



Istanbul
Bilgi University

2022-23 **15**

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JEAN MONNET CENTRE OF EXCELLENCE

BİLGİ EUROPEAN INSTITUTE NEWSLETTER

Dear Friends,

It has been 15 years since the European Institute of Istanbul Bilgi University was established. Those years are gone with many ups and downs in the European integration process of Turkey. As an Institute, we have learned to be resilient and to continue our scientific work. We are happy to share with you our Newsletter 15. 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 a depiction of our events, blog posts, webinars, workshops, and conferences, together with the composition of our administrative structure. Subsequently, the Newsletter includes a detailed account of Dr. Özge Onursal-Beşgöl's Jean Monnet Chair on Diffusion of Norms and Turkey-EU Relations "BİLGİNormsEU". What follows afterwards is the ongoing projects and activities carried out in 2021-2022 by the European Institute. European Research Council PRIME Youth project and the Horizon 2020 project on migration cover first place in the Newsletter. You can find a detailed explanation of the ERC Advanced Grant research called "PRIME Youth: Nativism, Islamophobia and Islamism in the Age of Populism". On the other hand, you will find some details about our other Horizon 2020 Project, MATILDE, which elaborates on the impact of migration on remote, rural, and mountainous places in Europe and elsewhere. You will find some scientific interventions, activities, and tasks undertaken within the framework of these two projects.

The following 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, such as conferences, roundtables, workshops, and publications, are outlined in this part. You will also read the testimonies of Dr. Hasret Dikici Bilgin, who visited the European University of Viadrina in Germany to take her turn as the Aziz Nesin Chair in European Studies and the testimonies of our MA students in European Studies. The Newsletter ends with a list of publications and activities performed by our colleagues.

On this occasion, we would like to express our appreciation to the Rectorate and the Board of Trustees of Istanbul 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 wish you all a pleasant New Year...



Prof. Ayhan Kaya
Director
European Institute
Istanbul Bilgi University



Dr. Özge Onursal-Beşgöl
Vice-Director
European Institute
Istanbul Bilgi University

European Institute



About the European Institute

The “European vocation” of BİLGİ has in fact led to the launch of the Centre for European Studies which, later in 2007, became the “European Institute”.

The European Institute undertakes in-depth research on EU politics and policies with a specific emphasis on diversity and pluralism.

Building on EU expertise acquired within BİLGİ, the European Institute is now the primary focus for the interdisciplinary study of processes of integration in the politics, legal systems, society and economies of Europe.

To this end, the European Institute supports interdisciplinary academic programs on EU studies and undertakes interdisciplinary research with primary focus on themes such as processes of integration, Europeanization, multiculturalism, diversity, and construction of European identities.

Besides many other EU-funded (numerous FP7 projects) and international projects, the Institute has been awarded a Jean Monnet Centre of Excellence Award (2013), three Jean Monnet Chairs, and several other Jean Monnet modules and two Jean Monnet Learning EU at School Projects.

Recently, the Director of the European Institute Prof. Ayhan Kaya 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”.

Institute Staff

Prof. Ayhan KAYA (Director)
Dr. Özge ONURSAL-BEŞGÜL (Vice Director, Dept. of International Relations)
Dr. Ayşenur BENEVENTO (ERC Project Research Fellow)
Dr. Metin KOCA (ERC Project Research Fellow)
Dr. Fatma YILMAZ-ELMAS (MATILDE Project, Research Fellow)
Dr. Deniz Güneş YARDIMCI (DAAD Research Fellow, Lecturer)
Emre GÖNEN, MA (Dept. of International Relations)
Laurent BAECHLER (Director of the MAEIS European Integration and Global Studies, CIFE)
Didem BALATLIOĞULLARI, MA (Institute Projects Executive)

Academic Board

Prof. Nurhan YENTÜRK (Dept. Of Economics)
Prof. Erkan Saka (Dept. of New Media and Communication)
Dr. İdil Işıl GÜL (Faculty of Law)
Dr. Büke Boşnak (Dept. Of International Relations)

Executive Board

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

European Institute Website: <https://eu.bilgi.edu.tr>

Istanbul Bilgi University Fields of Excellence



About the BİLGİ Fields of Excellence

In order to promote fields at the University that have become advanced in terms of scientific and social effect and ensure that these fields are recognized by all stakeholders, a decision was made to create fields of excellence at BİLGİ.

Not only will every field of excellence demonstrate a pioneering scientific quality in every study they have conducted or will conduct, but they will also exhibit an added value to society and present political suggestions to decision makers during political policy making processes. In other words, the designated fields of excellence will become a different aspect of BİLGİ known to the public.

The fields of excellence will be determined using an interdisciplinary approach and can be from fields of study outlined by departments, centers and/or institutes and can be from current ongoing studies. Additionally, for fields that lie outside of the current research center and research institutes’ areas of study, care should be given to choose pioneering fields that shed light on local and global issues that have become a problem and/or will become a problem in the future.

Pursuant to the review to be conducted by the Rectorate in accordance with the criteria outlined below, within the scope of the selected fields of excellence, the aim is to support not only every type of scientific study, but also studies that create an effect at the social and public level. To this end, the Rectorate will provide every kind of support for applications to be made to external university funds to convert the studies into large scale projects. Additionally, the chosen fields of excellence and the faculty members in these fields will be featured by the University in informative and

promotional material distributed to the public and thus ensure they gain greater visibility in the public sphere.

As you are aware, such scientific research and publication focused endeavours like the Scientific Research Projects (SRP), the Research Track and the BİLGİ Research Development Innovation (RDI) have been managed successfully. The difference between BMA and current practices is that fields that have attained a certain level of maturity will become the visible face of the University to the public and will conduct studies that will have a direct influence on society and the public.

For these purposes, two separate applications made by the European Institute for "BİLGİ Fields of Excellence" were also accepted.

The "Radicalization Field of Excellence" has been accepted under the Scientific Impact Focused BMA, and the "European Studies Field of Excellence" has been accepted within the Social/Public Effect Focused BMA.

EUROPEAN STUDIES FIELD OF EXCELLENCE

Turkey’s integration process to the EU gained significant momentum between 1999 and 2005. It brought along significant structural and legal reforms. The accession of Greek Cyprus to the EU in 2004 and the magnitude of the political and economic cost of the negotiations that were initiated in 2005 along with other reasons first led to the skepticism of the political authorities and then the public. At this point, both in the EU and in Turkey, certain political, economic, and social ruptures are experienced. The researchers who work as part of Istanbul Bilgi University European Studies Field of Excellence will continue to contribute to the healthy progression of Turkey’s integration to the EU by organizing scientific activities, meetings, publications, podcasts, television programs, and social media activities in order to directly inform the public especially in those areas that Turkey needs during this period of ruptures. These studies will include issues such as Green Deal, modernization of Customs Union, foreign trade policy, competition law, visa liberalization, Refugee Deal, dialogue with civil society, gender, lifelong education, migrant harmony policies.

TEAM

Prof. Ayhan Kaya - Department of International Relations (BMA Representative)

Prof. Ayşe Uyduranoğlu - Department of Economics

Assoc. Prof. Kerem Cem Sanlı - Department of Law
Faculty Member, Özge Onursal Beşgül - PhD
Department of International Relations

Faculty Member, Mehmet Ali Tuğtan - PhD Department
of International Relations

Faculty Member, Büke Boşnak - PhD Department of
International Relations

Faculty Member, Pinar Artıran - PhD Department of Law

Faculty Member, Ali Alper Akyüz - PhD Department of
Arts and Cultural Management

NEWS AND EVENTS

9 May 2022

Post-Graduate Student Conference:
“Güncel Tehditler ve Fırsatlar Karşısında
Avrupa Birliği ve Türkiye”



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 Turkish.

The conference started with opening speeches of Prof. Ayhan Kaya, Prof. M. N. Alpaslan Parlakçı, Pinar Artıran. Deputy Minister of Foreign Affairs and Director for EU Affairs Ambassador Faruk Kaymakçı delivered an opening speech in the programme and after his speech, he answered the questions on Turkey-the EU relations and the membership process of the conference participants.



Due to high participation, the event was held in 4 sessions and 7 panels moderated by Ayşe Uyduranoğlu, Büke Boşnak, Pinar Artıran, Ali Alper Akyüz, Özge Onursal Beşgül and Mehmet Ali Tuğtan.



The presented papers are available [here](#).



The Conference Programme is available [here](#).

BİLGİ PODCAST SERIES

Avrupa Yeşil Mutabakatı Sohbetleri - 1

“Paris Anlaşması’ndan Avrupa Yeşil Mutabakatı’na Giden Yol”

The guest of the first episode of the "European Green Deal Talks" Podcast series by Prof. Ayşe Uyduranoğlu, was Marmara University Faculty Member Semra Cerit Mazlum. To listen to the podcast, you can click on the links below.



Apple Podcast: <https://apple.co/3LiorUg>

Spotify: <https://spoti.fi/3JRzUdf>

Avrupa Yeşil Mutabakatı Sohbetleri - 2

“Sınırdaki Karbon Düzenleme Mekanizması”

The guest of the second episode of the "European Green Deal Talks" Podcast series prepared by Prof. Ayşe Uyduranoğlu, was Istanbul Technical University Faculty Member Ahmet Atıl Aşıcı. To listen to the podcast, you can click on the links below.



Apple Podcast: <https://apple.co/3Opv75m>

Spotify: <https://spoti.fi/3EpKYfG>

Avrupa Yeşil Mutabakatı Sohbetleri - 3

“Döngüsel Ekonomi”

The guest of the third episode of the "European Green Deal Talks" Podcast series prepared by Prof. Ayşe Uyduranoğlu, was Beykent University Faculty Member Pinar Gedikkaya (Bal). To listen to the podcast, you can click on the links below.



Apple Podcast: <https://apple.co/3sHbHzM>

Spotify: <https://spoti.fi/3Lo7WpC>

RADICALIZATION FIELD OF EXCELLENCE

The terms radicalism, extremism, fundamentalism, and terrorism are used interchangeably in daily life and scientific literature. This equivalent usage is not surprising considering that we are living in an era characterized by populism and a Cartesian dualist understanding in terms of comprehending and conceptualizing social, economic, and political phenomena. This reductionist tendency also affects scientific thought. In addition to the facts that the scientific research uncovers, current findings demonstrate that policymakers, journalists, and people also use these terms as synonyms to label various social and psychological events. It is observed today that the concept of radicalization has mostly negative connotations. The researchers who work within the Radicalization Field of Excellence aim to discuss the radicalization arguments scientifically on the basis of the findings acquired from the studies that they conducted in Europe, Northern Africa, and Middle East in particular.

TEAM

Prof. Ayhan Kaya, International Relations (Representative)
 Prof. Erkan Saka, Media
 Assoc. Prof. Hasret Dikici Bilgin, International Relations
 Assoc. Prof. Ulaş Karan, Law
 Dr. Metin Koca, European Institute, Research Fellow
 Dr. Ayşenur Benevento, European Institute, Research Fellow
 Dr. Deniz Güneş Yardımcı, European Institute, DAAD Research Fellow & Lecturer

NEWS AND EVENTS

November 2021 - June 2022

“The Radicalization Field of Excellence Webinar Series”

The Radicalization Field of Excellence at the Istanbul Bilgi University reflects on the scientific and artistic approaches to radicalization.

Focusing on the debates in Turkey and Europe based on various theoretical lenses and empirical studies, our team aims to contribute to the broader public discussion that transcends academia.

The Radicalization Field of Excellence Webinar Series, which the BİLGİ PRIME Youth participates in cooperation with the European Institute and the Department of International Relations at the Istanbul Bilgi University, evaluates the concept(s) of radicalization in International Relations, Political Science, Law, Media, Cinema, and Psychology.

In the webinars scheduled between November 2021 and June 2022, the Field of Excellence members will have extensive discussions with the members of the International Relations Department.

The Radicalization Webinar Series was held in **Turkish**.

Radikalleşme Mükemmeliyet Alanı Webinar Serisi

26 Kasım 2021 | 15.00

Sosyal Ağ Mimarisi ve Dezenformasyon

Konuk: Erkan Saka
Moderatör: Mustafa Gökcan Kösen

24 Aralık 2021 | 15.00

Geçmişten Günümüze Radikal Kavramının
Yapıbozumu

Konuk: Ayhan Kaya
Moderatör: Özlem Cihan

28 Ocak 2022 | 15.00

Radikalleşme ve Şiddet

Konuk: Metin Koca
Moderatör: Nagihan Söylemez

25 Şubat 2022 | 15.00

Devlet Eliyle Radikalleşme: Sağ
Radikalleşmenin Dinamikleri Üzerine

Konuk: Hasret Dikici Bilgin
Moderatör: Gökçe Gezer

25 Mart 2022 | 15.00

Radikalleşme ve Hukuk İlişkisi

Konuk: Ulaş Karan
Moderatör: Nagihan Söylemez

29 Nisan 2022 | 15.00

Çağdaş Avrupa Sineması'nda Radikalizm
ve Aşırılıkçılık

Konuk: Deniz Güneş Yardımcı
Moderatör: Mustafa Gökcan Kösen

27 Mayıs 2022 | 15.00

Radikalleşmesini Tamamlamış Bireyler(?)
Olağandışılık ve Olağanın Sorgusu

Konuk: Ayşenur Benevento
Moderatör: Sernaz Arslan

AB Enstitüsü ve Uluslararası İlişkiler Bölümü
tarafından düzenlenilmektedir.

Katılmak için tıklayınız



26 November 2021 Social Network Architecture and Disinformation



Guest: Erkan Saka

Moderator: Mustafa Gökcan Kösen

Link: bit.ly/34SI9I0

24 December 2021 Deconstructing the Concept of Radicalization from the Past to the Present



Guest: Ayhan Kaya

Moderator: Özlem Cihan

Link: bit.ly/31xE0pZ

28 January 2022 "Radicalization and Violence"



Guest: Metin Koca

Moderator: Nagihan Söylemez

Link: bit.ly/3Jr4Qk9

25 February 2022 Radicalization by the State: On the Dynamics of Right-wing Radicalization



Guest: Hasret Dikici Bilgin

Moderator: Gökçe Gezer

Link: bit.ly/38CQjEP

25 March 2022 The Relationship between Radicalization and Law



Guest: Ulaş Karan

Moderator: Nagihan Söylemez

Link: bit.ly/3vCbdt

13 May 2022 Radicalism and Extremism in Contemporary European Cinema



Guest: Deniz Güneş Yardımcı

Moderator: Mustafa Gökcan Kösen

Link: bit.ly/3xjHnXl

20 June 2022 Individuals Who Have Completed Their Radicalization (?) An Inquiry on the Ordinary and Extraordinariness



Guest: Ayşenur Benevento

Moderator: Sernaz Arslan

Link: bit.ly/3ClnZTT

➡ All the Webinars are available at BİLGİ
European Institute's **YouTube** channel:
bit.ly/3hJrXOH

26 May 2022

Atölye Çalışması:

“Türkiye’de Radikalleşme Süreçleri:
Nedenler, Sonuçlar ve Anlatılar”

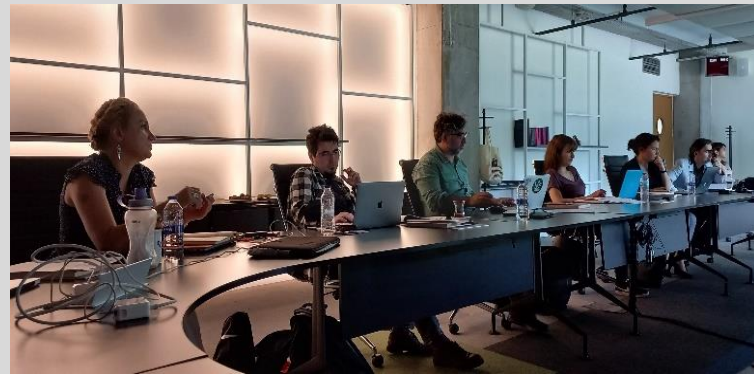


As part of the İstanbul Bilgi University “**Radicalization Field of Excellence**,” the PRIME Youth research team organized a conference on May 26, 2022, with the participation of scholars conducting empirical and theoretical research on youth radicalization in Turkey.

The conference themes were as follows:

- (1) the relationship between radicalization and violence,
- (2) ethno-cultural, religious, left-wing, and socialist radicalization forms that evolve into violent extremism,
- (3) the "radicalization" and "deradicalization" policies of states and international organizations,
- (4) the concepts of information and misinformation in the context of radicalization in social media,
- (5) the use of the concept within the framework of legal principles and practices,
- (6) the reflections and manifestations of radicalization and extremism in the field of art and culture.

The photos from the event are below together with the full list of participants and their research abstracts (in Turkish).



