THE FACTOR OF ISLAMIC DIVERSITY IN THE FORMATION OF ETHNIC AND CONFESSIONAL IDENTITY OF THE MODERN TURKISH SOCIETY AND DEVELOPMENT OF A CULTURE OF COEXISTENCE

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ABSTRACT

The issue concerning identity and ethnic and religious affiliation in the Republic of Turkey has traditionally been considered a taboo subject. The secular era of Ataturk, the founder of Turkey, banned any expression of ethnic and religious activity. Moderate Islamic Turkey of Erdogan times is also not a supporter of activation of ethnic segments of the country, although in the terms of religion it conducts a vivid demonstration of the forces of the Sunni majority without taking into account ethnicity of Sunni residing in Turkey. However, the foreign policy changes of emphasis in the Middle East are a reflection of global processes; they require a rethinking of Islamic values and their role in the context of current realities. As a result of the sharp increasing of refugees and the release of the migration process from the control of the European Union, the Turkish Republic has acquired the status of a buffer zone for migrants, aimed at obtaining asylum in the developed EU countries. In addition, their confessional community allows integration directly into the Turkish public space itself. But, despite all the difficulties, Turkey is an example of ethnic and religious tolerance under the threat of radicalization emerged in the Middle East and has a rich historical experience of peaceful coexistence of different religions, flows and ethnicities.

Key words: social processes, laicism, Islamic variety, tariqahs, Jamaat, national minorities, globalization, religious identity.

INTRODUCTION

From the point of view of historical development Turkey has a rich experience in the development, because it outlasted in its history both a period of the Caliphate and the Republican period. After the elections, on June 7, 2015 the importance of the Islamic factor in the socio-cultural space of the country was discussed among the modern political scientists and analysts. According to Article 14 of the applicable Constitution of the Republic of Turkey the basic principles of nation building are the principles of laicism, and Article 10 emphasizes the equality of everyone" on language, race, gender, religious principles and criteria of political and philosophical views" (https://www.tbmm.gov.tr/anayasa/anayasa_2011.pdf).

In this legal framework Article 136 of the applicable Constitution determines that the "Directorate of Religious Affairs is intended to implement the policy for the benefit of maintaining the national unity". On this basis, it should be noted that the head of the Directorate is the Mufti of the Republic of Turkey, and he is directly subordinate to the head of the Turkish government. This fact poses a challenge to determine the features of laicism in the Turkish Republic and the factors of becoming a society based on the principles of mutual respect and interfaith dialogue. Some Turkish scholars are trying to look at the statistics, stating a thesis of

the confessional majority, namely: according to the figures, Muslims are 98% of the population and religious minorities account 2%, however, all Muslims are 98% of the population, since according to Turkish historical tradition, everyone who is a Turk by nationality, shall automatically become a Muslim. This policy leads to the unification of all groups of Muslims together: the Sunnis, the Jaffars, the Alawites and the members of other movements and flows. 2% of the population, as a rule, is represented by the supporters of the Constantinople Orthodox Church and the Armenian Church. Thus, there is a question of the principle of laicism and the possibility of the confessional identity among Turkish Muslims.

MATERIALS AND METHODS

Analysis of the statistics, interview materials with the political leaders and fundamental principles of a secular state based on the Constitutional principles of the Turkish Republic enabled to analyze the points of inviolability and to try to predict the possible ways of further developments.

The unique materials and books in Turkish language (in the original) from the library fund of the Islamic Studies Center, were collected by the authors during research internship in the study of the " Islamic factor in the formation of global security" at the Theological Faculty of the University of Istanbul in the period from May 1 to July 28, 2015 constituted the sources research database. For testing the hypothesis, the authors used a comprehensive approach to the problem of using the achievements and methods of humanitarian sciences. The studied phenomena are considered in their relationship, contradictory, in the aggregate of all factors, quantitative and qualitative characteristics. In this paper, the approaches of the particularly historical research approaches were combined with the ideal-typological methods, which were mobilized in the sociological and political science in the proportions necessary for solving the research problems; as well as the general scientific research methods are used: analytical, statistical, comparative benchmarking, textual methods.

The research showed that the ideal principles of the Turkey's Constitutional arrangement had differences in secularism, and the unification of the Muslim Ummah in the context of the clergy centralization led to new and very interesting results.

