

HUMANITY'S SEARCH FOR A GLOBAL PATH AND THE TURKS

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İnsanlığın Küresel Yol Arayışı ve Türkler

Öz

İhtiyaçların sağlanması, imal edilen ürün ve hizmetlerin yeni pazarlara sevkiyatı nedeniyle, insanlar, toplumlar arasında tarihin her döneminde devamlı olarak münasebetler tesis edilmiştir. İpek Yolu Çin'den başlayarak, Avrupa'ya uzanan tarihin en kadim, etkin, kapsamlı ulaşım rotası olmuştur. Yalnız ticari irtibatlar değil, medeniyetler, dinler, düşünceler bu güzergahtan yayılmıştır, bir hakikattir. Zaman zaman farklı hegemonik kuvvetlerin kontrolünde olan İpek Yolu, emniyetin temin edildiği devirlerde tarafların menfaatlerini korumuş, aktif, fonksiyonel bir güce sahip olmuştur. Hususiyetle İslam'ı kabul ettikten sonra Türkler her devirde bu yolun en mühim aktörü, Müslüman Türk Devletleri de huzur ve emniyetin teminatı olmuşlardır. Oysa, Haçlı ve Moğol işgalleri döneminde menfaatçi, baskın ve sömürgeci bir düzenin varlığını göstermiştir. Deniz yolları açılarak aktif kullanması, ulus devletler kurulması, daha sonra sınırların çizilmesiyle İpek Yolu ehemmiyetini kaybetmiştir. “Bir Kuşak, Bir Yol Projesi” ile (bundan sonra BRI olarak kullanılacak) Çin kadim İpek Yolu üzerinde yeni bir dönemi başlatmıştır. Yüzyıllar boyunca kuşatılmış, içe kapanmış Çin BRI ile adeta “kuşatma” stratejisi geliştirmiştir. Bu açılım başka ülkeler bakımından alaka, merak yanında, cazibe ve kaygıyı birlikte getirmektedir. Birçok devlet bu projede bulunmayı kabul etmiştir. Anlaşmalar imza altına alınmıştır. Çin'in, diğer devletlerle rekabeti bazı yararlar ortaya koyacak gibi görülmekte ise de birçok ülke için bu proje, bağımlılığı, hegemonyayı, sömürüyü çağrıştıran endişeler içermektedir. Müslüman Türk ve diğer İslam Devletleri açısından bu gelişme daha derin bir duyarlılığı taşımaktadır. Sınırlar globalleşme sürecinde göreceli bir şekilde kalkmıştır. Tarihin en fazla yaygın, geniş, ürün, bilgi, insan, ilim, kültür, bilgi, teknoloji, sermaye hareketi bu devirde ve çok hızlı görülmektedir. İnsanlar ve kültürler arasında yoğun, akışkan, bağımlı bir yapı oluşmuştur. Bu gelişmeler iki mühim neticeyi ortaya çıkarmıştır. İlki, yeryüzünün birçok kaynağı, varlığı, imalat ve satış ağları, teknoloji, sermaye gücünü elinde bulunduran küresel egemen sisteme ait şirketlerin kontrolünde olmasıdır. Yeryüzü varlıkları üzerinde adaletli, eşit paylaşım yoktur, yeni emperyal bir sistem ortaya çıkmıştır. Ekonomi, sermaye, teknoloji üzerinde hakim olan Amerika, Avrupa Ülkeleri, Hindistan ve Çin etkinlik sahalarını genişletmektedirler. İkincisine gelince ise, dijital kanallar yoluyla iktisadi, kültürel, siyasal bağlantılar, tanıma, tanışma, bilişme insanlar, ülkeler arasında akışkanlığı artırmıştır. Çok kültürlü, çok hukuklu, bir arada yaşama ortamı yeryüzünün her tarafında adeta zorunlu, gerekli duruma gelmiştir. Küresel yolların işlerlik kazanması, küresel iş birliğinin sağlanması insanlık için önem kazanmaktadır. İnsanlığın müşterek menfaatinin, kaderinin, değerlerinin, yapılarının hakka, insafa, adalete, ahlaka ve hukuka uygun düzenlenmesi, katılımcılığa, çoğulculuğa dayalı eşit bir anlayışın küresel tarzda inşası lüzumludur. Esasen bu açıdan insanlığın yeni ve küresel yol aradığı anlaşılmaktadır. Kadim İpek Yolu gibi BRI projesinde en merkezi güzergahlar Türk ve İslam Ülkelerinden geçmektedir. Bu vech ile Türk Devletleri “İnsanlığın Küresel Yol Arayışı”nda öncü olabilirler, başat bir rol üstlenebilirler. Mazinin, günümüzün gerçekleri dikkatle irdelendiğinde, bu anlayışın, görevin yerine getirilmesi mümkün olabilir.

Bu çalışmada ile küreselleşme kapsamında kadim İpek Yolu, Çin'in BRI projesi, Türklerin tarihi, güncel etkisi, gücü değerlendirilecektir. Böylece, insanlığın ortak menfaatlerine, kadherine, istikbaline yönelen, güveni, istikrarı temin edecek, insaf merkezli, küresel, evrensel

bir yolun gereksinimi tartışılacaktır. Bu yolun tesisinde Türklerin vazifeleri, mesuliyetleri, çeşitli halklarla, devletlerle kuracakları münasebetler, sağlayacakları iş birlikleri, insanlar, İslam, Türk Dünyası için faydaları, düşünülenlerin mümkün olup olmayacağı bazı makale ve araştırmalar incelenerek ortaya konulacaktır.

