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## **Turkish academic diaspora in Britain: A scoping review**

### **Abstract**

There has been a meteoric surge in academics migrating out of Turkey in the last five years. Many scholars have found new careers in Britain, which previously had a relatively small community of Turkish scholars. Drawing on a systematic and narrative review, this paper provides a scoping review of the fragmented literature on the Turkish academic community in Britain and its possibilities of forming a supportive academic diaspora. Building on the literature on academic diasporas and evidence from national surveys, we question whether the Turkish academic community could develop an academic diaspora in Britain. We identify the boundary conditions, current networks, categories, definitions, antecedents and consequences of the diaspora and the possibilities of creating a federation supported by supranational and national agencies to build bridges across Turkish academic diasporas in Britain.

### **Introduction**

Diaspora is defined as the togetherness of people dispersed from their homeland (Butler, 2001). Diaspora contains elements of longing for and belonging to an imagined or real country where the migrants originate from (Singh & Sirkeci, 2021). Diasporas, in a way, help immigrant groups overcome the process of cultural alienation and compensate for the state of meaninglessness, powerlessness and nothingness that they experience away from their home country (Bağlama, 2019; Bağlama, 2020). Diaspora studies mainly concentrate on groups of migrants from a particular country without regard for the sector of employment or other socio-demographic differences in the diasporic community (Mahmutoglu, 2020). Academics who live away from their homelands reportedly form diasporic academic communities. Academic diaspora refers to the feelings and experiences of togetherness, affinity and solidarity among scholars who live away from a common homeland. African, Russian, Indian and Chinese academic diasporas are relatively well studied (Hugo 2010; Korobkov 2020). There has been scant attention to academic diasporas of scholars from Turkey, even though this group has shown strong patterns of migration and employment abroad historically.

Turkey's diasporic communities internationally are relatively well studied (Ozturk 2020; Adamson 2019). The Turkish diaspora in the UK has a history of five decades (Sirkeci et al., 2016). Over half a million individuals from Turkey reportedly live in Britain. This paper focuses

on a small subset of Turkey’s diaspora in Britain, Turkey’s academic diaspora in Britain. The current number of Turkish academics in British universities stands at 815 academics (HESA, 2022). Durak (2020) explains that 53 per cent of these academic migrants are women, and 52 per cent hold full-time academic posts. There has been a three-fold increase in this community over the last decade. Despite a surge in their numbers in Britain, the academic community from Turkey remains too divided across multiple fault lines and paths of entry to form an academic diaspora. The term Turkish academic diaspora is not evident in the academic literature. One of the reasons for academic inattention to the Turkish academic diaspora has been the fragmented nature of this community and its low numbers in Britain. Yet, the numbers have risen considerably in recent years, and fragmentation is not an impediment to forming a diasporic community but may add to its richness in terms of diversity.

Drawing on systematic and narrative literature reviews (Greenhalgh et al., 2018; Tranfield et al., 2003) and evidence from statistical sources in Europe, Turkey, and Britain, we scope the diaspora of academics from Turkey in Britain. In doing so, we attend to the idiosyncrasies of the migration history from Turkey and considerations of their destination in the British higher education system. This paper scopes the literature and identifies the categories, definitions, antecedents and consequences of the academic diaspora of Turks in Britain.

**Methods**

This study used qualitative systematic review methods to scope the literature on the Turkish academic diaspora in Britain. We conducted a qualitative analysis of the texts to identify the narratives of the alleged claims (Wiles et al., 2011). The narrative method has been proposed to produce knowledge, and it argues that the underlying hermeneutic approach provides validity and the needed theoretical structure (Jones, 2004). First, we conducted a systematic literature search on the Web of Science, with keyword searches for the following terms and their varied combinations: diaspor\*, academ\*, migrat\*, Turk\*. See Table 1 for the papers we identified in the systematic literature review.

Table 1: Number of papers for each search term

<b>Keywords</b>	<b>Turk* academ*</b>	<b>Turk* diaspor*</b>	<b>Academ* diaspor*</b>	<b>Turk* academ* diaspor*</b>
Numbers of academic outputs (topic)	4153	321	412	10
Numbers of academic outputs (title)	296	83	15	–

