ARAŞTIRMA MAKALESİ / RESEARCH ARTICLE

Müslüman Kimlik ve Ötekinin Mutedil Pratiğinin Hermenötik Fenomenolojisi

An Ortho-Praxis Hermeneutical Phenomenology of Muslim Identity and The Alterity

Mustafa ALICI [*]

İntihal / Plagiarism

Bu makale, en az üç hakem tarafından incelendi ve intihal içermediği intihal raporu alınarak teyit edildi. This article has been reviewed by at least three referees. It was confirmed by receiving a plagiarism report that the article did not contain plagiarism.

[*] Prof. Dr., Erzincan Binali Yıldırım Üniversitesi İlahiyat Fakültesi, Felsefe ve Din Bilimleri Anabilim Dalı, ORCID ID: 0000-0002-8070-8425

Öz

Tanrı, tüm mahlukatın yanısıra insanı da yaratmıştır. İslam insanı hem öznel kimlik hem de öteki oluş açısından iyi tanımlamaktadır. Müslümanlar kendi dini kaynaklarının yardımıyla hem dini kimliklerinin hem de ötekinin sınırlarını belirleyebilmektedirler. Dahası tarih boyunca Müslüman pratiği ötekini hikmete dayalı olarak tanımlamıştır. Gerçekten İslam kelimesi teslimiyet olarak bir anlamda barış inşa edici bir cemiyet için anahtar kelime Kabul edilebilir. Bu kelime sayesinde Müslümanlar, ötekilere karşı Kabul görücü inşalar ve özel bakış açıları gösterebilmişlerdir. Bu makalede fenomenolojik yaklaşımın çatısı ile Müslümanların öteki algısını hermenötik açıdan ele alacağız. Bu noktada ulaşabildiğimiz önemli sonuçlardan biri kişinin sahip olduğu eleştirel bilincinin ötekinin temsillerinin izlerinden de kaynaklandığıdır. Son olarak Kur'an'ın ötekine karşı geliştirdiği kapsayıcı bakış çerçevesinde ötekine dair yorumlamaları tartıştık.

Anahtar Kelimeler: Dinler Tarihi, Müslüman Kimlik, Öteki, Kelam, Kur'an

Abstract

As God creates man as well as all the creatures, Islam defines man well both in identity and alterity. Muslims with the help of their religious resources, can border up the religious identity as well as the alterity. Moreover in history the Muslim praxis defined the alterity wisely. In fact, the term Islam or submission in a sense can be considered as a social key term for a peace-maker society. Especially thanks to this word, Muslims could display both the receptive constructions and particular outlooks towards the others. In this article with the phenomenological framework, we will deal with the Muslim perception of other in critical hermeneutical perspectives. One of the urgent remarks that we have achieved that the self- critical consciousness can arises from the stigma of being represented as alterity. Then we have discussed the hermeneutics of alterity within the inclusivistic Qur'anic approach.

Keywords: History of Religions, Muslim Identity, Alterity, Muslim Theology, Qur'an

Introduction: General Outlines of Etymology of the Identity and the Alterity

The term *identity* has some other interactive concepts such as social meaning, integration, interpretation of reality, order, security. It implies "sameness," "wholeness," "boundary," and "structure." And these concepts are key words for the understanding of the function of religious individuals as well as theological groups living in societies. This term also may refer to individual identity, group identity, or social identity coherently.It maintains itself as a viable system in its surroundings. Thus again the identity of a person or a religious man depends on its wholeness being recognized and its boundaries being articulated.[1]

Meanwhile, alterity in Latin means otherness, being different, the circumstances of others who are nominalized and distanced by hierarchical and stereotypical thinking as well as it donates to the post-colonial notion of otherness resulting from imposition of western culture[2]

What are the main characteristics of alterity and how do they operate? On the basis of the scope and perspective I suggest that they share four closely intertwined qualities. They are (1) artificial, (2) selective and relative (3) universal, and above all (4) negative and instrumental.