Anahtar Kelimeler: İpek Yolu, Küreselleşme, İnsanlık, Türkler, Yol

Humanity's Search for a Global Path and the Turks **Abstract**

Due to the supply of needs and the arrival of the produced goods and services to new markets, relationships have been constantly established among people and communities in every period of history. The Silk Road has become the oldest, most effective and comprehensive communication route in history from China to Europe. It is a fact that not only commercial relations, but also civilizations, religions and thoughts spread through this way. The Silk Road, which came under the control of various sovereign powers from time to time, had an effective function by protecting the interests of the parties within the periods that security was provided. Especially after the adoption of Islam, Turks have always been the most important actor of this road, and Muslim Turkish States have been the assurance of peace and security. During the Crusader and Mongolian occupations, a one-sided self-interested, oppressive and exploitative order emerged. The Silk Road lost its importance with the opening of sea routes, the establishment of nation states, and the drawing of borders. The "One Belt, One Road" project on China's ancient Silk Road is the beginning of a new era. It is seen that China, which has been besieged and withdrawn for centuries, has developed a "siege" strategy with the One Belt, One Road Project. This expansion also carries interest, curiosity, attraction and concern for other countries. Many countries have accepted to take place in this project and they have signed the agreements. Although China's competition with other countries is seen to produce some benefits, it causes anxiety for many countries in terms of dependency, hegemony and exploitation. This situation shows more sensitivity in terms of Muslim Turkish States and Islamic Countries. The borders have been relatively removed within globalization process. The most widespread and rapid movement, circulation and transfer of goods, services, culture, information, technology, finance and human in history are experienced during this process. Density, fluidity and dependency have occurred among people and cultures. These developments revealed two important results. First, the earth's resources, assets, production and marketing networks have come under the control of powerful companies, the global dominant system that holds technology and capital. There is no fair and equal sharing on the resources of the earth, and a new system of exploitation has been established. Primarily the USA, Europe, Russia and especially China which are effective on economy, finance and technology have increased and expanded their sovereignty areas. Secondly, in addition to economic, cultural and political contacts, meeting with digital channels, becoming mutually acquainted has increased the density and fluidity among people. Multicultural, multi-legal coexistence ground has become necessary and compulsory in every point of the world. The global cooperation, the operability of global ways has gained more importance. It is necessary to organize the common interests and destiny, values and

structures of humanity within the framework of rights, fairness, justice, morality and law, and to establish a participatory, pluralistic and equal understanding globally. In this context the humanity is essentially searching for a new global path. As in the historical Silk Road, the most basic routes of the “One Road, One Belt” project pass through Turkish and Islamic Countries. In consideration of the historical and current facts, it may be possible for Turkish States to assume a leading and pioneer role in “Humanity’s Search for a Global Path”. In this study, within the framework of globalization, historical Silk Road, “One Belt, One Road” project of China, the need of a global road focused on mercy that will provide trust, stability towards the humanity’s common interests, destiny and future based on Turks’ role, the Turks’ duties, responsibilities, and the relationships that they will establish with various countries, the cooperation that they will develop, the benefits of these for humanity and Islamic Turkish World, and whether all of these are possible or not will be discussed.

Keywords: Silk Road, Globalization, Humanity, Turks, Path

Introduction

All over human history, the societies have lived in motion. The societies have been opened to other lands for the provision of basic needs such as nutrition, living and protection, commercial activities such as the acquisition of goods, property, production and marketing, political and social reasons such as war, invasion, occupation, revolution, turmoil, migration. Contacts with other societies have been established on issues such as reaching and owning fertile lands and water resources for agriculture and animal husbandry, developing arts and crafts, providing the flow of science, technique and information, and accessing innovations. It is seen that in various periods of history, powers based on religious, ethnic, sectarian, political and ideological bases have developed strategies to perpetuate their dominance. It is difficult to say that actions based on these strategies always have humanitarian, universal, moral and legal measures.

There was a rapid transition from the age of industrialization to the age of information and digital in this period. "Globalization" marked the end of the twentieth century and the beginning of the twenty-first century. A process in which the flow of people, products, capital, information and technology increases rapidly, and the interaction between societies, people, states and institutions has started and has surrounded humanity. Time and space have converged (Harvey, 2012: 387). At the center of connectivity, dependency, fluidity and interaction, there are "Global companies" of the USA such as finance, technology, energy, mining, consumption, marketing, sales, distribution, film and communication. Global companies have become a giant, monopoly system by seizing many assets that are in the public ownership of countries (Varol, 2017: 407). Especially, communication companies address every moment and area of people, society and life with their developing technologies (Ağcakaya and Ögrekçi, 2016: 33). Powerful devices, soft-ware, programs and applications weaken local structures and render them ineffective. The basic values of society are damaged and the sovereignty of states is restricted. In the globalization process, a dangerous period has begun in which fundamental values are shaken and the scale of rights, justice and fairness are violated. The USA is a dominant, Global sovereign power (Kodaman, 2004: 31). The ancient values of humanity are being shaken and exposed to deliberate destruction and corruption. Belief/religion, life, mind, property, freedom and security are gradually turning into slavery. The Global system establishes a "mono/monopoly" structure, culture, and standardization in economic, political, social and cultural fields, controls the masses, and leaves humanity helpless with its ambitious and even ruthless politics and actions (Korkmaz and Osmanoğlu, 2019: 952). Undoubtedly, this standardization strategy is a serious danger.

As known that Globalization is a new process for humanity. Globalization causes a two-way effect (Uğur, 2016: 6). This situation is such that for the first time in

history, such an effective, comprehensive, instant communication and interaction is experienced among people. The dimensions of living together with knowing, meeting, knowing, knowing and sharing have expanded. In this respect, communication facilities allow the establishment of bridges between people, instant learning and transfer of what is happening in every part of the world. From this point of view, we see that the globalization process is a positive development for humanity. Although the Global system does not leave the intercommunal flow to its own devices, directs it and worries the societies, positive developments and changes can contribute to the wealth of humanity.