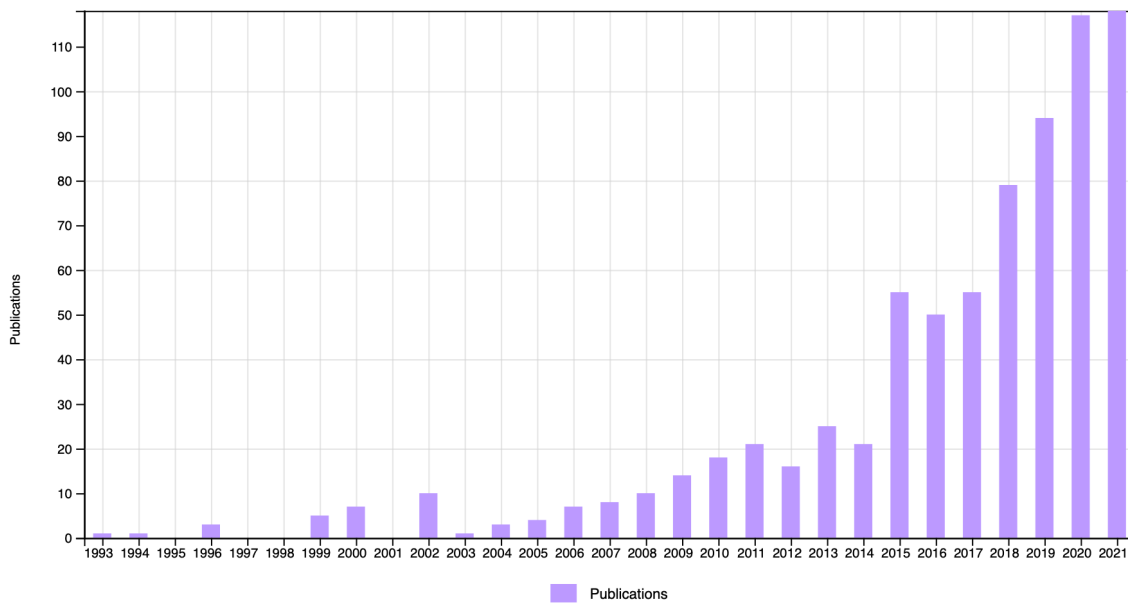
Once we identified papers based on keyword searches, we selected the papers relevant to the topic and deselected those not applicable based on an assessment of their fit. We have then

reviewed the content of all selected papers, their central argument and contribution and categorised the papers as core and peripheral. In total, we identified 83 peripheral and ten core papers. This literature search approach has allowed us to capture the academic publications that engaged with the academic diaspora from Turkey. We drew on core papers for the narrative review. The narrative review explores the patterns that we identified in the systematic review and reveals other emergent and emic patterns and insights. Following Greenhalgh et al. (2018), we made sure not to have a hierarchical order between systematic and narrative reviews. Instead, we focused on the complementarity between the insights garnered from each review. We expanded our search for Turkish academic diaspora across other search indices with a broader range of publications and relevant books and reports to enrich our narrative review. We focused on 83 papers on Turk\* diaspor\* in the title for the systematic review. Fifteen papers are included in the narrative review based on the Web of Science search. We have also brought insights from books and reports of significance to our analyses to deepen our narrative review.

### **The emergence of academic diaspora studies**

Our literature review generated a limited number of papers on academic diaspora studies, indicating the emergent nature of this field. Academic diaspora refers to a community of scholars brought together with feelings and experiences of longing and belonging to a common homeland. Our review shows that studies on academic diaspora have picked up in the last 20 years. However, the concept of "brain drain", which was introduced in the 1950s, informed the formation of the idea of the academic diaspora in the report of the Royal Society in 1963 (Bekhradnia & Sasty, 2005). Figure 1 below outlines the number of papers and citations on academic diaspora in the Web of Science. The first-ever article on academic diaspora in the Web of Science was published in 1994. Over 60 papers were published in 2020—the annual number of citations to these papers reached beyond 450. There has been an exponential increase in academic diaspora studies in the last decade. Our review shows that most of the papers on academic diaspora refer to the migration of academics from the Global South to the Global North, remarkably academic diasporas of scholars from Asia and Africa in the countries of the Global North. This could be due to the unprecedented growth in the higher education sector in the Global North. Much of this growth has been staffed by academics migrating from the Global South.

Figure 1: Academic diaspora studies in the last 20 years



Source: Compiled from the Web of Science (2022)

Our review of the selected papers provided insights into the consequences of academic migration. Several papers have explored the factors that motivate and outcomes of academic diasporas. Larner (2015) suggested that diasporic academics have a central role in creating global knowledge networks and contributing to national and international economic development. Hugo (2010) explained that Chinese and Indian scholars who immigrated to Australia contribute to their home and host countries. When the diasporas are supported effectively, they may become necessary in developing academic institutions in home and host countries. Yang & Welch (2010) emphasised the importance of China's knowledge diaspora, argued that academics working in Australia contribute significantly to the institutionalisation of higher education in both Australia and China.