1. They are artificial because they reflect-and serve to justify the existing prejudices. They are not adopted and employed on the basis of an ever- renewed critical analysis of the object (i.e., the "other" people with their changing inventory of national characteristics). But rather, because they correspond to certain a priori expectations, they are projected onto the foreign group. Perception is governed by these expectations, or rather prejudices, not vice versa. And such collective prejudices have a tendency to find themselves more often confirmed than disproved.

2. Ethnic alterity both hetero- and auto-stereotypes-are selective and relative. The inability to understand an alien cultural system in its intrinsic equilibrium leads to the isolation of particular traits that are familiar to the observer and of particular weight in his value system. These traits are then singled out. Yet, depending on the external judge, those traits selected can be very different or even diametrically oppose up.

3. As mentioned briefly above, ethnic stereotypes are universal. Let us take our present example: The Arab stereotype of the manly, fearless, proud, and yet at the same time

---

[1] Hans Mol, "The Identity Model of Religion How It Compares with Nine Other Theories of Religion and How It Might Apply to Japan", *Japanese Journal of Religious Studies* 6/1-2 (March-June 1979), 12.
[2] Curtis W. Freeman, "Alterity and Its Cure", *Cross Currents* 59/4 (December 2009), 404.

unsettled, savage, and uncouth Turk. This stereotype is not specific to the Turks but rather characteristic of the prototypical nomadic barbarian.

4. Finally, ethnic stereotypes are instrumental as well as hetero-stereotypes predominantly negative. Besides having a delineating function, they are particularly effective and insidious vehicles of reduction. In them and through them, the complex reality is radically concentrated into a few striking and, for the most part, opprobrious characteristics ("ethnophaulisms") which, by contrast, enhance the auto-stereotype and can serve handily as ammunition in the arsenal of ideological warfare. Once you have painted your adversary in the darkest black you no longer have to apologize for attacking him fiercely over harmless issues and conflicts of interest that, taken in isolation, would never justify such aggressiveness. Derogatory stereotypes are generated and applied by a given group in order to provide a psychological release in its dealings with another group that is feared and felt to be superior to it in certain respects. In a rapidly changing world that is difficult to cope with, xenophobia, fear of the other, evokes such defense mechanisms. By banishing one's opponent, who has become an object of fear, one believes one has regained security. A stereotype thus stands for a suppressed and unfulfilled wish for vengeance. The English have the cruel saying "Give a dog an ill name and hang him."35 This refers to someone who no longer dares face his primary opponent in an open confrontation (Harmann, 1988:117-118)

Therefore, the identity as a model of religious man attempts to grand a vast, social scientific accounting scheme covering a large spectrum of data from both ancient and modern religions. Rather ambitiously, it also tries to fit in the prevailing anthropological, psychological, and sociological theories of man and society as well the actual etho-psychological dimensions. It is only in decade times that many sociologists have begun to use identity as a major variable to account for the religious researches.[3]

In the contemporary age the concept of Muslim identity may be considered as a reflection of the erosion and instability of all cultural identities and the difficulties they encounter preserving a boundary between themselves and others. The dimensions of Islam as the Credential/ *Iman*, the Practical/*Amal* and the Mystical/*Ihsan* are central elements within modern constructions of Muslim identity, though the nature and substance of alterity has become increasingly problematic.

---

[3] Hans Mol, "The Identity Model of Religion How It Compares with Nine Other Theories of Religion and How It Might Apply to Japan", *Japanese Journal of Religious Studies* 6/1-2 (March-June 1979), 11.

A careful analysis of Muslim identity also embraced their nearest alterity such as Jewish and Christians as being oasis of existential authenticity that symbolized a challenge to the dominant essentialist identities of Modern societies.