China has revived the historical Silk Road and introduced BRI to many countries in the Global power struggle. China's project, which confronts US based companies, is not only on an economic, but also on a political and cultural basis (Dellios, 2017: 234). Both powers establish long term dominance over energy, raw materials, resources and markets and make states indebted. They are trying to keep human resources under control, not just the economy. It is clearly seen that the dominant powers, that have created new ways for humanity, prioritize their own ideology and interests in this way. As a result of these, they are trying to place an indirect bondage on societies with an economic, technological, and then political, socio-cultural dependency that will last at least a century.

China tries to integrate the BRI Project with the historical Silk Road. Silk Road route mainly passed through Muslim-Turkish Geography. The contribution of Muslim-Turks to the success of the Silk Road, that is considered the most important communication route among societies and states, is great. The states that the Turks established after they became Muslims ensured the security of the Silk Road and did not discriminate among the people of different religions, races, sects and colors. They have been a guarantee element for various states and communities. Silk Road that providing security and the presence of trustworthy authorities, has become a busy one, not only for trade, but also for science, culture, wisdom and art. When the road routes passed to the Mongols and the Crusaders, the security and guarantee disappeared on a large scale (Kirpik, 2012: 179).

It is not difficult that realizing humanity seeks a path that is not only economic and monocentric, but also fair, equal, moral, legal, conscientious and fair in our age. The route of the BRI Project announced by China again passes through the Muslim-Turkish and Islamic Geography on a large scale (Okur, 2017: 52). This project of China can be considered as a "siege" rather than a "generation" (Sabancı, 2018: 97). The imperial, invading actions of the USA and its Western allies against Afghanistan, Iraq and other Middle East, Asia-Pacific and African countries are directed towards the same geography. However, it is important that the history, existence and corridor of the Muslim-Turks, who have ensured the right, justice and peace for centuries in these lands and managed the differences. This entity is alive in our corridor age

(Emeklier and Taş and Yılmaz, 2022: 84). Turks, with their closeness and friendship with Muslim societies and countries, their relations with non-Muslims, and their reassuring past, can establish a Global path in this vast geography. Because of that, when Islamic Civilization and Muslim Turkish States lived together with different societies, they protected the basic values of humanity (Şahin, 2020: 85-91).

The history of Muslim Turkish States and Islamic Civilization, Türkiye's recent constructive and unifying foreign policy, encompassing contacts, and the establishment of the Turkish States Organization can be considered as an advantage. In addition, the Turkish presence, which extends from China, India to the interior of Africa, the Balkans, the Caucasus, and the Middle East, and living together with different elements, can be considered as a great advantage and opportunity for Global road construction.

This entity can be considered a Turkish geopolitics (Emeklier and Taş and Yılmaz, 2022: 84). The management and understanding of the Turks that protect the cultural structures are valuable. The success of Turks living together with different cultures in a wide geography still continues. All this is important for the Global road building sought for humanity. It can be considered that a serious reference for Humanity's Global Path Quest.

Way Requirements of Humanity

In order for a person to survive, there is the need to live with others and the obligation to share. As a requirement of humanity creation, human beings have to be familiar with and establish relations with their genders. Humanbeing does this with his/her freedom and reason. The mind is the most precious being (Emiroğlu, 1998: 70). It can provide necessary and natural processes such as nutrition, shelter, protection and reproduction only together with others. Meeting, solidarity, helping each other are indispensable parts of this life. The familiarity among people extends from the family to the environment, to society, to other communities. Familiarity also provides exchange of knowledge, experience, technique, culture, progress and development. Therefore, people and inter-communal relations find ways, spread and expand for different reasons. A wide circle of relations takes place with the supply, exchange, import, export of commercial and agricultural products, access to innovations in science, art, craft and technique, curiosity, invention, discovery, education, participation, marriages, migrations (Eroğlu - İrmiş, 2006: 59). Historically, these contacts were not always positive. It is seen that communities penetrate, migrate and settle in other lands for the purpose of war, occupation, invasion, conflict and conflict (Talas - Kaya, 2007: 151). Struggles for the capture of fertile lands, water resources, mines, land and sea trade routes, geopolitical and geostrategic points have been going on for centuries. Cities and regions with historical and religious significance have been the focal point of conflicts.

When humanity's need for a road was legitimate, reasonable, fair, moral

measures, rules, administrations and managers were effective, the way for Global development and progress was paved in migrations made in this way (Karpát, 2016: 27). Otherwise, periods of tyranny, imposition, pressure, and immoral and unlawful behavior have had a heavy toll on humanity and some segments. The periods when the Mongols and the Crusaders dominated the Silk Road were full of destruction (Batuta, 1993: 54; Kayaođlu, 1972: 360). Many were opened in the eighteenth, nineteenth and twentieth centuries. However, a great and ruthless system of exploitation has been established. In the industrialization process, this order became institutionalized after the Second World War. The number of prosperous countries and societies that protect and develop their political, economic, cultural existence and independence has been limited only in the northern hemisphere of the world. Direct and indirect colonialism, slavery continued. The new roads the world has entered have made some countries privileged. These roads have been the domain of powerful countries and structures. The new exploitation system that globalization has built on values and resources has made the search for a new way compulsory for all humanity. This desire is understood as it penetrates into societies. People are in fear of losing their existence and values. The search for a way of people, societies and countries is not one way in this context. Mankind's search for a way is for their preservation and development. Numerous human to human platforms in digital media, apart from alliances among countries, are indicative of these pursuits.

