

THE EFFECTS OF URBANIZATION AND MIGRATION CASES ON RELIGIOUS LIFE

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In cities, relaxation of the rural family and kinship ties and formal, intermittent, superficial, temporary and anonymous relations between individuals, inequalities in income distribution, the loss of social control, cultural disintegration, disadvantages such as inability to integrate with the city and the identity crisis can all lead to social and psychological problems such as loneliness, insecurity, deviant behavior, crime tendency and drug use.

According to Durkheim, explaining the traditional structure with "social consciousness" concept, the increase in population density, the development of the business segments and the loss of activity of religious norms are causing the weakening of social consciousness. Therefore, major cities have become the settlements where social consciousness weakens and dissolution occurs. Because population density, division of labor, the increase of specialization and decrease of effectiveness of religion are seen among the main features of the cities.

By purifying the social impact; religion, located at the highest point in the traditional rural society and encompassing all aspects of the individual, has taken on a character, concerning only individual and his private life as the result of secularization emerging in the urbanization process. In cities, especially in the industrial cities, the decrease of interest in religious beliefs and practices may be considered an indication of reduced power of religion as a means of social control.

However, in modern industrial societies, although the opinions that religion has lost its efficacy can be acceptable for European countries, the same can not be said for the United States. Herberg suggests that religion has revived in the United States in recent years. But he does not expect religion to return to the pre-modern period, from a functional perspective again.

And in this presentation, we will deal with the impact of urbanization and migration case of individual and social terms on religious life.

The most striking issue over the coming history of humanity is undoubtedly the urbanization process. Although it is difficult to determine the period in which they first arose, the oldest settlements known as city centers in history, are seen in Mesopotamia approximately 3,500 BC, later in Egypt, in China and Central America. However, those first examples of cities have a quality showing little difference from villages and towns.

There have been a wide variety of definitions of the city. According to Weber, M., "the city is thought many times, as an area where a large crowd densely settle and it is considered as an area in which its residents form such a large colony that they lack of mutual personal acquaintance with each other." As Park mentioned "The city is a mental state, is a set of customs and traditions, organized behavior and emotions"

Urbanization, as a social reality, has continued to increase since the beginning of history. The most concrete indicator of Western Modernity is rapid urbanization phenomenon and is changing society structure accordingly. In fact, center-periphery relationship and rivalry we saw in our historical tradition largely continues today in the form of global-local phenomenon of urbanization.

With the industrialization process Cities have been attraction and charm of the areas. Because manufacturing plants and factories have been constructed more in the city centers or factory areas have been people's residential areas. People used to rely on manual labor and the physical strength more while making agricultural activities in the pre-industrial period. That agricultural activities were made with modern techniques produced in industry also decreased the need for manpower. When population growth is added to this, rural areas have begun to lose its feature of being a livelihood and habitat slowly.

We can see science classification relevant to urbanization and its size in the most systematic manner in Ibn Khaldun. Ibn Khaldun, a philosopher of history and a sociologist, lists village-city differentiation in his work called Muqaddima, while retaining its originality today, as follows:

Nomadic and village life is settled and before the city life. Nomads and villagers' life has more robust, courageous, self-reliant, independent, better-established and less distorted structure than stationary city life. The village family life is more stable and robust than city life. Congregation consciousness is more lively in the village than in the city.

Mutual assistance and communal solidarity have thrived in the village life rather than in the city. Respect to women and the old has an important place among the people of many townspeople. The population of the cities increase with the migration from the village. Those who migrate to the city usually constitute the welfare class of the village.

Inadequate health conditions, luxury, various social deviations nibble urban life and collapse the community over time. Similarly, that the city's increasingly growing with the science, arts, commercial activity is among the reasons for the inevitable collapse for Ibn Khaldun .

The average length of uplift and subsidence curve of townspeople covers of a period four generations. Acknowledged as a thinker of all time by Rosenthal, Ibn Khaldun (1332-1406) thesis is the first model regarding urban-rural differentiation, and even today it has affected a wide range of sociologists in the United States. Especially Sorokin, Zimerman and Galpin have also developed their urban-rural differentiation under the influence of Ibn Khaldun.

Because the city is a heterogeneous structure, social form shows a true feature from congregation to community as F. Tönnies has noted. In congregation life “we-feeling” is effective, while in community life, “sense of self” is effective. Therefore, as it is progressed from congregation to community in society, the original nature of congregation may be lost. This change often reaches the highest point with the thing described as individualism. With this development social life doesn't dissolve completely and spontaneously but the social life of congregation (Gemeinschaft) is damaged and wear off, and so a new phenomenon emerges from the needs, interests, desires and decisions of the people who previously worked together and who were in relation to each other. This new phenomenon, 'capitalistic society', increases its power and gradually gets an edge over.

Urbanization accelerating with industrialization is regarded the first step of transition process from tradition to modernity.

Although urbanization provides some financial facilities, everyone can not benefit from them at the same rate. Thus, "as the culture of wealth swells, enters into a distorted growth, poverty culture also forms a scab at that rate like a social cyst. These two formations both erode national cultural and debilitate social integration by deviating the standard culture."

