



İstanbul  
Bilgi Üniversitesi

25  
yıl

2021-22 **14**

## CONTENTS

Ayhan Kaya  
Director, European Institute  
İstanbul Bilgi University

Özge Onursal-Besğül  
Vice-Director, European Institute  
İstanbul Bilgi University

ERC PRIME YOUTH PROJECT	2
HORIZON 2020 PROJECTS	8
DAAD FELLOWSHIP	14
CONFERENCES, ROUNDTABLES, AND WORKSHOPS	17
PUBLICATIONS	21
PROGRAMMES ON EUROPEAN STUDIES	22
FROM OUR STUDENTS	23
SHORT NEWS	24
İSTANBUL BİLGİ UNIVERSITY	24
ACADEMIC PROGRAMMES	24

İstanbul Bilgi University  
European Institute

Tel: +90 212 311 53 63  
Web: <http://eu.bilgi.edu.tr>  
e-mail: [europe@bilgi.edu.tr](mailto:europe@bilgi.edu.tr)

Editor: Didem Balatlıoğulları

# JEAN MONNET CENTRE OF EXCELLENCE

## BİLGİ EUROPEAN INSTITUTE NEWSLETTER

Dear Friends,

We would like to welcome you all to the 14th newsletter of the European Institute of İstanbul Bilgi University. For the last year and a half, we have lived under the difficult conditions imposed by the COVID-19 pandemic. During the 2020-21 Academic Year our educational programs in the university were carried out with distance and digital teaching methods.

While we have been tackling the challenges of this period, the European Institute continued to conduct its projects and research without any interruption. This issue contains information on the Institute's research activities, publications, conferences, workshops, graduate programs, social outreach projects, and opinions of our staff and intern.

The newsletter starts with the depiction of our ongoing projects and activities carried out in 2021-2022 by the European Institute. You can find a detailed explanation of the European Research Council **PRIME Youth** project called "**PRIME Youth: Nativism, Islamophobia and Islamism in the Age of Populism**" as well as two blog entries by two of our Postdoctoral Researchers, Dr. Ayşenur Benevento and Dr. Metin Koca. Our Horizon 2020 Project – **RESPOND** –, on the multilevel governance of mass migration in Europe and beyond, was finalised in 2020. The 2020 Final Conference Recordings are available at [RESPOND YouTube Channel](#). Our second Horizon 2020 project – **MATILDE** – focuses on the impact of migration on remote, rural, and mountainous places in Europe and elsewhere. This issue of the newsletter includes the MATILDE Manifesto: The Renaissance of Remote Places.

The second part of the Newsletter is reserved for different activities, programs, publications, and testimonies revolving around the European Institute. Activities of the German Studies Unit run by Dr. Deniz Güneş Yardımcı, **DAAD** Fachlektor, conferences, roundtables, workshops, publications, and the testimonies of our MA students and interns in European Studies follow each other in this part.

On this occasion, we would like to once again express our appreciation to the Rectorate and the Board of Trustees of İstanbul Bilgi University for their constant endorsement of the research and outreach activities of the European Institute. But most importantly, we would like to express our gratefulness to you all for your interest in the European Institute. We believe we will overcome this challenging period together and wish a healthy year to all.



Prof. Ayhan Kaya  
Director, European Institute  
İstanbul Bilgi University



Dr. Özge Onursal-Besğül  
Vice-Director, European Institute  
İstanbul Bilgi University

#### Institute Staff

Prof. Ayhan KAYA (Director)  
Faculty Member, PhD. Özge ONURSAL-BEŞGÜL (Vice Director / Dept. of International Relations)  
Dr. Ayşenur BENEVENTO (ERC Research Fellow)  
Dr. Metin KOCA (ERC Research Fellow)  
Dr. Fatma YILMAZ-ELMAS (MATILDE Research Fellow)  
Dr. Deniz Güneş YARDIMCI (DAAD Research Fellow)  
Emre GÖNEN, MA (Dept. of International Relations)  
Emre GÜR, MA (CIFE Representative for Turkey)  
Didem BALATLIOĞULLARI, MA (Administrative Assistant)

#### Academic Board

Prof. Dr. Nurhan YENTÜRK (Dept. of Economics)  
Assoc. Prof. Erkan SAKA (Dept. of New Media and Communication)  
Faculty Member, PhD. İdil Işıl GÜL (Faculty of Law)  
Faculty Member, PhD Bülke BOŞNAK (Dept. of International Relations)

#### Executive Board

Prof. Dr. Aslı TUNÇ (Dept. of Media and Communication Systems)  
Prof. Dr. Cem BAŞLEVENT (Dept. of Economics)  
Faculty Member, PhD Azer KILIÇ (Dept. of Sociology)

## EUROPEAN RESEARCH COUNCIL (ERC) PRIME YOUTH PROJECT



## “NATIVISM, ISLAMOPHOBISM AND ISLAMISM IN THE AGE OF POPULISM: CULTURALISATION AND RELIGIONISATION OF WHAT IS SOCIAL, ECONOMIC AND POLITICAL IN EUROPE”

From: January 01, 2019 – To: December 31, 2023

This project has received funding from the European Research Council (ERC) under the European Union's Horizon 2020 research and innovation programme grant agreement no. 785934.

### CONTACT ERC PRIME Youth

[www.bpy.bilgi.edu.tr](http://www.bpy.bilgi.edu.tr)

Twitter  
Instagram

Prof. Ayhan Kaya, faculty member of İstanbul Bilgi University's International Relations Department and Director of the European Institute has been awarded an “Advanced Grant” by the European Research Council (ERC), one of the most prestigious research institutions of Europe, for his project entitled “Nativism, Islamophobia and Islamism in the Age of Populism: Culturalisation and Religionisation of what is Social, Economic and Political in Europe”.

For the purpose of more fairly evaluating research work at different levels, ERC offers three types of grants: A “Starting Grant” for young researchers, a “Consolidator Grant” for experienced researchers, and an “Advanced Grant” for scientists who perform high-level research at a global level. Prof. Ayhan Kaya's project is the first social sciences project at a Turkish university to receive an “Advanced Grant” from ERC.

#### Research Summary:

The main research question of the study is: How and why do some European citizens generate a populist and Islamophobic discourse to express their discontent with the current social, economic, and political state of their national and European contexts, while some members of migrant-origin communities with Muslim background generate an essentialist and radical form of Islamist discourse within the same societies? The main premise of this study is that various segments of the European public (radicalizing young members of both native populations and migrant-origin populations with Muslim background), who have been alienated and swept away by the flows of globalization such as deindustrialization, mobility, migration, tourism, social-economic inequalities, international trade, and robotic production, are more inclined to respectively adopt two mainstream political discourses:

Islamophobia (for native populations) and Islamism (for Muslim-migrant-origin populations). Both discourses have become pivotal along with the rise of the civilizational rhetoric since the early 1990s. On the one hand, the neo-liberal age seems to be leading to the nativisation of radicalism among some groups of host populations while, on the other hand, it is leading to the islamization of radicalism among some segments of deprived migrant-origin populations. The common denominator of these groups is that they are both downwardly mobile and inclined towards radicalization. Hence, this project aims to scrutinize social, economic, political, and psychological sources of the processes of radicalization among native European youth and Muslim-origin youth with migration background, who are both inclined to express their discontent through ethnicity, culture, religion, heritage, homogeneity, authenticity, past, gender, and patriarchy. The field research will be comprised of four migrant receiving countries: Germany, France, Belgium, and the Netherlands, and two migrant sending countries: Turkey and Morocco.

For further information of the European Research Council: <https://erc.europa.eu>

Since the beginning of the project in 2019, we have prepared various resources including literature reviews on radicalisation, focusing on the various approaches to the concept, and literature reviews shedding light on the dynamics of the Moroccan diaspora. Our field researchers have also prepared city narratives providing in-depth reviews on the political, economic, and socio-cultural dynamics in Cologne, Aalst, Lyon, and Amsterdam after WWII.



### #LendThemYourEars

Lend Them Your Ears is one of the initiatives in which we started to share our research participants' unfiltered experiences.

Lend Them Your Ears: Developing an Inclusive Research Activity to Co-Create with our Participants

We designed our research project to understand how European youths, native or migrant-origin, respond to the flows of globalization resulting in de-industrialization, unemployment, depopulation, geographical mobility, social-economic deprivation, spatial deprivation, and nostalgic deprivation. Our participants rely on diverse and occasionally clashing repertoires to express their discontent with the current social, economic, political, and spatial conditions. So far, however, we observed that they do not necessarily speak their minds in mutually exclusive terms.

In our interviews, we frequently come across profound and nuanced expressions that, we believe, are worthy of being shared widely outside of our academic publications. The quotes presented in this section make us think, even though we do not always agree with their content, rhetoric, or the terminology on which they rely. While processing their arguments in various ways in our research, we aim to keep our interlocutors' voices, as they want them to be heard, as we believe we should be opening up conversations, not closing them down.

As Robert Young pointed out earlier in his seminal work, *White Mythologies* (London: Routledge, 2004: 5), it is not that they do not know how to speak, “but rather that the dominant would not listen.” In that spirit, we are very excited to introduce this new series where we share excerpts from our in-depth interviews. Listening and learning should be a staple of public debate. Therefore, we lend our ears to the often overlooked, ignored, unheard, or politically corrected voices. At the same time, this will serve as a platform for students, experts, and stakeholders who seek ways to make our societies more equal.

Lend Them Your Ears is one of the initiatives in which we started to share our research participants' unfiltered experiences...

#### Adım

*Ben üç şey biliyorum;  
Dinlemekle dört kılana anlatacağım.*

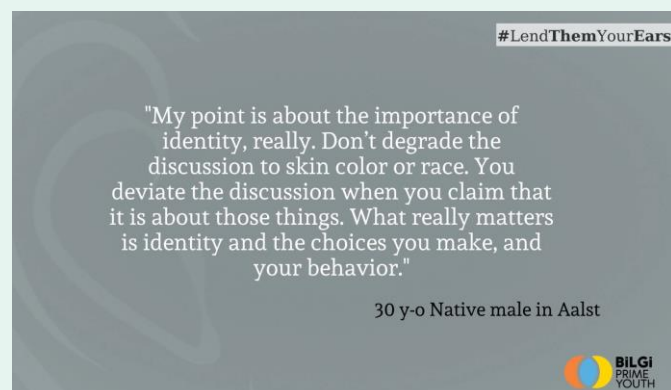
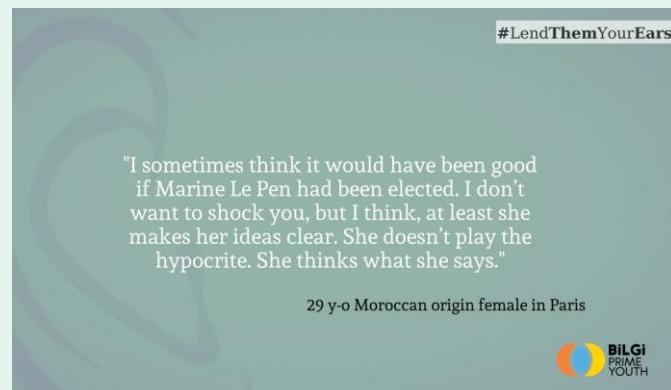
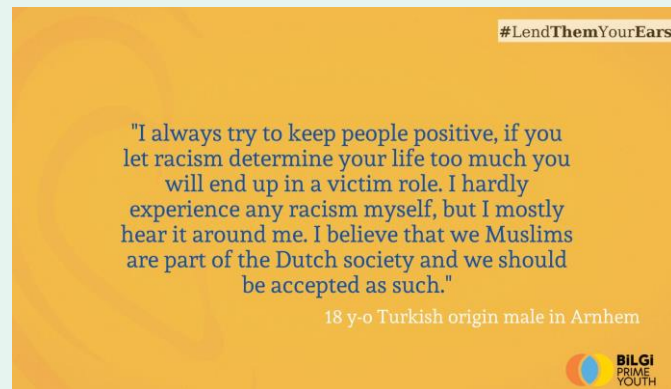
Özdemir Asaf