Silk Road

The name of Silk Road was given by the German Scientist Von Richtofen (1833-1905) (Sabancı, 2018: 81). The Chinese have never used this term before (Kırpık, 2012: 174). This name was given because of the silk trade from China to Europe. This name was given to the road because the most transported trade item along the road was silk brought from China (Turkish Encyclopedia 1946/XX: 180, Kitapçı, 1989

Also it is found different names in various sources. It is called that *et-Tariku'l-Harir* in Arabic, Great Silk Road in English, and Jamb in Mongolian. The major branch of the Silk Road, through that traders and caravans from all nations passed, is called the King's Road (Hedin, 1974: 225). The Silk Road is one of the oldest and largest trade routes in history, has a route from China to Europe (Yereli, 2014: 301). During the Han dynasty (206 BC-220 AD), this road was 5000 miles long. The historical Silk Road is the longest road in the world, covering around five main roads, numerous side roads, cities, towns and villages (Şahin, 2002: 81). It is the world's first European Asia-Africa road connection. There were great wars and rivalries on this road. Political and military events have affected trade and economy. The Silk Road is the largest of the historical main roads used by large caravans for a long time by connecting to other major trade routes in the south and north (Kemalođ-

lu, 2015: 363). The Silk Road had three routes: the South Road, the Middle Road, and the North Road. The Silk Road was connected to the north-south trade route by advancing from China-Turkestan-Khwarizm-Iran, Azerbaijan-Iraq, Syria-Anatolia, from the Black Sea ports of Suğdak and Sinop to the ports of Sur, Akka and the Eastern Mediterranean. It combined with the Spice Road and surrounded a large trade basin (Aganacov, 2002: 148-149).

Being a trade route, the Silk Road has been the meeting point of civilizations, religions and cultures (Kırpik, 2012: 176). The areas of wealth and opportunity have shown themselves not only economically, but also in many ways. These roads extended to very large lands (Uhlig, Trans. S.Aydin, 205: 150). Traders, scholars, travelers, and craftsmen were included in the caravans (Bik, 2012: 14). The Silk Road, along with the Indian Spice Road, has become a wide trade basin, spreading area of religion, philosophy, art and traditions (Kırpik, 2012: 176). Chinese goods reaching Europe via the Silk Road and other raw materials and commodities taken from Europe are the subject of trade.

Silk was the main product of the Chinese economy from 206 BC. It was kept like gold and used instead of money (Feyizli, 1995: 29). The hometown of silk was not only China. East Turkestan was also the center. (Lablache, 1932: 45). Because it was exported from East Turkestan. Turks have ensured the security of the silk road for centuries. It was stated that there would be no silk road without East Turkestan, and this road would not remain without the Turkish States (Cinkara, 2021: 336). Muslim Turkish States provided security with their military forces, garrisons, outposts, and accommodation with inns and caravanserais on the great route from Turkistan to Europe (Togan, 1946: 471; Kırpik, 2012: 180). They gave guarantees to the other states, communities, caravans, scholars, travelers and artists using the silk road with state power. They have also established a kind of insurance structure that will protect competition in trade (Turan 1988: 126-127, Köprülü, 1991: 53). For the Silk Road Turkish States, the establishment and development of cities and the growth of the economy made an important contribution to the increase of wealth (Bik, 2021: 16). There is also an Uzbek proverb, "There are two great roads in the universe, the Milky Way in the sky and the Silk Road on earth..." for the Silk Road. This road has become busy thanks to the Turks (Cinkara, 2021: 342). The most frequented and transit points on the Silk Road route from China to Europe are the regions where Turks live intensely, and Turkish cities (Okur, 2017: 52). The Silk Road can also be considered the way of Islam. The Silk Road was used in the extension of Islam to Central Asia and the spread of science, culture and civilization that flourished and developed in Transoxiana, Khorasan, and Turkestan to other continents and geographies (Bik, 2012: 8-16). This movement also increased the political, economic, cultural, scientific, knowledge, and wealth of the Turks and raised their level (Cinkara,

2021: 330). Transoxiana basin has been the source of many states. Again, scholars and traders who grew up in this region have taken the leading roles in Islam's access to large human resources and geography such as China and India (Bik, 2012: 16). The Silk Road route gave Muslims, especially Turks, the competence to live together in the management of differences, and gave the opportunity and opportunity for states, administrations and administrators to be successful (Cinkara, 2021: 332). Although the Silk Road has been a route that China has historically been effective and dominant in terms of the products it sells and buys, the safety, reliability and functionality of the road are thanks to the Turks (Cinkara, 2021: 330). When the Turkish States were strong and controlled the road, the Silk Road was able to work and the goods exchange could continue safely. In the periods when there was no security, excessive taxes were imposed, and partisanship was made, the road remained idle and weak, and the routes shifted to the sea route. When the Crusader and Mongolian forces invaded the Silk Road route, the flow and security changed (Barthold, 1981: 615-616; Kalin, 2007, 69). The Silk Road is a Global truth that reveals the historical and global accumulation of Turks in terms of protecting multicultural, multi Identity, multi structured sides, owning them and managing differences for a long time.

Globalization and Ways

After the Second World War, the struggle for dominance over the earth was shaped by the cold war. In the period called the Eastern and Western Bloc, the European Countries under the leadership of the USA and the Soviet Bloc under the control of Russia were formed. Thus, the struggle of a bipolar world has affected the world. Organizations were formed under the political and military wings of liberal capitalism and socialism (Aktan and Şen, 1999: 11). Under the leadership of the USA, liberal capitalism has clearly come to the fore with its political, economic, cultural and technological superiority. The disintegration of the Soviet Bloc and the fall of the Berlin wall have become the hope of liberal capitalism. With their capital and technological power, Global companies have gained an indisputable power over newly established states and societies in the eastern bloc (Büyükbaykal, 2004: 19). A strong monopoly has been established on the resources and possibilities of the earth, which surrounds and surrounds people, society, the country and the state in all aspects. Sovereignty areas of states were restricted and limited. A new side view of people and society emerged. Humanity has begun to surrender towards relative freedom and permanent slavery (Babacan, 2016: 26). Politics and socio-cultural structures have come under the influence and coverage of Global companies. As the process begins to threaten the independence, sovereignty and values of societies, there is great anxiety, hesitation and even fear (Cinkara, 2021: 347). Growing and developing rapidly economically, technologically, culturally and financially, China turned its advantages on this ground into an opportunity and came to the world stage

with the BRI Project.

