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**“Different Actors, Intersecting Interests and the Islamic Revival:
A Sociological Inquiry of the Islamic Movement in post-1980 Turkey”**

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The aim of this study is to analyse the emergence of the Islamic revival in post-1980 Turkey from a sociological perspective. It focuses primarily on the Islamic movement by exploring the particular rationale of four main groups: the Islamic intelligentsia, the Kurds, the peripheral entrepreneurs and the urban poor. However, consistent with deficiencies in the literature and decreasing importance of the other components in explaining the recent electoral success of the Islamic movement in Turkey, the main focus of the study remains on the urban poor and the organizational structure of the Islamic movement, which enabled the movement to penetrate into the solidarity networks of the urban poor. First, the study claims that the Islamic movement created a legitimate medium and ideological opportunity for the Islamic intelligentsia to express its discontent with the Turkish modernization process, in exchange for intellectual and organizational guidance. Second, by exploring the historical context of the Kurdish nationalist movement, this study argues that through Islamic identity, the Islamic movement provided the necessary tools for the Kurdish population to integrate into the Turkish society, without undermining the *Kurdish difference*, in exchange for massive electoral support. Third, the Islamic movement emerged as the advocate for the interests of the peripheral entrepreneurs, in exchange for their economic support. Finally, and most significantly, this paper argues that due to the economic recession brought about by the introduction of post 1980 neo-liberal policies, the solidarity networks of the urban poor evolved into ethnic and religious cleavages, which have been successfully utilized by the Islamic movement. At that level, the study focuses primarily on the role of women activists within the Islamic movement and emphasizes the spectacular utilization of women networks, which enabled the Islamic movement to properly read the transformation of the solidarity networks of the urban poor, and develop the required strategies for penetrating into the solidarity networks of the urban poor.