Much of the literature had an instrumental focus on academic diasporas in terms of the contribution of these diasporic communities to home country contexts. Countries with large diasporic communities can mobilise their diasporas to transfer wealth or generate a flurry of economic and cultural activities. For example, Zhu & Airey (2021) argued that thanks to diaspora tourism (root-seeking tourism), it is possible for overseas Chinese to return to China once their demands are determined. Their motivation to return home was collected in five dimensions. These are place attachment (sense of nostalgia), transnationalism, cultural (re)connectivity, hybrid self-identity (re)constructions and the nation-state power metrics. Lei & Guo (2020) emphasise the importance of the diverse social and professional connections that Chinese scholars have gained from different countries. By transforming these connections into virtual transnational diasporas. With the use of digital communication technologies, a meaningful learning environment is created, and it provides the opportunity to disseminate the

work of the diaspora to others. Voloshina (2021), in his work based on the diaspora studies of Russian academic institutions abroad, argues that the academic diaspora creates a unified spiritual space for the Russian people. Thanks to these efforts, it is possible for Russia to gain a better position in the eyes of other countries. Yet, missing was a recognition of the needs of these diasporic communities and other possibilities of forming diasporic communities beyond national ties. For example, Jöns et al. (2015) introduce the concept of the elective diaspora of the ties (such as cultural, life or language skills) of visiting academics who went from the USA to Germany with a bursary from the Alexander von Humboldt Foundation. Elective diaspora enables transnational mobility and information exchange. As a result, we should consider the diaspora beyond the ethnic-regional level. For example, it is possible to bring individuals who do not have biographical ties to participate in the diaspora to a diasporic community of choice.

A limited number of studies took critical perspectives on diasporas. For example, Diaspora studies suggest that diasporic communities retain much of their divisive cultural practices across gender, ethnicity, age, religion, and ideology when they move to another cultural context. The sharpening of the edges of national identity in a new context is highly dependent on the welcome that the migrant community receives in the host country (Kamasak et al., 2019). In contexts such as France and Germany, where there is a strong national identity, migrant identities are built-in contrast to local cultures. Whereas countries such as Britain, the USA, and Canada have multicultural and melting pot policies, migrant identities often lose their edges and retain some of their differences in the host-context (Tatli et al., 2012).

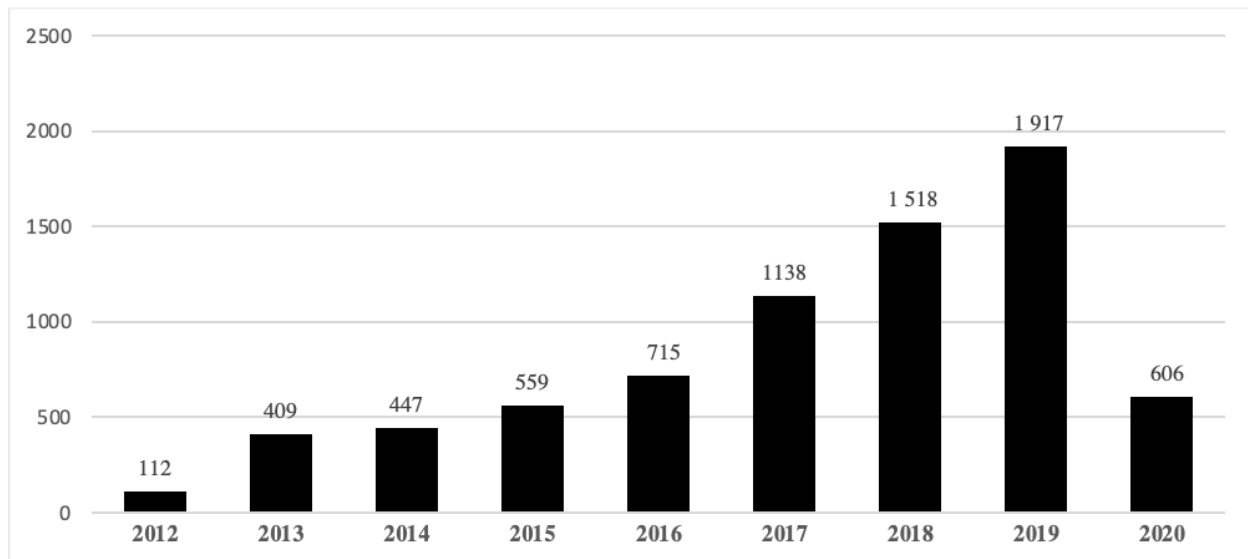
Furthermore, diasporas do not always emerge and exist on their own. Nation-states may support diasporas. Using diaspora option theory, Amagoh & Rahman (2016) highlight the importance of the talent and resources of Nigeria's international academic diaspora to grow, develop and innovate. With the participation and coordination of governments, these contributions can reach an even more meaningful dimension. Recent literature highlights that the Turkish government is stepping up its efforts to develop the academic diaspora in Britain and internationally through institutional arrangements (Yaldiz, 2019).