The Global system, in which the USA plays a dominant role, is trying to expand and deepen the areas of dominance over this wide geography and to deepen its alliances with many countries. US Secretary of State Hillary Clinton announced her intention for a trade corridor to integrate Afghanistan into North-South trade in 2011, and while emphasizing this, she said that this was partly a “Silk Road Project” (Şahin, 2020: 72). Russia’s Eurasian project was also partly part of the Silk Road project. On the other hand, by protecting the historical Silk Road, China is implementing the BRI project, which has economic, political and cultural depth, goals and objectives on a wide geography covering 65 countries (Cinkara, 2021: 341). In this case, it is seen that countries such as India, Russia, France, England, Germany, and Türkiye seek different ways and are partially included in the existing roads.

Searching for the new ways is also on the center of intellectuals and the business world. (Rıfkin, 2014, p.342; Klaus, 2016: 196). Increasing competition in the world, developing technology and communication, the existence of a multipolar world, and the revival of cultural basins suggest some focus (Emeklier, Taş and Yılmaz 2022: 74). The search for new ways has aimed mostly at the interests of power centers. It is planned on the interests of certain countries, groups and sections. Environmental problems, political, economic, social artificial crises, proxy wars over some countries bring new plans to the agenda of the centers that want to secure their interests in the future of the world. It is not aimed at the common future of all humanity, peace, tranquility, welfare, fair and equal income sharing, equal opportunity, food security, nutrition, shelter, health, and improving the quality of life in education. There is no thought, attempt or work on the protection of social values, structures and strengthening the belongings of future generations. On the contrary, mono/single culture, standardization, easy administration and flattening are among the priorities of Global sovereign powers (Erdoğan and Alemdar, 2005: 22).

Thoughts, opinions and designs of popular scientists and businessmen about green energy and industrial revolutions draw attention. In their search for this path, the predictions (Rıfkin, 2014, 347; Klaus, 2016: 200). All these pursuits and exits are within the framework of the interests and pursuits of Global capitalism. Western countries are privileged. The source and cause of Global problems have become evident in the last century, when the Global system has led humanity to more swamps and dead ends. There is an unilateral system has been established that does not encompass all humanity and does not take it into account. When we look at the history of the world, we have never seen such wide-ranging, large, long-lasting, wide-ranging abuses, deep gaps between societies, no violations of rights of this magnitude, no violation of values in such a short time. The Organization of Turkish States, which was organized under the leadership of Türkiye, is also a political, economic and cul-

tural example of this search for a way (Emeklier, Taş and Yılmaz, 2022: 87).

Social media allows lots of organizations, announcements and resistances of different, large and small groups. Numerous and communicating digital media structures have been formed all over the world. It is possible that these groups will contribute to changing the course of the world and opening up new paths.

BRI (One Belt One Road), A New Process

China, one of the most ancient nations of the world, has produced a high technology and increased its assets despite being in a communist and closed regime for decades. It has become the center of trade and production that surrounds the whole world. It has found a place in the Global capitalist world (Wasserstrom, 2011: 105). China is the world's second largest economy. It combined state capitalism with the statism of communism and the marketism of capitalism. It has provided scientific and technical advances in every field with intensive labor and work, and has reached a strong capital and financial power. At the same time, it is the largest manufacturer, the most trading country, and the country with the most foreign exchange reserves (Jian, 2021: 1).

China wanted to revive the historical Silk Road legacy in the face of the US-based Global siege (Yereli, 2014: 304). BRI has presented the Sea and Land Silk Road project to the world. The project is planned to establish China's political, economic and socio-cultural dominance over the world. (Nazmul Islam, 2021: 9). It has combined its strategic and economic goals with the project, which extends to 63 percent of the world's population and 65 countries (Cinkara, 2021: 341). The BRI Project connects East, Central, West Asia, Africa and Europe (Yıldız, 2021: 21). The Chinese government states that this project belongs to the international community and has a feature that will guarantee equal opportunities for the member states (Jian, 2021: 2). Contributing to Global partnership, cooperation, trust, commitments reflect the views of the Chinese government with the project. The project has been declared as cooperation with neighbors and opening a new page with the world (Li & Wang, 2015: 170). The aim of the project is also to root China's leadership strategy in foreign relations, to ensure its "peaceful rise" abroad and "harmonious society" at home. Again, protecting China's rights at the international level is to strengthen its existence (Nazmul Islam, 2021: 6). The project also has a cultural pillar. As a matter of fact, according to President Xi Jinping of China; China should increase its soft power, communicate its messages better. It is based on being able to tell and present the Chinese stories, the Chinese dream, the idea of the Chinese model, the real, multidimensional view of China to the world (Nazmul Islam, 2021: 8).

China is trying to use its communication power by using its soft power. The erection of the Confucius statue in Tiananmen Square in January 2011 was a breaking point for the Chinese State. This attitude shows the resurrection of the phil-

osophical idea and personality in China (Sagin, 2013: 223). In Confucianism, there is the avoidance of war, the rule of the country by virtue. While driving Confucius to the world as a soft power, China uses the understanding of morality and virtue (Önal, 2020: 218). Confucius Institutes located in over 600 different countries in the world have been assigned an important mission and diplomacy function (Duran and Yılmaz, 202: 79). These institutes aim to spread the Chinese language and culture, to develop education, culture and friendly relations between countries, to encourage multicultural life and to build a harmonious world (Yıldız, 2021: 3). China has developed this project in order to get rid of the siege it has been living through for centuries, to access raw material resources and to increase its exports (Sabancı, 2018: 96).