Scientific Committee

Ayhan Kaya, İstanbul Bilgi University, International Relations Dept., European Institute

Ayşenur Benevento, İstanbul Bilgi University, European Institute

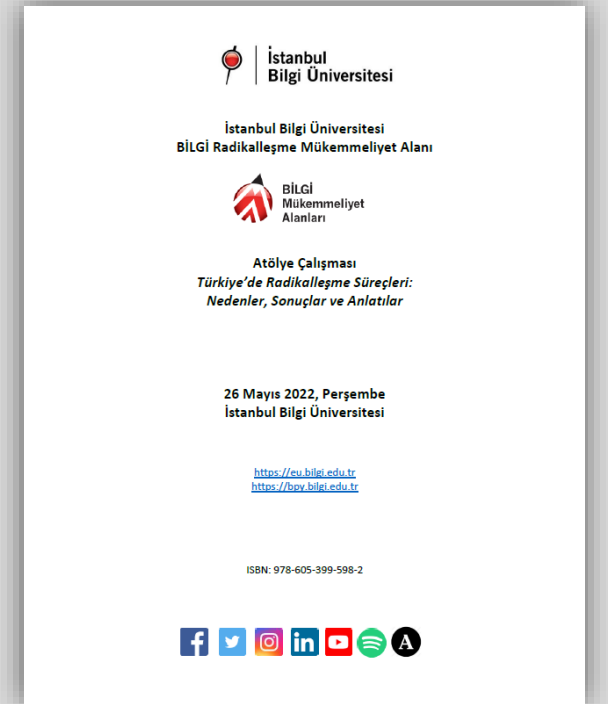
Deniz Güneş Yardımcı, İstanbul Bilgi University, European Institute

Erkan Saka, İstanbul Bilgi University, Dept. of Media
Hasret Dikici Bilgin, İstanbul Bilgi University, Dept. of International Relations

Metin Koca, İstanbul Bilgi University, European Institute
Ulaş Karan, İstanbul Bilgi Üniversitesi, Faculty of Law



The Radicalization Conference Booklet is available [here](#).



Jean Monnet Chair on Diffusion of Norms and Turkey-EU Relations “BİLGİNormsEU”

Özge ONURSAL BEŞGÜL
İstanbul Bilgi University



Dr. Özge Onursal Beşgül has been awarded a Jean Monnet Chair in European Union Studies by the European Commission of the European Union (EU). Jean Monnet Chairs are funded under the Erasmus + Programme as three-year teaching and research posts for scholars specialising in European Union studies. Özge Onursal Beşgül will hold the Chair until 2025.

JM Chair on Diffusion of Norms and Turkey-EU Relations aims to focus on how norms at the EU level are constructed, diffused, and contested at the national level in different policy areas. The conceptual framework of norms diffusion will contribute to the diversification of the discussions on EU-Turkey relations, where most of the focus is on conditionality and change with pressure.

As part of the project, three new courses were launched in the Spring 2022 and Summer 2022 academic terms:

“International Organisations and Norms, “Selected Topics in EU-Turkey Relations”, and “The EU in the World”. During the first six months of the project, “Conversations on Europe and Turkey” seminar series were organised to bring together students with scholars working on contemporary issues in Europe and Turkey. The seminars were online and open to the public. In the coming months, public webinars will be held as well as a new podcast series will be organised. At the end of the project, all the project materials, including the contents of the courses and their outputs, will be shared with the public on the project's webpage. The project's goal, specifically addressing young people relatively new to European studies, is to ensure the emergence of different public perspectives on Turkey-EU relations.

Prof. Ayhan Kaya from the Department of International Relations and Prof. Ayşe Uyduranoğlu from the Department of Economics contribute to the project as senior researchers. The project team also includes Dr Mehmet Ali Tuğtan from the Department of International Relations (expert and advisor), Dr Büke Boşnak from the Department of International Relations (expert), doctoral candidate Veysi Kondu from Boğaziçi University's Department of Political Science and International Relations (expert), Doctoral candidate Bahar Özay from Boğaziçi University's Department of Political Science and International Relations (researcher) and doctoral candidate Suna Gökçe Kızılkaya from İstanbul Bilgi University's Political Science Program (researcher).

➔ Please click [here](#) to reach the details of the #BİLGİNormsEU Project.

NEWS AND EVENTS

May 20 – 27 2022 / June 10 – 17 2022

Online Seminar Series: “BİLGİNormsEU Conversations”

The seminar series organised by the **Jean Monnet Chair #BİLGİNormsEU**.

Moderator:

Özge Onursal Beşgül, Jean Monnet Chair

Speakers:

May 20, 2022 | Mehmet Ali Tuğtan

May 27, 2022 | Ayhan Kaya

June 10, 2022 | Ayşe Uyduranoğlu

June 17, 2022 | Büke Boşnak



Compass No: 2 "BİLGİNormsEU: JM Chair on Norms and Turkey-EU Relations" Teaser Trailer

You can watch the introductory video on the project:
<https://youtu.be/4OWxVeW2ZDQ>



EUROPEAN RESEARCH COUNCIL (ERC)

BİLGİ PRIME YOUTH PROJECT



European Research Council
Established by the European Commission



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 BİLGİ PRIME Youth Project

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 Union 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.

Since the beginning of the project in 2019, we have prepared various reports 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.

ABOUT THE EUROPEAN RESEARCH COUNCIL

European Research Council in Brief

The ERC's mission is to encourage the highest quality research in Europe through competitive funding and to support investigator-driven frontier research across all fields, on the basis of scientific excellence.

The ERC complements other funding activities in Europe such as those of the national research funding agencies, and is a flagship component of Horizon 2020, the European Union's Research Framework Programme for 2014 to 2020. Being 'investigator-driven', or 'bottom-up', in nature, the ERC approach allows researchers to identify new opportunities and directions in any field of research, rather than being led by priorities set by politicians. This ensures that funds are channeled into new and promising areas of research with a greater degree of flexibility. ERC grants are awarded through open competition to projects headed by starting and established researchers, irrespective of their origins, who are working or moving to work in Europe. The sole criterion for selection is scientific excellence. The aim here is to recognise the best ideas, and confer status and visibility on the best brains in Europe, while also attracting talent from abroad. However, the ERC aims to do more than simply fund research. In the long term, it looks to substantially strengthen and shape the

European research system. This is done through high quality peer review, the establishment of international benchmarks of success, and the provision of up-to-date information on who is succeeding and why. The hope is that these processes will help universities and other research institutions gauge their performance and encourage them to develop better strategies to establish themselves as more effective global players. By challenging Europe's brightest minds, the ERC expects that its grants will help to bring about new and unpredictable scientific and technological discoveries - the kind that can form the basis of new industries, markets, and broader social innovations of the future. Ultimately, the ERC aims to make the European research base more prepared to respond to the needs of a knowledge-based society and provide Europe with the capabilities in frontier research necessary to meet global challenges.

The ERC aims to:

- Support the best of the best in Europe across all fields of science, scholarship and engineering
- Promote wholly investigator-driven, or 'bottom-up' frontier research
- Encourage the work of the established and next generation of independent top research leaders in Europe
- Reward innovative proposals by placing emphasis on the quality of the idea rather than the research area
- Raise the status and visibility of European frontier research and the very best researchers of today and tomorrow

What is 'frontier research' and what are its benefits?

Today the distinction between 'basic' and 'applied' research has become blurred, due to the fact that emerging areas of science and technology often cover substantial elements of both. As a result, the term 'frontier research' was coined for ERC activities since they will be directed towards fundamental advances at and beyond the 'frontier' of knowledge. The ERC aims to bring about a wide range of benefits in the following ways:

- By creating open and direct competition for

funding between the very best researchers in Europe, the ERC will enhance aspirations and achievements. It will enable the best ideas and talents to be recognised from a larger pool than exists at national level.

- The ERC's competitive funding will be able to channel funds into the most promising new fields, with a degree of agility not always possible in national funding schemes.
- The ERC aims to stimulate research organisations to invest more in the support of promising new talents - the next generation of research leaders in Europe
- On the economic side, the ERC will help nurture science-based industry and create a greater impetus for the establishment of research-based spin-offs.
- From a societal perspective, the ERC could provide a mechanism for investing rapidly in research targeted at new and emerging issues confronting society.

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

Lend Them Your Ears



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.

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)

Lend Them Your Ears is one of the initiatives we started to share our research participants' unfiltered experiences... You can now access the complete presentation file of LTYE👉

<https://bpy.bilgi.edu.tr/media/document/2022/12/15/ltye-pdf.pdf>

Acknowledgements

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Selected Blog Posts from the BPY



The Spots to Visit in a "No-Go-Zone": Notes on the problems and proposals in Molenbeek

Metin Koca

BİLGİ PRİME Youth Project Postdoc Researcher
European Institute, İstanbul Bilgi University

March 29, 2022

The posters about housing rights, some rowdy lads keeping the street corners, artists who reconnect the town with what lies beyond, and civil society organizations trying to translate the local problems into country-level proposals... These were what my eyes caught in a short field trip, intended for me to breathe the air in a few neighborhoods that represent the "no-go-zones" of Europe. To me, these zones are not for others to avoid. Instead, the term signifies a zone to which others do not pay attention until the crisis hits them. "Their crisis, our misery" (*fr. leur crise, notre misère*) on a poster summarized these zones well. Indeed, Marxists erase the misery and write "revolution" (*fr. révolte*), whereas Islamists write "Jihad." Starting with the Canal bank in the municipality of Molenbeek, others tried to pave the way for new kinds of hybridity in response to the terror attacks in 2015 and 2016. This blog post is based on my impressions of a humble three-day trip to Molenbeek in the light of them **PRIME Youth** interviews. My aim is to touch upon the recent efforts to resolve youth unemployment, cultural barriers, and related social challenges (e.g., housing, education, delinquency, pollution).

Among my destinations were the Northeastern banlieues of Paris, **Villepinte** and **Montreuil**, and the two municipalities of the Brussels-Capital Region, **Schaerbeek** and **Molenbeek**. Villepinte is the commune where Eric Zemmour addressed Muslims in front of the angry faces of locals and the organizations such as Antifa and SOS-Racisme.¹ Not far from it, there is a highly populated banlieue called Montreuil-sous-Bois. Specific groups in Montreuil, ethnically defined before all else, are speculated to have nurtured new *sectes*—*e.g.*, radical Muslims or Jehova’s witnesses.²

The debate is essentially the same in Belgium: conquest and reconquest have become its keywords. Within walking distance of one another, Molenbeek and Schaerbeek are as close to the French political landscape as it is to **the European Commission** in Brussels. Molenbeek is arguably the most remarkable and famous due to its well-mediatised reputation as the haven of violent extremists who targeted Brussels and Paris. In 2015, Belgium’s home affairs minister declared that the government did not “have control of the situation in Molenbeek.”³ So there is a reason that even our interlocutors from Germany and the Netherlands have a clear opinion: “Molenbeek in Belgium is not Belgium.”⁴ Accordingly, the municipality provided the manpower for ISIS in Europe, whereas its more diverse neighbor, Schaerbeek, was where the bombs were made for the attacks.⁵ Their fame territorializes a long-standing controversy about the distance between hearts in Europe. The homeless people I saw in front of the Immigration Office at the border of Molenbeek, Boulevard du Neuvième de Ligne, must be among the indicators of this affective social distance.

¹ William Audureau, Arthur Carpentier, and Adrien Sénécat, “Eric Zemmour à Villepinte : Ce Que Les Images Montrent Des Violences à Son Meeting,” Le Monde.Fr, December 10, 2021, https://www.lemonde.fr/les-decodeurs/article/2021/12/10/ce-que-les-images-montrent-des-violences-au-meeting-d-eric-zemmour-a-villepinte_6105568_4355770.html

² Sophie Taylor and Laure Bretton, “France Expels ‘Radical’ Cleric in Anti-Crime Drive,” Reuters, August 19, 2010, sec. World News, <https://www.reuters.com/article/us-france-imam-deportation-idUSTRE67I3FY20100819>. Susan Palmer, *The New Heretics of France: Minority Religions, La Republique, and the Government-Sponsored “War on Sects”* (Oxford University Press, 2011), pp18-28.

³ Kimiko De Freytas-Tamura and Milan Schreuer, “Belgian Minister Says Government Lacks Control Over Neighborhood Linked to Terror Plots,” The New York Times, November 15,

According to the Brussels Institute of Statistics and Analysis (BISA), Molenbeek is miles away from the rest of Belgium in terms of economic standards. Nearly a year before the rise of ISIS, in 2012, youth unemployment (<25) was above 40%, compared with the national average of 20%.⁶ In 2018, the general unemployment rate was above 30% in the municipality, around 9% in the rest of the country.⁷ “Only the jobs that the Whites no longer like to do are available to us,” said a Moroccan-origin Muslim interlocutor of the **PRIME Youth** from Belgium.⁸ Referring to Molenbeek, Schaerbeek, and Borgerhout, he associated this socioeconomic struggle with the negative image of the Molenbeek youths: “We did not have an equal start with all other kids. We need more support instead of being confronted with negative representations.”⁹ Under the watchful eyes of the authorities, they write on the walls: “there is no liberty under surveillance” (*fr. il n’y a pas de liberté sous surveillance*). Meanwhile, initiatives such as **MolenGeek** encourage school dropouts not to lose their future optimism.¹⁰

Académie Jeunesse Molenbeek (ACJM) has grown to be one of the most influential initiatives to keep unemployed youths from social isolation and lawbreaking. I brought from Istanbul the Galatasaray goalkeepers’ green jersey to match the colors of ACJM. As I expected, I came across many prospective football players in the 1-kilometer between Rue du Jardinier and the Avenue du Sippelberg, where the stadium is located. The former mayor of Molenbeek supported the team with the argument that the “sport [...] motivate[s] [youths][...], helps tackle delinquency, and brings prestige to an individual.”¹¹ The Athletic Club was established to respond to the discrimination against

2015, sec. world, <https://www.nytimes.com/live/paris-attacks-live-updates/belgium-doesnt-have-control-over-molenbeek-interior-minister-says/>

⁴ PRIME Youth Interview, 4 October 2020.

PRIME Youth Interview, 17 May 2021.

⁵ Christina Capatides, “Molenbeek and Schaerbeek: A Tale of Two Tragedies,” CBS News, April 11, 2016, <https://www.cbsnews.com/news/molenbeek-and-schaerbeek-brussels-belgium-a-tale-of-two-terror-tragedies/>.

⁶ “Map Statistics - Youth Unemployment Rate in the Brussels Region,” accessed March 28, 2022, <https://monitoringdesquartiers.brussels/maps/statistiques-marche-du-travail-bruxelles/chomage-region-bruxelloise/taux-de-chomage-des-jeunes/1/2018/>

⁷ “Map Statistics - Unemployment Rate in the Brussels Region,” accessed March 28, 2022

<https://monitoringdesquartiers.brussels/maps/statistiques->

Muslims by other teams,¹² including the First Division B team **R.W.D. Molenbeek**, some have argued.

Over time, the youth academy has distinguished itself, emphasizing the local and Muslim players. It has managed to give many youngsters an occupation to be passionate about. However, their ardent sense of belonging does not seem to have created a definitive solution to social polarization, given that the families of the players in other teams are uneasy about sending their children to the match as if they are sending them to war.¹³ A non-sectarian alternative would first require the R.W.D. Molenbeek to build infrastructure for the local youths. The ACJM will remain a haven for the local Muslim players until that happens.

Numerous civil society organizations settled in Molenbeek to turn narrow-minded communitarianism into a cultural link without being assimilationist. They have peace with the Moroccan cuisine cafes, halal butchers, and covered women, but they think through them and encourage the locals to join the thought process. The House of Cultures and Social Cohesion of Molenbeek (*fr. Maison des Cultures et de la Cohésion Sociale de Molenbeek*) is a creative public service space with workshops and exhibitions organized for adults and children. The **Wallonia-Brussels Federation** (*fr. Fédération Wallonie Bruxelles*) is also present in the municipality with a claim to support artistic creation and expression in the French language. **Foyer** is a youth center that services migrant pupils and newcomers who do not speak the local languages. From Raphaël Cruyt to the Noorsen Collective, many local artists are behind the activities of these organizations. With the establishment of the **Millennium Iconoclast Museum of Art**

marche-du-travail-bruxelles/chomage-region-bruxelloise/taux-de-chomage/1/2012/

⁸ PRIME Youth Interview, 6 October 2021.

⁹ PRIME Youth Interview, 6 October 2021.

¹⁰ Eanna Kelly, “MolenGeek: The Dropout-Founded Coding School That Has Tech Moguls and Royalty Buzzing,” Sifted, July 6, 2021, <https://sifted.eu/articles/ibrahim-quassari-molengeek/>.

¹¹ Vivek Chaudhary, “How Molenbeek Fought Back against Isis – with Football,” The Guardian, October 30, 2016, sec. World news

<https://www.theguardian.com/world/2016/oct/29/molenbeek-brussels-fighting-isis-football>.

¹² Alexandre D’hoore, “The Renaissance of Molenbeek,” The Brussels Times, February 19, 2018. <https://www.brusselstimes.com/46544/the-renaissance-of-molenbeek>.

(**MIMA**) and **La Vallée Molenbeek**, there are obvious signs of gentrification in the Canal section. Recalling the near past, Fatima (24), a **PRIME Youth** interlocutor from Molenbeek, evaluates the change: “That area was really a residential area, there were no shops or restaurants, so it had many shortcomings.”¹⁴

Conclusion

The no-go-zones in Europe deserve more attention. Their rigid local identities help the residents make sense of a collective loss. “This is where you always feel fine,” a **PRIME Youth** interlocutor tells about Molenbeek, Schaerbeek, Anderlecht, and St Joost as opposed to the Brussels city center, where “you may encounter people acting weird and racist.”¹⁵ Another Muslim interlocutor from Uccle, a neighboring municipality in the Brussels-Capital Region, explains how her family faced “a lot of racism” in “this very white and rich” neighborhood. In comparison, she argues, others in Molenbeek “did not experience that much trouble.”¹⁶ Some of our Muslim interlocutors are not very happy to stay in Molenbeek, but they have to: “I’d [rather] go back to Puurs or St Amands where there is more nature and peace.”¹⁷ Despite the obstacles, Fatima concludes that the local youths should not sit and wait for their fates to change suddenly:

“What does it mean to feel welcome?
You have to make sure that you are welcome.
You need to do what you need to do.
I had to learn Dutch and do my best.
You should not wait for the feeling that you are welcome.
You have to make this happen yourself.”¹⁸

¹³ “Je n’envoie Pas Mes Enfants à La Guerre’: Le FC Stockel (U19) Fait Appel à La Police Pour Son Match Du Week-End Contre l’Académie Jeunesse Molenbeek,” DH Les Sports +, February 14, 2022, <https://www.dhnet.be/regions/bruxelles/le-fc-stockel-u19-fait-appel-a-la-police-pour-son-match-du-week-end-contre-l-academie-jeunesse-molenbeek-620a3c389978e2539894e2e2>.