#### Step

*I know three things;  
I will tell them to the one who makes it four by listening.*

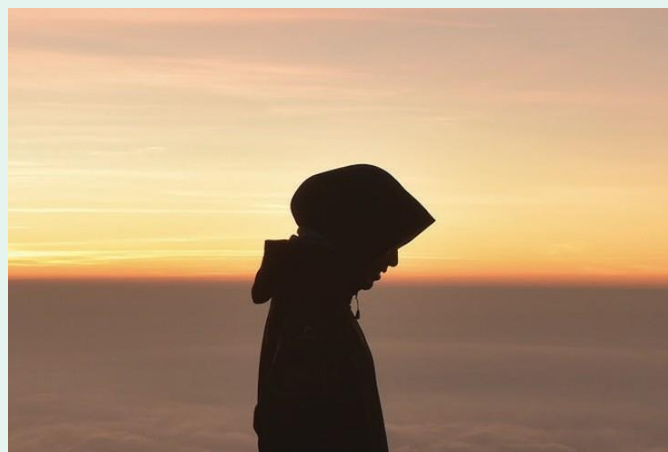
Özdemir Asaf (Translation: Ayhan Kaya)





For more images **#LendThemYourEars** on **Twitter** and **Instagram**!

## Selected Blog Posts from our ERC Postdocs



### The Headscarf as an Artifact and Its Functional Use Beyond Faith

**Ayşenur Benevento, ERC PRIME Youth Project Postdoctoral Researcher**

**European Institute, İstanbul Bilgi University**

30 May 2021

The representation of experience in talk is discussed widely in feminist scholarship (DeVault, 1990; Kruks, 2001). In our ERC project on youth radicalization in Europe, one of our preliminary observations was that the young and pious Muslim women we interviewed in Germany, the Netherlands, France, and Belgium emphasized the independence one has when deciding to wear or not to wear a headscarf. They highlighted the importance of proving “yourself for your own integrity” and “self-worth”, including being trustworthy, showing competence, being sincere, true to oneself, conscientious, honest, kind, careful with one’s appearance, growing, and becoming independent. On the journey of declaring this independence, the headscarf appeared as a useful tool, sometimes despite and sometimes with the full support of its cultural and political meanings. In this blog post, I chose to make pious Muslim women’s headscarf-wearing experience the “origin of explanation” (Scott, 1991). Using the concept of affordances (Gibson, 1982), I am hoping to challenge the existing interpretations of headscarf use and bring the experiences and ideas of Muslim women to the front. Because of the underrepresentation of Muslim women within psychology, I believe a discussion focusing solely on these women’s personal experiences is necessary to humanize the practice of veiling.

Religious experiences and their expressions are important aspects of processes of identifications and therefore have an impact on how religious communities are perceived. Many unanswered questions persist in terms of the function the headscarf has in women’s lives. Does a headscarf symbolize something for everyone? Yes, based on our understanding of culture and use of materials and tools to indicate aspects of culture, we can easily claim that as a piece of clothing, a headscarf might afford different functions for different people. As much as the author of this short piece does

not believe that headscarves should be compared with other pieces of clothing taken up by women like g-strings (see Duits & van Zoonen, 2006), such an analogy might be useful to provide a perspective on the unique yet ordinary state of headscarves in women’s lives. By wearing a particular piece of clothing, individuals join communities of discourse and sentiments, and reflect their own understandings of the existing cultural developments.

Affordances of headscarves. Theoretical considerations of affordance originate at the intersection of perceptual and cognitive psychology, specifically within the context of Gibson’s (1982) work from the mid-60s onwards. According to Gibson (1982), affordance intends to account for the actionable properties of a physical object or environment. An object’s affordances, in other words, describe its phenomenological qualities, projecting potential uses, delimiting possible actions, and signaling perceived functions. The concept is generally used to describe what tools, such as headscarves, allow people to do. A headscarf is basically an object that a woman uses to cover her hair. In the following paragraphs, I explore three affordances to portray various functions of headscarves while claiming that wearing one is a cultural activity and not simply an act of indicating identity:

Reference to personal devotion to God: For some, wearing headscarf is nothing more than asserting devotion to God. A headscarf, as a piece of clothing, might be providing an opportunity for a religious woman to make sense, accept, and declare her religious beliefs. Many feminist scholars working with veiled women have difficulty taking veiled women’s independent decision-making capacity seriously because “those women already ascribed their agency to God” (Hollywood, 2004). How could someone claim agency while they have already devoted themselves to a supernatural force? What I read in the interviews conducted by our research team in Germany, France, Belgium, and the Netherlands helps me observe that women can conceive of their own decisions and actions independent from whether they attribute responsibility for events to individuals, to fate, to deities, or other animate or inanimate forces. High educational status and motivation to participate in actions related to social change (e.g., interest in voting and street demonstrations, involvement in political organizations, etc.) hint to me that they believe they can influence their own life and fate.

Protective: As a means of public modesty, a headscarf might have protected women from harm. Local environmental characteristics might be a contributing factor to a woman’s decision to wear a headscarf. Especially in neighborhoods where the crime rates are high and the population is diverse, women might choose to be veiled to shield themselves against the male gaze. The use of a headscarf as a shield is based on the assumption that men withdraw or, at least, hesitate to “touch” a Muslim woman. On a spiritual level, Islamic doctrine dictates utmost respect towards every human being but especially towards women and children, who are considered vulnerable and in need of adult men’s defense of their rights if not simply their protection. By covering, women might be

attempting to remind their observers of the value of respect and ask for their further consideration in case they are tempted by ‘the devil’. In small places where everybody knows each other, the threat men pose outside the home is not as big as in places where there is a flow of different men every day.

Supportive: The relationships that people develop through their fashion choices are not new. The affordances of wearing a headscarf enable vast numbers of women to participate in a community. While wearing a headscarf might be indicative of an interest in Islam, it also shows awareness of a particular clothing style as hair is only a small part of body. There are many more places to cover on one’s body.

Belonging to a minority group, women might be sharing tips, brands, and styles in covering themselves. Fellow headscarf wearers, who are already a minority in Western countries, might be using the headscarf as a tool to identify each other. They may never attend social gatherings together, visit over coffee, or carry on a complete conversation. But, nonetheless the imagined relationships may be meaningful and akin to mentoring.

Conclusion: Despite the literature dealing with the complexity of contemporary headscarf/veil cultures, two frameworks still prevail in feminist scholarship: the veil as a symbol of submission of women to men, and the veil as a symbol of resistance against Western domination, commodification of women’s bodies, and Islamophobia (Bilge, 2010; Yegenoglu, 1998). This dichotomous meaning-making of the Muslim veil aims to speak for women and fails to attend to the reasons given by veiled women; questions of piety, morality, modesty, virtue, and divinity (Mahmood, 2005). Instead, the scholars writing about veiled Muslim women attempt to interpret what they hear from the women they speak to and assert the “real” motivations behind the uses of the headscarf. This brief blog post is an effort to challenge the inclination of justifying the practice of veiling and to present the experience in an empathetic way.

## References

Bilge, Sirma. 2010. “Beyond Subordination vs. Resistance: An Intersectional Approach to the Agency of Veiled Muslim Women.” *Journal of Intercultural Studies* 31 (1): 9–28.

DeVault, M. L. (1990). Talking and listening from women’s standpoint: Feminist strategies for interviewing and analysis. *Social problems*, 37(1), 96-116.

Duits, L., & Van Zoonen, L. (2006). Headscarves and porno-chic: Disciplining girls’ bodies in the European multicultural society. *European Journal of Women’s Studies*, 13(2), 103-117.

Gibson, J. J. (1982). Notes on affordances. Reasons for realism. E. Reed, R. Jones (Eds.), *Reasons for realism: The selected essays of James J. Gibson*, Erlbaum, Hillsdale, NJ (1982), pp. 401-418



Hollywood, A. (2002). Performativity, citationality, ritualization. *History of religions*, 42(2), 93-115. Kruks, S. (2001). Retrieving Experience: Subjectivity and Recognition in Feminist Politics.

Mahmood, S. (2011). *Politics of piety: The Islamic revival and the feminist subject*. Princeton University Press.

Scott, J.W. (1991) The evidence of experience. *Critical Inquiry*, 17,4, 772–97.

Yegenoglu, M. (1998). *Colonial fantasies: Towards a feminist reading of Orientalism*. Cambridge University Press.



**“ISIS mothers” are not victims, but giving a thought to them is necessary for Europe to understand itself**  
**Metin Koca, ERC PRIME Youth Project Postdoctoral Researcher**  
**European Institute, İstanbul Bilgi University**

April 2, 2021

Since the first call for governments to repatriate the abandoned children in Syrian camps, facing these children and their pro-ISIS female keepers divides public opinion[i]. The keepers are mothering and indoctrinating the orphans along with their biological children in the camps. Several incidents have been recorded about them resisting the authorities and ex-ISIS women who try to distance children from them. Among 8,000 children and 4,000 women from outside Syria and Iraq, many are Western and primarily European countries' citizens. Some seemingly regretful mothers hope to go back for a new start. However, most governments refused or evaded the calls to help bring their nationals from northern Syria until recently. Having lost their hopes of returning, some mothers made arrangements for their children to be taken home. Indifferent to these varieties of motherhood and womanhood in the camps, “ISIS mothers” and “ISIS brides” have become the tabloid name for the past and present ISIS female members.

In this post, I will bring together the questions of where the so-called ISIS mothers belong, why they left in the first place, and what they should face upon their return. I argue that there are lessons for Europe to draw about citizenship, social justice, and cultural essentialism. Alongside not knowing what to do with repatriates, the governments are unsure about the principles and procedures that constitute their own identity.

**Where do these women belong?**

On the borders of international law, some of them are stateless at the moment. For example, like 15 other British women, Shamima Begum eventually lost her citizenship. [ii] Begum, who was 15 when she fled the UK, has been informed that she would be eligible for Bangladeshi nationality. She has never lived in Bangladesh, her mother's country of origin. All she knows is Bethnal Green, an area in the East End of London. Similarly, the Iqbal sisters—Reema Iqbal and Zara Iqbal—were stripped of their citizenship. Although the UK authorities suggest that the sisters are Pakistani nationals as their parents were born there, they have never been to Pakistan and do not seem to know anything about that part of the world[iii].

