

UGUR BOZKURT. TURKISH DIASPORA IN GERMANY: CONTEMPORARY
ASSESSMENT OF IDENTITY¹

Keywords: Türkiye; Germany; diaspora;
migration; migrants; identity; discrimination; social
belonging.

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Citation: Bozkurt U. Turkish Diaspora in Germany: Contemporary
Assessment of Identity // Russia and the Moslem World, 2026, № 2
(332), P. 36–47. DOI: 10.31249/rmw/2026.02.04

Abstract. The purpose of this research is to analyse the current socioeconomic situation of Turks living in Germany. It also discusses the issue of identity and intergenerational conflict in the context of German migration policy. Drawing upon previous studies, the author assesses the reasons for migration and the historical context of relocation of Turkish citizens to Germany. The article also presents observations on the formation of Turkish diasporas, and provides background on the stages of migration since World War II. Particular emphasis is placed on assessment of the differences in approaches to the issue of migrants across Europe and their impact on the migration processes.

Introduction

Currently, the phenomenon of diaspora is typically studied within two main categories: classical and contemporary diaspora. The classical diaspora describes population movements arising in a historical context as a consequence of forced migration and is characterized by significant differences between the cultural and social values of the migrating communities and the host society. Such diasporas are usually associated with the historical processes of forced migration of Jewish, Armenian, and Greek communities [1, p. 25].

¹ This article is an expanded version of the report presented at the international conference “Muslim and Ethno-Confessional Diasporas Outside the Countries of Traditional Area”, held on October 23, 2025 at the Institute of Scientific Information for Social Sciences of the Russian Academy of Sciences.

It should be noted that although the contemporary diaspora was largely formed as a result of migration processes during the colonial era, unlike the classical diaspora, it is most often not considered within the framework of a specific social group identity. The concept of contemporary diaspora today is used primarily to refer to displaced persons, such as migrants, guest workers (*Gastarbeiter*), asylum seekers, and refugees. In this context, considering contemporary global migration dynamics, it can be argued that compared to classical forms of diaspora, the phenomenon of the contemporary diaspora appears to be more expansive [2, p. 106].

The term “diaspora” originates from the Greek words “dia” and “speirein” and in Greek means “to scatter,” “to spread,” and “to disperse.” Gabriel Sheffer defines diaspora as “a socio-political formation that emerged as a result of voluntary or forced migration, whose members consider themselves to belong to the same ethnic national origin and permanently reside in the host country as a minority” [3, p. 35].

The question of whether the concept of “diaspora” should be used for every community living outside its homeland lacks universal consensus, and in this context, the ongoing discussions vary from country to country. Therefore, in order to clarify the concept and form a common theoretical foundation, researchers studying diasporas have proposed certain criteria. An important contribution to this field was made by William Safran, who identifies a number of essential conditions necessary for a community to be characterized as a diaspora:

1. The members of the community or their ancestors, in the course of history, have left a specific center and dispersed to various and foreign geographic regions.

2. This community must preserve historical, cultural, and value-based ties with its origin and strive to maintain cultural continuity with the historical homeland.

3. They must hold the conviction that they are not fully accepted by the host society, and this situation should generate in *individuals* a feeling of partial alienation and social isolation.

4. Even having settled in the country of migration, they must consider the land of their ancestors their “true homeland” and harbor the expectation that, under suitable conditions, they themselves or their future generations will return to the country of origin.

5. Based on group consciousness, the community members must demonstrate a commitment and consider it their duty to make a feasible contribution to the well-being, security, and development of the historical homeland.