¹⁴ PRIME Youth Interview, 25 May 2021.

¹⁵ PRIME Youth Interview, 19 October 2020.

¹⁶ PRIME Youth Interview, 25 November 2020

¹⁷ PRIME Youth Interview, 28 October 2020.

¹⁸ PRIME Youth Interview, 25 May 2021.



Secular imagined communities? The entanglements of Europe's national and religious identities

Anna Triandafyllidou, Ryerson University, Toronto
Tina Magazzini, European University Institute, Florence

April 15, Friday

After almost two months of conflict in Ukraine, as the initial shock morphs into a daily bulletin of deaths, one of the many casualties of Russia's war of aggression appears to have been interreligious dialogue. Andrii Yurash, Ukraine's Ambassador to Italy, recently voiced his concern about the idea proposed by the Pope of bringing Russian and Ukrainian women together for Easter to jointly carry the Cross during the Via Crucis at the Colosseum for Good Friday. Beyond the unease that some feel towards the optics of what could be seen as putting Ukrainians and Russians on the same footing, the war has also driven a deep wedge into the Orthodox Church, with many bishops of the Ukrainian Orthodox Church (UOK) distancing themselves from Moscow after Patriarch Kirill, the head of the Russian Orthodox Church, endorsed the invasion in no ambiguous terms.

These unfolding events raise issues that have long been the object of sociological and political enquiry, and that remain as relevant as ever: What is the relationship between religious membership and the alliance to a nation-state? How can we apprehend and better understand such alliances and identities, and how have they been changing and evolving in contemporary Europe? An EU funded study corroborates the notion that secularisation in Europe continues to be on the rise, with religion sharply declining as a salient identity—especially for majorities. Yet, many Europeans (belonging to both majorities and minorities)

experience their belonging to a community of faith more as a cultural affiliation than a religious one. Such cultural identity (especially when perceived as being under threat by changing demographics or by demands that challenge conservative family values) can constitute a powerful rallying flag in its own right, as recent elections in Hungary have shown.

Against this backdrop, the GREASE project has mapped the various models of governance that European countries have adopted to deal with both their old and new religious minorities, and with religion more broadly. This, in turn, raises philosophical and practical questions about whether it is better to equalise upwards (with more religion in public life for both majorities and minorities) or equalise downwards (relegating religious expressions to the private sphere). In short, how strict should the separation between state and religious institutions be? And beyond the struggle for a peaceful coexistence, what can be said to constitute 'successful' religious diversity governance?

In order to map the relationship between religious membership and the alliance to a nation-state across 15 different countries, we have looked at two aspects: the strength of state-religion linkages (how much is the nation identified with a given religious community; which can result in strong or weak ties, and in ties with a single religion or with multiple religions) and the demographic composition of each country (the degree of homogeneity in terms of religion in a given country). Another important aspect intertwined with the strength of state-religion ties and religious homogeneity of the resident population is the different existing models of religious diversity governance in Europe: in other words, how different countries manage religion and religious diversity both in law and practice. What we found in the European context is that three main models are present.

One is **absolute secularism**, which entails the shunning of religion from the public space and is adopted by France, despite it being home to the largest Muslim and Jewish populations in the European Union. A second model, which captures most European countries, is that

of **moderate secularism**, in which some degree of religious accommodation is granted by the state to organized religions, without an historic national identity controlling or being subordinated by it. A third model,

reflected by Bosnia and Herzegovina and Turkey, strongly regulates and/or incorporates religion into the country's political and institutional setting, and can therefore be labelled as a **mode based on the primacy of religion**.

On the whole, even though there is no generalisable model that can serve as a 'best practice' for all cases, nor can any single element explain a country's relationship to religious diversity, what clearly emerges is that religion, as any other cultural identity dimension, can be politicized and instrumentalized for partisan goal. This is true not only in cases where religious sentiment is especially strong, but can also apply in instances where the issue of religious governance is seen in problematic terms when it comes to addressing the claims and rights of religious minorities, such as in France.

If religious identities can be harnessed politically to divide and exclude, however, they also have the potential to be powerful bridges that bring communities together, celebrate diversity and foster dialogue. As not only Easter, but also Jewish Passover and Ramadan take place in synchrony this year, one can hope that the core values of compassion, spiritual growth and renewal that underpin all celebrations might be adopted in the struggle for peace, between and within religious communities.

Acknowledgments: This article is based on 'Governing Religious Diversity in Europe' by Anna Triandafyllidou (Ryerson University, Toronto) and Tina Magazzini (European University Institute), to appear in Effie Fokas and Alberta Giorgi (eds) *Handbook on Religion and Politics in Europe*, London: Routledge. This blog has benefitted from Horizon 2020 funding for the GREASE project contract no. 770640. For project website see <http://grease.eui.eu/>.

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NEWS AND EVENTS

18 November 2022

SEMINAR: "EDIRNE, TÜRKİYE, THE EU: POLITICAL NARRATIVES ON THE GOVERNANCE OF MIGRANTS' (IM)MOBILITY AT THE GREEK-TURKISH BORDER"

Istanbul Bilgi University's European Institute organised a seminar on November 16, at 13:00, at the Academic Board Room.

Dr. Chiara Maritato, a postdoctoral researcher from the Department of Cultures, Politics, and Society at the University of Turin, joined us as a guest speaker in this seminar.

Edirne, Türkiye, the EU:
Political narratives on the governance of migrants' (im)mobility at the Greek-Turkish border

November 16, 2022 - Wednesday
13:00
Istanbul Campus
EI-202, Academic Board Room

*There is a limit to the number of participants.
*If you would like to attend the seminar, please inform europa@bilgi.edu.tr

Chiara Maritato
Post-doc Researcher at
University of Turin (Italy)

European Institute
Istanbul Bilgi University

Short abstract: Over the last few decades, the migration corridor from Turkey to Greece – often referred to as the Eastern Mediterranean route – has emerged as a major conduit into the EU. Drawing on field research in Edirne and in villages at the Greek-Turkish border, the seminar presents some results and ongoing reflections on the way migrant (im)mobility at the Greek/EU-Turkish border is governed and what this reflects about the evolution of Turkey-EU migration politics.

Bio: Chiara Maritato is a post-doctoral researcher at the Department of Cultures, Politics and Society at the University of Turin. Previously she was an Assistant Professor at the Center for Southeast European Studies (CSEES) at the University of Graz and a postdoctoral Visiting Fellow at the Stockholm University Institute for Turkish Studies (SUITS). Her research interests include the EU's externalization of border control, transit

migration and the institutionalization of migrants' forced immobility, and the governance of religious institutions in Turkey and within Turkey-originated diaspora communities in Europe.

26 November 2021

WORKSHOP ON RADICALIZATION AND YOUTH CULTURES

The PRIME Youth team completed its second workshop, which took place in Belgium, Molenbeek-Saint-Jean, Brussels.



The workshop at Foyer covered the PRIME Youth's ongoing studies and findings, along with presentations from esteemed colleagues from the University of Liège, The Centre for Ethnic and Migration Studies (CEDEM) on the current debates surrounding radicalization and youth cultures. The conference was moderated by the PRIME Youth advisory board member Professor Marco Martiniello. Foyer was the right location for the workshop since it has provided migrant-origin youth in Molenbeek with many artistic, cultural, sportive, and scientific opportunities to practice.

Following Martiniello's introductory speech on activities of CEDEM, including events in Bochum and Oslo, Principal Investigator Professor Ayhan Kaya explained the roots and analytical framework of the PRIME Youth project. Kaya discussed how the labels "Muslim" and "radical" had become empty signifiers in the public discourse. After the 1970s' TREVI documents, the gradual loss of accuracy in the use of terms such as radicalization and violent extremism supports this claim, argued Kaya. Accordingly, youth cultures are ignored

due to the obsession with such signifiers. Following this introduction, Kaya discussed the ascendancy of local factors among other drivers of radicalization. Therefore, for example, the PRIME Youth project focuses on the conditions of specific regions, such as Dresden, "very different from the rest of Germany," according to Kaya. Referring to Craig Calhoun's terminology of radicalism (e.g., philosophical, tactical, and reactionary radicalisms), Kaya argued for using the term without making it a word for "bashing."

Following Kaya's presentation, the PRIME Youth postdoctoral researcher Dr. Metin Koca put forward the concept of critical radicalism as a representation of non-violent radicalization, in contrast with radicalization into violence. Employing an approach that focuses on various ideology-making processes, Koca explored the boundaries between (1) 68 individual representations of violent "Jihadi" and "right-wing" extremism in Europe, and (2) 130 PRIME Youth interviews with young adult European citizens who pursue religious purity or cultural essence. Having identified the latter as a pool of "critical radicals" in the current political context, Koca juxtaposed violent and non-violent radicalizations. Accordingly, violent extremists and critical radicals tend to part ways while locating their grievances to tailor strategies, reclaiming agency in response to losses of status, and aligning their social bonds and practices with the ideology. Koca concluded his presentation by discussing the specificity of critical radicalism in terms of reflexive mindfulness and its value in democracies.



The PRIME Youth postdoctoral researcher Dr. Ayşenur Benevento introduced a gender dimension to the question of radicalization in her presentation, entitled "can a woman be radical by choosing to stay at home or wear a headscarf?" Benevento answered the question, "In Western societies, they can." Bringing together the radicalization processes among self-identified Muslim

youth and native women, Benevento used Kohlberg's moral reasoning (1958) and found that some interviewees explored how their gendered practices (e.g., wearing a veil and being a homemaker) appear and their decision to engage in those practices involved self-acceptance and an explicit rejection of outside influences. Benevento concluded her presentation by calling for the re-operationalization of "activism." The interviewed women were in a unique position to accept their choices. They can protect themselves, ideologies, religions, and their families without having a secondary or "supportive" function to men's roles.

After the discussion on the concept of radicalization among participants, the PRIME Youth field researcher Dr. An Van Raemdonck revisited the locality dimension. Based on her interviews with 32 respondents, a third of whom resides in Denderstreek, Raemdonck examined ethno-regionalism, civilizationism, and Islamophobia in the region of Flanders, a stronghold of Belgian right-wing party Vlaams Belang. Exploring the respondents' feelings of being treated unjustly in personal, political, economic, or cultural terms, Dr. Raemdonck found that even a small procedural issue in the organization of the state in Flanders can come to make an impact on individuals' senses of mistreatment. Dr. Raemdonck's emphasis on the difference between civilizational and Islamophobic discourses that often pop up among native youngsters labeled as far-right was remarkable. She argued that while the civilizational discourse was meant to be a more latent form of soft racism, Islamophobia was meant to be a more explicit form of racism.

Dr. Hassan Bousetta from CEDEM presented their work on the Moroccan-origin youngsters living in Hodimont, Verviers. Based on Participant Action Research (PAR) methodology, Dr. Bousetta explained how the youngsters questioned the prescribed proposals, research questions, and researchers' hypotheses. He explained how de-radicalization policies actually radicalize Moroccan-origin youngsters who suffer from socio-economic deprivation, alienation, and humiliation in everyday life. He argued that the de-radicalization work of the state actors has so far constituted a kind of radicalization machine.

Eventually, Professor Marco Martiniello briefly talked about his own research underlining the artistic

expressions of Muslim-origin youngsters who are perceived and portrayed as 'terrorists,' 'extremists' and 'fundamentalists.' He offered an alternative explanation of the ways in which such youngsters actually express their rage and anger resulting from structural outsiderism using rap and graffiti.

*Reported by Metin Koca (PRIME Youth, Post-Doc Researcher) and Ayhan Kaya (PRIME Youth, Principal Investigator)

23 November 2021

WORKSHOP ON ISLAMIST & RIGHT-WING RADICALIZATIONS

The PRIME Youth team completed the first of its workshops in Amsterdam.



The workshop at Zuiderkerk covered the PRIME Youth's ongoing studies and findings, along with presentations from esteemed colleagues from the Vrije Universiteit in Amsterdam (VUA), Radboud University, and Utrecht University on the current debates surrounding Islamist and right-wing radicalizations. The conference was moderated by the PRIME Youth advisory board member Professor Thijl Sunier of VUA and the PRIME Youth field researcher Merel Zuurbier.

In their presentations on radicalization in the Dutch context, Zuurbier and Sunier discussed "the losers" and "winners" of global developments. The presenters referred to a selection of interviews conducted with native and migrant-origin interlocutors of the PRIME Youth project. Sunier described the general picture by highlighting the discrepancy between, on the one hand,

the strong emphases on diversity as a necessary tool to generate more equality for all citizens, and on the other, the dismissal of specific identity markers on the basis that parochial identities would engender polarization. Principal Investigator Professor Ayhan Kaya's



presentation covered the native and migrant-origin Europeans' radicalization in the contexts of local politics in different parts of Europe and the sending countries' diaspora politics. Kaya argued that migrant-origin Europeans still suffer from the lack of opportunities to be politically integrated. Kaya described the PRIME Youth project as a contribution to the scholarship that has so far studied European youth in "ethnoculturally" and "religiopolitically" divided clusters. In his proposal, he utilized a single optical lens to analyze the factors and processes behind the radicalization of both native and migrant-origin youths. In this endeavor, Kaya dismissed the culturalist and civilizationist paradigms shared in radicalization studies. Instead, he emphasized how the PRIME Youth project revolves around the political, global, local, and psychological drivers of radicalization. Also criticizing the neoliberal form of governmentality for conflating radicalism with extremism and terrorism, Kaya concluded, "there is nothing wrong with being radical."

The participants have also discussed the project's methodological developments. Postdoctoral researcher Dr. Ayşenur Benevento laid down the three data collection strategies developed by the PRIME Youth research team: 1) the purposeful and contextual efforts of recruitment wording for each individual, 2) note-taking instead of audio recording, and 3) adapting to the use of videoconferencing platforms to collect data when

face-to-face meetings are not possible or appropriate. Benevento defined the project as one that aims to reach "hidden populations," challenging to locate and may not want to be found and are therefore difficult to sample. According to Benevento, the way label groups are defined and how they might speak might provide interesting thoughts on how ethnic/religious categories emerge and the tensions for research, given that social research has to draw on categories of some type. Benevento concluded her presentation by emphasizing the importance of adaptive fieldwork.

The concept of radicalization was scrutinized both empirically and theoretically in the workshop. Postdoctoral researcher Dr. Metin Koca argued that the transnational politics of "Muslim (de)radicalization" affects Christians, as well as Muslims, by putting violence and illiberal value expressions into the same basket. In support of the proposals against "Radical Islam," many religiously conservative Catholics withdraw their criticisms regarding the line they see between freedom of expression and insult. Conservative Calvinists refrain from being on the same side as conservative Muslims, even in traditional family values and anti-abortion campaigns. Based on 17 PRIME Youth interviews conducted with conservative Christians in France and the Netherlands, Koca's research rested on a tripartite framework that connects (1) the barriers that they see between themselves and Islam; (2) the concessions they make on their own value expressions to join Populist Radical Right against the perceived threat of Islam; and after all, (3) the feelings of isolation they express in seeking religious purity. Koca summarized the process as a kind of religious moderation towards Populist Radical Right.

Dr. Rik Peels from the Extreme Beliefs project also called for a closer look at the different usages of "radicalization" and the relations between them. In the Extreme Beliefs project, Peels argues that the current radicalization model is not conclusive and fails to have the convincing power to explain why some turn to fundamentalist beliefs while others do not. Drawing on an extensive literature, including Mark Sedgwick's article, "the concept of radicalization as a source of confusion," and Arun Kundnani's study entitled "radicalization: the journey of a concept," Peels offered an expansive definition by considering the absolutist and relativist take on radicalization, as well as the

cognitive and behavioral, the individual and collective, and the temporal dimensions of the concept.

Dr. Martijn de Koning (Radboud University) and Dr. Nikki Sterkenburg (Utrecht University) focused on the "Jihadi" and "far-right" extremisms. Analyzing "the interactive construction of Jihadism" through action programs, penal laws, and political campaigns, Koning argued that the Dutch counter-radicalization policies are "a gift to Jihadists." Koning agreed with Kaya that with the labels such as extreme, jihadist, radical or ultra, political activists are named oppositional in word or deed and are generally considered potentially dangerous, deviant, and subversive. Based on his interviews with individuals who left the Netherlands to wage war in Syria, Koning questioned the specificity of Islam in the meaning-making processes in recruitment. Accordingly, the narratives of departure Koning identifies are ideological narratives (e.g., revolutionary military jihad, martyrdom, apocalypse, Caliphate), injustice narratives (e.g., 'doing something', Islamophobia, atrocities of the Assad regime), and personal turn-around narratives (e.g., alienation, financial problems, family problems). These narratives do not necessarily appear as parts of a causal chain, but they appear in narrative forms.

Finally, based on 36 interviews with activists from different backgrounds and who have very different levels of education, Sterkenburg asked why individuals join the far-right extremist movements and to what extent this process corresponds to the existing body of literature. Sterkenburg offered a new framework to examine the life stories of far-right extremists, including "thrill seekers," "political seekers," and "social seekers." Accordingly, the thrill-seekers want to provoke. The political seekers are disappointed in politics and are seeking alternatives. The social seekers wish for friendship, and the ideological seekers see recruitment as the ultimate self-realization.