Removing their passports will not change the point that, culturally and sociologically, they belong to the West in the digital era. They seek themselves at a time in which Muslim societies meet Western economic, technological, political, religious, and artistic consumption patterns[iv]. It is impossible to disentangle their “Jihadi” experience from the Western youth culture.

Having pursued and failed another kind of life in Syria, they publicly reconsidered their sense of belonging. In her frequently quoted statement, Reema Iqbal says, “if I face court, fine, but take me back to the UK, that’s where I am from.” In her recent interview for a documentary, Begum also asked “the people in the UK” for “a second chance” after losing three children, the youngest of whom died of pneumonia in the camp.

Some of them openly express guilt, but revoking their citizenship is not about their crimes’ gravity or remaining motivation. It is about the authorities’ lack of confidence in the justice system, judicial procedures, and “deradicalization” programs. Meanwhile, this whole process conveys to the migrant-origin communities the message that their access to the justice system will remain limited as they will always be racialized[v].

**Why did they leave Europe?**

A collection of predominantly male profiles that I study in the PRIME Youth project suggests that young “Jihadi” violent extremists, including so-called lone wolves and cell members, do not have tight family or religious-community ties. Muslims’ communitarian traditions are among the many humiliating experiences for them. In this sense, their violent extremism should not be confused with the radicalism of Islamist movements[vi]. Without relying on the preexisting forms, they desired to establish relations from scratch. The available data on female recruits, their families, and the recruitment processes suggests that they went through a similar incubation period[vii].

Concerning the migrant-origin young female supporters of ISIS, Deeyah Khan remarkably described how it feels to be stuck between racist discrimination on the one hand and parental control and “family honors” on the other[viii]. Therefore, Khan calls fleeing Europe “an escape” for these women. Shamima Begum came up with a similar narrative in an interview: “I was the black sheep in the family.”

Beyond Islamic exceptionalism, disconnection from family may also shed light on the situation of white women who found ISIS (and its claim on Islam) while seeking subversive authoritative knowledge. Pro-ISIS Michelle Ramsden (36), who plotted an attack in the UK instead of going to Syria, explained to an undercover officer that her conversion to Islam would help her against the memory of her drug-addict family’s abuses. She wrote on her social media page that a neighboring Muslim family’s kindness gave her hope[ix].

All in all, I am inclined to seek the answer in the desire for a mysterious adventure, a last resort to find oneself. Before fleeing Europe, these women firstly despised their offline social circles, including their school peers, family, and the broader society. Concurrently, they preferred a virtual life with online friends. Their socialization processes are more akin to that of the youths who embrace right-wing extremism than the Muslim communities settled in the West. Those who come from traditional Muslim families uncovered the religion in a way their parents have not, whereas those who do not share this background discovered (and partly invented) an “absolute” form of Islam from floating symbols.

Compared to al-Qaeda, ISIS posed a unique social challenge by bringing together those who sought a quick shortcut to redemption and others who dreamed of building a parallel universe in a territorial state, strictly in the traditional sense of the term. Despite the suggestions of the labels “ISIS mothers” and “ISIS brides,” many of them did not necessarily go after a lover. Indeed, none of them go to Syria with love for “oriental” customs either.

**In Lieu of a Conclusion: What should they face upon their return?**

Part of the problem is that the approach to female repatriates in Europe bounces between victimization and stigmatization. Amid worries that some returnees have not been judged thoroughly, the organizations of ISIS victims such as the Free Yezidi Foundation remind that all ISIS members are accountable, including women. While the media attention is on the detention conditions of ISIS members, the other Syrian camps where the victims of ISIS live are in even worse conditions. Reports come daily about mothers and their children attacking each other with takfiri [x] claims.

Given the perils of whitewashing, among others I have discussed, the first solution is to operate the legal mechanisms for all citizens fully. The justice system should not alienate migrant-origin communities for the crimes they did not commit, as happened in Begum and Iqbal sisters’ cases. Secondly, introducing new exit programs that suit the individual needs of repatriates is essential. Similar programs have been optimized for adult men and minors before, but not for women, [xi] especially mothers with children.

Finally, this case once again demonstrates how poisonous the speculations on women’s clothing have become. While women in camps are having conflicts over outfit codes, it is also awkwardly common for the mainstream media to classify “Western” clothes as opposed to “Islamic” clothes. This language reproduces the essentialist trend that has already prevailed in the European public debates. It acts as a performative utterance that labels Muslim women who wear different clothes in different regions. Also, it caricatures women in the camps and pushes them to role-play. Some of them even ask to be allowed home with their niqabs swapped for jeans on March 8, women’s day

[i] The al-Hol camp in northern Syria, where nearly a thousand of the 60 thousand residents are unaccompanied and separated children, periodically becomes a headline with the footages of children threatening the “infidel” journalists with death. It has become common for military people, pundits, and reporters to describe children who grow up in the camps as ticking bombs. Only in March 2021, two children aged 15 and 16 were killed in al-Hol in “an act of violence.” The camp has been repeatedly called “Europe’s Guantanamo” and a hotbed of dysentery, cholera, and Covid-19. The neighboring camps such as al-Roj have comparable conditions, as their children inhabitants are also suffering from poor health and acute malnourishment.

see Sky News, “We’re going to slaughter you”: The children of Syria’s IS camp, 2019,

[https://www.youtube.com/watch?v=tW\\_7me1Nj7w&ab\\_channel=SkyNews](https://www.youtube.com/watch?v=tW_7me1Nj7w&ab_channel=SkyNews)

Al Arabiya Farsi, “ISIS children in al-Hol camp in northern Syria with Al-Arabiya correspondent Rula al-Khatib”, Mar 21, 2021,

كودكان داعش در کمپ الهول شمال سوریه با رولا الخطیب گزارشگر العربیه  
<https://www.facebook.com/137027712994111/videos/1906706176143321>

Frank Gardner, “IS Prisoner Issue a Ticking Timebomb for the West,” BBC News, July 23, 2020, sec. Middle East,  
<https://www.bbc.com/news/uk-53264640>



[ii] Elian Peltier, “Shamima Begum Loses Effort to Return to U.K. in Fight for Citizenship,” The New York Times, February 26, 2021, sec. World, <https://www.nytimes.com/2021/02/26/world/europe/shamima-begum-citizenship.html>

[iii] Roland Oliphant and Patrick Sawyer, “Two More Isis Brides Stripped of British Citizenship,” The Telegraph, March 9, 2019, <https://www.telegraph.co.uk/news/2019/03/09/two-more-isis-brides-stripped-british-citizenship>

Abbie Cheeseman, “The Islamic State Brides: Where Are They Now?,” The Telegraph, March 16, 2021, <https://www.telegraph.co.uk/news/0/where-shamima-begum-islamic-state-brides-now-syria-2021-pictured>

[iv] Olivier Roy, “Born Again to Kill,” Sign and Sight, August 4, 2005, <http://www.signandsight.com/features/296.html>

[v] Fatima Rajina, “Shamima Begum and the Conditionality of British Citizenship,” accessed March 30, 2021, <https://www.aljazeera.com/opinions/2021/3/19/shamima-begum-british-citizenship>

[vi] Ayhan Kaya, “State of the Art on Radicalisation: Islamist and Nativist Radicalisation in Europe,” 2020.

[vii] see Marion van San, “Belgian and Dutch Young Men and Women Who Joined ISIS: Ethnographic Research among the Families They Left Behind,” Studies in Conflict & Terrorism 41, no. 1 (January 2, 2018): 39–58, <https://doi.org/10.1080/1057610X.2016.1266824>

Leah Windsor, “The Language of Radicalization: Female Internet Recruitment to Participation in ISIS Activities,” Terrorism and Political Violence 32, no. 3 (April 2, 2020): 506–38, <https://doi.org/10.1080/09546553.2017.1385457>

Anita Perešin, “Fatal Attraction: Western Muslimas and ISIS,” Perspectives on Terrorism 9, no. 3 (2015): 21–38.

Nabeelah Jaffer, “The Secret World of Isis Brides: ‘U Dnt Hav 2 Pay 4 ANYTHING If u r Wife of a Martyr,’” the Guardian, June 24, 2015, <http://www.theguardian.com/world/2015/jun/24/isis-brides-secret-world-jihad-western-women-syria>

Abul Taher and Paul Cahalan, “Families of Missing ‘ISIS Bride’ Schoolgirls Issue Heartfelt Pleas,” Mail Online, February 21, 2015, <https://www.dailymail.co.uk/news/article-2963092/You-belong-home-Family-missing-schoolgirl-appeal-return-urge-not-cross-border-Syria.html>

[viii] Deeyah Khan, “For Isis Women, It’s Not about ‘Jihadi Brides’: It’s about Escape,” the Guardian, June 20, 2015, <http://www.theguardian.com/world/2015/jun/21/isis-women-its-not-about-jihadi-brides-its-about-escape>

[ix] Dominic Casciani, “Safiyya Shaikh: How Undercover Operation Caught a Drug Addict Jihadist,” BBC News, July 3, 2020, sec. UK, <https://www.bbc.com/news/uk-53264640>

[x] Takfir is the excommunication of a Muslim by another Muslim.

[xi] Rabiyyah Mirza, “Canadian Women in ISIS: Deradicalization and Reintegration for Returnees,” 2018.

Please visit the project website to read our **all Blog Posts**. <https://bpy.bilgi.edu.tr/en/blog/archive/>

## HORIZON 2020 PROJECTS

**RESPOND**



**Ended Project: RESPOND: Multilevel Governance of Mass Migration in Europe and Beyond**

**From: December 01, 2017 – To: November 30, 2020**

“This project has received funding from the European Union’s Horizon 2020 research and innovation programme under grant agreement No. 770564”

### CONTACT RESPOND

<https://respondmigration.com>  
**Twitter**  
**Facebook**  
**Instagram**

### Project Summary:

With the goal of enhancing the governance capacity and policy coherence of the EU, its member states and neighbors, RESPOND was a comprehensive study of migration governance in the wake of the 2015 Refugee Crisis. Bringing together 14 partners from 7 disciplines, the project probed policy-making processes and policy (in)coherence through comparative research in source, transit, and destination countries.

RESPOND analyzed migration governance across macro (transnational, national), meso (sub-national/local) and micro levels (refugees/migrants) by applying an innovative research methodology utilizing legal and policy analysis, comparative historical analysis, political claims analysis, socio-economic, and cultural analysis, longitudinal survey analysis, interview-based analysis, and photovoice techniques. It focused in-depth on: (1) Border management and security, (2) International refugee protection, (3) Reception policies, (4) Integration policies, and (5) Conflicting Europeanization and externalization. We used these themes to examine multi-level governance while tackling the troubling question of the role of forced migration in precipitating increasing disorder in Europe. In contrast to much research undertaken on governance processes at a single level of analysis, RESPOND’s multilevel, multi-method approach shows the co-constitutive relationship between policy and practice among actors at all three levels; it highlights the understudied role of meso-level officials; and it shined a light on the activities of non-governmental actors in the face of policy vacuums. Ultimately, RESPOND showed which migration governance policies really work and how migrants and officials are making-do in the too-frequent absence of coherent policies. Adhering to a refugee-centered approach throughout, RESPOND brought insights to citizenship, gender, and integration studies, ensured direct benefit to refugee communities and provided a basis for more effective policy development.