We know that in the field of comparative study of religions, the term "identity" denotes to the process of identification done in mutual conciliatory and accommodation between so called others or formerly antagonistic groups. It often depicts moving toward a relatively cooperative and amicable relations established after a rupture in relationships.[4]

Reconciliation between peoples in alterity demands resolution for the problems and restoration for a better society and correlation of a peaceful world. Therefore reconciliation between the identity and alterity is the end-state toward which practices of apology and forgiveness aim. It is a process of which apology and forgiveness are merely parts as well as it is something altogether independent of apology and forgiveness.[5]

The depth, breadth, and duration of reconciliation are the great comparative strengths promoted for establishment of a productive intercultural peace. This very attention to the glass half-empty reflects the resilience of so called-identity in comparative perspective. It is hard to think of a case where peace-builders could learn more from how restorative peace can play a more central role in a society through studying how cultural approaches to expanding a peace from restrictive islands of civility. That global reconciliation work instructs the peace- builder to be wary of grand narratives of what a conflict is about as pointing to the things that need to be reconciled in a particular culture.[6]

Religion, in a human sense, is a distinctive mode of intercultural creativity, a creativity that both discovers and creates limits for human existence. Therefore religion as a definition is like a map to construct dogmas, myths, rituals and experiences in an intercultural life.[7]

In that sense, Muslims believe in Islam as the religion for whole humanity, sent throughout the history, thanks to Qur'an, so as to provide men to live their own cultural values as well as to protect their religious identities, respecting other human beings of faiths without building any ghetto walls. So, the intercultural relations are often at the heart of

---

[4] Louis Kriesberg, "Reconciliation: Aspects, Growth and Sequences", *Journal of International Peace Studies* 12/1 (Spring/Summer 2007), 1-21.

[5] Jens Meierhenrich, "Varieties of Reconciliation", *Law and Social Inquiry* 33/1 Winter 2008, 195-231.

[6] Johannes C. Wolfart, "Postmodernism", *Guide to the Study of Religion,* ed. Willi Braun- Russell T. McCutcheon (London- New York: Cassell, 2000), 382-383.

[7] Jonathan Z. Smith, (1978), *The Map is not Territory*, *Studies in Judaism in Late Antiquity*, 23 ed. Jacop Neusner, Leiden: Brill, 289- 309,

peace-building processes by being at once part of the problem and part of the solution for a peaceful society.[8]

As being instructed and educated through the main sources of Islam, Muslims don't treat the others as "the threatening persons", "the hostile" or "the enemy" even at least as "ardent opponent" at the first sight. Rather, they, historically, theologically and socially, have been experienced within a very plural praxis and implementations, as well as they have been acquainted with living in peace altogether with other religious persons, giving them liberty to express themselves soundly as what they are.

In the intercultural relations, there have been some approaches such as exclusivism, inclusivism and pluralism. Apart from the exclusivism as extreme side which emphasizes on the particularity reality and uniqueness of any culture, and the pluralism which insists on the relative reality of any individual culture in the medium there is inclusivism which believes that a cultural phenomenon normatively has the full expression of the truth whereas the others have partially, and in a sense of enculturation, this cultural phenomenon could be admitted by the others too.

I try to deal with the Muslim theological perspective defined by Muslim tradition towards conciliatory and acculturative treatments to the others and their traditions and cultures.

1. The Phenomenology of Muslim Identity Recognizing the Alterity

Religious identity, in a sense, is a distinctive mode of intercultural creativity, a creativity that both discovers and creates limits for human existence. Therefore Muslim religious identity are constructed on faith that forms, a world-view, dogmas, myths, rituals and experiences solely and fully expressed in a multi-cultural society.[9]

The phenomenological approach in the study of religions is particularly interested in the way a religion appears to common as manifestations. In the ensuing categorizations the phenomena therefore tend to stand in the way of more deepseated, often so latent structures that may be quite different from external appearances. For example, Gerardus van der Leeuw's categories of phenomena such as "sacrifice", "ritual", "prayer", savior, etc., are all described and impressive materials from a large variety of cultures are marshalled to fit under the various categories. The intention of the phenomenologists, then, is to systematize