*Reported by Metin Koca, ERC PRIME Youth Project Post-Doc Researcher, European Institute, Istanbul Bilgi University

SPECIAL ARTICLE

“THE CRISIS OF CIVILIZATIONAL PARADIGM: CO-RADICALIZATION OF ISLAMIST AND POPULIST GROUPS IN EUROPE”¹

Ayhan Kaya^{2*}

Europe is facing several problems, some of which revolve around the issues of migration and integration of third-country nationals. Civilizational and culturalist paradigms seem to have poisoned how many European citizens have perceived Muslim-origin people. In this short intervention, Islamophobia, populism, nativism, Islamism, radicalization, extremism, violence, and terrorism are among the issues to be discussed, deliberated, and communicated. This intervention attempts to elaborate the destructive nature of the civilizational paradigm in Europe, leading to the co-radicalization of Islamist and right-wing populist groups.

Introduction

In different parts of Europe, security measures for counterterrorism are perceived as disproportionately targeting Muslims, leading to stigmatization and the spread of stereotypes, creating diverse challenges in their everyday lives. There is a need to discourage the conflation of Islam with violent extremism. Law enforcement agencies frequently have insufficient knowledge and capacity to recognize crimes motivated by anti-Muslim hatred. This leads to systematic under reporting and, as a result, an underestimation of the magnitude of hatred targeting Muslims. Anti-Muslim hatred, including hate speech and discrimination against young people of Muslim background or Muslim communities (including refugees arriving in Europe), contributes to exclusion and holds

the risk of further reinforcing religious radicalization of children and young people.³ While the European response to terrorist activities must be provided in a highly targeted manner by judicial, prosecution, law enforcement, and security services, the endogenous root causes should be tackled at the national and, in particular, the local level in the daily living environment of children and young people by ensuring their full and equal access to decent living standards and social rights, including education and training. Relevant strategies need to respect human rights to avoid inciting further resentment.

Politically motivated violence designates the use of violent means to achieve political objectives. Political violence is widespread across cultures and ideologies, from any kind of terrorism to armed struggle performed by political organizations or even display of violence during protests perpetuated by small factions. Political violence remains a pivotal challenge to governments and state agencies to this day. More specifically, one can identify two main issues relevant to policy makers but still, constitute a theoretical puzzle to social scientists. These are, namely, issues pertaining to the increasingly endogenous nature of terrorist threats such as ‘homegrown terrorism’ and ‘foreign fighters’, and to the parallel rise of antagonistic, violent political factions, literally feeding on each other’s actions as in intergroup co-radicalization processes, such as between Islamist groups and far-right ones.

What is Radicalisation?

Though the term ‘radicalization’ is mainly associated with Islamist and white-supremacist groups nowadays, it has been in circulation for several centuries. Let us take a look at the history of the term. Defining radicalization has been problematic within social sciences. Radicalization implies a direct support or enactment of radical behavior and therefore begs the question: how does one define extreme behavior? As social sciences have grown more interested in understanding and explaining contextual and societal nuances cross-culturally, what appears to be radical, or core truth becomes very difficult to answer.

The term ‘radical’ comes from the Latin word *radix* (root), and radicalization literally means the process of ‘going back to the roots. It refers to roots – of plants, or words, or numbers. By extension from botanical, etymological, and mathematical usages, early modern thinkers described radical when they went to foundations, fundaments, first principles, or what was essential. The mainstream definition of radicalism, such as the one given in the Oxford dictionary, sees it as “the beliefs or actions of people who advocate thorough or complete political or social reform.”⁴

The term ‘radical’ was already in use in the 18th century, and it is often linked to the Enlightenment and the French and American revolutions of that period. The term became widespread in the 19th century only when it often referred to a political agenda advocating through social and political reform. As such, radicalism comprised secularism, pro-democratic components, and even equalitarian demands such as egalitarian citizenship and universal suffrage. Afterward, an association between radicalization and left-wing violence was maintained throughout the 1960s to designate civil rights activists and rioters of the May 1968 uprisings. It is only from 2000 and especially 2010 that the word ‘radicalization’ started to change in its current meaning as a process leading to violent action in general, especially with regards to Islamist terrorism.

Dominant neo-liberal regimes of representation are more likely to make everyone, including policy makers, media experts, and scholars, interchangeably use the term ‘radicalism’ together with ‘extremism’, ‘terrorism’, and ‘fundamentalism’. A thorough analysis of all these terms can easily convince the reader that they are all different from each other. Radicalism is undoubtedly different from the others as it conveys a process by which radicalizing individuals try to demonstrate their opposition and criticism to the detrimental effects of the status quo. This is why the root causes of radicalization should be assessed better before it is simply labeled as destructive as extremism and terrorism.

The term ‘radicalization’ was perceived in the 1970s and 1980s as socio-political opposition to the notions of capitalism and democracy. The meaning of the term had a different turn in the aftermath of 11 September 2001. Since then, radicalization is mainly perceived as an individualized process by which ‘lone wolves’ became active agents of terrorism on the one hand, and home-grown terrorism and online radicalization became more widespread on the other hand.

In the aftermath of 11 September, the U.S. initiated a global war on terror, first in Afghanistan in 2001 and then in Iraq in 2003, to fight back against Al-Qaeda and its adherents. In March 2004, the so-called ‘home-grown terrorists’ took the stage in Madrid, bombing the central train station. Following such deadly attacks in Madrid (2003) and London (2005), the Parliamentary Assembly of the Council of Europe issued various resolutions addressing to the growing importance of home-grown terrorism and its root causes.

The so-called “refugee crisis” erupting in 2015 has caused a turn in the transformation of debates on ‘home-grown terrorists’ to ‘foreign fighters’. Since then, the discussions on radicalization in the European public space have been about those on the path to becoming foreign fighters and returning home. In addition to the rise of debates on ‘home-grown terrorism’ and ‘foreign fighters’ since 9/11, another essential element needs to be analyzed: the processes of co-radicalization between right-wing extremists and Muslim extremists, or in other words, between Islamophobists and Islamists. The term co-radicalization springs from the observation that intergroup hostility generates intergroup conflicts through ideological extremization. These intergroup conflicts tend to perpetuate themselves through reciprocal threat, violence, and extremization cycles.

Co-Radicalization in the Post-9/11 Period

The cycles of co-radicalization sometimes led to intractable conflicts and explain the parallel rise of antagonistic violent extremist factions, such as the conflicts between Islamist groups *and* white supremacists. Such escalation cycles have been

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²“European Commission against Racism and Intolerance (ECRI)”
<https://www.coe.int/en/web/european-commission-against-racism-and-intolerance>

³Oxford Dictionary, available at
<https://www.lexico.com/definition/radicalism>, last accessed 15 May 2022.

anticipated across Europe in the aftermath of 9/11. On the one hand, the wave of terrorist attacks in European cities in the 2010s has created a strong resentment against the liberal refugee policies of some European states. On the other hand, the threatening atmosphere created by far-right extremists against Muslim minorities could explain why youngsters from Muslim backgrounds would increasingly turn to extreme forms of religious ideologies (i.e., Wahhabism and Salafism) and, for some of them, to *Islamist* terrorist organizations.

Terrorism is no longer a novel phenomenon, nor is it limited to Islamist groups and ideology. However, indeed, Islamist-driven terror attacks have lately been on the rise, along with right-wing terrorism, which had declined significantly from 1995 to 2001. In fact, both right-wing and Islamist terrorist attacks seem to display some correlation and respond to one another more strongly after the 11 September attacks. There might be many reasons behind this correlation, or co-radicalization process, ranging from the growing impact of social media on radicalization and co-radicalization to the changing definition of politics from being about consensus to being about dissensus. In other words, co-radicalization between right-wing and Islamist terrorist groups has become more prevalent after the year 2001 in Europe.

Today, young radical Muslims and other Muslim-origin youngsters are becoming politically mobilized to support causes that have less to do with faith and more to do with communal solidarity. The manifestation of global Muslim solidarity can be described as an identity based on vicarious humiliation. European Muslims develop empathy for Muslim victims elsewhere in the world and convince themselves that their exclusion and their co-religionists have the exact root cause: *Western rejection of Islam*, which partly leads to the co-radicalization of some segments of native and Muslim-origin youths. The process of co-radicalization leads some Muslim groups to generate alternative forms of politics based on radicalization, violence, religiosity, and extremism. To that effect, the quest for identity, authenticity, religiosity, and violence should not be reduced to an attempt to essentialize the so-called

purity. Rather, it is a form of politics generated by alienated, humiliated, and excluded subjects. In this sense, Islam is no longer simply a religion for those radical individuals. It is also a counter hegemonic global political movement, which prompts them to defend the rights of their Muslim brothers and sisters across the national boundaries.

Separate Communities in the Making

Since the 1970s, many Muslim-origin immigrants and their descendants have been encouraged to socially, politically, culturally, and even economically, mobilize themselves within their ethno-religious frameworks through constructing isolated communitarian parallel communities to protect themselves against the perils of globalization. The construction of isolated parallel communities has brought about two very important consequences in many European societies. On the one hand, it has reinforced ethno-religious boundaries between majority societies and migrant-origin groups leading to different forms of ethnic competition in the urban space, especially among the working-class segments of local communities. On the other hand, it has strengthened the process of alienation between in-groups and out-groups leading to the decline of intergroup contact. The decline of intergroup contact provides a fertile ground for the spread of Islamophobic sentiments and Islamist radicalism.

Islamic parallel communities manifest in European countries such as France, Germany, England, Belgium, Denmark, the Netherlands (countries with colonial or semi-colonial backgrounds) are not the result of the conservatism of Muslims, but rather their reaction to the structural and political mechanisms of exclusion. In other words, religiosity is too important to be limited to the beliefs of said minorities, because what may lie beneath religiosities are the structural problems of racism, discrimination, Islamophobia, xenophobia, injustice, poverty, and unemployment.

Although it is without doubt that social and class tensions erupt from such structural problems, some state administrations, populist parties, the media, and even intellectuals, intentionally or unintentionally make

wrong diagnoses of, and misrepresent, the issue to the public, which in turn make it almost impossible to solve it. Is it their cultural differences, their anti-integrationist, reactionary attitudes, and their Islamic identity that consider fighting against Christianity and European civilization a religious duty that takes Muslims to the street? Or are their mass-opposition and social movements manifest a resistance against almost two centuries of colonialism, exclusion, racism, xenophobia, and the more recent conditions of poverty? Answers to these two essential questions illuminate how individuals, institutions and the state approach the problem. Those who answer the first question positively find the Islamic, the culturally different, and the ethnically diverse “problematic” by nature. For them, the “Others” are expected to eliminate their differences and become assimilated into the dominant civilization project. Movements such as Pegida, Combat 18, Identity movement, the Soldiers of Odin, and those who appeal to the Great Replacement discourse are among such actors in Europe. Those who respond positively to the second question are the ones who have made the diagnoses concerning the root-causes of self-isolation of Muslims; that is racism, structural inequalities, injustices, stereotypes, colonialism, orientalism, and deep-rooted institutional and intersectional discrimination. Liberal and critical minded individuals and groups are such actors in Europe.

As the processes of de-industrialization since the late 1970s and the rise of inequalities in politics, education, labor market, health services and judiciary increasingly alienate Muslims from the majority societies, they have come to hold on to religion, ethnicity, language, and tradition, whatever they believe cannot be taken away from them, even more tightly. Discrimination in everyday life has become common for many Muslim individuals and communities in Europe. FRA Survey on Muslims held in 2017 clearly reveals that Muslims in Europe often suffer discrimination when looking for a job, hampers their meaningful participation in society.⁵ The same survey also found out that Muslims’ names, skin color or physical appearance prompt discrimination against about half of the respondents when looking for housing, work or receiving healthcare.⁶ Populist political parties lately indulge in deliberate misreadings, which

result in the syndrome depicting that Muslims are “enemies within” who must be eliminated. Given the problematic representation and statisticalization of immigrants and Muslims in the media and political sphere, the issue runs into a dead-end. When all the misinterpretations and misevaluations add up, it is easy to see how smoothly “neighbors next door” can be turned into “enemies within”.

Populist parties and movements often exploit the issues of parallel communities, migration, and Islam. They portray them as a threat against the welfare and the social, cultural, and even ethnic features of a nation. Populist leaders also tend to blame parallel communities of Muslims for some of the major problems in society, such as unemployment, violence, crime, insecurity, drug trafficking and human trafficking. This tendency is reinforced by using a racist, xenophobic, Islamophobic and demeaning rhetoric. The use of words like ‘influx’, ‘invasion’, ‘flood’ and ‘intrusion’ are just a few examples. Many public figures in Europe have spoken of a ‘foreign infiltration’ of immigrants, especially Muslims, in their countries. Some political leaders even predicted the coming of *Eurabia*. This mythological future continent will replace modern Europe, where children from Norway to Naples will allegedly learn to recite the Quran at school, while their mothers stay at home wearing *burqas*. Some populist political party leaders such as Éric Zemmour, Marine Le Pen, Thierry Baudet, Alexander Gauland, and Viktor Orbán even talk about the “Great Replacement” conspiracy in Europe. Referring to the growing visibility of Muslims in the European space, some right-wing populist leaders effectively deploy the fear of Islam as a great danger in the foreseeable future. Referring to a white-supremacist slogan coined by a right-wing French writer, Renaud Camus (2011), such right-wing populist leaders simply want to make their followers believe that a global elite is actively replacing Europe’s white population with people of color from non-European countries.⁷

Some right-wing populist politicians began to unmask the immigration of Muslims as an integral part of a

⁵ FRA, European Union Agency for Fundamental Rights (2017). *Second European Union Minorities*.

⁶ FRA, European Union Agency for Fundamental Rights (2017). *Second European Union Minorities*, p.9.

⁷ For the Great Replacement conspiracy see Renaud Camus, *Le Grand Remplacement* (Paris: David Reinharc, 2011).

deliberate strategy of Islamification.⁸ To support such a claim, such politicians may refer to a whole range of Arabists, orientalist, political scientists, journalists, and politicians who may boast a reasonably solid reputation such as Bat Ye'or, Bernard Lewis, Oriana Fallaci, Samuel Huntington, Hans Jansen, Pim Fortuyn, and Ayaan Hirsi Ali. Such populist politicians have also openly criticized Islam by aligning themselves with the liberal and civilizational attitude towards certain cultural issues such as the emancipation of women and homosexuals. The Parliamentary Assembly of the Council of Europe has also deplored that a growing number of political parties in Europe exploit and encourage fear of Islam and organize political campaigns which promote simplistic and negative stereotypes concerning Muslims in Europe, and often equate Islam with extremism and terrorism.⁹

Civic Participation and Interculturalism: Muslims as Equal Citizens!

The current tendency to define integration of migrants and their descendants in many European countries is towards reducing integration to cultural assimilation, which corresponds to a process portrayed by the return of assimilation and homogenization. One could challenge such a tendency in at least two ways: *Firstly*, one could say that this is a rather outmoded definition of integration, which fails to include structural, political, civic, marital, identificational, and behavioral components of integration. *Secondly*, one could also argue that the integration of migrants and their descendants can no longer remain a one-way process in the age of globalization.

In many European countries, the major component of the definition of integration specifically targets the notion of active civic participation. Integration is considered to be insertion of migrants into the society in accordance with major guiding principles: a) assimilation where the 'public order' demands this; b) promotion of the best possible fitting in according to the orientating social principles which support the culture of the host country and which are related to 'modernity', 'emancipation' and 'true pluralism'; and c) respect for the cultural diversity-as-mutual-enrichment

in all other areas.

Multiculturalism and republicanism are two different forms of managing diversity in Europe and elsewhere. Ethno-cultural and religious relations have become securitized after 11 September 2001. Relations between states and minorities are seen not as a matter of normal democratic debate and negotiation, but as a matter of state security. The state has to limit the democratic processes of political participation, negotiation, and compromise to protect itself. The state of securitization of minorities in general, and Muslims in particular, is likely to lead to the rejection of minority political mobilization by the larger society and the state. Hence, the securitization of ethno-cultural and religious relations erodes both the democratic space to voice minority demands, and the likelihood that those demands will be accepted.

In the European context, the same factors that push for multiculturalism concerning historic minorities have also generated a willingness to contemplate multiculturalism for immigrant groups. However, immigrant multiculturalism has run into difficulties where it is perceived as carrying high risks with regard to national, societal and cultural security of the majority society. Where immigrants, especially with Muslim-origin, are coupled with violence, terrorism, extremism, honor crimes, drug use, drug trafficking and human trafficking, and are seen as potential carriers of illiberal practices or movements, and as net burdens on the welfare state, then multiculturalism also poses perceived risks to the shared moral principles of the nation. This perception can reverse the forces that support multiculturalism.

The debate about the failure of existing forms of integration of migrants and their descendants as well as of historic minorities is not only restricted to the critique of multiculturalism. Difference-blind republicanism, the other model of managing ethno-cultural and religious diversity, also has remarkable shortcomings. The republican model has set out to create politically equal citizens without regard to religion, language, race, ethnicity, and gender. However, it seems that the model

does not acknowledge the politics of recognition generated especially by migrants of Muslim background, ignores the cultural, religious, and ethnic differences emphasized by minorities, and adopts an assimilation policy, all of which serve to show that the republican project and its values are under threat. These demands, voiced by migrants, minorities, and Muslims, and left unresolved by some republican states, clearly show that these republics at hand need to be democratized. In other words, the reel republicanism might need to be reformed along the egalitarian claims of migrant origin people and ethno-cultural and religious minorities affiliated with a true republican rhetoric underlining equality, justice, and rights in all spheres of life including politics, education, labor market and culture.