### **Turkish diaspora in the UK: waves of migration**

The Turkish diaspora in Britain has been part of the broader migration of Turks to Europe. Yet, migration from Turkey to Britain is historically different to migration from Turkey to Europe, predominantly because of the mass migration of Cypriot Turks to Britain due to colonial ties with Britain. Another dissimilarity with migration from Turkey to Europe has been guest-worker migration to Britain from Turkey. Yet, in recent years, the migration of skilled and qualified individuals from Turkey to Britain followed a similar pattern to migration from Turkey to the rest of Europe. According to the EU Blue Card Directive, which came into effect in 2009, the circulation of highly qualified non-EU citizens within the EU between 2015 and 2020 has

increased. Turkey is a significant source of skilled migrants in Europe (Eurostat, 2021). Figure 2 below illustrates the upsurge of highly qualified Turkish migrants, including academics, to European countries, including Britain.

Figure 2: The number of EU Blue Cards granted to highly qualified Turkish workers between 2012 and 2020



Source: Table produced based on Eurostat (2021) data. Note: 2009 and 2011 data are not available. The covid-19 pandemic and concomitant freeze on visas and international travel arrangements might have affected the numbers in 2020. Eurostat online data code: migr\_resbc1.

Yaldiz (2019) noted that the Turkish diaspora received limited attention in the literature due to the complexity of what may constitute the consciousness of a diasporic community of Turks who are fragmented due to divergent migration reasons and priorities. The concept of “Turk” has an inclusive meaning in the Turkish constitution beyond the ethnically based definition in other literature (Yaldiz, 2020). Added to this has been the lack of a consistent state policy until recently to support the emergence of a Turkish diaspora abroad, except for Turks in Germany, which constitute a large and powerful entity.

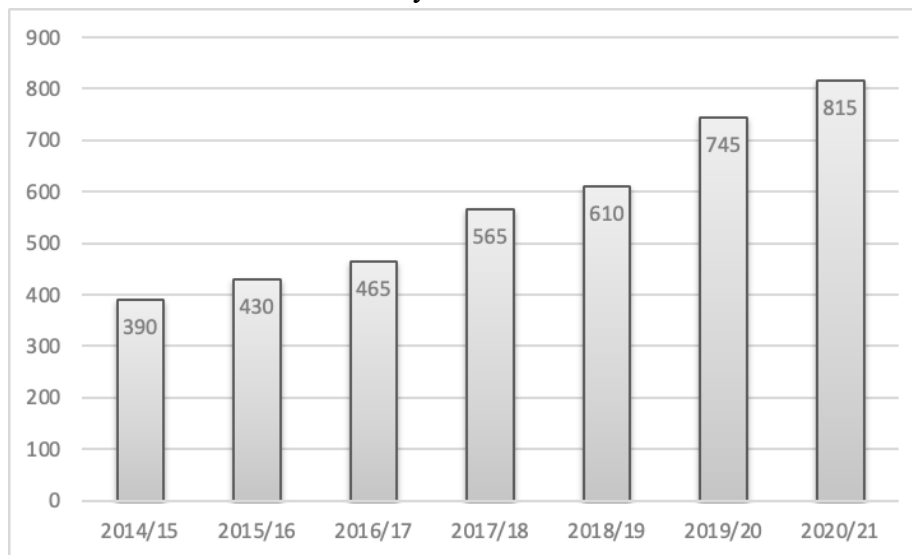
Sirkeci et al. (2016) note that the Turkish diaspora in the UK has a history stretching over 50 years and almost three generations. Earlier migration in large numbers were the Turks from Cyprus (Østergaard-Nielsen, 2003), followed by bouts of politically triggered migration of Kurds (Wahlbeck, 1998), left-wing Turks (Akdemir, 2016), the religious minorities such as Alevis (Geaves, 2003) and other groups of entrepreneurs (Basu & Altinay, 2002) and political opposition from Turkey (Sirkeci et al., 2016). Based on a Home Affairs Committee report (2011), over 500,000 ethnic Turkish origins live in Britain, many from Cyprus. This number has been increasing over the last decade due to multiple factors. Although the Office for National Statistics (UK) has published the official labour market statistics for the 2011 Census, the official figures are complicated by the diverse nature of the routes that people from Turkey have taken to settle in Britain as immigrants, refugees, residence permit holders, those naturalised into British citizenship and live in Britain under the Ankara Agreement as entrepreneurs or holding different types of work visas. One of the complexities of counting and accounting for ethnic differences

(Karakas & Ozbilgin, 2019) is that once individuals qualify for citizenship in their host countries, they may not record their ethnic difference. Individuals from Turkey may also not choose Turkish ethnic background because many choose to pass as white British. They feel obliged to dissociate themselves from ethnic disadvantages associated with Turkey.