People living in big cities also feel a sense of loneliness and alienation. Because the number of relatives and acquaintance is extremely limited. Therefore, they are obliged to share happiness and sadness, either alone or in a limited number of environments. However, in terms of psycho-social aspect, man needs to lead life together with other people and feel the need to share. And man also both feels himself safe with relatives, friends and familiars and is happy. This confidence and happiness is a serious problem of the people living in big cities today. In the background of the problems such as snatching, fraud and theft already experienced in large cities and upsetting society in our country, there is that gap to a large extent.

Today, one of the most important factors that makes the city attractive and appealing is that it is seen as place to win life. Along with education, health, luxurious life and other factors in the city, jobs opportunities are more in cities than in villages. Because industry, trade and other areas develop in urban centers or in areas close to the city. Therefore finding a job in cities emerges as an opportunity to gain life. Even in our country, migration to the cities has been seen since the 1950s for this purpose.

Causes of Urbanization:

Urbanization is a population movement which is formed under the influence of driving force, transmitting and charming forces. Driving causes mean factors which lead the population away from rural and agricultural areas; forwarder causes mean the development of transport and facilities; and charming causes mean the economic and social factors which attract the population to the city.

The act of going from a settlement to another, from one country to another country in order to settle is usually defined as migration. Migration is does not only mean spatial displacement but it can also lead to the result of change in position socially. The most powerful process that creates social changes of our era is globalization. In this process, the fact that a large number of people look for a new home for themselves create exceptionally large tremors in the social fabric of the regions sent as well as senders.

Although the first effects of migration were felt in the economic sphere, its effects were also felt in social relations, culture, in national politics and international relations over time. Immigrants are people who move from to another and from a city to another in the same country in order to settle. Migration is described under two main headings. The first one is “domestic migration” and the other is “emigration”.

Urbanizing, starting with participation of the population to cities by migration is a process of change. Lerner suggests that urbanizing of an individual coming from rural to the city occurs through "empathy" (put itself instead of others) in the modern sense. Immigrants show a lot of desire to reach salient features such as the rules of the society they come into, habits, economic operation, education and alike. As a result of this excessive desire individuals, in terms of both structure and function, start making the characteristics of the city. Thus, the values and behaviors of individuals or groups that migrants receive as a model are directly related to compliance with the city.

On the other hand, no matter where immigration is has led to congestion in big cities. If there is anything we know today, it is that no local community changes the basic structure with only its own internal dynamics. There is always the effect of interference from outside. These factors are first and foremost concerned communities and change the relative positions of the main interaction channels between the other centers outside it.

Urbanization occurring through migration includes social movement beyond physical mobility. Immigrants are obliged to leave their old profession and social status when they attended the city life. In urban societies where there is an increase in various occupational groups, division of labor and specialization, horizontal and vertical mobility is much easier than rural societies.

Peasants who settled to rural areas around the city entirely with their efforts, their own resources, their relationship have meant that the men are "cheap and docile workers," for the groups in the city center, women are "cheap maid" who are also needed to be educated and they are "store" of voters for domestic politicians for a long time.

Status in cities is not determined according to whether individuals are from good families but according to professions, achievements or the things they own. Social strata migrants enter in the city is very important for their urbanization. Because individual's socialization process in the city will probably take place around the provisions of the new stratification system and behavior styles in accordance with these values.

Due to the results of structural changes, migration process mobility means mobility and massive scale spatial changes.

Relaxed family and kinship ties in the city rather than in the countryside and formal, infrequent, superficial, temporary and anonymous interpersonal relations, inequalities in income distribution, the loss of social control, cultural thaw, hometown adversities such as integrated inability and identity crisis, social and psychological problems such as loneliness, insecurity, deviant behavior, tendency to crime, drug use could arise in cities. In city areas in the West, newcomers settle mostly in places close to the city center while it is the opposite in the Third World countries. Here migrants settle in the places called 'contaminated coast' of urban areas.

Conclusion

Located at the highest point in the traditional rural society and encompassing all aspects of the individual, religion has taken on a character of interest to his private life by detaching all social impacts as the result of secularization emerging in the urbanization process. In the cities, especially in the industrial cities, reduction of religious beliefs and religious practices, can be considered an indication of reduced power of religion as a means of social control. But, although opinions that religion has lost its efficacy in modern industrial society can be acceptable for the European countries, the same cannot be said for the United States. Herberg suggests that religion has revived in the United States in recent years. However, he does not expect religion to return to the pre-modern period, from a functional perspective again.

Cities are composed of a combination of sub-cultural groups where there are many different cultures together. While there are some subculture groups high in the trend wishing integration with the urban, the presence of groups preventing or delaying integration is also known. Especially effective in Western cities, excluded for some reason such as religion and race, accepted as second-class, ghetto consisting of sub-cultural groups of people or suburbs and unhealthy urbanized residential areas such as shanty town often holds groups not embraced by civic.

One of the values eroded by migration and urbanization is the neighborhood with the law. From the perspective of Islam, it is advisable to do good to parents, relatives, far and close neighbors in the Holy Quran and the Prophet's hadiths. Therefore, religious faith among people of the same religion can be said to contribute positively to the development of "we-feeling". But, unfortunately, urbanization process can bring about a negative impact on good neighborly relations. These days the number of people living in the same apartment but not knowing each other in cities is increasing with each passing day. But on the contrary, the same religious community or religious group members are be able to create a subculture against this devastating effect of the big cities.