On the other hand, the interculturalist paradigm presumes that cultures are human-made, dynamic, mixed, and syncretic entities that are subject to a process of constant change, exchange, and interaction with other cultures. Cultures are formed in accordance with individual needs and constrained by social, political, geographical, ecological, and economic conditions. Hence, this approach is more applicable to the contemporary state of a globalized world in which cultural boundaries are constantly changing due to communication and transportation technologies. Interculturalist paradigm differs from both models. Interculturalism as a paradigm manifests itself in various ways both at national and local level integration policies. At the national level, the relevant policy dimensions in which we can observe the manifestation of an intercultural perspective include primarily citizenship and education. In education policies, intercultural perspective is relevant for targeting the needs of pupils coming from a different ethno-cultural and religious background.

Currently most European countries are far from having an established intercultural perspective in their education policies. However, some countries are in the process of changing and monitoring their curriculum so that students can learn more about cultural diversity throughout their day and in specific subjects such as citizenship education. Australia, Belgium, Canada, New

Zealand, Norway, Portugal, Sweden, and the United Kingdom are some of those countries. The efforts are focused on intercultural pedagogy, multilingualism, second language teaching and adult education. Intercultural training is also crucial in health services considering that guidelines can promote practitioners and service providers to take account of migrants' experiences and specific situations and respect for different beliefs, religions, and cultures.

In several European languages, the terms *multiculturality*, *multiculturalism*, and *interculturalism* are often confused and are interchangeably used. *Multiculturality* is a descriptive term referring to the existence of several cultural or ethnic groups within a society with their distinct identity and traditions. It refers to a societal system that focuses on the interactions of the different ethno-cultural and/or religious groups in a given territory. *Multiculturalism* by contrast is a normative and political term, which ideologically dictates that different communities should not be forced to integrate but rather be allowed to maintain their ethno-cultural and religious identities and live in 'parallel societies' within a single state. Multiculturalism has been used as a policy label and as a political science concept to clarify different policies and ideas about how to deal with ethnic, cultural, and religious diversity based on group rights. Multiculturalism can be defined as a widely different set of ideas and policy programs that promote the incorporation and participation of immigrants and ethno-cultural and religious minorities into society, considering their modes of ethno-cultural and religious difference.

On the other hand, interculturalism is the critic of the multiculturalist approach. It focuses on individuals rather than groups. Interculturalism helps to create discussion, negotiation, and actual engagement between individuals from different cultures and religions. The intercultural perspective acknowledges a multitude of cultures that may co-exist within a society. Individuals are seen as the carriers of different cultures, so intercultural communication involves the discussion between individuals who belong to different ethno-

⁸ The term 'Eurabia' was first introduced by Bat Ye'Or, whose real name is Gisell Litmann, an Egyptian-born British citizen and key figure in the UK-based Counter-Jihad Movement (CJM), living in Switzerland.

⁹ See Resolution 1743 (2010), <http://www.assembly.coe.int/nw/xml/XRef/Xref-XML2HTML-en.asp?fileid=17880&lang=en>

cultural or religious groups. This discussion is not private in the way it takes place within a family, but instead it is a public discussion that can take place in a school or workplace.

The difference between *multiculturalism* and *interculturalism* can be seen in the importance that the former puts on group identities and the incorporation of not only the individual but also the group into society. At the same time, the latter focuses on individual difference only. Anthropologically speaking, the interculturalist approach is more accurate because it maintains that ethno-cultural and religious identities are not given, but instead that individuals create them in a constant process of being and becoming, or in other words in discussion, negotiation and interaction with others. The interculturalist approach complies with the syncretic notion of culture in global anthropology, which is critical to the traditional holistic notion of culture that traps cultures within distinct social compartments containing separate sets of shared meanings and values.

In this sense, the interculturalist paradigm is in line with the principle of active civic participation in contemporary societies in which social and political participation of individuals should be prioritized on an equal basis at local, national and transnational levels. Civic participation requires people to work collaboratively with those who may be different from themselves to address common issues and to achieve a common purpose. Intercultural competence encompasses awareness of differences and commonalities, understanding of issues when working across differences, and skills that build capacity for shared goals.

Conclusion

The defense of religion, tradition, culture and past by religious, nationalist, nativist, or populist individuals has become a radical stance today. This radical stance can be interpreted as a reactionary form of resistance against the perils of modernization and globalization experienced by both self-identified Muslim youths and native youths who are labeled as far-right extremists in Europe. Both Islamist revival and right-wing populism can be regarded as outcries of those who feel

pressurized by the perils of modernization and globalization. Then, one could also assess these protests as *struggles for democracy* rather than threats to democracy.

It seems that radicalization provides such socio-economically, politically, spatially, and nostalgically deprived youths with an opportunity to build an imagined home away from the one that has become indifferent, alienating, and even humiliating. Radicalization then becomes a regime of justification and an alternative form of politics generated by some Muslim youth and native youth to protect themselves from day-to-day discrimination, humiliation, and neglect. They believe that speaking from the margins might be a more efficient strategy to be heard by those in the center who have lost the ability to listen to the peripheral ones. As Robert Young pointed out, it is not that 'they' do not know how to speak (politics), "but rather that the dominant would not listen."¹⁰

Civilizational paradigm has been prevalent in Europe over the last three decades since the war in Bosnia-Herzegovina in the 1990s. It has become even stronger in the aftermath of 9/11. Such a civilizational paradigm has made things even more complicated regarding the integration of Muslim-origin immigrants in Europe. It was argued in the text that both republican and multiculturalist forms of integration have both become civilizational projects in the sense that they contribute to the reproduction of ethno-cultural and religious minorities in Europe. The reason for that is that they are both far from identifying and framing migrant origin individuals as civic agents. They rather essentialise the migrant origin individuals as "Muslims", a label that is far from reflecting the social, individual, cultural, ethnic and denominational heterogeneity of individuals at stake for many decades. Interculturalism in this sense is a better way of incorporating migrant-origin individuals with the members of majority societies since the term originally talks about individuals but not groups, and also presumes that culture is dynamic and integration is a two-way process.

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HORIZON 2020 PROJECTS



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

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

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

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.

¹⁰ Robert J. C. Young. *White Mythologies* (New York: Routledge, 2004).

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MATILDE Massive Open Online Course (MOOC)



The Impact of International Migration on Remote Places

MOOC on “Evaluating and enhancing the impact of international migration on rural and mountain areas” will offer a far-reaching training on the conceptual, methodological and policy-oriented results of **MATILDE**.

As İstanbul Bilgi University European Institute, we are putting into practice “Massive Open Online Course” as part of **MATILDE** (Migration Impact Assessment to Enhance Integration and Local Development in European Rural and Mountain Areas) Research Project of which we have been a research partner since the beginning of 2020.

MATILDE aims to examine the impact of migration on local development and territorial cohesion in European rural and mountain regions and to enhance local development through the integration of third country nationals. In this context, in addition to field research and published reports, MATILDE aims to spread the accumulation of knowledge acquired through the courses for which remote access has been provided to larger audiences. To that end, an online course portal open to the participation of everyone has been prepared.

Massive Open Online Course-MOOC

MOOC on “Evaluating and enhancing the impact of international migration on rural and mountain areas” offers a far-reaching training on the conceptual,

methodological, and policy-oriented results of MATILDE.

Considering the goals of MATILDE, MOOC aims to provide interdisciplinary knowledge on the social and economic impacts of migration, with a special focus on their interactions with territorial inequalities and spatial justice. It meets the needs for a regional approach in terms of the governance of migration processes by bringing it together with the experiences acquired from the research project.

Scope

Consisting of 10 courses that last for approximately 20 hours, MATILDE MOOC is open to the participation of **everyone**.

You can register in online courses free of charge and receive a Certificate of Attendance after the courses are completed.

Language of education is **English**.

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5. Measuring the economic impact: key concepts, dimensions and challenges
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For queries, suggestions or interview requests, you may write to us via info@matilde-migration.eu

NEWS AND EVENTS

12 May 2022

NEW IDEAS FOR RURAL DEVELOPMENT: MATILDE ROUNDTABLE MEETING¹



Legal, economic, socio-political and cultural barriers to agricultural production in Turkey, what needs to be done and experiences from the field were discussed at a roundtable meeting organized by Istanbul Bilgi University and Support to Life Association.

Istanbul Bilgi University European Union Institute and Support to Life Association, the partner organizations of the **MATILDE** project, funded within the scope of the EU HORIZON 2020 program, held a comprehensive roundtable meeting that discussed agricultural development from different perspectives.

At the meeting titled “The Relationship between Sustainable Development and Migration in Rural Areas” held at Istanbul Bilgi University Santral Campus on May 12, the legal, economic and socio-political-cultural dimensions of agricultural production were covered in 3 different sessions and policy recommendations were discussed.

In addition to academics from various disciplines, the roundtable meeting was attended by representatives of local governments and non-governmental organizations working on rural development and migration in the field, such as Istanbul Metropolitan Municipality Social Services Department Migration and Integration Unit, UNHCR, Genç Hayat Foundation, Yerküre Cooperative, TABİT Smart Agricultural Technologies, Development Workshop.

“Ownership of the Land Should Not Give the Right to Leave It Empty”

Speaking in the first part of the meeting, Akdeniz University Faculty of Law faculty member Assoc. Professor Ayşe Arat gave information about the legal dimensions of the problem of land division by inheritance, which reduces the productivity of agricultural lands in Turkey. Pointing out that the size of the agricultural production potential in the lands left idle in agriculture has reached 40 billion TL according to data from 2014, Arat emphasized that agriculture is related to both labor law because it is a sector where unregistered work is common, and inheritance law on the grounds that division of lands causes loss of productivity.

One of the session participants, Prof. Dr. İbrahim Ak, a faculty member of Bursa Uludağ University Faculty of Agriculture, took the floor and emphasized that the aim was to expand small agricultural lands, and he said: “Ownership of the land should not give us the right to leave it empty”. Emphasizing the importance of education in agriculture, Ak also stated that one of the main problems today is that the younger generation does not want to do farming.

“Migration Is Not the Solution for Farmers”

In the second session, the economic dimensions of agriculture were discussed. In the session where

the use of technology in agricultural production was mostly discussed, the speaker Tülin Akin talked about her smart village project. Mentioning that she also comes from a farmer family and that she has transformed the village she lives in Aydın, in the Aegean region of Turkey, into a ‘smart village’, that they established an academy for technological agricultural production and that they provided information to 1.5 million farmers, Akin listed the main problems of farmers as follows:

“Agricultural workers have no say in the price of the product they produce. Originally, it is women who produce the product, but they face many problems as they are not considered farmers as a line of business. Migration is also not a solution for farmers, because when they come from the countryside to the city, they become unskilled workers. Young people do not see farming as a success, they see it as a retirement plan.” Emphasizing that climate change creates uncertainty in many issues, especially the harvest dates in agriculture, Akin emphasized that technology-supported production is essential for both the yield of the product and the increase in the potential in agricultural production.

“The Goal Should Be to Improve the Lives of People in Rural Areas”

In the last session, which included the socio-political and cultural dimensions of agricultural production, Prof. Dr. Pinar Uyan Semerci from the Faculty of Social and Human Sciences of Bilgi University touched upon the concept of development and the political-social-based problems in the agricultural sector. Stressing that seasonal agriculture is the area where both labor and deprivation are most intense, Uyan Semerci stated that although all agricultural areas have different conditions, informality is still a big

problem. Saying that the concept of development should be examined not only from the perspective of economic development, but also from the perspective of the individual’s well-being, Semerci said: “Our goal should be to improve the lives of people in rural areas. But this calls for another kind of policy making”.

The outputs of the meeting, which was enriched with the active participation of the participants, will be used in the report to be prepared within the scope of the **MATILDE** project and which will include policy recommendations.

Focusing on the impact of migration on the local development of rural and mountainous regions, the **MATILDE** project aims to make a multidimensional assessment of the economic and social impacts of migrants within a conceptual and methodological framework. The outputs of field research in 10 countries of the project, which will continue until 2023, have been recently published as a report. Focusing on Bursa, Karacabey region in Turkey, the field research examines the impact of immigrants on the labor market and local economy, especially in rural-mountainous settlements.



¹ Available at: <https://matilde-migration.eu/blog/new-ideas-for-rural-development-matilde-roundtable-meeting/>

Click [here](#) to access the English version of the field research report in 13 regions.

Click [here](#) to access the comparative analysis of the field research.

10-11 November 2022 MATILDE INTERNATIONAL CONFERENCE: MIGRATION AND RURAL DEVELOPMENT²



MATILDE International Conference was held in 10-11 November 10-11 November in the City of Villach, located in the Carinthia region of Austria.

In the hybrid event, **MATILDE** findings were shared with an audience which includes researchers, policy-makers and various social and economic milieus. Moreover, in order to better respond to the challenges posed by migration and integration governance, several panels were held.

With nearly 300 participants, the two-day international conference also brought together all the research partners and local partners of the project, as well as speakers e.g. from OECD, IOM, Euromontana, the European Network for Rural Development (ENRD) as well as the European Commission, and from diverse research institutes and universities such as the Austrian Academy of Science, Vienna University for Economics and Business, University for Continuing Education Krems.



On the first day, held in Congress Center Villach, after the welcoming speeches and introduction of the **MATILDE** project, Stefan Kordel from The University of Erlangen-Nuremberg talked about the diversity of migration processes. After the case study region findings shared by the **MATILDE** research partners, a panel discussion about the challenges, changes and chances of and through migration took place. Social and economic findings from the **MATILDE** regions were presented and the new booklet of **MATILDE** policy recommendations was shared in the conference. Last event of the first conference day was a policy roundtable about an inclusive Europe and activating rural regions, with the participation of representatives from the European Commission (DG AGRI and DG HOME), IOM, COSLA, CUAS, NBU, the Finish Ministry of Environment and Network for Intercultural Opening of Municipalities in Bavaria.

Throughout the first day of the conference, eight **MATILDE** local partners as well as further associations working for integration and rural development presented their areas of works and findings in various stands and a space for dialog was created.

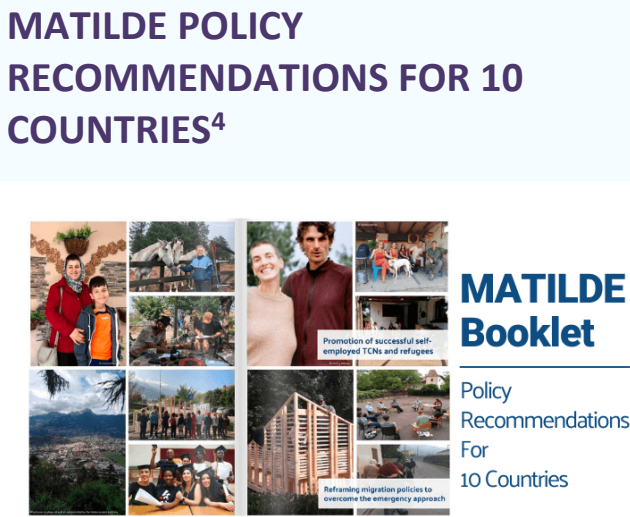
The second day of the conference, held in the Carinthia University of Applied Science, focused on the Austrian case study regions Carinthia and Vorarlberg. After the welcoming speeches and some information about the **MATILDE** project, Anne Goujon from the Austrian Academy of Sciences shared the findings about the current trends in population development and their consequences for rural regions in Austria and Europe. Afterwards, Judith Kohlenberger from Vienna University

for Economics and Business presented paradoxes of integration and their consequences for rural areas. Based on this broader context, Birgit Aigner-Walder, Marika Gruber and Jessica Pöcher from CUAS as well as Ingrid Machold from BAB presented the **MATILDE** results of the social and economic integration processes in Carinthia and Vorarlberg. Gudrun Biffel from the University of Continuing Education Krems discussed and upscaled these findings for Austria, while Stefan Kordel from FAU and Raúl Lardiés-Bosque from UNIZAR compared them with the **MATILDE** regions in Germany and Spain.



The second conference day closed with a panel discussion about the coexistence in rural areas with panelists from Carinthia and Vorarlberg moderated by Kathrin Stainer-Hämmerle from CUAS.³

To reach the Conference Programme, please click [here](#).



Migrants' Social and Economic Inclusion and Rural Development

MATILDE policy recommendation booklet is collecting the most essential challenges and policy recommendations regarding social and economic inclusion and rural development identified in the 13 case study regions in the 10 partner countries, Austria, Bulgaria, Finland, Germany, Italy, Norway, Spain, Sweden, Turkey and United Kingdom.

In response to the spotted key policy issues, the **MATILDE** project team has elaborated corresponding evidence-based policy recommendations based on qualitative interviews, focus groups, quantitative analysis of statistics, participatory action research in the case study regions and by involving key stakeholders from different government levels and areas of action with policy roundtables.

The policy recommendations aim to promote measures and governance processes able to better connect urban and rural/mountainous areas and to foster both, rural development and socio-economic inclusion of TCNs.

The policy recommendations take into account three dimensions: the different areas of integration, the different political levels (local, regional, national and European), and different groups of TCNs (such as asylum seekers, refugees or migrant workers).