Development of China, expansion and progress in Western countries and the BRI project are followed with deep concern. According to some Western experts, China is purely self-interested. Their universal messages are not convincing (Nazmul Islam, 2021: 15). Against this initiative of China, other countries, especially the USA, are taking economic, political, economic and military measures. At the same time, they are building alliances and posing obstacles to China's initiatives. Europe, India and Japan are uncomfortable with China's expansion and expansion project (Sabancı, 2018: 92). Russia sometimes cooperates and sometimes worries. According to the Chinese "overt (covert)" or "yin (dark)-yang (bright)" approach, a reality hidden behind the visible; There is a difference between speech and action. It is thought that China has a covert purpose in the cultural context (Sabancı, 2018: 93). The establishment of the China-based world center with the BRI project involves many risks (Dellios, 2017: 234).

There are interesting and different point of views from the Islamic and Turkish world. The BRI project was announced to the world for the first time by the President of China as the Land Road in Kazakhstan and the Sea Route in Indonesia. The announcement and presentation of the project were made in Islamic countries. This is important. The first Confucius Institute was opened in Uzbekistan (Kavas, aa.). Pakistan, Türkiye, Central Asian Turkic Republics and many Islamic countries are involved in the BRI project. In addition, the widespread teaching of the Chinese language and culture in the world is carried out by the International Chinese Language Council Office (HANBAN) (Yıldız, 2021: 3). The key points of the BRI route pass through the cities of Turkish and Muslim countries (Turan, 1971: 201). In terms of energy, raw materials and transportation routes, the route including Iran and Arabia is very important for China (Karluk, 2017: 304). The states located in the regions considered as the Turkish belt have made various agreements with China, but Turkish-Islamic culture is dominant in these countries (Okur, 2017: 52).

The slaughter committed by China in East Turkestan, where it is not a "har-

monious society” in itself, is evident with the persecution it has been subjected to, and it has been criticized. Countries such as Tajikistan and Kyrgyzstan have come under the monetary, debt and credit yoke of China. In return for their debts, they allocated areas such as land and mines to China. In Kazakhstan and Uzbekistan, the concern for China is dominant. China’s economic power, free movement of goods, money and labor carries risks for the Turkish republics (Cinkara, 2021: 342). Chinese businessmen and workforce flocking to these countries, marriages with local people cause uneasiness. China’s human potential and expansionist politics cause fear with its brutal practices. It is stated in the publications and articles published from time to time in the Chinese media and state institutions that the geography of Turkestan is located within the historical borders of China and is mentioned as potential invasion and occupation areas.

China wants to encircle the Turkestan geography (Sabancı, 2018: 97). It is stated that China has long-term debts to its countries, especially in Africa, and obtained the resources of the countries through various fraudulent schemes and bribes. Being closed for centuries, it was burdened with hatred and vengeance against Western countries in the 18th, 19th and 20th centuries. Forecasts for China’s policy are insufficient. The strict attitudes and practices applied to its own people during the pandemic period are followed with concern by other states and societies. Its advanced technology, military capacity and large population always arouse fear.

Behaviors and policies put forward by a structure that is a mixture of Buddhism, communism and capitalism is remarkable. China’s traditional policy is to assimilate what is not of itself. It is also to increase its dependence on Chinese culture (Karluk, 2018: 36). As a matter of fact, it has been implementing the policy of intimidation and destruction against the Turks in history and still (Cinlara, 2021: 337). How the Chinese treated the other was written on stone monuments centuries ago. These are seen in the Orkhon Monuments: “The word of the Chinese nation is sweet, and the silk fabric is soft. With sweet words, he would deceive the distant nation with soft silk fabrics and bring them closer” (Ergin, 2003: 13). It is important for both Turks and humanity to remember this experiential warning of Bilge Kagan (Cinkara, 2021: 334). It is claimed that BRI is not a joint project for the benefit of humanity, but purely for the purpose of China’s own welfare, expansionism and sovereignty. From another side, the view is this: China has at least declared a joint work with this project and is making investments. The fact that other countries sided with China against the USA and the West, and their positive approach to cooperation is also an indicator of the search for a Global path. In this process, China undertakes infrastructure investments that countries such as roads, ports and railways cannot cope with alone. These give life to the BRI project and show promise. Although these investments are in return for high-interest loans and important concessions given

to China, the work finished in the economy and employment areas of the invested countries contributes. More than 140 countries and China signed a memorandum of understanding for the BRI (Nazmul Islam, 2021: 10).

As a result, there is a bilateral situation in the BRI project. Within the scope of the project, China provides financial, investment, technology trade support and cooperates. China is an alternative to the USA. On the other hand, China opens political and cultural areas on countries. The turmoil within China, the assimilation and torture practices against its own people and especially the Uyghur Turks, and the politics it pursues in the countries it has agreed with within the scope of the BRI, turn the confidence into concern.

Humanity's Need and Seeking a Global Road

Globalization has carried the world and humanity into a process of great change and transformation. Globalization has become an "imperial" system by the hand of Global companies. A great exploitation order has been established with digital tools, channels, programs and applications. The concepts of democracy, human rights, pluralistic participatory and fair order that flourished in the twentieth century have been eliminated. The interests of the sovereign powers have been the reason for the invasions. The greatest advances in history and the greatest problems are experienced together. It is seen that societies strive to protect and develop their own values, resources, opportunities, lands and people. On the one hand, Western countries attract cheap labor, on the other hand, they keep immigrants under ethnic, religious and cultural pressure. Although central and Global authorities produce conflict, war, discrimination and racism, it is generally understood from time to time in the West that their own people do not want chaos and crisis. It is understood that people who know and mingle with each other through trade, science, culture, tourism, education, marriage, migration movements, business and project partnerships are not in favor of conflict, war and turmoil. These are understood through publications, research, interviews, surveys. Some intellectuals make common statements from time to time. It is emphasized that the truth, good and truth belongs to everyone, that the Global dominant focus should be controlled, that justice should be established for the future of humanity, that religion and belief should be protected, and Global thoughts and approaches are put forward (Onat, 2020).