### **The case of Turkish academics in Britain: is a diasporic community possible?**

The Higher Education Statistics Agency figures show that Britain's number of Turkish academics has more than doubled from 390 academics in 2014 to 815 academics in 2021 (See Figure 3). This exponential increase in the numbers of academics from Turkey in Britain calls for research on the possibilities of this growing community to develop a diaspora like other academic diasporas such as the Indian and Chinese academic diasporas.

**Figure 3:** Number of academics from Turkey from 2014 to 2021

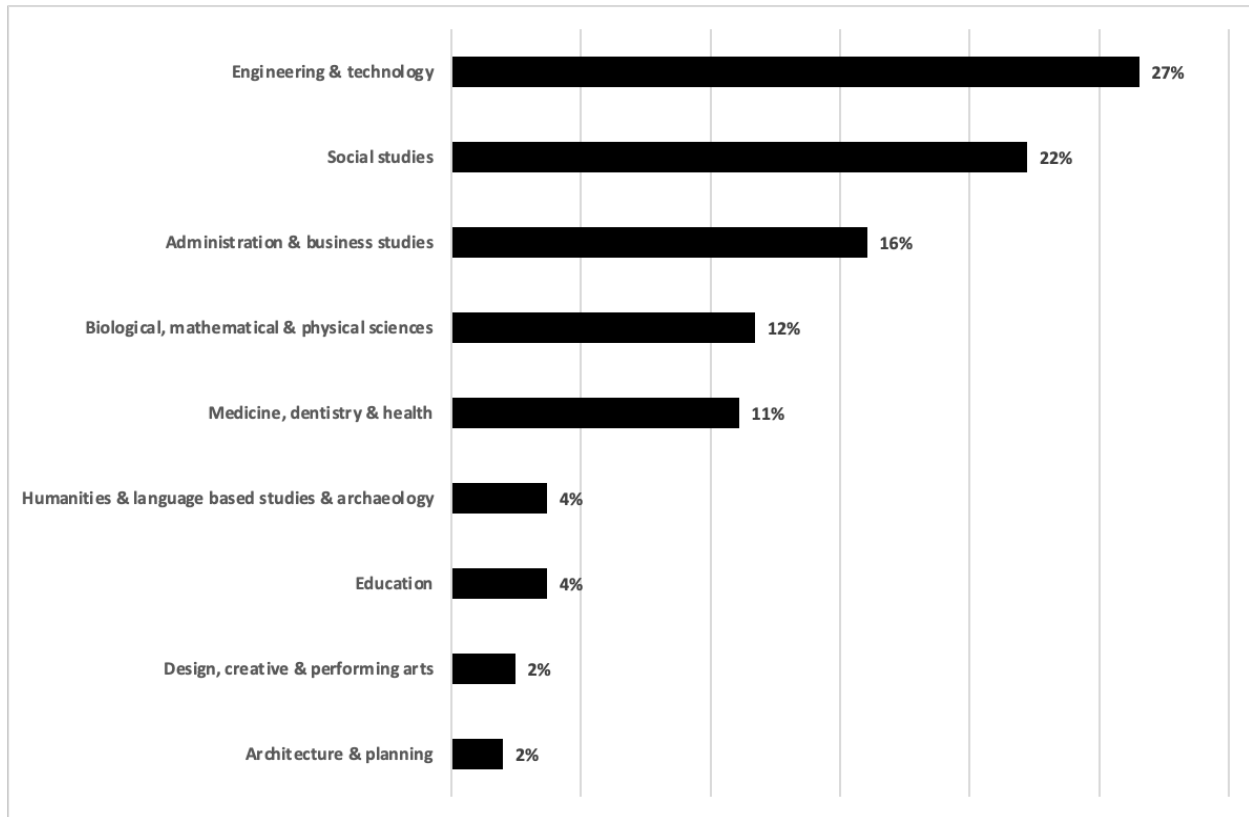


Source: The Higher Education Statistics Agency (HESA, 2022)

The great majority of the academics from Turkey are in disciplines of engineering and technology, social studies, administration and business studies, biological, mathematical, and physical sciences, and medicine, dentistry and health (See Figure 4). These disciplines are recognised internationally. Therefore, the possibilities for Turkish academics in Britain to build global connections are more likely in these disciplines. As the Turkish academic community has been growing over the last few years in Britain, it is essential to consider its potential to form an academic diaspora.