² For more details, please visit MATILDE Project's website: <https://matilde-migration.eu/press-releases/challenges-changes-and-chances-of-migration-matilde-international-conference/>

³ Please visit the website of the Project's website: <https://matilde-migration.eu/press-releases/challenges-changes-and-chances-of-migration-matilde-international-conference/>

⁴ For more details, please visit MATILDE Project's website: <https://matilde-migration.eu/press-releases/matilde-policy-recommendations-for-10-countries/>

The MATILDE policy recommendations booklet consists of chapters divided by countries, each emphasizing the main challenges and policy recommendations as well as highlighting one selected policy recommendation that was considered particularly important to that country/region.

The concluding chapter presents a summarizing collection which offers a cross-country perspective of policy recommendations for the different areas of integration at a glance.

To reach the Booklet, please click [here](#).

FOUR NEW MATILDE POLICY BRIEFS⁵



A productive summer for the **MATILDE** project with the publication of four new policy briefs! Within the EU Horizon 2020 project, focusing on the impact of migration on the local development of rural and mountain regions, new policy briefs examine four crucial aspects of migration in 13 studied regions. **MATILDE** researchers not only outline observed integration gaps but pursue the project objective of bringing forward possible solutions.

[The Impact of Migrants on Rural Development](#) introduces practical solutions and key policy recommendations for creating or improving existing conditions which can foster the positive impact of migrants on rural development. MATILDE Researchers from Austria, Bulgaria,

Germany, Finland, Italy, Norway, Spain, Sweden, Turkey, and the United Kingdom emphasize challenges hindering the contribution of TCN to rural development: physical and digital immobility, problematic housing conditions, lack of work as well as lack of workforce and lack of cooperation and financing for rural development.

In the second policy brief the attention is drawn to the way in which [Migration Is A Chance For Rural Economies](#). Previous MATILDE reports have shown that rapid and successful labor integration of migrants can counteract economic challenges in rural and mountain regions. These challenges are related to demographic changes, depopulation processes, outmigration of young people and the increase in the proportion of the elderly population resulting. Identified policy recommendations point to concrete solutions aimed at easing migrants' access to rural labor markets by overcoming discrimination, legal restrictions and bureaucratic hurdles as for example recognition of foreign qualifications and assessment of "on-the-job" trainings.

The third policy brief explores [The Interplay of Rural Regions, Migration and Legal Frameworks](#). It provides analysis of existing legal restrictions and bureaucratic barriers such as lack of quality standards in the asylum procedures, admission and accommodation as well as unrealistic perception of migrants and refugees expressed in negative narratives and anti-migrant political rhetoric. To minimize negative effects of structural discrimination on local, national, regional and European level MATILDE project suggest possible approaches highlighting for instance the need of cooperation between public and third sector organizations.

The fourth policy brief examines access to education as a crucial part of TCNs integration advancing the idea of [Better Education of \(young\) TCNs as Basis for Economic and Social Integration in Rural Areas](#). Education and successful promotion of knowledge play a significant role in solving the challenges of migration as well as unlocking migration's unseen potential and securing both personal and local development. Migrants in studied regions face a wide range of obstacles as lack of recognition of qualifications, restrictive public integration efforts focusing mainly on (highly) qualified migrants, insufficient access to education opportunities and language courses, lack of access to child care (considered as a prerequisite for participating in integration courses), forced interruption of refugee children education.

With the goal to create an equitable, accessible and inclusive education system that provides everyone with the same individual and best possible support and offers them the opportunity to develop, MATILDE policy recommendations address concretely all problematic situations created by above-mentioned issues.

You can reach all policy briefs by clicking [here](#).

SPECIAL REVIEW

EXPERIENCING EUROPEAN RURAL LANDSCAPE ON THE SPOT: PECSRL 2022 JAÉN, SPAIN

Dr. Fatma Yilmaz-Elmas

**MATILDE Project Research Fellow
European Institute, İstanbul Bilgi University**

The COVID-19 pandemic has, so to speak, lifted the curtains on the rural areas and communities "left behind", and rekindled interest in the benefits of the development of rural areas. Contrary to this renascent interest, The Permanent European Conference for the Study of the Rural Landscape ([PECSRL](#)) is an international network which dates back to 1957 and focuses on the past, present and future of European rural landscapes.

As an international network of landscape researchers and an international platform for new initiatives, meetings and publications about European rural landscapes, the PECSRL meets every two years in a different European country for lectures, discussions, working groups and landscape excursions. This year, 2022, the 29th Session of this biennial international conference was held in two different rural locations of Spain, which are Jaén and Baeza, between 26 and 30 September. The main theme of this year's conference was "Living together in European Rural Landscape". The general theme is to focus on the diversity and the dynamic character of contemporary European landscapes as well as historical diversity of the cultures, which created them.

Presenting the field research from Turkey: Rural Karacabey

⁵ For more details, please visit MATILDE Project's website: <https://matilde-migration.eu/policy-briefs/>

I, personally, had a chance to participate in this very enriching conference with a [presentation](#) in a session, particularly focusing on the immigrants' impact on and integration to territorial development in European rural areas (Session 12). The session was proposed by the participants of the EU-H2020 project [MATILDE](#), in which I am a team member of the [European Institute](#), Istanbul Bilgi University as the research partner. For the rural areas and their communities, facing depopulation, has increasingly experienced foreign migration. This relatively new phenomenon has been transforming the hosting communities as well as rural landscapes. This process is also not free from the tensions. Rural Karacabey in Bursa, Turkey, with its fertile lands, is such a region experiencing depopulation and increasingly relying on migrant labor force for rural activities. On the other hand, uncontrolled industrialization is among the problems challenging for rural development in Karacabey. However, it is also challenging for the social cohesion, mainly because the confrontation of different migrant groups with native and foreign backgrounds is likely to happen with the acceleration of industrialization on one hand and with the growing need for labor force in rural areas. In this sense, with a title of **“Rural Areas under the Pressure of Industrialization: Karacabey as a Case Study from Turkey”**, I presented the field research data collected within the MATILDE project, with an aim of taking further attention to the designing of development plans in broader perspective, including the migration aspect.

The Conference brought together not only the researchers in the field of international relations like me. Geographers, historians, landscapes architects, archeologists, ethnographers, ecologists, rural planners, landscape managers and all other scholars interested in European landscapes were a part of this wide network. The exchanges of discussions and learning from the different points of views about the nexus between landscape and development were very impressive and inspiring.

Experiencing Spanish rural landscape

What the further experience inspiring for my part was also to the journey itself to Jaén. Jaén is a province located in southern Spain, in the eastern part of the autonomous community of Andalusia. You cannot reach the region directly by plane, not only from Turkey, anywhere from the Western Europe as well. If you fly from Turkey, you have quite few options to go, either to fly to Madrid or to Barcelona firstly. Just as a quick personal note on my journey, I first flew to Madrid and then picked up the option to move on by bus to Jaén, following our initial program of our project meeting with MATILDE partners in Zaragoza in the northeast of the Iberian Peninsula.

A long road travel from the north to south with a several quick stops in different rural and small territories made me have the feeling of the visual absorption of my accumulated written knowledge so far. The rural landscape is changing from the drained and empty field in the north to the vast green olive fields in the south. Depopulation and relying on industrialization in the northern rural areas with a population accumulated in the urban became visual and more sensible from then on. Moreover, in terms of the research aspect of my interested area, i.e. migration, the programs and project initiatives conducted in European landscape, especially in Spain, consider international and forced migration as a chance for the revitalization of remote and rural regions. This experience reminded me once again the importance of a proper and comprehensive resettlement plans by identifying the territorial realities in a region.

Lastly, I would also like to emphasize the impressive landscape of Jaén with its heritage of several cultures dating back the long period of bordering between the Islamic and Christian territories of the Iberian Peninsula. The impression of these cultures extends to the present through the several historical places, such as Renaissance-style cathedrals, Arab baths or Arab origin castle.

As either a backpacker, traveler or tourist, we should note to ourselves to take rural trips other than the major touristic cities in order to widen our vision.

DAAD FELLOWSHIP

DAAD

Deutscher Akademischer Austauschdienst
German Academic Exchange Service



As of September 2019, **Dr. Deniz Güneş 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 Diplom (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.

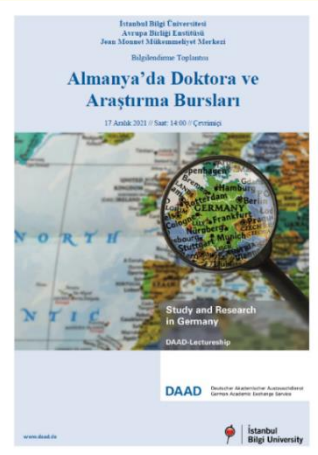
Yardımcı's broader research interests include European Migration and Integration Policies, Turkish-German Migration, Migration and Media/Film, Film Sociology, Transnational Cinema,

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.

For more informations about the DAAD, please click [here](#).

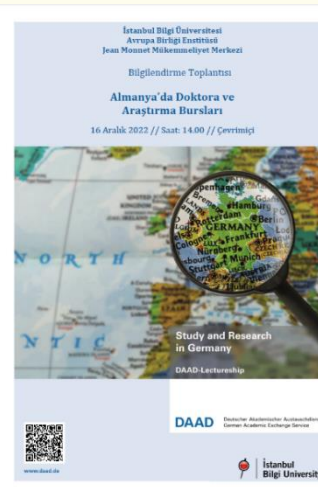
NEWS AND EVENTS

DAAD SCHOLARSHIPS INFORMATION MEETINGS



17 December 2021
14.00
Online

9 August 2022
15.00
Online



16 December 2022
14.00
Online

60-YEAR HISTORY OF MIGRATION PODCAST SERIES



It has been 60 years since the Labour Recruitment Agreement between the Federal Republic of Germany and Turkey was passed.

After this agreement, the journey of Turkish workers, which started at Sirkeci station to go to Germany to work temporarily, still continues today.

We would like to share with you the #Podcast series prepared by Fulya Canşen and Serap Doğan from WDRCosmo Cologne Radio with the contributions of İstanbul Bilgi University European Institute and DAAD Turkey.



Click [here](#) to access the podcast series and the video interviews prepared in **Turkish**.

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 compliments 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

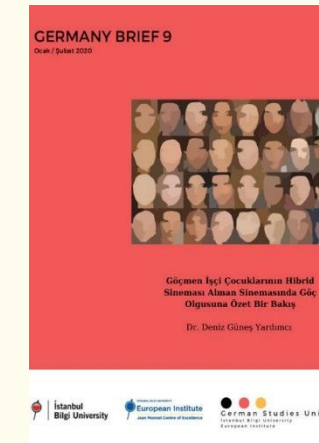
The GSU has expanded its activities and offers a platform for an interdisciplinary exchange of knowledge, expertise, and experience also beyond academia. The GSUs activities include:

- 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.

Please click on the pictures, to reach the Germany Briefs.



Germany Brief 9
(January -February 2020)

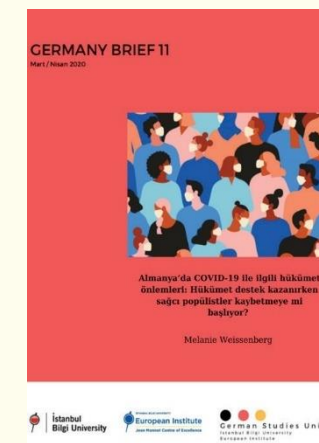
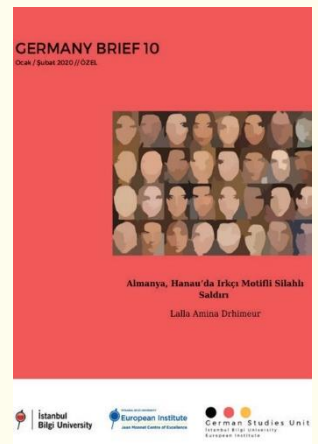
“Göçmen İşçi Çocuklarının Hibrid Sineması: Alman Sinemasında Göç Olgusuna Özet Bir Bakış”

by Dr. Deniz Güneş Yardımcı

Germany Brief 10
(January -February 2020)

Special Issue
“Almanya, Hanau’da Irkçı Motifli Silahlı Saldırı”

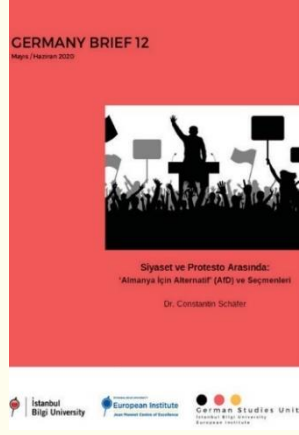
by Lalla Amina Drhimeur



Germany Brief 11
(March-April 2020)

“Almanya’da COVID-19 ile ilgili hükümet önlemleri: Hükümet destek kazanırken sağcı popülistler kaybetmeye mi 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 15 (November - December 2020)

“Avrupa’nın Covid-19
Salgını ile Mücadelesi:
Avrupa Kibrinin Bedelini
Ölümlerle Mi Ödedi?”

by Fulya Canşen

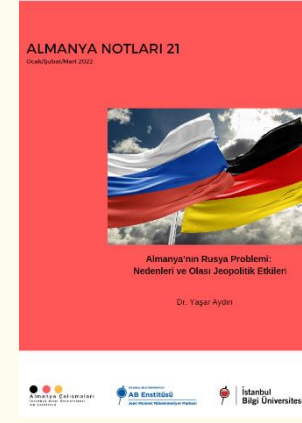


Germany Brief 18 (June-July-August 2021)

**Special Series: Almanya Seçime
Doğru**

“Almanya'nın Seçimi Neden
Önemli?”

by Fulya Canşen



Germany Brief 21 (January/February/March 2022)

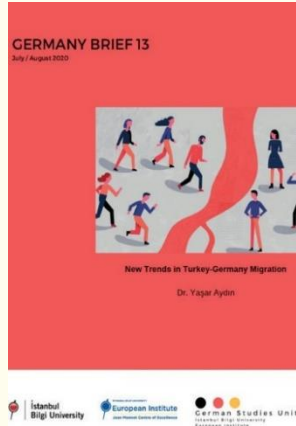
“Almanya’nın Rusya Problemi:
Nedenleri ve Olası Jeopolitik Etkileri”

by Dr. Yaşar Aydın

Germany Brief 13 (July- August 2020)

“New Trends in Turkey -
Germany Migration”

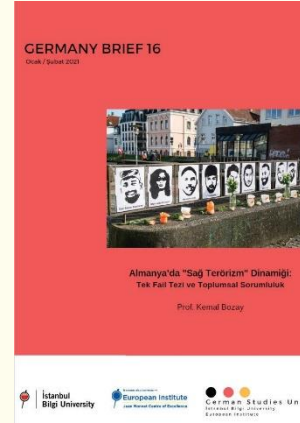
by Dr. Yaşar Aydın



Germany Brief 16 (January - February 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”

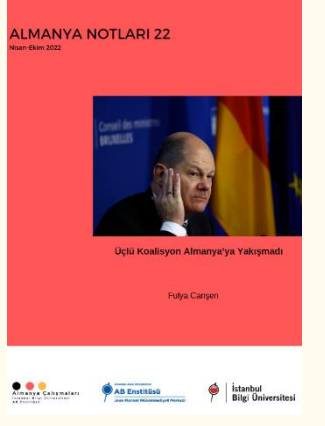
by Fulya Canşen



Germany Brief 22 (April-October 2022)

“Üçlü Koalisyon Almanya’ya
Yakışmadı”

by Fulya Canşen



Germany Brief 14 (September - October 2020)

Natascha Strobl ile Söyleşi:
“Almanya’da Aşırı Sağın
Retorik Stratejileri ve
Mültecilerin
Araçsallaştırılması”

by Dr. Deniz Güneş Yardımcı



Germany Brief 17 (March-April-May 2021)

**Special Series: Almanya
Seçime Doğru**

“Merkel Korona ile Final
Yapıyor”

by Fulya Canşen



Germany Brief 20 (October/November/December 2021)

**Special Series: Almanya Seçime
Doğru**

“Almanya’nın İlk Üçlü
Koalisyonu İş Başında “

by Fulya Canşen

Aziz Nesin Guest Lectureship Experience in the European University Viadrina

Hasret Dikici Bilgin

Istanbul Bilgi University

Department of International Relations



In 2001, when I was a junior undergraduate student, a professor from India gave a summer school course. I was not even enrolled in the class, but, rather met him in the campus, and attended his lectures simply out of curiosity. The course topic was conventional, but I was pretty impressed by how the topic became interesting in a different way when it was conveyed by a professor from another country's international politics perspective.

The memory from twenty years ago came back to me when I started to teach at European University Viadrina. I taught a class titled *Class and Religion: Contemporary Issues of Political Islam*, an elective course I developed for our department's curriculum at Istanbul Bilgi University under the name of *Class, Religion and Political Change*. The course focused on the intersectional issues of class, gender and religion in the making of Middle Eastern and European politics. The students registered at the course came from different backgrounds: Germany, Turkey, Indonesia and Switzerland. At the end of the course term, we made a short meeting to evaluate our mutual experience. As European University Viadrina is committed to

maintaining the international character of the institution, the students have been familiar with scholars originally from Turkey. However, they emphasized that the courses under the Aziz Nesin Guest Lectureship have been particularly productive and refreshing as the Aziz Nesin professors reside in Turkey, and able to convey the courses from a distinct perspective with local experience. I personally and happily take it as the success and commitment of my predecessors from Bilgi. The students also underlined their positive observation that Turkish academia maintains its independence and scientific vigor.