RESULTS

According to Ismail Kara, professor and Doctor of Science: if we analyze the term "Turk" in terms of progressive Islam and nation building, it is necessary to pay attention to the process of dynamic change in the latter half of the XIX century of such concepts as "nation", "tribe" "genus" and ultimately "the people" (Kara, 2014). Nevertheless, the concept of "Turk" and "Muslim" due to the similarity of origin and the role of the ethnic factor in the ideology of nation building throughout the historical development are close to each other so much that are the synonymous terms. The term "laicism", formed in Europe, is different from the principles of secularism in Turkey, and so it goes beyond the framework of the classical understanding of the context of humanitarian and theological science. In turn, it is also important to note that Islam is the youngest of the world religions, and it becomes the basic development platform for contemporary Turkish society, both in the religious life and in the sphere of spiritual and cultural development of the nation. The political and economic transformation on a global scale in the late XX and early XXI centuries, turned for the Turkish society in the face of the new challenges of globalization and radicalization, checking the ethnic and confessional resistance of the

population identity. At the same time by analyzing the significance and role of Islam in state-confessional relations in Turkey, it is emphasized the full impact of religion on different areas of life. A formation of the ethno-religious identity of every nation is a dynamic process under the influence of various factors and, therefore, the Turkish people are an example of how the identity, formed within the guidelines as "laicism" and "theocracy", is reflected in the social life. A Turkish religious identity is determined not so much by the wide spread of Islam in Anatolia and the establishment of the Ottoman Empire as the successor of the Caliphate, as rather a balance the interests of the society and the state, including clans, tribes, taking into account the principle of equality of opportunities. Therefore, over time, the secular right was separated from religion for the good of society; there was a differentiation in politics and religion (Günay et al., 1997).

Thus, a total separation of the religious and political sphere has shown the need to create a system of state-confessional relations with the release of the special political and legal platform of religious norms and canons in the context of the historical process (Ozek, 1982). Zia Khan notes that there is the separation of state and religion in parallel with this points, and the last link in the establishment of a secular state is formed (Karal, 1968).

This is the final link in the complex process of separation of state and religion in the modern era, which has led to the emergence of a new ideology of modern society as a secular society, and the new state model has become known as a secular state.

The antagonist of the secular state is the theocratic regime, i.e. a state where a religion serves as the state ideology.

In this case, a particular religion is officially recognized as the country's national ideology and at the same time, some representatives of the country's leaders seek to use the religion for their own interest, which has deprived the freedom of religion and has reflected personal ambitions of the leaders. The examples of this state and their operation can be found repeatedly on the pages of world history: the Inquisition in the Christian world, the Crusades, the conflict of the Roman Catholic Church and the Protestant Church; it is Sunni-Shia confrontation, radicalization, built on the position to actualize the holy war "Jihad" in the Islamic world (Berkes, 1975).

There is a concern about the rights of religious minorities in Turkey, and the position of non-Muslims in the modern Turkish society. However, it should be noted that by virtue of the position of the legal successor of the Ottoman Empire, which for the entire historical development paid a principal attention to maintaining the entitlements of religious minorities, the Republic of Turkey has also identified this as a priority vector in the structure of the secular state. During existence of the Ottoman Empire (it is a theocratic state where the ruler has the religious status of the caliph at that moment); the various religious trends and legal schools of Islam were presented.

Thus, in the XIII century the tariqah "Bektashi", founded by Haji Bektashi Veli, became not only the ideological platform on the Anatolian plateau in the important matter of counteraction of Mongol invaders, but also had an impact on a number of other religious movements and tariqahs Babai, Haider, Abdul Shemsi, Etemmi, Jami, Jalali, Yassavi and Hurifi (Odyakmaz, 1988). In addition, the activities of the BektashiVeli and his disciples also contributed to the emergence and dissemination of the Ottoman painting, music, poetry (Eyuboğlu, 1987).

For example Sufi tariqah "Mevlevia" originally gathered the likeminded people of Jalaleddin Rumi, and later became a religious community, which in turn became a part of the Ottoman culture and gained acceptance in the XVIII century (Odyakmaz, 1988).

The tariqahs role in the Ottoman history in the XIX-XX centuries causes a lot of discussion among historians and scholars of Islam. Some researchers believe that tariqahs and Sufi orders are an indication of regression in the development of society. At the same time, another group of researchers recognizes that the flow and religious trends in the Ottoman State are the keepers of the intellectual and cultural heritage (Georgeon, 2000).

The Republican era was the final stage of the influence of Islam on the state-confessional relations as the official state ideology. Turkey has made a choice in favor of the formation of the state on the principle of "secularism". The implementation of the principle of secularism consisted of two parts: all tariqahs and Sufi centers were attached to the Directorate of Religious Affairs on March 3, 1924, and in the second stage they were completely closed in a year. This Decree describes the stage of formation of the secular state and the termination of social relationships in the "murid-murshid" format (Gungor, 1991). These positions have been reflected in the Decree "On the Sufi centers and orders" adopted on November 30, 1925 and were published in the Law No. 677 dated December 13, 1925 in the Official Gazette.

