Northern Cyprus and in parallel with religious, political and ideological discourse within the motherland, some differentiations occur. These differentiations can form a basis for rivalry, conflict and segregation in between organisations. This situation is believed to be a major obstacle in front of social unison of immigrants (see Kucukcan, 1996; 1999). In some respect, it was observed that this subject was strongly emphasized in the interviews made with religious leaders.

Additionally, the efforts of each religious organisation to protect their distinctive congregation and to strengthen their institutional entity among Turkish immigrant society might cause rivalry and sometimes tension in between organisations. These tensions based on intellectual, social and economic reasons can provoke segregation among immigrants and have a damaging role on cultural integrity. It can be said that this situation might have negative effects on the religious socialisation processes of immigrants.

Conclusion

There are many organisations and mosques, established by Turks living in Britain, carrying out cultural and religious activities towards specifically Turkish immigrants and generally other Muslim communities. These organisations which were founded on elements such as their identity, ideological standpoint and religious view, with taking immigrants expectations into consideration, tend towards various service fields. As a result of this, it can be observed that the mosques founded by Turks living in Britain, teaming up with other organisations around them, have differentiated from the roles they were given in the homeland and transformed into social spaces which have social, cultural and educational services alongside religious ones.

For Turkish Muslim immigrants, the mosques are important spaces that carry out religious and social activities. On one hand religious practices are being performed; on the other hand Muslim immigrants living as minority find an opportunity for religious socialising. Also at the same time mosques are institutions where knowledge is shared, social networks are established, and immigrants find shelter for themselves.

References

- Adiguzel, Y. (2011). Yeni Vatanda Dini İdeolojik Yapılanma Almanya'daki Türk Kuruluşları (Religious And Ideological Structure In New Homeland; Turkish Organizations In Germany), İstanbul: Şehir Yayınları. (In Turkish).
- Aktay, Y. And N. Subasi (Project Coordinators). (2006). Referans Grupları, Avrupa'da Türkler, Dinsel Organizasyonları Söylem Ve Tasavvurları (Reference Groups, Turks In Europe, Their Religious Organizations, Imagination And Discourses), Konya-Muğla: T.C. Diyanet İşleri Başkanlığı Dış İlişkiler Daire Başkanlığı Proje Raporu. (In Turkish)
- Atay, T. (1994). Naqshbandi Sufis In A Western Setting. Unpublished Ph.D. Dissertation, School Of Oriental And African Studies, University Of London, London
- Atay, T. (2006). Türkler, Kürtler, Kıbrıslılar İngiltere'de Türkçe Yaşamak (Turks, Kurds, Turkish Cypriots;The Turk Living In The Uk) . Ankara: Dipnot Yayınları. (In Turkish).
- Cilingir, S. (2010). "Identity And Integration Among Turkish Sunni Muslims In Britain", *Insight Turkey*, Vol. 12, No.1, Ss.103-122.
- Costu, Y. (2013a). İngiltere'deki Türk-Müslüman Gocmenler; Dini Organizasyonlar. (Turkish Muslim Immigrants In The Uk; Religious Organizations). Çorum: Lider Matbaası. (In Turkish).
- Costu, Y. (2013b). "Turkish Muslim Immigrants in Britain; Religious Life and Religious Organizations", *Sociology Study*, Volume: 3, Number: 7, pp. 493-501.
- DCLG. (2009). The Turkish and Turkish Cypriot Muslim Community in England; Understanding Muslim Ethnic Communities, London: Queen's Printer and Controller of Her Majesty's Stationery Office.
- Isgandarova, N. (2009). "Mosques As Communities Of Memories Vis-A-Vis Muslim Identity And Integration In The European Union", *European Journal Of Economic And Political Studies*, 2/2, Ss. 61-70.
- Issa, T. (2005). *Talking Turkey: The Language, Culture And Identity Of Turkish Speaking Children In Britain*. Staffordshire: Trentham Books.
- Kucukcan, T. (1996). *The Politics Of Ethnicity, Identity And Religion Among Turks In London, (The Degree Of Doctor Of Philosophy)*, Warwick: Centre For Research In Ethnic Relations, University Of Warwick.
- Kucukcan, T. (1998). "Community, Identity And Institutionalisation Of Islamic Education: The Case Of Ikra Primary School In North London", *British Journal Of Religious Education*, Vol. 21, No. 1, Ss. 32-43.
- Kucukcan, T. (1999). *Politics Of Ethnicity, Identity And Religion Turkish Muslims In Britain*. Aldershot: Ashgate.

- Kucukcan, T. (2009). "Turks In Britain: Religion And Identity", *Turks In Europe, Culture, Identity, Integration*, Ed. T. Kucukcan, V. Gungor, Amsterdam: Turkevi Research Centre, Ss. 79-102.
- Ladbury, S. (1977). "The Turkish Cypriots: Ethnic Relations In London And Cyprus". Watson, J. L. (Ed.), *Between Two Cultures: Migrants And Minorities In Britain*. Oxford: Blackwell, Pp. 301-331.
- Mehmet Ali, A. (2001). *Turkish Speaking Communities And Education -No Delight*. London: Fatal Publication.
- Persembe, E. (2005). *Almanya'da Türk Kimliği Din Ve Entegrasyon (Turkish Identity In Germany; Religion And Integration)*, Ankara: Araştırma Yayınları. (In Turkish).
- Robins, K. And A. Aksoy. (2001). "From Spaces Of Identity To Mental Spaces: Lessons From Turkish-Cypriot Cultural Experience In Britain". *Journal Of Ethnic And Migration Studies*. 27(4), Pp. 685-711.
- Sahin, I. (2012). "From Tradition To Religion: Organisational Transformation Of The London Turkish Migrant Community", *Zeitschrift Für Die Welt Der Türken (Journal Of World Of Turks)*, Vol. 4, No. 2, Ss. 53-78.