In the past three years, RESPOND conducted interviews with more than 535 refugees and 220 stakeholders. In addition, a survey study was completed in Turkey and Sweden with more than 1,600 Syrian refugees. Based on this empirical research, the project partners have produced a total of more than 70 thematic countries and comparative reports.

The project will continue in so many ways in the years to come via established Migration Governance Networks and Advice Hubs; through policy briefs that will inform government officials and the EU in the future; as a freely available dataset held at Uppsala University and in the form of numerous forthcoming publications.



RESPOND’s final project conference, Governing Migration in Europe and Beyond: New Perspectives and Lessons Learned took place online on November 20-21, 2020. It was structured along 4 panels and a keynote presentation; enriched with break rooms where panel discussions continued in a different format and with our digital art exhibition, “Displaced Bodies & Hearts.” We were very pleased with the participation, academic exchange and discussion level during the conference. Some of the conference sessions were recorded and are available on RESPOND’s website.

The online panel on the 1st day of the RESPOND (Final) Conference 2020 (November 20) brought together high-level policy makers, practitioners, and researchers to discuss how the European Union and its member states have since adapted their migration and asylum policies and implementations of border controls.

The panel held on the second day of the RESPOND Final Conference brought together Respond team members from five countries (Turkey, Lebanon, Greece, Italy, Poland) who discussed respective findings and developments regarding legislation, policy measures, and practices on border management and refugee protection, and, most importantly, their implementation on each country’s legislation.

On day two of the RESPOND Conference 2020 (November 21) we held an online session on the reception and integration regimes in Austria, Germany, Sweden, and the United Kingdom.

### 2020 Final Conference Recordings are available at RESPOND YouTube Channel

#### Consortium:

- 1 UPPSALA UNIVERSITET Sweden
- 2 THE GLASGOW CALEDONIAN UNIVERSITY United Kingdom
- 3 GEORG-AUGUST-UNIVERSITÄT GÖTTINGENSTIFTUNG OFFENTLICHEN RECHTS Germany
- 4 THE CHANCELLOR, MASTERS AND SCHOLARS OF THE UNIVERSITY OF CAMBRIDGE United Kingdom



- 5 İSTANBUL BILGI UNIVERSITESI Turkey
- 6 SWEDISH RESEARCH INSTITUTE IN ISTANBUL Sweden
- 7 OZYEGIN UNIVERSITESI Turkey
- 8 UNIVERSITA DEGLI STUDI DI FIRENZE Italy
- 9 PANEPISTIMIO AIGAIUO Greece
- 10 OESTERREICHISCHE AKADEMIE DER WISSENSCHAFTEN Austria
- 11 UNIWERSYTET WARSZAWSKI Poland
- 12 KOBENHAVNS UNIVERSITET Denmark
- 13 LEBANON SUPPORT Lebanon
- 14 THE HAMMURABI HUMAN RIGHTS ORGANIZATION, Iraq



**(MATILDE) Migration Impact Assessment to Enhance Integration and Local Development in European Rural and Mountain Regions**

**From: February 1, 2020 To: January 31, 2023**

MATILDE has received funding from the European Union's Horizon 2020 research and innovation programme under Grant Agreement No 870831

## CONTACT MATILDE

<https://matilde-migration.eu>  
 Twitter  
 Facebook  
 Instagram

**MATILDE** develops a transdisciplinary conceptual and methodological framework for a multi-dimensional assessment of economic and social impacts of Third Country Nationals (TCN) at different scales (from EU-aggregate, to local level). It focuses on assessing the impacts of TCNs (inc. economic, families, forced migration and vulnerable groups) on local development and on the redistribution of resources in the EU rural and mountain regions.

The assessment is based on the hypothesis that TCNs are an important driver of socio-economic development and have a strong effect on the relationships between urban and rural/mountain areas and on a balanced territorial development. MATILDE uses quantitative and qualitative methods and adopts an action-research approach (through the implementation of 13 case studies throughout Europe) that emphasizes the agency of migrants and the site-specific features of the regions involved. Case studies are selected based on the presence of urban poles differently interconnected with rural and mountain areas via flows of people, economic

resources, and cultural exchange. The action-research approach is built on a multi-stakeholder perspective; the two-level consortium gathers research partners and diverse local partners working in the field of TCNs' integration. MATILDE partners will work together to co-construct the migration impact assessment in rural and mountain areas, engaging local stakeholders and beneficiaries, and to elaborate and share policy recommendations and governance solutions. Overall, the project improves knowledge on the social and economic development potential of TCNs in rural and mountain areas. It helps understanding the mechanisms behind the socio-economic integration of TCNs and it provides policy makers, practitioners, and local stakeholders with analytical tools and place-based solutions/policy recommendations to counteract misperceptions and untapped the migration potential in rural and mountain regions.

### Project Consortium:

1. Accademia Europea di Bolzano (IT)
2. Friedrich-Alexander-Universität Erlangen-Nürnberg (DE)
3. Uppsala Universitet (SE)
4. Fachhochschule Kärnten, gemeinnützige Privatstiftung (AT)
5. The Glasgow Caledonian University (UK)
6. Bundesanstalt für Agrarwirtschaft und Bergbauernfragen (AT)
7. ITÄ-Suomen Yliopisto (FI)
8. New Bulgarian University (BG)
9. İstanbul Bilgi Üniversitesi (TR)
10. Høgskolen i Innlandet (NO)
11. Högskolan Dalarna (SE)
12. Universidad de Zaragoza (ES)
13. Hayata Destek Dernegi –STL (TR)
14. Nacionalna Katolicheska Federacia Caritas Bulgaria (BG)
15. Okay.zusammen leben/Verein Aktion Mitarbeit (AT)
16. Landstinget Dalarna (SE)
17. Stadt Villach (AT)
18. Siirtolaisuusinstituuttiäitiö (Institute of Migration) (FI)
19. Joensuun seudun monikulttuuri suusyhdistys ry (FI)
20. Citta Metropolitana Di Torino (IT)
21. Caritas Diocese Bozen-Brixen (IT)
22. Convention of Scottish Local Authorities – COSLA (UK)
23. Tür an Tür – Integrationsprojekte gHmbH (DE)
24. Integrerings- og mangfoldsdirektoratet (NO)
25. Departamento de Ciudadanía y Derechos Sociales (ES)



## MATILDE Manifesto calls to redefine EU's mountainous and rural areas

Stakeholders of the MATILDE project shared an open declaration in the form of a manifesto. As a project which aims to produce scientific-based knowledge and enhance socio-cultural change about the perception and role of **foreign immigration in rural, mountainous, and remote regions of Europe**, MATILDE tries to redefine the role of these marginalized regions within the process of the EU building, in particular in times of pandemic and necessary social resilience.

Not as predefined presuppositions but as key assumptions, with **10 theses** MATILDE stakeholders assume that immigration actually affects the overall development of rural, remote, and mountain regions of Europe.

MATILDE also highlights **immigration's potential contribution** to societal change, economic transformations, and policies back at the center of the construction of a European Union, which has been experiencing an unparalleled socio-economic and health crisis.

MATILDE Manifesto with its 10 theses will be developed as a collective volume that will be published in the very next months.

## MATILDE Manifesto: The Renaissance of Remote Places

**10 theses on migration and resilience in European mountain and rural regions**

### Why a Manifesto?

MATILDE project has the aim of producing **scientific-based knowledge** and, at the same time, enhancing **socio-cultural change** about the perception and role of foreign immigration in rural, mountainous, and remote regions of Europe. And to re-define the role of these marginalized regions is crucial within the process of the EU building, in particular in times of pandemic and necessary social resilience.

In order to clarify some basic and normative assumptions of MATILDE project, and to contribute to a wider public debate at the EU level, we decided to write and share an open declaration in the form of a **Manifesto**. We would like to underline that 10 theses are not predefined presuppositions, but a set of key assumptions that guide our work.

**The Manifesto is composed of 10 theses** that are based on scientific evidence, existing research and literature, conclusions of academic and public discourses. At the same time, it is intended to be provocative and visionary with respect to the future of the European Union.

### What do we emphasize?

We move from the assumption that **immigration**, in all its forms – internal but especially international migration – actually **affects the overall development of rural, remote, and mountain regions** of Europe.

We highlight **immigration's potential contribution** to societal change, economic transformations, and policies that put these 'places left behind', and their inhabitants, **back at the center of the construction of a European Union**, which has been experiencing an unparalleled socio-economic and health crisis.

We finally underline the **new attractiveness of these territories in the COVID-19 era**. Scattered living, the return to the local dimension, the re-peopling of inner and depopulated areas of these territories may well offer ample opportunities to invest in the EU enhanced by adapted national and regional policies.

MATILDE Manifesto with its 10 theses will be developed as a **collective volume\*** that will be published in the very next months, under the coordination of Andrea Membretti (UEF, MATILDE Scientific Head), Anna Krasteva (NBU) and Thomas Dax (BAB).

## MATILDE Manifesto: the 10 Theses

### 1. Remoteness needs to be reframed as a resource and place-based value for Europe

The neoliberal globalization captures space and opportunities from people, integrating them into global networks of capital, exchange of goods, and even on hegemonic power. It tends to produce "non-places" and, at the same time, to marginalize a wide portion of the globe, also within the EU.

In a global framework of neoliberal pressures on state policies, the national states seem to privilege the central power versus the local autonomy; often pushing remote areas into a residual role, marginalizing them and cutting them off from the dynamics of the metropolitan space. Leaving that reductionist perspective, remote places need to be re-conceptualized as:

- People's vital and multi-faceted world of experience, resisting homogenization due to their cultural and positional resources;
- The basis for sense-rich and place-based policies, profiting from the physical distance as well as from the space in-between that characterizes scarcely populated areas;
- A call for a new and different public voice, a "lateral vision" rich in potential innovation with respect to a wider arena dominated by "central places" and narratives.



Inhabitants of rural and mountain territories need to be fully considered as citizens by the European and national policies and institutions, with the same rights as the inhabitants of urban areas in order to avoid a potential engagement in anti-systemic movements and political parties to express their social-economic and political discontent.

## **2. Rural, mountain, and remote regions should be considered as the new heart of Europe**

Despite the dominant vision based on metrophilia [1] and the ongoing trends of (even forced) urbanization, the regions have been assuming a leading role in the process of European integration in the recent past. However, in the 2000s, European institutions began to pay less and less attention towards these territorial actors. This is particularly true for rural and mountain regions. Despite various funds invested in local development, the feeling of being on the margins of economic and social policies grew stronger for these regions.

The role rural and mountain regions can play for Europe's shared wealth and wellbeing is clear for all to see. Agricultural production, forests, water reserves, cultural heritage, diversity, languages, and local autonomy... These areas make them simply irreplaceable.

Furthermore, in the face of the radical changes imposed by the COVID-19 pandemic, what these regions have to offer in terms of differing modes of settlement, production and consumption is likely to be increasingly sought after, as their local systems are characterized by less anthropic pressure, and more circular economies.

## **3. It is time for a new rural and mountain narrative**

Schematic and stereotypical mainstream narratives tend to stabilize and reinforce existing spatial concentration versus peripheralization processes. At the same time, rural and mountain space is often represented in contrast to the metropolitan. Alternative narratives have to adopt more realistic concepts and engage in new pathways, considering the interlinkages between different spaces and the new narratives.