I have a caveat here among all positive comments. My brief experience in Germany also made me realize the extent of the precarization of the academy in the world. There is a tendency in Turkey to interpret the diminishing job security and autonomous space of research within the confines of the Turkish political economy. This approach obviously entails particular explanatory power to understand the course of higher education and scientific research. However, it should be noted that it is also part of a more global trend. Tenure track positions are becoming even more difficult to acquire and job security becomes increasingly dependent on bringing external funding. I am noting this issue for the discussions of the future of the academia.

I, however, still recommend that my colleagues apply for the Aziz Nesin Guest Lectureship in the future. Frankfurt Oder, where the university is located, is a very small town and does not provide exuberant academic social environment. However, the academic staff is international and very open to future academic collaboration. Teaching at a German university with students from various countries motivates the instructor to refresh one's teaching methods and the areas of interest. All in all, it has been one of the most rejuvenating experiences for me.

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 Istanbul 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 the website:

<http://eustudies.bilgi.edu.tr/>

Master in Advanced European and International Studies MAEIS

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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.



CIFE Students 2022 April

For further information about the CIFE, please visit the website:

<https://www.cife.eu/>



Giulia Dileo

Double Degree MA in European Studies

My name is Giulia, I’m an Italian Master student at European University Viadrina and I’ve chosen to apply for a Double Degree Master Program outside the EU for different reasons.

As I’m easily stimulated by contexts in which there are cultural differences, the perceived different religious atmosphere of Istanbul made Türkiye the perfect destination for me. There, I had the chance to meet pious people and become friends with them; this is something that brought me both closer, but also detached from religious questions. In this context, I’ve discovered how much complicated life can be when two individuals think in two different ways. It was important for my personal growing to meet these people and exchange world views about religion and different ways to face life. It’s important to understand the world and to make it better by destroying rigid barriers and boundaries concerning religious prejudices that are actually not so complicated to destroy, especially when you find similarities in values and beliefs that make you and the other person closer. The meeting is a first step to reach understanding, knowledge and acceptance, and this is what I was looking for.

Another reason was for me the fact that I was going to

learn a new foreign language in a totally foreign territory. It is so interesting to see how much helpful is the context where the language is daily spoken to learn the language in such a easy way. It was my first experience of studies in which I couldn’t talk the language. I can’t stop thanking all the people that I’ve met to have been so kind with me, especially during my first month in the city, when I couldn’t talk at all. Turkish people are extremely kind and generous: they open their houses and give you their heart as if they were part of your family. And even if at first everything appeared to me to be chaotic, then I’ve realized how much patient I became and less frustrated, because all the little and less little problems were solved at the end.

What I’ve liked about Bilgi is the continuous process of learning and studying. It was unstoppable: Every week I had something to do such as assignments to submit and presentations to prepare. This persistence is what makes the difference between a study system that brings the student to learn everything at the end in order to pass an exam and another system that brings you understanding key concepts that are then easily going to be connected to other new key elements.

I’ve really enjoyed living in Istanbul. Its colorful bazaars and the confusion of the streets are something that I really miss. My wonderful classmates that I wish to have better known long time before the end of the experience. Istanbul is such a beautiful city, so easy to appreciate. To go to university, I had to cross the Bosphorus by ferry from Üsküdar to Beşiktaş and enjoy from one side the view of Hagia Sophia, the Blue Mosque, and the Kız Kulesi; from the other side, the bridge called 15 Temmuz Şehitler Köprüsü that lights up at night. How many people can be so lucky?

Ayhan Kaya

SSCI and Other Articles:

- Kaya, Ayhan and Amina Drhimeur (2022). [“Diaspora politics and religious diplomacy in Turkey and Morocco”](#), Southeast European and Black Sea Studies, July.
- Kaya, Ayhan and Ayşenur Benevento (2021). [“Epistemic Justice as a Political Capability of Radicalised Youth in Europe: A Case of Knowledge Production with Local Researchers”](#), Special Issue on Participant Research. Journal of Human Development and Capabilities, November.
- Kaya, Ayhan (2021). [“The Use of the Past by the Alternative for Germany and the Front National: Heritage Populism, Ostalgia and Jeanne D’Arc”](#) Journal of Contemporary European Studies, Special Issue.
- Kaya, Ayhan (2021), [“Islamist and Nativist Reactionary Radicalization in Europe,”](#) Politics and Governance, Special Issue on Populism. Volume 9, Issue 3, Pages 204–214, (ISSN: 2183-2463).
- Kaya Ayhan and Alexander K. Nagel (2021). [“Politics of Subsidiarity in Refugee Reception: Comparative Perspectives”](#), Journal of Immigrant & Refugee Studies, Special Issue.19/3, pp.235-244.
- Kaya, Ayhan, Jais Adam-Troian and Ayşe Tecmen (2021). [“Youth Extremism as a Response to Global Threats? A Threat-Regulation Perspective on Violent Extremism Among the Youth”](#), European Psychologist, 26/1: 15-28.
- Kaya, Ayhan (2021). [“Migration as a Leverage Tool in International Relations: Turkey as a Case Study”](#), Uluslararası İlişkiler, Advanced Online Publication, 04 January: 1-19.
- Kaya, Ayhan and Jais Adam-Troian (2021). [“Co-radicalisation of Islamist and Nativist Extremists in Europe: A Social-psychological and Sociological Perspective”](#), Journal of Muslims in Europe 10, 1-36.
- Kaya, Ayhan (2022). “Local Turn in Migrant Integration Practices of Turkey: Syrians in Bursa”, In: Laine, J., Rauhut, D. & Gruber, M. (eds.) Renegotiating remoteness: Towards enhanced social impact of immigration.
- Kaya, Ayhan (2021). “How to Prevent the European Public from Conflating Islam and Muslims with

- Terrorism; and How to Prevent the Muslim-Origin People from Constructing Parallel Communities”, in George N. Tzogopoulos (ed.), *The EU and the Eastern Mediterranean: The Multilateral Dialogue Option*. Nice: CIFE: 67-77.
- Kaya, Ayhan and Alexander K. Nagel (2021). [“Reception Policies, Practices and Responses,”](#) In Soner Bartoma and Öner Çetrez (eds.), *Responding to Migration A Holistic Perspective on Migration Governance*. Uppsala: Uppsala University Press, 227-256.
 - Kaya, Ayhan, Susan Beth Rottmann, N. Ela Gökalp-Aras, and Zeynep Şahin-Mencütek (2021). [“Turkey: Border Management, Protection, Reception, and Integration of Refugees”](#), In Soner Bartoma and Öner Çetrez (eds.), *Responding to Migration A Holistic Perspective on Migration Governance*. Uppsala: Uppsala University Press, 187-208.
 - Kaya, Ayhan (2021). [“How to Prevent the European Public from Conflating Islam and Muslims with Terrorism; and How to Prevent the Muslim-Origin People from Constructing Parallel Communities”](#), In George N. Tzogopoulos (ed.). *The EU and the Eastern Mediterranean: The Multilateral Dialogue Option*. Nice: CIFE: 67-76.
 - Kaya, Ayhan. (2021), “Identität und Identitätsangebote Diaspora vs. Integrationspolitik”, In Lobna Jama and Yaşar Aydın, eds. *“Graue Wölfe” Türkischer Ultranationalismus in Deutschland*, Bonn, ISBN: 978-3-7425-0682-5, Bandnummer 10682.
 - Kaya, Ayhan (2021). “Populist Politics in Europe and Their Impact on EU relations with the Middle East: EU-Turkey Relations as a Case Study”, In Dimitris Bouris, Daniela Huber and Michelle Pace (eds). *Routledge Handbook of EU-Middle East Relations*. London: Routledge.
 - Kaya, Ayhan (2021). “Europeanization and De-Europeanization of Turkish Asylum and Migration Policies,” in Wulf Reiners, Ebru Turhan (eds.), *EU-Turkey Relations – Theories, Actors, Policies*. Baden-Baden: Nomos.
 - Kaya, Ayhan (2021). “Closing the Door to Migrants and Refugees: Assessing Justice in the EU-Turkey Statement,” Michela Ceccorulli and Enrico Fassi (eds.), *EU’s external governance of migration: Perspectives of Justice*. London: Routledge.

- Kaya, Ayhan and Angeliki Dimitriadi (2021). *“EU Turkey relations on migration: transactional partnership”*, in Beken Saatcioglu and Funda Tekin (eds.), [Turkey and the European Union: Key Dynamics and Future Scenarios](#). Baden-Baden: Nomos Verlagsgesellschaft.
- Kaya, Ayhan (2021). “Religion and International migration,” In Jeffrey Haynes (ed.), *Handbook on Religion and International Relations*. Cheltenham: Edward Elgar: 156-170. July 2021.
- Kaya, Ayhan (2021). “Oration of the Nation in Turkey: From Secularization to Re-Islamization,” in Timm Beichelt, Clara Maddalena Fryszacka, Claudia Weber, Susann Worschech (Eds.) (2021). *Ambivalences of Europeanization Contributions to the new conceptualization of the past and present of Europe*. Pp.123-134. Franz Steiner Verlag. ISBN 978-3-515-12874-2.

Books:

- Kaya, Ayhan, Susan Rottmann, Ela Aras, Zeynep Mencütek (2021). [“Koruma, Kabul ve Entegrasyon: Türkiye’de Mültecilik”](#), İstanbul Bilgi Üniversitesi Yayınları.

Working Papers:

- Kaya, Ayhan (2022 in print). “Türkiye’de Artan Göçmen Karşıtlığının Nedenleri ve Çözümüne İlişkin Politika Önerileri” (Drivers of Anti-Migrant Sentiments in Turkey and Policy Recommendations), EDAM Working Paper Series, İstanbul.
- Kaya, Ayhan (2022), [“AB-Türkiye Göç Mutabakatı: Tampon Ülke?”](#), TÜSIAD, İstanbul.

Conference Papers:

- “Populism in Remote Places,” *MATILDE Summer School*, Bussoleno, Susa Valley, Italy, 13-17 June 2022.
- “Nativist and Islamist forms of Reactionary Radicalisation in Europe,” Jean Monnet Chair Lecture in EU Norms, İstanbul Bilgi University, Dr. Özge Onursal’s Chair, 27 May 2022.
- “Nativist and Islamist Reactionary Radicalisation in Europe,” *Webinar*, Centre for Research in Communication and Culture, Loughborough University, 6 May 2022.

- “Impact of European Populisms on EU’s Relations with the Middle East,” Webinar on the EU in the World and MENA-EU Relations, *ACES, University of Amsterdam*, 20 April 2022.
- “Nativist and Islamist Forms of Radicalisation,” International Migration Academy, Jean Monnet Module, Yaşar University, 8 February 2022.
- “Turkey as the EU’s Partner: Lessons from the migration crisis and preparation for the next one”, Paper presented in the Webinar organised by Heinrich Böll Foundation in Prag and Euractiv in Bratislava, 26 October 2021.
- “Populist movements, Islamophobia and Responses in Germany”, Workshop organized in Berlin AKEBİ e.V. (AktivistInnenvereinigung gegen Rassismus, Nationalismus und Diskriminierung), 16 October 2021.
- “Populist movements and the migrant communities in Germany”, Paper presented in Berlin AKEBİ e.V. (AktivistInnenvereinigung gegen Rassismus, Nationalismus und Diskriminierung), 14 October 2021.
- “Refugees in Turkey”, MARUF, Marmara Urban Forum, Marmara Association of Municipalities, İstanbul, Online, 2 October 2021. MATILDE.
- “History of political Islam in Turkey since the 1970s,” *Religiously motivated violent radicalisation in MENA region: root causes and policies addressing it 26 May 2021 Online - Zoom - 10.00 - 13.00 GMT A regional workshop* from the GREASE research project organised by University Mohammed V – Rabat, Morocco.
- “Islamist and Nativist Reactionary Radicalization in Europe”, Conference Series on Radicalisation, *Bielefeld University*, 10 May 2021.
- “Multilevel Governance of Mass Migration in Europe and Beyond, RESPOND,” *SRII Spring and Autumn Lectures 2021*, Narrative and Politics, 20 April 2021.
- “Syrians in Turkey: Prepared to Stay”, Seminar for National & Kapodistrian University of Athens, 24 March 2021.
- “Islamist and Nativist Reactionary Radicalization in Europe,” *Webinar*, Oxford Brookes University, 22 March 2021.
- “Interpreting IOM’s World Migration Report 2020 in Relation to Turkey”, Paper presented in Webinar

organised by Mirekoç and IOM Geneva, 24 February 2021.

- “Radicalisation among European Youth: Islamophobia vs Islamism”, *Lecture* at Humboldt University International Campus, 8 February 2021, 12.00 CET.
- “History of Migration to Turkey”, *SGDD/ASAM Summer School*, Migration Academy, İstanbul, 9 August 2022.
- “Nativist and Islamist Forms of Reactionary Radicalism in Europe” Seminar given at the Department of International Relations, Bahcesehir University, İstanbul, 24 May 2022.
- “Populism and Radicalisation in Europe”, Konrad Adenauer Stiftung and Ankara University Certificate Program, Webinar, 19 April 2022.
- “Reflections on the Impact of COVID-19 Pandemic on the Perception of Refugees in Turkey and Germany,” IPC-Mercator Stiftung, 22 March 2022.
- “Reflections on Syrians Barometre,” UNHCR, Ankara, 21 March 2022.
- “Municipal Responses to Mass Migration of Refugees in Marmara”, Panel organized by the MBB, Marmara Association of Municipalities, Webinar, 16 March 2022.
- “Polulism, Radicalism and Islamism in Europe”, Jean Monnet Module Talk, Yeditepe University, 3 March 2022, online.
- “Sağlığın Sosyal Belirliyecileri Açısından Göçmenlerin Dayanıklılığı,” *Paper* presented at the 5th International and 23th National Public Health Conference, Online, Turkey (13-18 December 2021).
- “Popülizm ve Radikalleşme”, Lecture delivered in the Online Certificate Program organized by Konrad Adenauer Stiftung and Mersin University, 25 October 2021.
- “Türkiye’de Sosyal Uyum Tartışmaları: Politika Önerileri”, *DEVA Partisi Kitleli Akınlar ve Düzensiz Göç Çalıştayı*, Online, 2 October 2021.
- “Avrupa’da ve Türkiye’de Mültecilerin Uyum”, *Dünya Mülteciler Günü, Webinar*, Emek Partisi, 20 June 2021.
- “Dünya’da ve Dünyada Günümüzde Mültecilik,” *Dünya Mülteciler Günü, Webinar*, Sultanbeyli Mülteciler Derneği, 17 June 2021.
- “Diasporada Kimlik ve Radikalleşme Avrupa’da Türkler,” Conference Paper, Van Yüzüncü Yıl

Üniversitesi Edebiyat Fakültesi ve NÜGAM, 21 Mayıs 2021.

- “On Birinci Kalkınma Planı (2019-2023) Dış Göç Bölümü’nün Uygulanmasına Teknik Destek \ Genel Çerçeve: Öncelikler”, ICMPD, Ankara, 5 Mayıs 2021
- “Zorunlu Bir Göç Türü Olarak İklim Mülteciliği”, UNDP İnsani Gelişme Raporu (İGR) Takip Toplantısı: “Antroposen’de İnsan Hareketliliği”, 21 Nisan 2021
- “Kitlel Göçün Karşıllanması”, Mersin Üniversitesi MERGÖÇ Buluşmaları, 7 Nisan 2021.
- "Geçmişten Günümüze Avrupa: Söylenceler, Kimlikler ve Bütünleşme", *Avrupa Bilgi Akademisi*, İstanbul Bilgi University, European Institute Certificate Program, 25 May 2021.
- “Suriye Krizi Sonrası Türkiye’nin Göç ve İltica Politikası: Avrupalılaşma Etkisi?”, *Avrupalılaşma Jean Monnet Modülü Konferansı*, 26 Nisan 2021
- “Radicalisation and Populism in Remote Places in Europe,” *Webinar*, Anthropology Association, İstanbul, 8 April 2021.
- “[Syrians in Turkey and Local Monicipalities. Mass Migration, Local Responses](#)”, *Webinar* (in Turkish), Mersin University Centre for Migration Studies, 7 April 2021.
- “Zorunlu Bir Göç Olarak Çevresel Mültecilik” İklim Değişikliği ve Göç Konferansı, İTÜ İklim Değişikliği Uygulama ve Araştırma Merkezi, 31 Mart 2021.
- “Diaspora Çerkeslerinin Kimlik İnşası,” Seminar, NART AKADEMİ 2021 - 25 Mart 2021.
- “Diaspora and Radicalisation: Turkish and Moroccan Origin Youth in Europe”, *Lecture* given at the Ankara Social Sciences University, Ankara, Webinar, 19 March 2021.
- "Almanya’da 60 Yılın Öteki Yüzü: Ateşin Düştüğü Yer Hanau Paneli", *Webinar* organized by the Presidency of Turks Abroad (YTB), 19 February 2021.
- “Syrian Refugees in Turkey and the EU”, Speech at Jean Monnet Chair Summer School, MEF University, İstanbul, 5 July 2022.
- “Strategic Temporality in Turkey’s Governance of Syrian Refugee Situation,” Paper presented with Z. Mencütek, Ela Aras and Susan Rottmann in Panel on Temporalities and Politics of Migration in the Middle East, *IMISCOE Annual Conference*, Oslo, 28 June-2 July 2022.
- Discussant in the Panel on "Syrian and Afghan Refugees in Turkey and Abkhazia: Displacement,

Repatriation, Transnational Solidarity vs Discrimination, Hate speech", *IMISCOE Annual Conference*, Oslo, 28 June-2 July 2022.