The principle of secularism in the Constitution of the Republic of Turkey, according to Professor Hilmi Zia, is a synthesis of the trends of modern Turkey and the traditions of the preceding period of the Ottoman Empire. The church-state relations are changing and evolving within the framework of historical reality. In a philosophical sense, secularism is a separation of concepts of the mind from the concept of faith, which implies non-interference of faith to mind, thus, there is recognition of the supremacy of "mind" over the concept of "faith".

According to the researches of the politicians and scientists, who specialize precisely in this block of issues, the secular state principle is a relevant and fundamental. At the beginning of the XX century the People's Democratic Party in the process of approval of the multi-party regime was forced to make a change in policy towards Islam. The VII Congress of Party was devoted to a discussion of the laicism policy, where during the session the traditionalists have expressed their willingness to further mitigating line conducted in this direction, and argued the role of religion in the social support of the society. This period corresponds to the period of government of Semsettin Gunaltay, but with the transition to a multiparty system, religion becomes a weapon of hunting for votes.

There is an example in article written by Shadie Ai that on the eve of elections in 1950, when the People's Republican and the Democratic parties started actually to bargain with the sheiks in the east and south-east of Anatolia, and according to the memoirs intended to act as stimuli of the Islamic community.

Since then, the government has not only takes a course on "warming of relations" with Islam, but there is integration of Islam in the political circles of the Turkish government, that as a result indicates the occurrence of political Islam, its interaction with the community and a creation of the pro-Islamic parties.

CONCLUSIONS

The peculiarity of Turkish society determines the specificity of its social consciousness determined not only by the Muslim characteristic, but by the secular beginning and reforms that gave Turkey a special place in the Muslim world. At the same time the public consciousness in Turkey is due both the cultural mosaic of Turkish society, as well as the specifics of historical

transformation, when the Ottoman identity was gradually transformed into Turkish. The latter was a national and secular. In Turkey, the public consciousness of this kind has been produced by the founders of the Republic. It was based on the ideas of the nation-state patriotism. It should also be noted that its variation is predetermined as the uneven nature of the modernization that formed the differential social consciousness, especially noticeable in the period of republican Turkey. It should also be noted that its variation is predetermined as the uneven nature of the modernization that formed the differential social consciousness, especially noticeable in the period of republican Turkey. Consequently, the multidimensionality of the Turkish public consciousness is due to both its historical development and diversity of layers which form it. Cognitive variations, traced today in the Turkish society, suggest that this trend is relevant to this day.

SUMMARY

A European rejection of Turkey contributes to the fact that an increasing number of Turks become disappointed in the European future, there is a growing number of Eurosceptics among them. Turkish government seeks to strengthen its position in other foreign policy areas: in Central Asia and in the Arab world. According to its geostrategic position, Turkey increasingly demonstrates its membership in the Eurasian region and participates in the work of "Dialogue Eurasia" platform.

Namely an abversion to the Islam has become an important part of the ongoing reforms in Turkey. Turkey continues searching for its place and role in a changing world. As part of the Islamic civilization, it cannot ignore the huge Arab region rich in energy resources. By pursuing a purely pragmatic interests in the issue of rapprochement with the Middle Eastern countries (in terms of fuel poverty, etc.), at the same time Turkey has tries to find the answers to the questions related to identity. A unique fusion of Islam, democracy and liberal economy served as an example for other countries in the Middle East region. Turkey has positioned itself as a model on which other states could start to develop.

Thus, in 2004 R.T. Erdogan identified himself as "Muslim, a Turk and a Democratat the head of a secular government," so he underlined the complex component of Turkish identity. Noting the cultural rapprochement with the Islamic world, the Turkish Prime Minister marked the borders on the issue of ethnic identity. Realizing himself as a Turk, R.T. Erdogan there by opposed himself to the Kurds that testifies to the fact that Turkey is still in search of ethnic identity.

Armenian expert Ruben Melkonyan brought a vivid example and noted that "in July 2010 in the Grand National Assembly of Turkey (GNAT), the Kurdish opposition party" Peace and Democracy" made an offer to carry out an open ethnic census in Turkey, to find out a real ethnic picture of the country... The authors of this offer was accused of racism, in response to this Syrr Sakyk, a deputy of party "Peace and Democracy", said: "This offer will not even find a trace of racism or separatism. We just say the following: the different peoples live in this country. We have the right to know how many are Armenians, Greeks, Assyrians and Kurds, and a desire to know can never be regarded as racism. But the authority essay that our wealth is the difference between us".

In addition, as a rule, the process of awakening of ethnic and religious identities in such countries as Turkey is very slow, as favorable conditions for this have not yet been created. Therefore, the activity in mainstreaming of national minority issues, including historically Muslim and Islamized cannot be expected in the near future. Once again a debate in the

Parliament has shown the complexity of the problem that can be solved only by demonstrating the political will.

CONFLICT OF INTEREST

The authors give confirmation that the presented data does not contain a conflict of interest.

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