Neo-ruralism as “new highlanders” movements are important phenomena that can lead innovation and transformation within these regions, while promoting a different approach to rural-urban interactions, following even a “metro-montane” [2] perspective. It's time to re-write the history of rural and mountain areas, with a participatory and pro-active approach, profiting from the momentum for re-conceptualizing their place within a different vision of the European continent.

## **4. International migration to rural and mountain areas is an important but neglected phenomenon**

It is often neglected, at least by scientists and policy makers, both in quantitative and qualitative terms, regarding its geographical effects and distribution,

and its fundamental impact on demographic change and cultural innovation. Not sufficiently investigated by the scientific community, this phenomenon is not really considered by policy makers, who more often focus on metropolitan areas, and on security policies related to urban peripheries. We don't assist neither to societal awareness and recognition of ongoing shifts in migration patterns, and the emergence of new rural destinations. It is time to radically change our perspective on migration flows, considering their contribution to the renaissance of “places left behind”.

## **5. Migration impact assessment is a powerful tool for local development**

It provides a fundamental and scientific-based contribution for understanding the role of new inhabitants within local societies and economies; for fostering their role with respect to local resilience and revitalization.

There is need to develop and enforce a conceptual framework and a strong transdisciplinary methodology for contextualizing the phenomenon of immigration towards rural/mountain areas and its main drivers/effects: a toolbox for conducting evaluations, and a participatory approach for engaging all the territorial actors in the construction of shared and negotiated visions of future.

## **6. Inclusion of migrants into rural/mountain territories is a multi-level and multidimensional process**

It is a process that needs to equally involve newcomers and receiving societies. Inclusion has to be considered as non-linear and reciprocal interaction through which new population groups negotiate new cultural meanings and concrete rights of citizenship with the existing populations, within systems of socio-economic, legal, and cultural relations that need to be considered in their basic characters. Avoiding any assimilation expectations by locals, inclusion refers to co-creating new transcultural spaces, economies, and communities, within process of negotiated emplacement more than one-sided integration.

Social innovation and continuous negotiation between different populations are the most relevant aspects related to these processes of inclusion and mutual recognition: There is the call for dedicated policies at different territorial levels, based on a new understanding of being local, of belonging to transcultural communities.

## **7. International migration has to be considered as one expression among diverse mobilities**

Foreign immigrants are part of a broad category of “people on the move”, encompassing diverse groups whose boundaries are blurred and shifting worldwide. In rural and mountain regions of Europe, such mobilities include depopulation/repopulation trends, “new highlanders” movement, leisure, and amenity migration, asylum seekers and

refugee's resettlement outside urban centres; it also relates to labour-induced migrations particularly seasonal work in the agricultural and tourism sectors. A new idea of mobility needs to be enhanced. Migration and mobility need to be considered not as a special case that gives rise to fear and concern about additional burdens, but as the new normality.

## **8. Rural-urban relationships are fundamental assets in terms of policies aiming at the inclusion of even remote places**

These relationships are made up of material and immaterial flows. People (in and out migration flows; temporary as well as permanent inhabitants), economic resources, information, cultural and social capital, skills and practices are all elements that constitute the urban-rural linkages. The mountain dimension – where present

– represents an additional and important factor in articulating these dialectics within a multi-dimensional and even “metro-montane” approach. Spatial justice, overcoming territorial inequalities, should be the framework and the goal of policies targeting rural-urban interactions, following an inclusive approach.

## **9. Social and economic development, attractiveness and collective well-being of remote, rural and mountain regions strongly depend on foundational economy**

The foundational economy is built from the activities which provide the essential goods and services for everyday life, regardless of the social status of consumers. These encompass, for example, infrastructures, utilities, food processing, retailing and distribution, health, education and welfare. Migrants contribute in several ways to these sectors while they are also final users. Foundational economy represents the basis of social and territorial cohesion at regional and local levels in terms of integration of the newcomers as well as shaping quality of life and opportunities for the entire population. This is particularly true in mountain and rural regions, where the concrete possibility of renaissance depends mainly on the development of these kind of economies and their contribution to territorial cohesion.

## **10. The COVID-19 pandemic can be not only a threat but also an opportunity for remote, rural, and mountain regions of Europe, and for their inhabitants.**

Dispersal living in a natural environment has become a value for many sectors of the EU society, especially for those who suffer from the consequences of the pandemic due to the crowded metropolitan space, considering also the context of climate change. After decades characterized by an increasing de facto “compulsion to mobility”, a new “compulsion to locality” seems to be affirmed at different levels. This new compulsion – actually related to the specific temporality of the pandemic – can be turned into a new appeal.

Remoteness – while positioned in a frame of physical and digital interconnections with the outside world – can play a significant role in managing the pandemic as its future structural consequences. Migrants, hit hard by the pandemic due to their fragile and precarious living conditions, can play a new role within sedentarization processes (e.g. new forms of reduced mobility, rooted in local dimension) that create new opportunities for local economies and attractiveness in remote regions of Europe.

\*Among MATILDE researchers, **the main contributors** to the forthcoming volume will be, Baglioni S., Caputo M. L., Dax T., del Olmo N., Gruber M., Hanson U., Kaya A., Kordel S., Krasteva A., Lardiés-Bosque R., Laine J., Lund P.O., Machold I., Membretti A., Schomaker R., Stenbacka S., Weidinger T.

*[1] A belief that considers metropolitan as the only relevant dimension for human life.*

*[2] An approach emphasizing the interconnection between urban and mountain territories, within a complex system of socio-cultural and economic interactions.*



# DAAD FELLOWSHIP

DAAD

Deutscher Akademischer Austauschdienst  
German Academic Exchange Service



As of September 2019, Dr. Deniz Yardımcı is the new DAAD lecturer at the European Institute. Within the framework of the agreement between İstanbul Bilgi University and the German Academic Foreign Exchange Service (DAAD), she will advance the European Institute's relations with German academic institutions, advise on DAAD scholarship opportunities, and pursue original research and will lecture in the International Relations program.

Deniz Güneş Yardımcı is a sociologist, media- and film scholar specialized in Turkish-German relations with a focus on Turkish-German migration history, culture- and identity politics, and the cinematic representation of migration and diasporas. Before joining the European Institute, she worked as a visiting lecturer at the Humboldt University of Berlin and the University of Duisburg-Essen, and will continue to lecture at the international Berlin Perspectives Programme at Humboldt University of Berlin.

Yardımcı received her PhD at the Media Arts Department at Royal Holloway, University of London in 2017, where she studied with a College Reid Scholarship from the Department of Media Arts. Her dissertation takes a comparative approach to the representation of culture and identity of Turkish migrants and the Turkish diaspora in Germany in German, Turkish-German, and Turkish cinema. During her PhD, Yardımcı was a DAAD doctoral fellow at the European Institute for seven months in 2014.

After her double degree study at the Johannes Gutenberg University of Mainz in Germany, Yardımcı graduated from the Department of Sociology and the Department of Film/ Department of Mass Communication and received her German Diploma (equivalent to MA) in Sociology in 2009 and her German Magister (equivalent to MA) in Film Studies (with high honours) in 2010. During her studies, she worked as an editorial assistant in the news department of ZDF German Television and as a freelance journalist for Business Week (2006 - 2010).

Between 2003 and 2019, Yardımcı taught various courses in Sociology and Film Studies at the Johannes Gutenberg University of Mainz, Royal Holloway, University of London, Humboldt University of Berlin, and the University of Duisburg-Essen. Furthermore, she was a research assistant at Regent's Centre for Transnational Studies at Regent's University London and worked as an English Language Tutor for Academic Purposes (EAP) at Royal Holloway, University of London in 2013.

Yardımcı's broader research interests include European Migration and Integration Policies, Turkish-German Migration, Migration and Media/Film, Film Sociology, Transnational Cinema, Social Inequality, Marginal Groups, Postcolonial Theories and Qualitative Research Methods. Currently, she is completing a German as Foreign Language (DAF) teacher qualification at the Goethe Institute and writing her book on the cinematic representation of Turkish-German migration history. Yardımcı's present research focuses on contemporary Turkish-German Hip-Hop culture and the cinematic representation of the Syrian refugee crisis.

## German Studies Unit



Established in 2008 as a part of the European Institute's various research units and in collaboration with the German Academic Exchange Service (DAAD), the German Studies Unit complements the existing collaboration with the European University of Viadrina in Frankfurt-Oder, Germany.

The GSU is built around the idea of fostering Turkish-German relations within the context of the EU by promoting cultural interactions as well as exchange of knowledge and ideas. The key objective is to address recent social, political and cultural debates in German society and bring together researchers, students, policy-makers, stakeholders and the general public to discuss

current trends and challenges in both countries and in Turkish-German relations.

The GSU has expanded its activities and offers a platform for an interdisciplinary exchange of knowledge, expertise, and experience also beyond academia. The GSUs activities include:

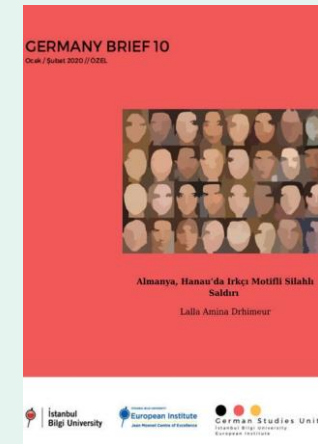
- Articles and op-ed articles in English, Turkish and German
- Outreach activities in form of conferences, workshops and events
- German Studies Seminar Series
- Yearly German Studies Colloquium for graduate students
- Yearly Study Visits for a group of students to Germany
- Information events on study and research scholarships in Germany

As of January 2020, the GSU has restarted its bi-monthly online publication Germany Brief. The well-established initiative Germany Brief continues to update its readers about recent debates in German society. The latest contributions by Dr. Deniz Güneş Yardımcı, Lalla Amina Drhimeur Melanie Weißenberg, Dr. Constantin Schäfer and Dr. Yaşar Aydın focus on current discussions dealing with the rise of right-wing extremism and migration policy in Germany.



