New Definitions Of Identity And The Reality Of Europe[1]

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Abstract

This study is about the European identity definitions, European identities' background and Turkey's possible contributions to the European identity. On this study, we put that European identity is a reactive definition to the "other" because of its historical and intellectual background. We argued that this background of the modern European values. After that we discussed Turkish identities' characteristics and found that it is an active definition arisen from its own internal values those based on Islamic mysticism. Because of that, Turkish society is tolerant and respectful to the other nations, ethnicities, religions and whole mankind even whole universe. This understanding results from Turkish societies' historical background and strong social structure. Due to the mystic life perceptions Turkish society can make positive contributions to the European identity and modern European values as human rights, freedom, democracy etc.

Keywords: European identity, Turkish identity, social values, Islamic mysticism, tolerance, ideal society

Yeni Kimlik Tanımlamaları Ve Avrupa Gerçekliği

Özet

Bu çalışma Avrupa kimlik tanımlamaları, Avrupa kimliğinin arka planı ve Türkiye'nin Avrupa kimliğine muhtemel katkılarını tartışmak üzere hazırlanmıştır. Makalede, Avrupa'nın tarihi ve entelektüel birikiminden hareketle, Avrupa kimliği, "ötekileştirici", reaksiyoner bir tutum olarak değerlendirilmektedir. Bu ötekileştirici kimlik tanımı, modern Avrupa değerleri olarak sunulan kavramlar etrafında tartışılmıştır. Türk kimliği kavramı ise, Türk kimliğinin arka planını oluşturan tasavvufi değerlerden kaynaklanan iç

dinamiklerle açıklanmaktadır. Bundan dolayı, Türk toplumu, diğer milletlere, diğer kültürlere, etnisitelere, diğer dinlere, bütün insanlığa; hatta bütün yaratılmışa karşı hoşgörülü ve onların hukukunu gözeten bir toplum olmuştur. Bu anlayış Türk toplumunun tarihten getirdiği sağlam değerler ve güçlü sosyal yapısından kaynaklanmaktadır. Türk toplumu, sahip olduğu evrensel sosyal değerlerle Avrupa kimliğine ve insan hakları, demokrasi, özgürlük gibi modern Avrupa değerlerine olumlu katkılar sağlayacaktır.

Anahtar kavramlar: Avrupa kimliği, Türk kimliği, İslam tasavvufu, hoşgörü, ideal toplum

INTRODUCTION

In his work, "La Raza Cosmica" written in 1924, Mexican thinker Joe Vasconcellos stated that in the future human being will have only a single race, which is in fact a "mestizo" (hybrid) race. All races in the planet would be unified within a single man. (Kapuscinski, 2000:122). We live in a time period that there are lots of people who want the realization of Vasconcellos' dream, not in the anthropological perspective, but at least in the cultural perspective. Western societies have been fed up a variety of religious, ethnic, and economic troubles namely religious oriented clashes of mediaeval ages, competitive clashes of power and clashes of imperialism of the industrial age. For this reason those societies look for new kinds of cooperation among themselves and they try to find out ways of integration at the regional and national level.

The model of identity of industrial age was determined by the model of nation-state. Post-industrial society (information society, post-modern society) needs different criteria in order to determine itself. Now days local identities are seen as color/difference but the obligation of international new business sector with local integrations are becoming inevitable. Therefore, Identity of Europe, goes to the fore as local, economic, and political project. But the national identities which are formed in centuries can not be abandoned easily; thus Europeans' mentality in this respect also attract our attention. The problems related to the identity of the societies having different ethnic and religious source have been put on the agenda during their process of membership at the expansion of Europe. By the addition of ten new members, the year 2004 is declared as the year of "Unity in Variety" and emphasized on the importance of demographic structure and the harmony of different identities and all the agendas were set within this main frame.

With the agenda of Turkey's membership, the arguments of identities have been shifted into a different dimension, beyond different nations, whether it might be possible to unite different civilizations. The concept of seeing other civilizations as enemies which is being put forward by Huntington's thesis of "Dispute over Civilizations", has come to the fore as a part of European Identity. As scrutinized in Fukuyama's "The End of the History", the west consider its own civilization as the ultimate phase of humanity and makes propaganda about other civilizations' being primitive. Those who see the European Union as the Christian Club, allege that its boundaries reflect the historical boundaries of Christianity and bring forward the idea that they are stable, appropriate and constant. This point of view, originates from the degeneration of European culture which is based on the argumentative and contrasting values. On the other hand, there are thinkers and politicians who think that the Western Values should be open to all those who can share the European Union's strong democracy, freedom, compromising features, freedom of thought, respect for other belief etc.

At this post modern process in which the definitions and origins of identities are being discussed again, especially in respect to joining European Union, the questions related to the Identities put on the agenda in Turkey. While on the one hand ethnic origins are being discussed, on the other hand other discussion related to the issues arisen around the tradition and modernization and on another dimension whether Turkey will be member and if so what would be the effects on European Union are going on.

We think that for the common future of humanity, "meeting of civilizations" should come into real which should be started by a real model. Whereas to bring forward the conflictive values will lead the human beings into more suffering, to meet at the universal values that are in favor of human beings, will help both Turkey and Europe to overcome their problems related to identities. The doctrine of Sufism which forms the historical background of Turkish Identity, is a kind of perceptiveness that emphasizes on love and advices to love all the creations without making any discrimination of language, religion and race and it is an approach that supports compassion, affection and humbleness throughout whole practical lifetime. As controversial societies places and produces itself with "the other", the West is prejudiced against Turkey in its approaches. In contrast to this, there isn't even a single citizen of ours, that is enemy to the Westerners because they are Westerners. It is because the Sufism doctrine which forms the background of our culture advices us to love humans not to be the enemies. The values that we are going to present to the West is not going to be the hatred but are going to be the practices of a life which will be full of virtues based on the love of human beings and the Universe.