**Figure 4:** Number of academics from Turkey by academic discipline 2021



Source: HESA (2022)

According to Cohen's expanded definition (1996), diasporas occur for many reasons. However, whatever the diasporas may be, they do not fully comply with the ideal type of the Jewish Diaspora, a longing for an imagined homeland, which lent the world the concept of diaspora. Other diasporas have different and distinct cultural and structural forms, reflecting the divisive and cohesive experiences of the diasporic community (Safran, 1991). Academic diaspora is not a well-theorised concept. To theorise academic diaspora, we turn to the theorisation of diaspora. Ancien et al. (2009) theorised diasporas in five ideal types of victim, labour, trade, imperial and cultural diasporas. Victim diasporas refer to communities that migrated to escape oppressive regimes. One example is the Jewish diaspora. Labour diasporas define those who have migrated to other countries for business and economic reasons, such as the Turkish diaspora in Germany. Trade diasporas include communities like the Chinese diaspora that seek to establish trade links and find new business areas. Imperial diasporas refer to communities like the British diaspora that migrated to protect an imperial heritage. Cultural diasporas define communities that migrate to pursue cultural and ethnic ties, such as the Caribbean diaspora.

Depending on the kind of diasporic community that academics from Turkey form in Britain, we outline in Table 2 the categories, definitions, antecedents, and consequences of each diasporic

academic community. The table's contents are elicited based on the literature on the Turkish academic community in Britain and its fragmented identity. Academic migration from Turkey to Britain has taken diverse routes. This diversity has resulted in a fragmented Turkish academic community that does not have a unified diasporic character. We define diasporic character as the strength of ties that a diasporic community holds with a real or imagined homeland. We identified six different forms of academic communities from Turkey which show diasporic character. First, there is the victim diaspora for academics who left or fled Turkey as the Turkish context presents a hostile environment for them. Sirkeci et al. (2016) show that the number of Turks seeking refugee status in the UK has increased. A particular group of scholars among refugees from Turkey are called Academics for Peace, who signed a petition for Turkey to end the ethnically divisive conflict in its Southeastern region. The Turkish government has branded the signatories of this petition as terrorists and enemies of the state (Baser et al., 2017). Many have lost their jobs in universities, and some have fled to Britain and other countries. UCU has a campaign to offer solidarity with Peace Academics (UCU, 2019).

Similarly, members of ethnic minorities (Kurds, Armenians and Greeks from Turkey) and religious minorities (Alevi s and others) and sexual minorities (Usta, 2019), which faced a hostile environment in Turkey, have also chosen over the years to migrate to Britain. These groups have formed victim academic diasporas in Britain with relatively weak and antagonistic ties with Turkey. The freedom from oppression that Britain offers has allowed academics who escaped the oppressive context of Turkey to seek refuge in Britain. In this group, some academics arrive in Britain as political refugees and settle in academic employment after gaining the right to work.

The second diasporic community is the labour diaspora of academics from Turkey. British academia has been undergoing considerable expansion in ways that are heavily reliant on migrant labour. British universities offer academic contexts which are competitive internationally for academic migration. For many competent Turkish academics, employment and careers in Britain offer them better pay, conditions and career prospects. In recent years, the number of academics selecting this route with work visas has increased. Figure 3 above shows a gradual increase in the number of academics from Turkey. Much of this increase is Turkish academics on work visas that moved to Britain in recent years. Third, a small cohort of academics from Turkey hold both academic ties and trade links and form a trade diaspora in Britain. This group has some Turks with academic qualifications and experience who built businesses using the Ankara agreement in Britain. Trading diaspora straddles business opportunities and academic careers in information systems, engineering, medicine, and computer science, with strong ties between academia and business.

Fourth, a specific imperial diaspora exists for academics from colonial territories such as Cyprus and Turkish Cypriot scholars who work in the UK. Turkish Cypriot academics form an imperial diaspora in the UK, and their academic community predates the emergence of the academic

community from mainland Turkey. Because of their imperial heritage and colonial privileges, Turkish Cypriot academics have different routes and stronger ties with British academia.