Germany Brief 9  
(Jan.-Feb. 2020)

**Göçmen İşçi Çocuklarının Hibrid Sineması: Alman Sinemasında Göç Olgusuna Özet Bir Bakış**  
by Dr. Deniz Güneş Yardımcı



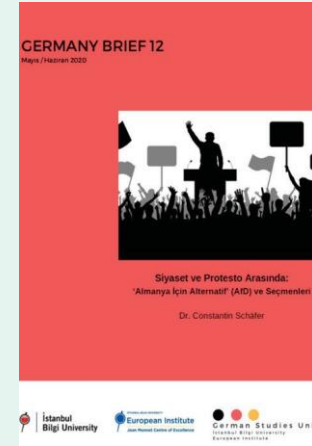
Germany Brief 10  
(Jan.-Feb. 2020)  
*Special Issue*

**"Almanya, Hanau'da İrkçi Motifli Silahlı Saldırı"**  
by Lalla Amina Drhimeur



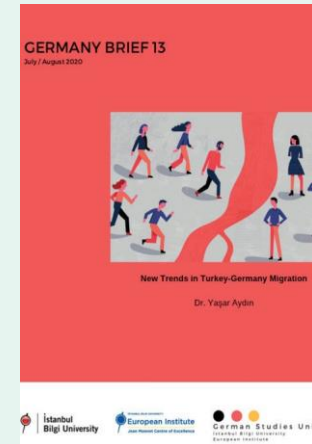
Germany Brief 11  
(March-April 2020)

**"Almanya'da COVID-19 ile ilgili hükümet önlemleri: Hükümet destek kazanırken sağcı popülistler kaybetmeyemi başlıyor?"**  
by Melanie Weißenberg



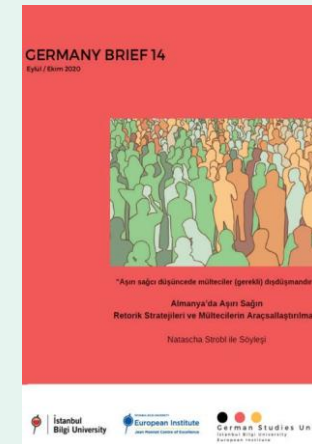
Germany Brief 12  
(May-June 2020)

**"Siyaset ve Protesto Arasında: 'Almanya İçin Alternatif' (AfD) ve Seçmenleri"**  
by Dr. Constantin Schäfer



Germany Brief 13  
(July-August 2020)

**"New Trends in Turkey-Germany Migration"**  
by Dr. Yaşar Aydın



Germany Brief 14  
(Sep.-Oct. 2020)

**Natascha Strobl ile Söyleşi: "Almanya'da Aşırı Sağın Retorik Stratejileri ve Mültecilerin Araçsallaştırılması"**  
by Dr. Deniz Güneş Yardımcı





### Germany Brief 15 (Nov.- Dec. 2020)

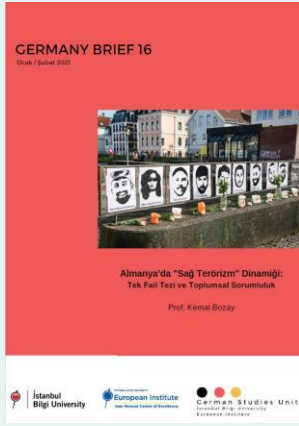
**“Avrupa’nın Covid-19 Salgını ile Mücadelesi: Avrupa Kibrinin Bedelini Ölümle Mi Ödedi?”** by Fulya Canşen



### Germany Brief 18 (June-July-August 2021)

**Special Series: Almanya Seçime Doğru**

**“Almanya’nın Seçimi Neden Önemli?”** by Fulya Canşen



### Germany Brief 16 (Jan.- Feb. 2021)

**“Almanya’da “Sağ Terörizm” Dinamiği: Tek Fail Tezi ve Toplumsal Sorumluluk”** by Prof. Kemal Bozay



### Germany Brief 19 (September 2021)

**Special Series: Almanya Seçime Doğru**

**“Almanya’da Partiler Değil Adaylar Oylanacak”** by Fulya Canşen



### Germany Brief 17 (March-April-May 2021)

**Special Series: Almanya Seçime Doğru**

**“Merkel Korona ile Final Yapıyor”** by Fulya Canşen

## CONFERENCES, ROUNDTABLES & WORKSHOPS

### 2020 Winter Term Webinar Series:

All the webinars are available at:

<https://www.youtube.com/c/BILGIEuropean/videos>



### • November 5, 2020

**"Eastern Mediterranean and Turkey"**

Discussant: Soli Özel

Moderatör: Özge Onursal-Besgül



### • November 16, 2020

**“UNESCO Founding Day:**

**Cultural Policy and Cultural Diplomacy”**

Discussant: Serhan Ada

Moderator: Ayhan Kaya



### • December 3, 2020

**"İstanbul Convention and Women's Rights"**

Discussant: Gökçeççek Ayata

Moderator: Aslı Aydın-Sancar



### • December 17, 2020

**"About International Migrant's Day"**

Discussant: Pinar Uyan-Semerci

Moderator: Fatma Yılmaz-Elmas



### • January 7, 2021

**"Living with Immigration Psychology"**

Discussant: Gülseli Baysu

Moderator: Ayşenur Benevento





• January 21, 2021

**“EnstANTane: a Documentary from a Picture”**  
Discussants: Hakan Aytekin & Özcan Geçer  
Moderatör: Deniz Güneş Yardımcı



• November 23, 2020

**“Migrant Integration Policy Index (MIPEX), 2016-2020 Turkey Report”**

The Migrant Integration Policy Index 2020 results for Turkey were presented at an online event on November 23, 2020.

MIPEX is a unique tool which measures policies to integrate migrants in countries across five continents: Europe, Asia, North and South America, and Oceania. This index aims to provide to-date, comprehensive research data and analysis on which to base policies, proposals for change, and projects to achieve equality in countries. The different indicators create a rich, multi-dimensional picture of migrants' opportunities to participate in society, reason why MIPEX focuses on 8 areas: labour market, education, family reunion, political participation, permanent residence, access to nationality, antidiscrimination, and health.

The results for Turkey of this multinational country analysis, the “Migrant Integration Policy Index 2020 for Turkey”, was presented in a comparative perspective hosted by the European Institute of İstanbul Bilgi University. After a short presentation by MIPEX representative,

Turkey's country profile and ranking was presented and evaluated by experts.

The event started with an opening remark by Prof. Dr. Ayhan Kaya, Director of the European Institute and continued with MIPEX Expert Dr. Giacomo Solano's presentation. Dr. Neva Övünç Öztürk, Ankara University and Dr. Gülay Uğur Göksel, İstanbul Bilgi University, presented the Migrant Integration Policy Index 2020 results for Turkey. The panel continued with the evaluations by Prof. Dr. Pinar Uyan-Se merci, İstanbul Bilgi University and Assoc. Prof. Dr. Saime Özçürümez, Bilkent University. The event ended with an open discussion.

MIPEX 2020 Turkey Report is available at: <https://www.mipex.eu/turkey>

• February 25, 2021

**Post-Graduate Student Conference on European Studies: Perspectives on Turkey, the EU and Beyond**

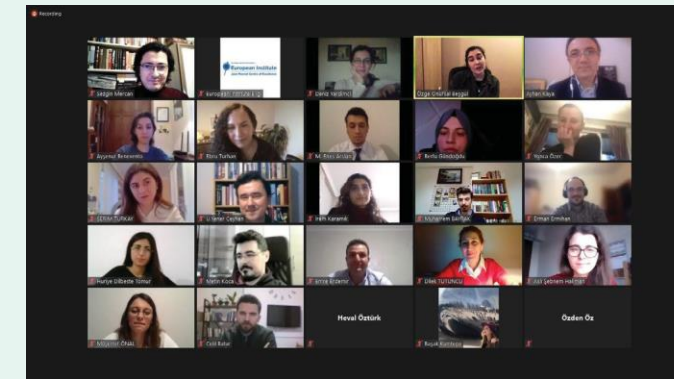
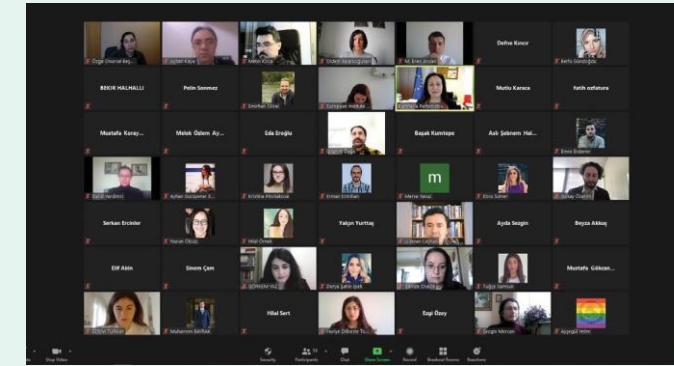


The European Institute of İstanbul Bilgi University in collaboration with Academic Network for EU Studies in Turkey (A-NEST) organized an online Student Conference on European Studies.

MA and PhD Students studying social sciences in the fields of European Studies, International Relations, Politics, Migration, Sociology, Anthropology, History, Geography, Cultural Studies, Law, and Heritage Studies presented their academic papers on topics related to Turkey- EU Relations, European Studies, and European Integration in English or Turkish.

The conference started with opening speeches by Deputy Head of Delegation Ms. Eleftheria Pertzidou and Prof. Ayhan Kaya, Director of the European Institute. Due to high participation, the event was held in 4 sessions and 14 panels moderated by Pelin Sönmez, Emirhan Göral, Ayhan Kaya, Gökay Özerim, Çiğdem Nas, Metin Koca, Aslı Bilgin, Senem Aydın-Düzgüt, Özge Onursal-Beşgöl, Ebru Turhan, Emre Gönen, Yonca Özer and Sezgin Mercan.

The presented papers are available at: [https://eu.bilgi.edu.tr/media/files/A-NEST\\_Bildiri\\_Ozet\\_Kitabi.pdf](https://eu.bilgi.edu.tr/media/files/A-NEST_Bildiri_Ozet_Kitabi.pdf)



• The European Institute in collaboration with the Science Academy organized a webinar series for the Spring term with the participation of Science Academy members, moderated by young academicians.



**March 11, 2021**  
**"Turkey-USA Relations in Biden Term: Challenges, Dilemmas and Risks"**  
Discussant: Fuat Keyman  
Moderatör: Mustafa Gökcan Kösen



• March 26, 2021  
**"Populism, Pandemic and the Future of Democracy"**  
Discussant: Ali Çarkoğlu  
Moderatör: Tuğçe Erçetin



• April 5, 2021  
**"Post-pandemic developments in Rule-Based Multilateral and Regional Trade"**  
Discussants: Yeşim Atamer & Pinar Artıran  
Moderatör: Ozan Kuyumcuoğlu





• 20 April 2021  
**"Turkey and the World Economy After the Pandemic"**  
 Discussant: Kamil Yılmaz  
 Moderatör: Sernaz Arslan

**"Pandemi Sonrası Türkiye ve Dünya Ekonomisi"**

20 Nisan'21  
 SAAT: 15:00

Moderatör  
 Sernaz Arslan  
 (İstanbul Bilgi Üniversitesi)

Prof. Dr. Kamil Yılmaz  
 (Koç Üniversitesi)

BİLİM AKADEMİSİ eu.bilgi.edu.tr European Institute Jean Monnet Centre of Excellence

• May 5, 2021  
**"Turkey as a Receiving Country of Migration from the Past to the Present and Refugees in Turkey"**  
 Discussant: Ahmet İçduygu  
 Moderatör: Özlem Cihan

**"Geçmişten Günümüze Göç Alan Ülke Olarak Türkiye ve Türkiye'de Mültecilik"**

5 Mayıs'21  
 SAAT: 15:00

Moderatör  
 Özlem Cihan  
 (İstanbul Bilgi Üniversitesi)

Prof. Dr. Ahmet İçduygu  
 (Koç Üniversitesi)

BİLİM AKADEMİSİ eu.bilgi.edu.tr European Institute Jean Monnet Centre of Excellence

• May 20, 2021  
**"Integration Debate in the World and Turkey"**  
 Discussant: Ayhan Kaya  
 Moderator: Gökçe Gezer

**"Dünyada ve Türkiye'de Entegrasyon Tartışmaları"**

20 Mayıs'21  
 SAAT: 15:00

Moderatör  
 Gökçe Gezer  
 (İstanbul Bilgi Üniversitesi)

Prof. Dr. Ayhan Kaya  
 (İstanbul Bilgi Üniversitesi)

BİLİM AKADEMİSİ eu.bilgi.edu.tr European Institute Jean Monnet Centre of Excellence

May 23-24-25, 2021  
**European BİLGİ Academy**  
**"Radicalization, Populism, and Islamophobia in Europe"**

**Online Avrupa BİLGİ Akademisi**

**"Avrupa'da Radikalleşme, Popülizm ve İslamofobizm"**

Son Başvuru: 20 Mayıs 2021

Programın amacı Avrupa Birliği ülkelerinde özellikle Küresel Finansal Kriz ve Mülteci Krizi ile birlikte giderek artan radikalleşme biçimleri üzerine düşünmek ve popülizm, İslamofobizm, İslamizm gibi tartışma konularına analitik bir şekilde yaklaşmaktır. Bu çerçevede, radikalleşmeye neden olan sosyo-ekonomik, politik, psikolojik ve coğrafi unsurların neler olduğu alanında uzman akademisyenlerce ele alınacaktır. Programda ayrıca konuya ilişkin belgesel film gösterimi de yer almaktadır.