- “A Critical Perspective from Turkey on research,” paper presented in Panel on Rethinking international research partnerships: from old hierarchies to new forms of co-creation,” *IMISCOE Annual Conference*, Oslo, 28 June-2 July 2022.
- “Co-Radicalisation in Muslim Majority Contexts: An Assessment of the term in Turkey,” paper presented with Metin Koca in Panel on Reciprocal radicalisations in southern Europe and Turkey: Conceptual and Empirical Insights, *IMISCOE Annual Conference*, Oslo, 28 June-2 July 2022.
- “Populism in Europe and its Impact on EU-Turkey Relations”, Speech at Jean Monnet Chair Summer School, MEF University, İstanbul, 27 June 2022.
- “Islamist and Nativist Reactionary Radicalization in Europe, *ISPP 2021 Annual Meeting*, Virtual Room 4, 12 July 2021, 13:00-14:20 (CET) Module 59. Political Reactionism and Resentful Affect, Online, 11-15 July 2021.

Keynote Speeches:

- Keynote Speech on “Nativist and Islamist forms of Reactionary Radicalisation in Europe,” University of Essex, PhD Student Colloquium, organized by [ESRC Research Centre for Micro-Social Change](#) (MiSoC), 8 June 2022.
- Keynote Speech on “Home-state politics *vis-à-vis* Turkish emigrants: Instrumentalizing emigrants,” International Workshop organised by Coventry University Centre for Peace Trust and Social Relations, GIGA (The German Institute for Global and Area Studies) and London Metropolitan University, 21 May 2021.

Interviews:

- “[Avrupa Birliği ve Göç](#)”, IGAM TV, 28 March 2022.
- “[Avrupa’nın Göç Politikaları](#)”, *Bianet*, 5 Mart 2022,
- “[Geçmişten Günümüze Radikal Kavramının Yapıbozumu](#)” (Deconstructing the term Radical), Webinar, İstanbul Bilgi University, European Institute, 24 December 2021.
- “Radikalleşme Kavramının Yapıbozumu”, *Radikalleşme Mükemmeliyet Alanı Webinar Dizisi*, 24 Aralık 2021

- “[Sağ Popülizm neden Yükseliyor](#)”, AKEBI; Berlin 26 October 2021.
- “[Uluslararası Göç Teorileri](#)”, Science Academy Turkey Summer School, 16 June 2021.
- “[Growing pro-Europeanness in Turkey](#)”, Talk in Medyascope with Şükran Şençekiçer, 28 March 2021.
- “[Diaspora and Radicalisation: Turkish and Moroccan Origin Youth in Europe](#)”, *Lecture* given at the Ankara Social Sciences University, Ankara, Webinar, 19 March 2021.
- “[Right-Wing Extremism in Europe](#)”, Medyascope, with Gülçin Karabağ, 7 March 2021.
- “[Nationalism in Europe](#)”, Panel convened by Bahadır Kaleagası and Selim Yenel, MEDIASCOPE, 3 March 2021.
- “[Turkey and the World: Islamophobia in Europe](#)”, Medyascope, with Pelin Oğuz and İstar Gözaydın, 25 February 2021.
- “[MiReKoc Webinar: IOM World Migration Report: Implications for Turkey](#)”, 24 February 2021.

Podcasts:

- Ayhan Kaya, “[Göç Gündemi: Avrupa’da Göç ve Radikalleşme](#)”, IGAMTV, 17 August 2020
- Ayhan Kaya, “[İrkçılık](#)”, Sivil Sayfalar, 16 June 2020
- Ayhan Kaya, “[Turkish Refugee Crisis is just starting](#)”, Ahval Newspaper, 5 March 2020.
- Ayhan Kaya, “[Türkiye ve Göç](#)”, Nereden Başlasam, Mirgün Cabas ve Can Kozanoğlu, 23 March 2020
- Ayhan Kaya, “[Populism, Islamophobia and Radicalisation in Europe](#)”, Turkey Talk, 20 January 2020.
- Ayhan Kaya, PODCAST, “[Avrupa’da Popülizm ve Kültürel Miras](#)” Daktilo 1984, 14 October 2019.

Azer Kılıç

Projects:

- The project of Faculty Member, PhD, Azer Kılıç from our University's Department of Sociology at the Faculty of Social Sciences and Humanities titled “*The Issue of the Future of Work in the Context of Artificial Intelligence and Automation Technologies: Case of Translators with Their Current Experiences and Visions for Future*” presented to TÜBİTAK 3501 Career Development Program has been entitled to receive a grant of

236,100 TL for 18 months.

Ayşe Uyduranoglu

Book Chapter:

- Ayşe Uyduranoglu, (2021) “Yeşil Mutabakatta Uygulanması Gereken Karbon Vergisinin Önündeki Engeller: Asimetrik Bilgi ve Ön Yargı (*Barriers to the implementation of carbon tax, which needs to be implemented in the Green Deal: Asymetric information and cognitive bias*)”, Avrupa Yeşil Mutabakatı Kapsamında Yeşil Ekonomi, Nobel Akademi Yayıncılık, İstanbul.

Reports:

- Müsilaj Sorunu: Nedenler, Sonuçlar ve Çözüm Önerileri Raporu, Heinrich Böll Stiftung, Ecology

Interviews:

- “[Karbon vergisinin abecesi: AB kapısında nelerle karşılaşacağız, topluma nasıl anlatmalı?](#)”, Yeşil Gazete, (2022).

Projects and Invited Talks:

- Senior Researcher, “BILGINormsEU: JM Chair on Norms and Turkey-EU Relations”
- Speaker at “[İklim Değişikliğinin Güvenliğe Etkileri](#)” Certificate Programme supported by the NATO “*İklim Değişikliği Finansmanı*” (8 November 2021).

Ayşenur Benevento

Publications:

- Benevento, A., Koca, M. and Kaya, A. (2022) “[Coding Manual: Nativism, Islamophobia and Islamism in the Age of Populism](#)”, *ISLAM-OPHOB-ISM ERC Project (Number 785934)* [Preprint].
- Kaya, A. & Benevento, A. (2021). “[Epistemic Justice as a Political Capability of Radicalised Youth in Europe: A Case of Knowledge Production with Local Researchers](#)”, *Journal of Human Development and Capabilities*.
- Benevento, A. (2021). “[The Necessity to Recognize Processes of Radicalization from a Socio-cultural Perspective](#)”, *Integrative Psychological and Behavioral Science*.
- Benevento, A., Robert, M.V., Weißenberg, M., Zuurbier, M. & Raemdonck, A.V. (Under review). Conducting a Large-Scale Qualitative Research

- Benevento, A. (Under review in a Special Issue). In Search of an Appropriate Channel for Voicing Political Concerns: Political Participation Among Radicalized Youth in Europe.
- Benevento, A. & Koca, M. (Under review in a Special Issue). Being Trapped in Homeland, or Belonging There: Mobility and Ownership Claims in the Narratives of Native and Migrant-origin Europeans.
- Benevento, A. (In Press). Can a Woman be Radical by Choosing to Stay at Home or Wear a Headscarf? In Western Societies, She Can. In A. Kaya, A. Benevento, & M. Koca (Eds.). *Nativist and Islamist Radicalism: Anger and Anxiety* (In Press). Routledge.
- Kaya, A., **Benevento, A.** & Koca, M. (Edited Volume in Press). *Nativist and Islamist Radicalism: Anger and Anxiety*. Routledge.

- Ayşenur Benevento, *"Radikal Olarak Etiketlenmiş Popülasyonlarla İlgili Etik ve Güçlü Bir Niteliksel Bir Araştırmanın Yürütülmesine İlişkin Öneriler"*, Siyasal İlimler Türk Derneği I. Ulusal Siyaset Bilimi Kongresi. 24-25 September 2022.
- Ayşenur Benevento, *"Radikalleşmesini Tamamlamış Bireyler(?) Olağandışılık ve Olağanın Sorgusu."* European Institute Radicalization Webinar Series. 20 June 2022.
- Ayşenur Benevento, *"How does thinking about child/youth ideology shift our perspectives on human development? What kinds of research designs/method can shift us researchers from our ideologies?"*, Whose Civic Engagement? Diverse Perspectives, The Graduate Center City University of New York, the USA, 26 April 2022.
- Ayşenur Benevento, *"Studying Women's Radicalization and Its Relevance to Gender Studies"* IR 459: Politics in Western and Central European, Istanbul Bilgi University, 19 April 2022.
- Ayşenur Benevento, *"Conducting a Large-Scale Qualitative Research Concerned with Hidden Populations: Recommendations to Facilitate Data Collection"*, The Istanbul Bilgi University Graduate Course: Introduction to the EU, 13 December 2021.
- Ayşenur Benevento, *"Can a Woman be Radical by Choosing to Stay at Home or Wear a Headscarf? In Western Societies, They Can"*, Workshop on

- Ayşenur Benevento, *"Methodological Impediments on Searching Youngsters with Radicalized Beliefs,"* Workshop on Islamist and Right-wing Radicalizations, Amsterdam, 23 November 2021.

- “*Democratic Backsliding and Gender Activism in Turkey*”, paper presented in European Conference on Politics and Gender, University of Ljubljana, (6-8 July 2022).
- Talk JM Chair Conversations on Europe and Turkey #BİLGİNormsEU “*Politics of Subsidiarity in Refugee Reception: The Case of Civil Society in Turkey*” (17 June 2022).
- “*Dijital Feminist Aktivizm: Türkiye’deki Sivil Toplumdan Örnekler*”, paper presented in Dijitalleşen Dünyada Birey, Toplum, Siyaset Kongresi, Işık Üniversitesi, 26-27 (May 2022).
- “*COVID-19 Salgını Zamanlarında Toplumsal Cinsiyet Aktivizmi: Türkiye’den Dersler*”, paper presented in 4. Küresel Eşitsizlikler Konferansı: Pandemi ve Eşitsizlikler, Altınbaş Üniversitesi, (12-13 May 2022).
- 9 Mayıs Avrupa Çalışmaları Yüksek Lisans Konferansı
- “*The EU, Transnational Advocacy Networks and Migration: Rethinking Civil Society in Turkey*” (with Damla B. Aksel) paper presented in 21. Yüzyılda Uluslararası Göç Konferansı- V, Küresel Eğitim ve Kültür Araştırmaları Uygulama ve Araştırma Merkezi (KEKAM), Yeditepe Üniversitesi, (11-12 October 2021).

- DAAD Information Event December 2021
- DAAD Information Event August 2022
- DAAD Information Event December 2022

- İltica ve Göç Araştırmaları Merkezi (İGAM), Göç Gündemi Programı, Subject: "Mülteciler, Yerel Kalkınma, Avrupa Birliği", (21 December 2021).
- (to be presented) Yılmaz Elmas, F. (2022) "Rural Areas under the Pressure of Industrialization: Karacabey as a Case Study from Turkey", PECSRL 2022: Living Together in European Rural Landscapes, Session 12: Immigrants in European rural areas: from the impacts and integration to

territorial development, Jaén and Baeza, Spain, September 26-30, 2022.

Hasret Dikici Bilgin

Presentations and Invited Talks:

- Siyasi İlimler Türk Derneği (*International Political Science Association, IPSA*), [I. Ulusal Siyaset Bilimi Kongresi](#), “Reaksiyoner Radikalleşme Süreçleri” (24-25 September 2022).



Metin Koca

Presentations:

Presented his study, "Beyond Radicals and Moderates: How Violent Extremism Confronts Youths Pursuing Religious Purity," in *The GREASE (ERC Project) Workshop on Radicalization, Secularism, The Governance of Religion: Bringing together European and Asian Perspectives*, Fez, Morocco, 12-14 May 2022.

Photo from Morocco:



- Presented his study, "Religiosities in a globalized market: Migrant-origin Muslim Europeans' self-positioning beyond sending and receiving countries' politics of religion," *The 12th Annual Conference of the European*

Political Science Association, Prague, 23-25 June 2022.

- Metin Koca, "Leaderless Social Movements and Underrepresented Groups: The functions of (im)precision for Yellow Vests," *Siyasi İlimler Türk Derneği I. Ulusal Siyaset Bilimi Kongresi*, 25 September 2022.

Other Dissemination Activities:

- Metin Koca, “Küreselleşen piyasada makul dindarlık üzerine: Göçmen kökenli Müslüman Avrupalıların gönderen ve alan ülke siyasetleri ötesindeki konumu,” *Türkiye’de Radikalleşme Süreçleri: Nedenler, Sonuçlar ve Anlatılar*, İstanbul Bilgi Üniversitesi, BİLGİ Radikalleşme Mükemmeliyet Alanı Atölye Çalışması, 26 May 2022.
- Metin Koca, "Ideologizing Grievances, Status, and Socialization," *Workshop on Radicalization and Youth Cultures, Brussels*, 26 November 2021.
- Metin Koca, "Religious Moderation towards Populist Radical Right: How the politics of “Muslim (de)radicalization” confront religious Christian youths in France and the Netherlands," *Workshop on Islamist and Right-wing Radicalizations, Amsterdam*, 23 November 2021.
- Metin Koca, "Radicalization and Violence," *The Radicalization Field of Excellence Webinar Series* (Turkish), 28 January 2022.
- Taking part also in the dissemination of the webinar series, Koca published short video excerpts on a weekly basis.

Field Research:

- In late March 2022, Koca conducted short field trips in Molenbeek, Schaerbeek, Villepinte, and Montreuil, the so-called “no-go-zones” neighboring Belgian and French capitals.
 - The photos and notes from the trip have been published in the PRIME Youth Website:
- [“The Spots to Visit in a ‘No-Go-Zone’: Notes on the problems and proposals in Molenbeek”](#), *the PRIME Youth ERC Project Blog*, March 29, 2022.

- A cover photo:



Essays:

- Published the following essays in the **PRIME Youth Blog**:
 - Metin Koca, [“Squid Game as a globalization episode, and vice versa,”](#) *the PRIME Youth ERC Project Blog*, October 27, 2022.



- Metin Koca, [“What does joining the Radical Right entail for a Christian? Hint: Religious Moderation,”](#) *the PRIME Youth ERC Project Blog*, September 13, 2022.

Books:

- Koca’s new monograph, [“Tracing Cultural Change in Turkey's Experience of Democratization: Unexpected Dialogues on Intolerance”](#) (Routledge), is in the production phase.

Working Paper (30 October 2022):

- Koca published a working paper, entitled [“Beyond the Continuum: Images from Violent and Non-Violent Radicalizations”](#)

Özge Onursal Beşgül

Publications:v

- Özge Onursal- Beşgül, [“Süreç İzleme Yöntemi ile Avrupa Bütünleşmesini Anlamak”](#), *Pamukkale Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, Sayı 51, Özel Sayı 1, pp. Ö301-Ö312, 2022.

Conferences:

- “*Social Inclusion of Refugee Youth in Higher Education: The Role of International Organizations*”, 21. Yüzyılda Uluslararası Göç Konferansı – VI, Yeditepe Üniversitesi KEKAM ve Uşak Üniversitesi Göç Araştırmaları ve Siyaset Uygulama ve Araştırma Merkezi, çevrimiçi, (10-11 October 2022).
- “*Türkiye’de Pandeminin Yükseköğrenime Etkileri: Suriyeli Gençler*”, paper presented in 4. Küresel Eşitsizlikler Konferansı: Pandemi ve Eşitsizlikler, Altınbaş Üniversitesi, çevrimiçi, (12-13 May 2022).

Invited Seminars:

- Online Seminar, International **DAAD Academy**, [“Integration of Refugees into the higher education system in Turkey”](#), seminar in Online Seminar Series: Integration of refugees into higher education institutions: an international comparison (17 February 2022).

'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), Istanbul 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 Istanbul Bilgi University has grown to encompass 3 campuses that cover nearly a total of 210,000 m², 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 more than 20,000 students and more than 60,000 alumni, over 1,000 academicians; 8 faculties, 3 institutes, 3 vocational schools, and 150+ programs that provide education to its associate, undergraduate and graduate students.

Website: <https://www.bilgi.edu.tr>

ACADEMIC PROGRAMMES

Faculties

Faculty of Applied Sciences

Aviation Management
Banking and Finance *
Gastronomy and Culinary Arts
International Retail Management *
Logistics Management
Sports Management
Textile and Fashion Design
Tourism Management

Faculty of Architecture

Architecture
Industrial Design
Interior Design

Faculty of Business

Business Administration
Economics

Faculty of Communication

Arts and Cultural Management
Communication Design and Management
Digital Game Design
Film
Media

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

Faculty of Social Sciences and Humanities

Comparative Literature
English Language and Literature
English Language Teacher Education*
History
International Relations
Music
Psychology
Sociology

Vocational Schools

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

Vocational School of Justice

Institutes

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 (Turkish) *
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 *

European Institute

Institute of Information and Technology Law

Research Centers

Centers

- Center for Atatürk Studies
- Center for Civil Society Studies
- Child Studies Unit
- NGO Training and Research Center
- Social Incubation Center
- Youth Studies Unit
- Center for Conflict Resolution Studies
- Center for Environment, Energy and Sustainability Studies
- Center for Financial Studies
- Center for High Energy Physics
- Center for Higher Education Studies
- Center for Migration Research
- Center for Sociology and Education Studies
- Center for Work Ethics Studies
- Comparative Labor and Social Security Law Research Center
- Competition Law and Policy Research Center
- Cultural Policy and Management Research Center
- Distance Learning Center
- Human Rights Law Research Center
- Intellectual Property Law Research Center
- Marine Law Research Center

- Murat Sertel Center for Advanced Economic Studies
- Research Center on International Trade and Arbitration
- Turkish Language Teaching and Research Center



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