

## CALL FOR PAPERS FOR A SPECIAL ISSUE ON Entangled Ethnographies on Alevism in Turkey and Beyond STUDIES IN ETHNICITY AND NATIONALISM (SEN)

### Guest Editors

**Dr. Deniz Coşan Eke**, University of Vienna, Vienna, Austria

**Dr. Ahmet Kerim Gültekin**, Leipzig, Germany

**Dr. Çiçek İlengiz**, Forum Transregionale Studien, Berlin, Germany

**Dr. Besim Can Zırh**, Middle East Technical University, Ankara, Turkey

**Abstract Deadline:** April 30, 2024

**Paper Deadline:** October 30, 2024

### I. Framework

Alevi constitute the second largest belief community in Turkey after Sunni Islam while their belief system has been systematically culturalized through the denial of their distinct religious identity. The Alevi community in its ethnic and political multiplicity has been publicly voicing the demands for recognition since the late 1980s, firstly in diasporic contexts and in the 1990s in Turkey. In the wake of the Sivas massacre of 1993, the Alevi community began organizing across Turkey via Cemevis, the Alevi worship places that are legally recognized as cultural centers. In that regard, the history of Alevi mobilization is deeply rooted in the history of state violence. The cultural centers in Turkey as a model of political, cultural, and religious organizations have been supported financially and politically by the diasporic communities in Europe. Following Turkey's recognition as a candidate for full membership to the European Union in 1999, the negotiations for accession were initiated in 2005. That is how Alevi communities had a stronger political ground for asserting the demand for recognition as a religious community. The Alevi movement in Europe played a key role in supporting the EU reforms aiming at improving the living conditions of ethnic and religious minorities in Turkey. However, the implementation of the reforms by the Justice and Development Party (Adalet ve Kalkınma Partisi: AKP) did not result in recognition of political demands, instead, the Alevi community became an object in which the rhetoric of "confronting with the difficult past" was propagated in the absence of any substantial legal and political change. In contrast to the situation in Turkey, in Western Europe, the socio-political activism of Alevi associations gained political significance and attained legal recognition in recent years as an independent religious belief, which marks a significant turning point in the transformation of Alevism. As the promise of democratization of the Turkish government gradually faded in the wake of a series of political events (the Syrian civil war in 2011, the Gezi uprisings in 2013, the parliamentary elections on June 7, 2015, and the coup attempt of July 15, 2016), Alevi in Turkey have again faced with various forms of silencing and violent prosecution in voicing their demands for equal rights. While the political situation of ethnic and religious minorities in Turkey has been gradually deteriorating, the diasporic communities in Europe, which are formed by waves of immigration from the 1960s onwards, had successfully established their religious and cultural centers and became a significant player in the political scene.

### II. Potential Contributors or Reviewers for this Special Issue

We announce a special issue that aims at bringing together recently conducted ethnographic research on Alevism. We invite researchers to revisit the foundational historical, political, and cultural narratives on Alevism and Alevi communities across diverse contexts through ethnographic lenses. We aspire to offer fresh analytical and conceptual lenses discussing the entangled discourses and practices within the Alevi communities in the face of contemporary political, historical and socio-cultural transitions. The special issue will include ethnographic research reflecting on diasporic contexts as well as ethnic, cultural, and political multiplicity within Alevi communities. Our approach specifically aims at bringing together academics contributing to different disciplinary debates through ethnographic research. This special issue will include 8 to 10 research-based articles and an editorial introduction. The individual research articles should not exceed 8000 words (including references). We welcome submissions from scholars working on various aspects of Alevism. A non-exhaustive

list of topics of interest includes:

- Alevis and their struggle for recognition in contemporary Turkey and beyond.
- Transnationalisation of Alevi communities in Turkey and abroad.
- New forms and strategies of representing and performing Alevism.
- Transformation of Alevi rituals.
- Social and political aspects of theological discussions on Alevism.
- Cultural and political representations of Alevism in the history of modern Turkey.

### **Process and Deadlines:**

**April 1: Deadline for Submission of abstracts.** Scholars interested in submitting a paper proposal are invited to submit: **(1)** a title; **(2)** an abstract; and **(3)** a short biography. We welcome individual paper proposals, whether single or co-authored. Please include the details of the ethnographic research on which your article proposal is based by referring to where, when, and how questions. For example, “This proposal is based on multi-sited ethnographic research conducted with three Alevi associations in three different European countries: Germany, the Netherlands, and the UK.”

**April 30:** Editors will inform authors whose paper proposals have been accepted for consideration for publication in the special issue. All submitted papers will go through a double-blind peer-review process once finalized and submitted.

**October 30:** submission of final papers for peer-review. The papers will go through a double-blind peer-review process. Only papers that are recommended for publication by the editors will be included in the special issue.

We expect the special issue to be published by **early 2025**.

Please send all submissions to **ethnographiesofalevism@gmail.com** clearly stating “**Entangled Ethnographies on Alevism in Turkey and Beyond**” in the subject line.

### **About Studies in Ethnicity and Nationalism**

Studies in Ethnicity and Nationalism (SEN) is a fully refereed journal on ethnicity, identity, and nationalism, published by Wiley-Blackwell on behalf of the Association of the Studies in Ethnicity and Nationalism (ASEN). The sources and nature of ethnic identity, minority rights, migration, and identity politics remain central and recurring themes of the modern world. The journal approaches the complexity of these questions from a contemporary perspective and based on the latest scholarship, draws on a range of disciplines including political science, sociology, anthropology, economics, international relations, history, and cultural studies.

SEN publishes three issues per volume, including regular special issues on themes of contemporary relevance. The journal aims to showcase exceptional articles from up-and-coming scholars across the world, as well as concerned professionals and practitioners in government, law, NGOs, and the media, making it one of the first journals to provide an interdisciplinary forum for established and younger scholars alike. The journal is strictly non-partisan and does not subscribe to any viewpoints or perspectives. All submitted articles to SEN go through a double-blind peer-reviewed process by scholars’ specialists in their respective fields.