---

[8] Michelle Le Baron, http://www.beyondintractability.org/bi-essay/culture-conflict (October, 21, 2017)
[9] Jonathan Z. Smith, (1978), *The Map is not Territory*, *Studies in Judaism in Late Antiquity*, 23 ed. Jacop Neusner, 289- 309.

and clarify these appearances and as well as their meanings. In so far as Eliade, Weber, Berger, and Luckmann can be regarded as religious phenomenologists, their concern with the need for meaning structures and the provision of religion in this area. It is the identity of individual which builds up these structures rather than the society which hands them down from generation to generation. In result, the phenomenological approach deals with the problem here named as the comprehension shared by groups called social identities that unifies the belief systems.[10]

Within the phenomenological framework, religious identity is consisted of spiritual world itself as well as of religious perceptions, judgements and reactions performed against the others. A religious person never attends both to church and mosque just because of his /her clear identity. While the faithful forms his/her identity, rejects the other or alternative forms of religion. Especially the person in a society needs such acceptance and rejection just in order to construct his/her religious personality along with other factors such as socio-cultural ones. So, our mental activities on the faith are basic guides for the rational or irrational actions. The difference and particularity are basics for the identity (Sezen, 2007, 44-45).

a. Islamic Inclusivism toward the Alterity in Theoriam

Above all, Muslim faith makes normative regulations for Muslims such as the uniqueness and the superiority of Islam over other traditions, distinctiveness over other creeds. However, since the Muslim identity is just to protect the faith, the society and the borders of the religion, any threat comes from any other peoples the cooperation and solidarity with alterity gives its place to the confliction and controversy. But if we look upon the Quranic descriptions and arrangements about other people such as Jewish, Christian etc. they are not intended to create some kind of uniform patterns or rigid clichés leading to the prejudices about others.[11] (Hökelekli, 2007: 408-409).

Muslim faith simply opens the door of possibility of "the understanding". If we say in Augustinian terms, "faith seeks, reasoning finds out". In that sense, Muslims believe in Islam as the submission and dependence of mankind on God, sent throughout the history to

---

[10] Mol, "The Identity Model of Religion How It Compares with Nine Other Theories of Religion and How It Might Apply to Japan", 29; Ursula King, "Historical and Phenomenological Approaches to the Study of Religion", *Contemporaray Approaches to The Study of Religion,* ed. Frank Whaling (Berling- New York: Moulton Publishers, 1983), vol. I, 29-164.

[11] Hayati Hökelekli, "Müslüman ve Öteki (Muslim and The Other)", *Kuran-ı Kerim'de Ehl-i Kitap*, ed. Bedrettin Çetiner (İstanbul: Ensar Neşriyat, 2007), 408- 409.

all people; so as to provide men to live their own cultural values as well as to protect their religious and cultural identities, respecting other human beings of faiths without building any ghetto-walls. So, the intercultural relations are incumbent as for creating a peaceful society.[12]

Therefore the faiths apart from Islam are *de facto admitted systems* and living forms and must be respected. Above all the monotheistic faiths are deserved to be respected as the prophetic line of Abraham the forefather of all Jews, Christians and Muslims.

b. Muslim Ortho-Praxis are not Exclusivistic in Nature

As being instructed and educated through the main sources of Islam, in theory, Muslims don't treat the others as "the threatening persons", "the hostile", "enemy" or at least as "ardent opponent". Rather, they, historically and theologically, have been experienced very plural praxis and implementations, as well as they have been acquainted with living in peace altogether with other religious persons, giving them liberty to express themselves soundly.

As Islam claims that it is the primal and original form of all human faiths, beliefs and religions, every theology and experience coming from mankind is a coral knowledge and has been deserved as a value, without being ignored or omitted, for man is the creation of Divine hand and being breathed the Divine spirit.