We know that people live in a multi-identity, multi-cultural world. Interpersonal communication, cooperation, thinking together, acting, living and sharing are developing rapidly in both physical and digital media. There is an intense interaction between different religions, languages, races, cultures, genders and colors. In the face of events, people show similarities with their feelings, thoughts, understanding, acceptance and preferences. For example, it can be seen and determined that the peoples did not embrace the wars and sufferings in Syria and Ukraine in recent years. It

can be said that humanity is in search of a Global path in the context of rights, justice, fairness, love, conscience, equality and tolerance. The desire for a world where the earth's resources are used efficiently and shared fairly can be observed. Alliances changing between countries, the demands of people living in various parts of the world, and the outputs of intellectuals can be followed carefully on social media channels. The search for a common world order can be seen for the construction of humanity, the environment and the future with common mind, behavior, consciousness.

The fictionalized and provoked civil wars draw attention. However, exiles, migrations, oppressions, threats, double standards, policies of big states that do not care about the small ones, human rights violations, the unanswered cries of the oppressed and aggrieved people draw attention. The sensitivities of the world public opinion are manifested against problems such as hunger, poverty, massacre, genocide. It is revealed in various platforms that the search for peace, peace and stability is desired by all humanity. This dangerous course necessitates a Global safe path and alliance. China's BRI initiative has been welcomed by some states and authorities. However, China has revealed that its policies and practices have different intentions and purposes. Therefore, the search for a common Global path under the leadership of a just and confident party has become evident.

Global Road Seeking and the Turks

China's BRI project route is the Silk Road. This route is the meeting place of religions and civilizations (Bik, 2012: 7). The countries in which the USA and Western countries play games, fight, wage wars, directly and indirectly intervene and invade are in this geography. The "Great Game" struggle between Russia, England and Western countries took place in the same lands. The Silk Road stretching from Urumqi to Europe is mostly historical and contemporary Turkish geography. On the way, there are cities that mainly belong to the Turkish States or carry the Turkish identity. It is possible to see successful examples of living together in this geography during the period of Muslim Turkish States. (Ascending Silk Road I-III). After the Turks became Muslims, they lived on this route, along the Silk Road and the Indian Spice Road, with ethnic groups such as Arabs, Persians, Chinese, Indians, Russians, Slavs, and religious groups such as Muslims, Christians, Jews, Zoroastrians, Manichaeans, Buddhists, and shamans. Information, 2005: 24).

Muslim Turkish states have established and tried to protect political, economic, social and cultural balances. The basis of this success is the importance given to social values. The beliefs and values of each community are guaranteed in a legal order. For this reason, it is known that Muslim Turkish states, which ruled in different geographies for a long period of time, were not colonialists, developed the lands they were well-off, and preserved material and spiritual values. Undoubtedly, the

state administrators and the public have a share in this success. The joint knowledge, efforts and works of mystics, scholars, poets, artists, dervishes, alperens, honest merchants and prudent sultans, khans, viziers and statesmen have been effective.

Turkish States have tried to maintain a political and socio-cultural balance between Asia, Africa, Eastern Europe, the Balkans, the Middle East, the Caucasus, East, West, North and South for centuries. It is seen that peace, justice and balance have been achieved in a wide geography with multicultural communities under the domination of Karakhanids, Ghaznavids, Samanids, Timuroğulları, Mughals, Seljuks, Ottomans, Mamluks and other small states. This wide geography has been targeted by states such as the USA, China, Russia, India, England, France and Germany. There are endless crises, problems, wars, conflicts, migrations, genocide, invasions and occupations here. The administrative successes of the Turks in the same lands in the past can serve as an example. The Muslim Turkish entity can easily and realistically think about how they can be the pioneer and implementer of a Global path. Turks are still spread over a very wide geography. The fact that they have adopted and internalized multicultural life can be decisive in the acceptance of the projects to be presented to the people of the age of globalization. The fact that Turks have distanced themselves from discriminatory, exclusionary, marginalizing, racist, sectarian attitudes and behaviors throughout history and today can give confidence in the construction of the Global road. All these may positively affect the attitudes of other societies towards Turks.

Turks have settled all over the world through business, education, tourism, trade and marriage in recent years. Human behavior of Turks can form the socio-cultural basis of a new Global road project. It can be considered important that people who come and settle in Türkiye for various reasons find Turks sincere, cordial, hospitable, generous and humane. The fact that Türkiye is a pioneer, appreciated and preferred country in many respects as a society and state in the Turkish and Islamic geography can be examined in this context. The interest, love and trust of the communities living in the Muslim Turkish geography, feeling close to Türkiye and having contact with Türkiye can be considered as a point of attraction. It is not only Turks and Muslims who are close and interested in Turkish society. In addition to the people of neighboring and surrounding countries, people from many different countries and societies, from various professions and careers, have positive thoughts about Türkiye and Turks. These thoughts and following Türkiye can be among the positive factors in Global road construction. The aid of Turkish people and non-governmental organizations spread all over the world and charity work can be seen as factors that increase love and trust. People who study, do business, have residence permits, citizenship, immovable land, and spend their holidays in Türkiye feel close to this geography, which can reflect positively on the world.