Fifth, cultural diaspora is a broader concept that includes people with cultural ties with a country. In this group are Turks and a wider Turkish speaking community such as ethnic minorities from Turkey and Turkish speaking and Turcophile academics from Britain. The cultural diaspora also includes an imagined sense of belonging to the Turkish academic diaspora due to cultural affinity or passion for Turkey. Cultural diaspora allows for an inclusive reading of diaspora. The cultural academic diaspora of Turkey in Britain presents a rich tapestry of academics with interest and imagined solidarities with Turkey in terms of its history, culture, language, economy and politics.

Sixth is the emic concept of *gurbetçi* (see Naldemirci 2013), which is the person who experiences and feels deep nostalgia, love and belonging when they are abroad or away from the motherland, Turkey. *Gurbetçi* is an essential diasporic concept that accounts for a group of scholars who feel a strong sense of love, belonging and longing for Turkey. *Gurbetçi* diaspora is most evident among Turkish academics who work in Britain but consider Turkey their beloved and much-missed homeland. This group has the ultimate goal of returning to Turkey when they find alternative employment or when they retire. This emic archetype is added to table 2 below.

Table 2: Categories, definitions, antecedents and consequences of Turkish academic diaspora in Britain

Categories and definitions*	Antecedents	Outcomes
<i>Victim diaspora</i> : A community of academics who fled their country of origin because of their shared experience of oppression. Academics for peace, left wing, and minority ethnic and oppositional scholars from Turkey fit this archetype (e.g., Tutkal, 2020)	Escaping oppressive regimes, e.g., Academics for Peace, and other dissident academics from minority (and oppositional) ethnic, political and confessional groups	Freedom from oppression in a new academic environment. Although Britain has its own democratic challenges it offers a freer academic ethos for scholars who escape oppression, discrimination and repression in Turkey.
<i>Labour diaspora</i> : A community of academics who move to another country because there are jobs with better prospects. Many scholars in the field of technology and social science move to Britain from Turkey due to availability of positions (e.g., Richardson & McKenna, 2002).	Economic decline or dependence in the home country e.g., migration after the collapse of Turkish lira and decline of economic conditions in Turkey.	Academic careers with better prospects, such as better conditions of work, pay and prestige.
<i>Trade diaspora</i> : A community of academics formed not only with academic career pursuit in mind but also with trade interests. The Ankara agreement allowed Turks with doctoral degrees and academic credentials to build careers which interface academia and business (e.g., Yanasmayan, 2019).	Better trading opportunities in the host country e.g., Turkish scholars with advanced skills in technology which can be exploited for trade and business opportunities	Business opportunities that come with academic careers in certain fields such as high technology, information systems, and science offer better prospects of interface for scholars to engage with trade and business in Britain.
<i>Imperial diaspora</i> : A community of academics who chose another country because of historical colonial ties. Turkish Cypriot academics have certain historical colonial privileges to settle and seek employment in academia in Britain (e.g., Bertrand, 2007).	Colonial ties between the home and the host country e.g., Turkish Cypriot scholars who are in Britain due to colonial ties.	Colonial ties offer access to jobs and embedded sources of power for scholars of Turkish ethnicity from British colonial territories such as Cyprus above those from mainland Turkey.
<i>Cultural diaspora</i> : A community formed of academics because of cultural and ethnic ties. Many universities offer education, training and teaching in English language, which makes Britain an attractive location for Turkish scholars to move as many of them can navigate academic careers in English speaking countries (e.g., Yalkin & Ozbilgin, 2022).	Cultural and ethnic ties between home and host communities, e.g., scholars who work in universities which has English as the medium of instruction in Turkey hold close ties with other English-speaking academia such as Britain	English language as the main foreign language and as the second most common educational language in Turkey allows academics from Turkey to have access to employment in university systems where there is English language instruction. Migration based on cultural, linguistic and ethnic ties with Britain offers ease of access to careers and academic employment.
<i>Gurbetçi diaspora</i> : A community formed of academics with strong ties of belonging, longing and togetherness to an imagined or real motherland, which is Turkey. Some Turkish academics in Britain hold strong emotional and cognitive ties of belonging and longing with Turkey. Gurbetçi diasporic community is formed with love and attachment to the homeland (e.g., Cilindir, 2010).	Holding strong ties with an imagined and real motherland, e.g., Turkish scholars who retain strong emotional ties based on religious, national, ethnic, linguistic and other forms of affinity with Turkey.	Strength of the emotional and cognitive ties lead to building of strong academic, social and economic ties with Turkey and Turks abroad. This group forms subcultural networks and international ties between Turkish communities in Britain and Turkey.

\* This table was adopted from the classification of Ancien et al. (2009) based on Cohen (1996). One further emic category, gurbetçi diaspora, is added. Evidence from academic diaspora literature is provided for each category.