The fact that Islam embraces warmly all the humankind and their cultural systems means that that it grasp all their understandings of basic concepts named by them under any religion in outline, perceived as the religious, along with the other phenomena in order to interpret in terms of hermeneutics by making both phenomenological and anthropological comparisons with those of Islam.

In a theological perspective, Islam can be considered as "the religion of submission", of salvation, of liberty and revolution"; not only it embraces all previous religious experiences but as a monotheistic system, it also confirms all monotheist types as the continuity of revelation- chains linked from Adam up to the Prophet Muhammad, by this dimension, it has claim of handling all religious contents that covers on the simple but majestic realms of faiths.

---

[12] www.beyondintractability.org/bi-essay/culture-conflict (October. 21. 2017)

In an anthropological view, Islam, without making any ethnical exclusion of whole the humanity (children of Adam) surrounds the history of man, claiming that all human races to be emphasized on as spontaneity and natural necessaries, and have to be always supported to survive on by their altered cultures.

2. The Alterity Versus the Identity in Muslim Hermeneutics

An identity based primarily on the glorification of self and the question of alterity with authenticity becomes problematic when alterity itself solidifies into the essential foundation of identity. Therefore according to the contemporary Muslim thought the alterity is the differentiation in essence and manifestation from the identity. Yet the alterity is urgent matter for the identification and expression of the Muslim self. Moreover Muslim identity needs the other people to share or show even to offer his/her dynamic truths with them in the same environment.[13] Therefore Islam denies all kind of religious agnostic identity.[14]

Islam is taxonomically embraces both the universal religious values and cultural innocent values of the humankind. For this reason the universal truths are believed by Muslims as the lost gifts of humankind. Islam is in everywhere. This position makes Islam able to speak about every socio-cultural condition the mankind has. Moreover, Allah has created the material and celestial worlds granted them to the man with any religion. Therefore Qur'an encompasses all the innocence, justice and truth wherever they are. Human beings with all their alterity are worthy of being addressed as valuable and proper creatures. Yet, whatever culture he/she has a human being is considered as the most valuable creature of the universe.

According to Contemporary Muslims the Qur'an affirms a continuing revelation to all People of the Book, reconciliatory approach means the acceptance of all monotheistic traditions. Among those who affirm this position, some of them defend the contexts of revelation and of the overall inclusivistic affirmations of the Qur'an. Therefore all of these references must be seen in light of the essentially reconciliatory messages of the Qur'an in

---

[13] Yümni Sezen, "İnanç Farklılıklarının İnsan Davranışlarındaki Temel Dinamikleri (Fundamental Dynamics for the Religious Diversity in the Human Behaviors)", *Kuran-ı Kerim'de Ehl-i Kitap*, ed. Bedrettin Çetiner (İstanbul: Ensar Neşriyat, 2007), 43-53.

[14] See for more information on agnosticism in religion; Duygu Mete, "Din Bilimcisi Ne Kadar Agnostiktir?: Çağdaş Din Bilimlerinde Agnostisizm Sorunu" (How Much Agnostic the Religionswissenchafter is: The Problem of Agnosticism in the Contemporary Religious Sciences), *Kesit Akademi Dergisi* 14/4 (Haziran 2018), 396-409.

which it is affirmed that God created different nations and tribes with their cultural values. Therefore there is no compulsion in religion and that only God is the Omniscient.[15]

The affirmation of the diverse of faiths and the promise that God's mercy extends to all are affirmed in the Qur'an in several passages such as:

Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; *on them shall be no fear nor shall they grieve.* (2:62)

We may understand from these passages that no one (Muslims included) has the authority to judge as to the relative salvific merits of any Muslim, Jew, Christian, Sabian, Magian, or Polytheist, because it is only God who will "judge between them."