The peaceful, balanced and encompassing foreign policy of the Republic

of Türkiye in recent years can be considered a very important factor. In this respect, Türkiye's performance in international organizations, the Islamic Cooperation Organization, the Council of Europe and the UN can be recorded as very positive points. The sensitivity it shows on issues such as Jerusalem and Ukraine can be considered important in earthquakes and natural disasters in various parts of the world, regardless of country or society. His performance in the UN and other international meetings can be evaluated in the same way. The stance that speaks the truth and is on the side of the truth can strengthen the thesis of the Global road. The recent establishment of the Organization of Turkish States, Türkiye's participation in the Shanghai Five, its presence in NATO and other Western Alliances, and the fact that it is the only country that balances between East and West can be effective.

It may be hopeful for humanity to use its soft diplomatic power in favor of humanity, as in the Russia-Ukraine grain crisis. There has been a large number of foreign students in Türkiye in recent years. In particular, students from poor countries study and are supported. Organizations such as Red Crescent, TIKA, AFAD and large-scale aid and support institutions provide services in the world. In places where Yunus Emre Institutes are opened, Turkish language is shown interest. In many places, there are people learning languages by watching Turkish TV series. Education, tourism, language, humanitarian aid are important elements of inter-communal solidarity, acquaintance and rapprochement. Neighboring and related countries are on the way to imitate Turkish society. It can be easily determined that other societies do not have these positive factors and trust. The advanced human resources, business, politics, trade knowledge and experience of the Turks are increasing. The presence of Turks in Europe, the Balkans, the Caucasus, Russia, Iran, Central Asia, the Middle East, North Africa, Afghanistan, India and China is important. Turks have lived together with Arabs, Russians, Chinese, Indians, Persians, Afghans, Slavs, Bulgarians, Greeks, Africans for centuries. They still live together. They were found with Christians, Jews, Hindus, Buddhists. More than 65 states emerged from the Ottoman Empire, and five states emerged from the Mughals of India, Pakistan, Bangladesh, and Turkestan Khanates. A strong human resource, academician, intellectual, businessman, politician and statesman, who knows these countries and the Global system closely, has been formed. It shows the presence of a strong and qualified diaspora in many parts of the world. Considering this positive time, ground and opportunities, it can easily be said that the Muslim-Turkish existence can be a pioneer in humanity's search for a Global path.

Conclusion

In the history of humanity, societies have witnessed their search for a way within the framework of their needs and desires. The roads opened for trade, science, culture, art and technique have also been the route of religions, thoughts, cultures and civilizations. Ways have been opened and used in order to reach the aboveground

and underground riches, to reach the markets, to import and export. The Silk Road, stretching from China to Europe on the most vibrant geography of the world, has been the most important road operating on different lines for centuries. The vitality of these roads depended on the safety of caravans, people and goods. The commercial vitality reached by the states on the road brought economic, cultural, human and social wealth and development. Cities were established and prospered. Political and military power was important. Although there were wars on the Ancient Silk Road, the flow of the road continued. Mongolian and Crusader invasions removed security and undermined operability. It is a fact that various religions, thoughts and cultures spread by using the road, societies affect each other, and social changes and developments are experienced with the increase of immigration. Actually, the Silk Road is the most important line of the historical process in terms of Global civilization.

USA and China have made various exits on the ancient Silk Road. The interventions of USA in Afghanistan and Iraq and the Greater Middle East Project draw attention in this respect. The Historical Silk Road was declared to the world as a BRI comprehensive project by China, and agreements were made with the countries. In many places, studies are carried out within the scope of the project.

Globalization has changed the nature of the roads. The power of capital, goods, information and technology has also opened new routes on societies and states. In the globalization process, the dominant elements have surrounded not only commercial lines but also socio-cultural values, have begun to change, standardize, shake and destroy the ancient structures of humanity. The Global system has paved the way for a much more effective digital medium. This road reaches every person directly. Dangerous paths have been opened that devalue values, reduce assets, make people dependent, and lead them to digital loneliness and slavery. The security of belief/religion, life, mind, property and generation/family is at risk with the path opened by globalization.

The BRI project put forward by China envisages cooperation between countries. Confucius Institutes, which were opened all over the world to spread China's own culture and language, assumed a diplomatic function. China has worrisome expansions in the Turkic Republics and African countries, political and economic, which cannot be understood which is real and which is hidden. China has a history that does not accept other cultures and is intimidating. For this reason, the BRI project spreads doubt, anxiety, hesitation, uneasiness and fear.

In the historical Silk Road geography, there is a historical and contemporary Turkish presence and corridor around it. There is no exploitation, assimilation or genocide in the past of the Turks. They have managed to live together in basic social values. They showed respect for the beliefs, values and cultures of others. They did not discriminate on religion, language, colour or race.

European countries such as the USA, England, France, the Netherlands, China, Rus-

sia, India, etc. The records of countries that are trying to open a Global path are not clean. They have a colonial, assimilating, oppressive, intimidating, murderous past, exclusionary, stigmatizing. These states continue by changing the shell.

Humanity has a distrust of Global companies and states. In social media, publications and statements, it is seen that humanity is in a quest. There is a need to build a new Global road that gives confidence in the political, economic and socio-cultural fields and does not abuse it. This path can be built with knowledge, culture, morality, right, justice, fairness, love, compassion and conscience.

The architect and operator of this road can only be Turks among the existing nations. As a Global human being, with the belonging of humanity, this road can be built with the cooperation of societies. Resources can be used efficiently with a common mind and shared fairly, equally and mercifully. Faith, mind, property, life, family can be protected in this way. The Muslim-Turkish entity, which has been living in the most important geography of the world with different elements, races, religions and cultures for centuries, can achieve this with its humanitarian belonging, integrative and encompassing qualities. Türkiye's Global and successful policies can be good examples in this process. The communication and interaction provided by globalization can provide the opportunity and opportunity for humanity to cooperate in this field. With all the Muslim-Turkish presence in the world, worries and expectations can turn into an opportunity for the construction of the Global path that humanity seeks. In this process, both physical and digital ways can be evaluated effectively. Humanity can find and live a new, peaceful, peaceful, stable and secure life.

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