**24 Mayıs 2021 | 1.Gün Tema: Sınır(sız) Avrupa**

Ders 1 10:00-12:00 Avrupa'da Toplumsal Kutuplaşma Yaşar Aydın Protestant University of Social Work and Deaconry, Hamburg	Ders 2 13:00-15:00 Avrupa'da İslami Radikalleşme Metin Koca İstanbul Bilgi Üniversitesi	16:00 Film Gösterimi ve Tartışma Moderatör Deniz Güneş Yardımcı DAAD Okutmanı İstanbul Bilgi Üniversitesi
--	---	--

**25 Mayıs 2021 | 2.Gün Tema: Avrupa'da Radikalleşme: İslamofobizm ve İslamizm**

Ders 1 10:00-12:00 Avrupa Bütünleşmesi ve Türkiye Senem Aydın-Düzgüt Sabancı Üniversitesi	Ders 2 13:00-15:00 Geçmişten Günümüze Avrupa: Söylenciler, Kimlikler ve Bütünleşme Ayhan Kaya İstanbul Bilgi Üniversitesi	16:00 Film Gösterimi ve Tartışma Moderatör Deniz Güneş Yardımcı DAAD Okutmanı İstanbul Bilgi Üniversitesi
---	---	--

**26 Mayıs 2021 | 3. Gün Tema: Popülizm'in Yükselişi**

Ders 1 10:00-12:00 Avrupa'da Sağ Popülizmin Yükselişi Evren Balta Gazi Üniversitesi	Ders 2 13:00-15:00 Avrupa'da Toplumsal Disiplinmanın Sosyo-Psikolojik Dinamikleri Ayşenur Benevento İstanbul Bilgi Üniversitesi	16:00 Film Gösterimi ve Tartışma Moderatör Deniz Güneş Yardımcı DAAD Okutmanı İstanbul Bilgi Üniversitesi
---	---	--

En az 2 tam gün katılım gösterenlere Katılım Belgesi verilecektir. Ayrıntılı bilgi için: didem.balatlilogullari@bilgi.edu.tr

European Institute Jean Monnet Centre of Excellence DAAD Deutscher Akademischer Austauschdienst German Academic Exchange Service İstanbul Bilgi Üniversitesi

European Institute, in cooperation with the German Academic Exchange Service (DAAD), held an online program on May 24-25-26,2021 titled "European BİLGİ Academy: "Radicalization, Populism, and Islamophobia in Europe". As a result of the Global Financial Crisis and Refugee Crisis, the increasing forms of radicalization and populism in member states of the European Union, Islamophobia, and Islamism were discussed with an analytical approach.

Dr. Yaşar Aydın from Hamburg Protestant University Social Work and Deaconry, Prof. Senem Aydın-Düzgüt from Sabancı University and Prof. Ayhan Kaya, Dr. Metin Koca, Dr. Aysenur Benevento from İstanbul Bilgi University gave a two-hour lecture on Europe, Islamophobia, Islamism and Populism. The lectures were followed by documentaries and discussion moderated by Dr. Deniz Güneş Yardımcı DAAD lecturer from İstanbul Bilgi University.

The online program is available at:  
<https://www.youtube.com/c/BILGIEuropean>

**Europe Day, May 9**  
 The European Institute celebrated the Europe Day held on May 9 with messages from Nikolaus Meyer-Landrut, Head of the EU Delegation Ambassador, Ms Eleftheria Pertziniidou, Deputy Head of Delegation European Union and Academic Network for European Studies (A-NEST) members.

**“**71 yıl önce bugün, dönemin Fransa Dışişleri Bakanı Robert Schuman, kendi Avrupa vizyonunu paylaşmıştı. Schuman, 100 yıldan kısa bir süre içinde üç savaşta karşı karşıya gelmiş Fransa'yla Almanya arasında uzlaşma sağlanması fikrinden yola çıkmıştı. Hedef; savaşlardan çok çekmiş bir kıtada, barışın ve refahın daim olmasıydı.

Bugün 27 devletin üyesi olduğu Avrupa Birliği de bu vizyondan yola çıkılarak oluşturuldu. Avrupa Birliği benim için de büyük önem taşıyor: Meslek hayatımın neredeyse tamamını Avrupa'nın entegrasyonu üzerinde çalışarak geçirdim. Paris'te, Berlin'de, Brüksel'de bulundum ve şimdi de Ankara'dayım.

2021 Avrupa Günü'nde ihtiyacımız olan şey umut. Bu nedenle bu yıl Umut teması ile kutladığımız Avrupa Günü'nde Türkiye'de ve Avrupa'da, bu krizi atlattığımız için, hayat kurtarmak için, hepimize yardım etmek için büyük çaba sarf eden kişilere; sağlık görevlilerine, kuruculara, güvenliğimizin sağlanması için temel hizmetleri üstlenenlere teşekkürlerimi sunmak istiyorum.

Son olarak, Ramazan'ın ve Avrupa Günü'nün bu yıl da aynı zamanlara denk gelmesi bizim için çok değerli...

Bu vesile ile Avrupa Günü ve Ramazan ayınızı tebrik ederken; Saygı, hoşgörü, dayanışma ve birlikte yaşayış birlikte çalışma gibi değerlerin özellikle ön plana çıktığı bu günlerde, mutlu ve sağlıklı günler diliyorum.

Büyükelçi Nikolaus MEYER-LANDRUT  
 AB Türkiye Delegasyonu Başkanı

Avrupa Günü'nüz kutlu olsun!

EU.BILGI.EDU.TR BILGI\_EUROPEAN European Institute Jean Monnet Centre of Excellence

**“**9 Mayıs (Avrupa Günü), Avrupa'da barış ve birlikteliğin kutlandığı gündür.

Bu gün, vizyon, kararlılık ve işbirliği ile şu anki pandemi gibi benzeri görülmemiş zorluklara göğüs gerebileceğimizi kendimize hatırlattığımız gündür. Bunun ötesinde, Avrupa kendimiz ve çocuklarımız için daha demokratik, hoşgörü ve müreffeh bir gelecek inşa etme anlamına gelmektedir. Herkesin iyiliği için olan bu projeyi tüm dünyada ileriye taşıyan Avrupa Birliği'nin bir parçası olmaktan gurur duyuyorum.

Elçi Müsteşar Eleftheria PERTZINIDOU  
 AB Türkiye Delegasyonu Başkan Yardımcısı

EU.BILGI.EDU.TR BILGI\_EUROPEAN European Institute Jean Monnet Centre of Excellence

All the messages are available at:  
<https://eu.bilgi.edu.tr/en/news/9-mays-avrupa-gunu>

June 3, 2021  
**"DAAD Information Meeting on "PhD and Research Scholarships in Germany"**

İstanbul Bilgi Üniversitesi  
 Avrupa Birliği Enstitüsü  
 Jean Monnet Mükemmeliyet Merkezi

**Bilgilendirme Toplantısı**

**Almanya'da Doktora ve Araştırma Bursları**

3 Haziran 2021 // Saat: 14:00

Study and Research in Germany  
 DAAD-Lectureship

DAAD Deutscher Akademischer Austauschdienst German Academic Exchange Service

European Institute Jean Monnet Centre of Excellence www.daad.de İstanbul Bilgi University

## PUBLICATIONS

**Publications by the Board Members of the European Institute**

• **Azer Kılıç**  
 Gurbuz, A., A.P. Cil, L.S. Karakis, R. Abali, M. Ceyhan, E. Aksakal, A. Kılıç, M. Bahçeci, B. Urman (2021), "Decision regret and associated factors following oocyte cryopreservation in patients with diminished ovarian reserve and/or age-related fertility decline," Journal of Assisted Reproduction and Genetics.

<https://doi.org/10.1007/s10815-021-02164-7>

Kılıç, A. (2021), "Egg-freezing narratives of women: Between medicalization and marketization." Hilal Alkan et al. (ed.), The Politics of the Female Body in Contemporary Turkey: Reproduction, Maternity, Sexuality. London: I. B. Tauris, 147-166.

<https://books.google.com.tr/books?id=8MMpEAAAQBAJ&printsefrontcover&hl=tr#v=onepage&q&f=false>

• **Büke Boşnak**  
 Boşnak, B. "Politics of Subsidiarity in Refugee Reception: The Case of Civil Society in Turkey" Journal of Immigrant & Refugee Studies.

<https://www.tandfonline.com/doi/full/10.1080/15562948.2021.1951417>



Boşnak, B. 2020. "Construction of a Gender Equality Regime? The Case of European Union Assistance in Turkey" in Süleymanoğlu-Kürüm, R. and Cin, M. (eds.) Feminist Framing of Europeanisation: Gender Equality Policies in Turkey and the EU. Cham: Palgrave Macmillan, pp.85-105.

<https://www.palgrave.com/gp/book/9783030527693>

#### • Erkan Saka

2021- Organizing Committee Member, Global Communication in the Age of Computation Propaganda,

<https://computational-propaganda.com/>

2021- Organizing Committee Member, Algorithms in Film, Television and Sound Cultures.

<https://digitalhumanities.bilgi.edu.tr/en/>

20221 - STS Turkey co-coordinator

<http://ststur-key.net/coordinators/>

#### Presentations (Selected ones)

Saka, E., & Furman, I. (2021, June 20). Digital Blessings for Holy Days: Performing Islamic Piety in the Age of Social Media. Materialities of Everyday Religiosity: Historical and Contemporary Dynamics in Turkey and Iran. Saka, E. (2021, April 29). Racial and Gender Biases in Predictive Algorithms. Algorithms in Film, Television and Sound Cultures: New Ways of Knowing and Storytelling.

<https://digitalhumanities.bilgi.edu.tr/en>

Saka, E. (2021, March 31). An Evaluation of Fact-checking Initiatives in Countering Disinformation in Turkey. LIAS Conference on "Geopolitics and Cross-cultural Comparisons of ICT Use by Governments, Corporations and Civil Society Actors in the Global South"

Saka, E. (2021, March 20). Creating a Digital Archive of Dissent: The Gezi Archive. Recording it Ourselves A Day Event about DIY Cultures, Information, Archives and Heritage.