Although a wide range of religious commitments is named in this passage (22:17), the qur'anic concept of religious peoples is still wider and more general, as evidenced in Qur'an 10:47: "To every [*wali kulli*] people (was sent) an Apostle [Messenger *(rasul)]."* The Arabic word, *"kull,"* which occurs in this verse and is translated here as "every," also means "all," and it is applied to a group in an exhaustive sense meaning "all without exception." It is the case, therefore, that, on the basis of the above Qur'anic passage, no one "nation" may claim to be the exclusive recipient of God's communication in the form of guidance through a Prophet, since all without exception have received such.

Therefore, for Muslims if we wish to establish a symbiotic and reconciliatory society there have been some rules to follow:

1. Identity of the Alterity: it demands appreciation of each other and respecting other's own culture; clear and consummate identities such as Jews, Christians etc. These alterities are not pejoratively defined. Because addressing is affirmation and acceptance.

2. Acceptance of the alterity: it permits and provides Muslims to make close friendship and cooperation with other peoples and listen to each other's own histories.

3. Accommodation of Alterity nearby Muslims: it just develops more complex narratives and more nuanced understandings of diverse cultures in a symbiotic World.

---

[15] Jane Smith, "American Muslims and Religious Pluralism", *Religion Compass* 5/5 (2011), 192-201.

4. Acknowledgments of Alterity: It recognizes challenges of normative truths and even it might mourn losses done in the past

5. Epoche of Alterity: It empathizes with each other's suffering, eating, trading, marrying with them

Concluding Remarks

Islam as the last monotheistic tradition defines well both the Muslim identity and others' alterity. For contemporary Muslims the faith or *Iman* determines the religious identity whereas the rituals and other cultic praxis help Muslim to define and limit the borders of the alterity. The term *Islam* or submission is, in a dimension, a social term for a peaceful and peace-maker society. Especially with this lexicology and utilized agenda, Muslims must display the receptive generosity towards the others: Muslim perception of otherness is seen in manifold. The first is the critical consciousness that arises from the stigma of being represented as alterity. The second is the ontological otherness seen through the window of the uniqueness of Islam. Therefore these two are integral parts each other in Islam and the Qur'anic perceptions about other people constructs the Muslim identity both in their individual relations and in their socio-religious identity.

It is the Quran that determine for Muslims how to describe, appreciate the other religious persons as well as how to establish a proper relationship with them. The categories such as believer/mumin, idolatrous/*mushrik*, unbeliever/*kafeer*, hypocrite/*munafiq*, and the people of Holy Scriptures are very effective for the adjustment of Muslim identity.

More concretely we can say that the Qur'an offers some certain prescriptions for Muslims to create a society with co-existence of people of various cultures and traditions. Along with the well- identified character of Muslims and well defined alterity of the other peoples namely Jewish, Christian, Sabean Or Magi etc. Islam provides Muslims some regulations ordering them to behave with justice and forgiveness in a multi- cultured community that inevitably to be emerged. Therefore monotheist peoples such as Jewish and Christians are placed in a circle of nearest group to Muslims while polytheists are to place in the further people to Muslims. In addition as contrasted to Jewish peoples, the Christians are considered as beloved persons because they are nearest to Muslims in affection and love.

Since, Muslims must look upon the concept of other peoples in a humanistic way. For Islam, the society in which Muslims live must be absolutely a multi- cultural community. It

means that an intercultural society is a natural and *de facto* position not a *de Iure* situation as perceived so far in history by Muslims

So, we may easily understand that instructed by the inclusivity ideas of Qur'an and even being told merciful to the world and optimistic in nature, Muslims must behave other creatures by giving them liberation and humanistic services. Having been so sensitive to the environment, Muslims are demanded both to be peacemakers of the world and submitted ones to the Supreme Being.

As a result, we may say that Islam is particularistic towards Muslims, inclusivity toward other cultures and pluralistic towards the humankind. Concretely we see that Qur'an never uses the terms such as "non- Muslims" or "others". Therefore, we can say that the intercultural reconciliation is just one of the ways for Muslims to give the identity to and communicate with other cultures and peoples.