Turkish academics in Britain have formed academic networks over the years. Only very few of these networks have survived the test of time. We identified three networks among Turkish scholars in Britain. We review their stated purpose and activities in table 3 below. The three networks we identified align with academic, cultural diaspora with an inclusive membership of Turkish and British members with cultural affinity to Turkey. Despite their divergent needs, other diasporic communities do not have established associations and networks or a federation that can bridge different Turkish diasporic communities.

Table 3: Distributive characteristics of academic networks and organisations of Turkish academics in Britain

Network	Aims	Activity	Board composition (Nationality)	Established in
Anglo-Turkish Society	To strengthen and improve historical ties between Britain and Turkey	Lectures Concert Symposium Reception Events Memorials	David Peter Shankland (British)	London, 1953
Association of British Turkish Academics (ABTA)	To build partnerships and bridges between Turkey and United Kingdom	Doctoral researcher awards Academic visits Annual lunch Conference Talks Lobbying activities	Emre Esenturk (Turkish) Yavuz Kulaberoglu (Turkish) Fabien Massabuau (French)	London, 2010
The British Association for Turkish Area Studies (BATAS)	To a common ground for those who want to learn about Turkish life, society, history, language and culture in Britain.	Lectures Conferences Symposiums Turkish Area Studies Review	Celia Kerslake (British)	London, 1990

Source: UK Government (2022)

Current British networks among scholars from Turkey are dominated by academics in the Turkish area studies with an explicit focus on history, culture and language in Turkey. In recent years, the migration of Turkish scholars in other disciplines has diversified the Turkish academic community in Britain. The following section questions whether a strong Turkish academic diaspora could be formed in Britain.

### **Is an academic diaspora possible among Turkish academics in Britain: A future scenario?**

The strength of a diasporic community is conditioned by the real and imagined belonging and longing the members of a diasporic community feel towards a homeland. The literature on the Turkish academic diaspora has a fragmented structure as migration experience and sense of longing and belonging among academics from Turkey is divided across six diasporic communities in the literature, as we outlined. The lack of shared identity and affective connection to Turkey among these six diasporic communities leave the literature on the academic community from Turkey fragmented. Yet, this fragmentation offers possibilities for building bridges of affinity, togetherness and solidarity across these fault lines.

Building a diasporic network bottom-up may bridge the traditional fault lines by gender, ethnicity, confessional differences, politics and ideology among scholars from Turkey in Britain. Diasporic communities of Turkish academics have divergent interests and priorities without an overarching network and organising effort that could bring these disparate communities together. A federation could bring these diasporic communities under the same umbrella with shared concerns such as the experience of dealing with the stigmatisation of Turks in British academia, enhancing academic and social ties between Turkish academics to enhance their prospects within the British academia. However, this remains a distant hope as the home country supports most academic diasporas. The Turkish government has national agencies that support diasporic communities abroad. However, this support is often contingent upon a strong affinity with the current political system of Turkey. This would mean that labour, victim and imperial diasporas would remain outside the support mechanisms of the Turkish state. One such way that the Turkish government supports the Turkish diaspora is through the state-sponsored chair in Turkish studies at the London School of Economics. However, such chairs could be promoted in fields broader than Turkish area studies to bring Turkish scholars across Britain together. Beyond the efforts of the Turkish state, there could be concerted efforts by a growing number of scholars with interest and background in Turkey to get together to form a federation that operates with inclusive principles that could bridge differences between six divergent diasporic communities.

## **Conclusions**

There has been little attention to the Turkish diaspora in Europe and internationally. Even less is known about the Turkish academic diaspora in Britain. Drawing on recent data sources, a systematic and narrative review, we scoped the current state of academic diaspora for Britain's Turkish-speaking community. Our study shows that despite exponential growth in the number of academics from Turkey in British universities, the emergence of networks and structures of diaspora among Turkish academics has been slow in emergence. We attributed the slow pace of diasporic emergence to the divergent nature of Britain's sub-diasporic communities of Turkish scholars. We explored Turkish academics in Britain in six categories of diasporic communities to account for the fragmentation of the Turkish academic diaspora in Britain. We questioned whether an academic diaspora is possible for Turkish academics in the UK and suggested some routes

through which the disparate diasporas of Turkish academics could be brought together. The Turkish academic diaspora remains an aspirational state in Britain. Yet, the conditions are ripe for its emergence as Turkish academics now constitute a sizable community in British academia. Suppose they manage to form a diasporic community. In that case, they can benefit from the emotional and tangible ties that a diasporic community offers to its members and the wider academic communities in their home and host countries. We propose a need to investigate the Turkish academic diaspora through a field study and explore the conditions for building bridges across fragmented Turkish academic diasporas.

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