<https://recordingitourselves.wordpress.com/programme>

## PROGRAMMES ON EUROPEAN STUDIES

#### BİLGİ MA in European Studies

The MA Program, launched in 2000 and run by the Social Sciences Institute, is designed to provide a thorough knowledge of the European Union, its historic development, its institutions, systems and policies. Turkey's longstanding EU integration process, which started in 1963, continued with the Customs Union (1996) that made Turkey part of the European Single Market. Within the framework of the program, Turkey's EU accession period is analyzed and researched with a focus on recent developments. The Program, concentrating on themes such as enlargement and the societal transformations it brings to the countries involved (peace, stability, democratization, regional cooperation, human rights, rule of law, etc.) and European Neighborhood Policy, also offers a wider perspective of European Studies with emphasis on issues such as migration, environmental issues, and intercultural dialogue.

The programs are restructuring and there will be no recruitment to the programs this year.

For further information **please visit our new website:** <http://eustudies.bilgi.edu.tr>



#### Viadrina Double Degree MA Program



EUROPA-  
UNIVERSITÄT  
VIADRINA  
FRANKFURT  
(ODER)

As one of the core countries of European integration since the early days of the European Coal and Steel Community, Germany with its political, social and economic structure deserves special attention in studies regarding the European Union. To this end, the European Institute of İstanbul Bilgi University has developed close relations with many universities and institutes in Germany. The academic cooperation with the European University Viadrina is an exemplary relationship, which started as a two-way exchange of students and academics, leading finally to an enhanced collaboration agreement between the two universities funded by the German Foreign Academic Exchange Service (DAAD). Graduates not only gain an insight into life in two very different European cities, but also prepare themselves for a rapidly changing world of work across the European continent. The program is run by the Social Sciences Institute.

With 30% of foreign students from over 70 countries and an extensive network of partner universities, European University Viadrina is one of the most international universities worldwide. The study courses and university degrees are internationally acknowledged. Its atmosphere is personal and warm, and with excellent student support and guidance European University Viadrina is able to offer outstanding study conditions. Viadrina is located at the German-Polish border, only one hour by train from Germany's capital, Berlin.

The University's proximity to Poland and to Eastern Europe is clearly a distinctive feature of the degree program. Students are able to both learn about the expansion of Europe to the east whilst actively experiencing life on both sides of the German-Polish border. In addition, extensive supervision is offered, along with small seminar groups and outstanding technical facilities. Should Frankfurt be too small, then there is always Berlin, only an hour away by train.

The programs are restructuring and there will be no recruitment to the programs this year.

For further information please visit our new website: <http://eustudies.bilgi.edu.tr>

#### Master in Advanced European and International Studies– MAEIS

**CIFEIEI** Centre international de formation européenne  
Institut européen · European Institute

Applications for the "Master in Advanced European and International Studies" (MAEIS) at CIFE's Institut européen · European Institute (IE·EI) (Nice/France) in cooperation with İstanbul Bilgi University's European Institute are open. The Master's programme offers the unique opportunity to learn about the challenges and chances of Europe and develop perspectives for its future by learning and living in different European countries over the year. The MAEIS is a one-year-programme that takes place in three different study locations. The programme includes semesters in different countries, complemented by a study trip to the European and international organisations in Strasbourg, Brussels, and Geneva.

For further information: <https://www.ie-ei.eu>

## FROM OUR STUDENTS

#### Funda Karabacak, Double Degree MA in European Studies



Studying European Studies at two prestigious universities, Bilgi and Viadrina was one of the best opportunities I had during my studies. Taking classes on vast majority of academic topics, joining mind-opening discussions, experiencing multicultural campus environment contributed a lot to both my personal development and academic knowledge.

After four years of studying, I see myself as a different person with great memories and unique experience now

I still remember my first day, wandering around the campus at Santral, holding my coffee cup and trying to find where the class was. I was totally excited to dwell into a new world opening the door to new opportunities and even new countries. Following that door, I found myself at a German-Polish border city where I could go back and forth just for shopping or a cup of coffee. Sharing my flat with the students from different parts of the world, practising a new language with my tandem and dancing Greek with my Italian friends were amazing times I had back in Frankfurt Oder.

Looking back on those days, I feel more confident about my future academic and professional goals. I would also like to take this occasion to express my thankfulness to my professors from both universities. Without them, my dreams would remain unaccomplished.

**Rabia Yağmur Çoğalmış, Intern, International Relations, İstanbul Bilgi University**



I am a second-year international relations student at İstanbul Bilgi University. I am also doing a minor degree in public law. I started studying at my department in 2019. The fact that the academic staff of this university is very successful and that it educates its students in an environment of free thought are the biggest reasons for me to choose this university.

Thanks to our academic program and our professors, we receive a broad and satisfying education in many different fields. However, our university also provides opportunities for students who want to do a minor and double degree. For example, having the chance to support my international relations degree with the law has been a plus for me. In addition, we can progress in other fields that we are interested in with elective courses at our university.



Unfortunately, one semester after I started university, we switched to online education due to the pandemic. This situation showed me that it is easy to access all the opportunities provided by our university, even if the whole process continues online. Our professors were very supportive and helpful throughout this entire online education process. For example, we were able to reach them easily when we needed to, and we continued to carry out the office hours via Zoom. Because our professors help us not only with the lessons but also with the things we want to do in the future and they also help us find out who we are.

During the pandemic period, it was very difficult to do things that would improve ourselves. However, thanks to my professor, I had the chance to work online at Bilgi European Institute at the end of 2020. During my two-month internship, I translated two Policy Brief Reports from English to Turkish. This internship gave me an unforgettable experience and made me realize how much I want to work in the academic field. I continue to work on this path with the references I received thanks to my internship here.

## SHORT NEWS

• Assoc. Prof. Erkan Saka has been elected as the new Board Member of the European Institute. We wish him all the best in his new post



The European Institute started to publish an e-Newsletter including the latest news, events, and project developments.

All the e-Newsletters are available at the **European Institute website: <https://eu.bilgi.edu.tr>**

## İSTANBUL BİLGİ UNIVERSITY

*'Non scholae, sed vitae discimus'*  
(learning not for school but for life)

Adopting the principle of ***'Non scholae, sed vitae discimus'*** (learning not for school but for life), İstanbul Bilgi University took its place within the Turkish system of higher education as a civil corporation after the application made by the Bilgi Education and Culture Foundation on 7 June 1996 and the subsequent approval by the Turkish Grand National Assembly as per the Law number 4142.

Over time İstanbul Bilgi University has grown to encompass 3 campuses that cover nearly a total of

210,000 m<sup>2</sup>, namely Kuştepe, Dolapdere and santralistanbul, where it continues to serve its students and the academic world in Turkey.

Having broken many new grounds in Turkey within 23 years, İstanbul Bilgi University had a long-term partnership between 2006-2019 with Laureate Education, one of the largest international education networks in the world, with the aim of increasing the quality of education and research and becoming a university that can compete globally. In 2019, Can Holding joined the supporters of Bilgi Culture and Education Foundation.

The university currently has near 20,000 students and 45,000 alumni, approximately 1,500 academicians; 7 faculties, 3 institutes, 4 schools, 3 vocational schools, and 150+ programs that provide education to its associate, undergraduate and graduate students.

## ACADEMIC PROGRAMMES

### Faculties

#### Faculty of Architecture

Architecture  
Industrial Design  
Interior Design

#### Faculty of Business

Business Administration  
Management Information Systems  
International Finance  
International Trade and Business  
Management and Digital Innovation (Honors) \*\*  
Marketing  
Economics and Finance  
Economics  
Economics and Finance (Honors)  
Economics and Management (Honors)

#### Faculty of Communication

Arts and Cultural Management  
Management of Performing Arts  
Communication Design and Management  
Advertising  
Public Relations and Publicity  
Visual Communication Design  
Digital Game Design  
Radio, Television and Film  
Photography and Video\*  
New Media and Communication  
Television Reporting and Programming

#### Faculty of Engineering and Natural Sciences

Civil Engineering  
Computer Engineering  
Computer Science\*  
Electrical and Electronics Engineering  
Energy Systems Engineering  
Genetics and Bioengineering  
Industrial Engineering  
Mathematics  
Mechanical Engineering  
Mechatronics Engineering

### Faculty of Health Sciences

Child Development  
Health Management \*  
Nursing  
Nutrition and Dietetics  
Occupational Therapy \*  
Perfusion \*  
Physiotherapy and Rehabilitation

### Faculty of Law

Law

### Faculty of Social Sciences and Humanities

Comparative Literature  
English Language and Literature  
English Language Teacher Education\*  
History  
European Union Studies\*  
Political Science and Public Administration  
International Relations  
Political Science (BİLGİ-University of Liverpool / Dual Degree) \*  
Music  
Psychology  
Sociology

### Schools

School of Aviation  
Aviation Management

### School of Sports Sciences and Technology

Sports Management

### School of Tourism and Hospitality

Gastronomy and Culinary Arts  
Tourism and Hotel Management

### School of Applied Sciences

Banking and Finance \*  
International Retail Management \*  
Logistics Management  
Textile and Fashion Design

### Vocational schools

Vocational School of Justice  
Justice

### School of Advanced Vocational Studies

Accounting and Taxation  
Architecture and Urban Planning  
Computer Technology  
Construction  
Design  
Finance-Banking and Insurance  
Foreign Trade  
Hotel, Restaurant and Catering Services  
Management and Organization  
Marketing and Advertising  
Motor Vehicles and Transportation Technologies  
Transportation Services  
Visual, Auditory Techniques and Media Productions

### Vocational School of Health Services

Child Care and Youth Services  
Dentistry Services  
Medical Services and Techniques  
Property Protection and Security  
Social Services and Consultancy  
Therapy and Rehabilitation

### Institute of Graduate Programs

#### Master Programs

Accounting and Auditing  
Architectural Design  
Clinical Psychology  
Cultural Management  
Cultural Studies  
Economics  
Electrical-Electronics  
Engineering Entrepreneurship and Innovation in Technology  
European Studies  
Film and Television  
Financial Economics History  
History, Theory and Criticism in Architecture  
Human Resource Management  
Information and Technology Law International Finance  
International Political Economy  
International Relations  
Law (Business Law/Human Rights Law)  
Marketing  
Marketing Communication / Marka Okulu MBA  
Media and Communication Systems  
Nutrition and Dietetics  
Organizational Psychology  
Philosophy and Social Thought  
Public Relations and Corporate Communication  
Social Projects and NGO  
Management  
Trauma and Disaster Mental Health  
Turkish-German Business Law (İstanbul Bilgi University - Cologne University)

### Online Master Programs

Banking and Finance Online e-MBA Turkish  
e-MBA English  
Human Resources Management Online Management Information Systems Online

### Doctoral Programs

Business Administration  
Communication Economics \*  
Political Science  
Private Law  
Public Law

**\*No new students will be accepted to the program.**

**\*\* The Program will accept students beginning from the 2020-2021 academic year.**





**İstanbul  
Bilgi Üniversitesi**

**25  
yıl**