The normative regulations are the borders and the commandments of Religion itself and the perceptions of other peoples are our humanist fictions versus others. So in Islam continually redefining alterity is meant as the other side of identity created by Muslims themselves. In additions, it can be said that clear expression of alterity by Muslims can give remorse, repentance, apology as well as forgiveness, imagination and substations of a new future, including agreements about how future conflicts will be engaged constructively. Therefore according to Islam the divine grace and mercy embrace all persons who lead a monotheistic life outside Islam.

In conclusion Muslim policy towards alterity is based on relationships and interactive interests. We can easily maintain that Qur'an does not determine a certain and edge rules for Muslims against any clear alterity. Rather, in such relationships the religious interactions and interests are more definitive; even the attitudes of other people towards Muslims are very determinative ones for intercultural affairs. But in any case the Muslim identity is not in controversy with alterity.

Therefore Muslims and other peoples altogether can strive for creating more peaceful world and a sense of universal unity of humanity if they wish to live according to their divine prescriptions. To provide a worldwide peace, it is incumbent to put forward the common values rather than conflict points. But we must first be at peace with ourselves in order to be at peace in heart within reconciliation with the alterity.

KAYNAKÇA

Freeman, Curtis W. "Alterity and Its Cure". *Cross Currents* 59/4 (December 2009), 404-441.

Haarmann, Ulrich W. "Ideology and History, Identity and Alterity: The Arab Image of the Turk from the Abbasids to Modern Egypt". *International Journal of Middle East Studies*. 20/ 2 (May, 1988), 175-196.

Hökelekli, Hayati. "Müslüman ve Öteki (Muslim and The Other)", *Kuran-ı Kerim'de Ehl-i Kitap*, ed. Bedrettin Çetiner. 405- 420. İstanbul: Ensar Neşriyat, 2007.

Meierhenrich, Jens. "Varieties of Reconciliation". *Law and Social Inquiry* 33/1 Winter 2008, 195-231.

Mete, Duygu. "Din Bilimcisi Ne Kadar Agnostiktir?: Çağdaş Din Bilimlerinde Agnostisizm Sorunu" (How Much Agnostic the Religionswissenchafter is: The Problem of Agnosticism in the Contemporary Religious Sciences). *Kesit Akademi Dergisi* 14/4 (Haziran 2018), 396- 409.

Mol, Hans. "The Identity Model of Religion How It Compares with Nine Other Theories of Religion and How It Might Apply to Japan". *Japanese Journal of Religious Studies* 6/1-2, (March-June 1979), 11- 38.

Kriesberg, Louis. "Reconciliation: Aspects, Growth and Sequences", *Journal of International Peace Studies* 12/1 (Spring/Summer 2007), 1-21.

Smith, Jonathan Z. *The Map is not Territory*, *Studies in Judaism in Late Antiquity*, 23 ed. Jacop Neusner. 289- 309. Leiden: Brill, 1978.

Smith, Jane. "American Muslims and Religious Pluralism". *Religion Compass* 5/5 (2011), 192-201.

Sezen, Yümni. "İnanç Farklılıklarının İnsan Davranışlarındaki Temel Dinamikleri (Fundamental Dynamics for the Religious Diversity in the Human Behaviors)". *Kuran-ı Kerim'de Ehl-i Kitap*. ed. Bedrettin Çetiner. 43-60. İstanbul: Ensar Neşriyat.

Smart, Ninian. *Worldviews: Crosscultural Explorations of Human Beliefs*. New York: Printice Hall, 1995.

Wolfart, Johannes C. "Postmodernism". *Guide to the Study of Religion.* ed. Willi Braun- Russell T. McCutcheon. Cassell: London- New York, 2000, 382-388.

www.beyondintractability.org/bi-essay/culture-conflict (October, 21, 2017)