The Sufism is a mystic interpretation of Islam. It is through the Sufism that the Turks converted to Islam by the 10th century. The interpretations against the Islam like The Vahhabby sect etc. misled the West and had the West towards Islam-phobia, could never exist in the history tradition of the Turks. The religion of Islam does not change in its fundamental rules related to worship and prayers in different societies, but because of the general characteristics of the societies they were applied in different ways. The Turks took Islam as a way of life with the perception of Sufism.

This study is consist of two main chapters. At the first chapter, Europe as a model of Identity, modernism that bases it, and it will be interrogated by the controversial values like nationalism and then Turkey's articulation to these controversial values will be scrutinized. At the second section Turkey's positive contributions to the European Union will be emphasized on by the Sufism doctrine that produces and spreads Universal peaceful merits.

EUROPEANISM AS A MODEL OF IDENTITY

The basic assumption of the arguments of Identity is to define it with the frame of its connection with the other. For instance, according to Derrida, nothing can make itself meaningful with the connection to itself. Therefore, Identity, is formed ones connection with the other. Here the differentiation between the others and 'the other' is also important. But Delanty emphasizes on the differentiation of 'self' and the other, and says that it is not possible to define an identity without the existence of the other. Everything exist with its contrary (Suner, 2006).

According to Smith there are or there can be constructed four types of boundaries: these are, geopolitical, institutional/legal, mutual understanding(transactional) and cultural boundaries. While Geopolitical boundary is being formed because of the anxieties of security and stability, Institutional/Legal boundary defines EU as the "society of laws" and "the bearer of Civil State understanding". The boundary that depends on the Mutual Understanding, can be covered with "Custom Unity and Common Marketing Regimes". And the Cultural Boundary is a set up at the construction of EU to make discrimination between the "Insiders" and the "Outsiders"(Ertugrul, 2001: 148). The Cultural Boundary, in a different saying, serves to locate the "other" and the EU's position according to the "other" at the construction of Identity.

The basic characteristics of Identity construct lines between existing things and differentiate one from the others with the boundaries among the EU and its periphery. These boundaries may expose differentiations that are geographic as

well as social (Zagar, 2006:5). Identity, can be defined, at least in cultural perspective, according to other/or with the other. European Identity can also be meaningful with the other. Thus, in the European Union Process, beyond economic and political targets, "Europeanism" is being put forward as a model of Identity. J. Monnet, who is considered to be the one to form the foundation of ES-EU by establishing European Coal and Steel Society, is said to have stated "If I had to construct the European House, I wouldn't have started from economic or political life but from culture" (Ertugrul, 2001:145).

In his work, on the formation of identity, in European Space Agency, Zabusky asserts (Neumann writes that this is the only monograph of anthology made on the Identity formation in Europe)that the workers who have lunch with him compare the collective 'us' with American the 'other' and defines their identity as "European." In Brussels in a different field work, a member of a commissioner's expression was similar: "there is no Europeanism as it doesn't have cultural root to have Europeanism. I only feel European in America." (Neumann, 1999:8). Just like there are different points of views in Turkey's approach to Europe, in Europe, there are different approaches to Europeans' in defining themselves.

Those who originates the Identity of Europe to the Europe's historic-cultural base, emphasizes on the fact that Europe is the inheritor of the Christian Tradition which is as old as 2000 years. According to this belief, at the historical background of each European country and the Europe in general, there are the developments of Ancient Age, especially the law tradition that is being nourished by the Roman laws, Reform and the effects of the Age of Enlightenment. Secularism, which is the constitutional difference between the government and the church that is the based of Europe, and the other factors that are being produced from this (democracy, positivist thought, human rights etc.) are unified at this historic background.

On the other hand, those people who oppose the above opinion, emphasizes on the fact that it would be wrong to assume that Europianism was nourished from the Christian Traditions as Laicism, Human Rights understanding were achieved after the wars against the churches which took time as long as hundreds of years. Moreover, Church described in the 19th century that "Complexity of Liberal Thoughts" which are asserted to form the base and identity of Europe, as the "Errors of the Modern World" (Cremer, 2006).

At this point the main question lies around, whether the European values, which are open to all those who share them –tolerance, humanity, brotherhood, (Zenni, 2006) – are formed in a constructive perspective depend on a contract,

or in a new model of society, a new political society that accepts all the differences mutually (Kastoryano, 2004:6), or in a historic past in a romantic frame, Christianity, common experiences etc. Finding an appropriate answer to this question, will be a very important guide for us to reveal the Identity of Europe. Here it might be a right outlet to start finding an answer to this question, by determining Europe not as an inheritor of Christian traditions but as an inheritor of that tradition's habit which   the formation of "the other"

Europe was, as it is known, while just a Geographic concept at first, by the invasion of first the barbarians from the north and then especially by the Islamic besieges from the 7th century, formed as a negative identity. Especially Christianity-Islam conflicts which happened around the axis of Cross-Crescent, played a vital role in the formation of the world-centered point of view. By the time being, the West considered itself as the representative of the goodness whereas described the East as "Uncivilized and Barbarian" and the representative of evil. With the values of enlightenment, the West had a war against the Church and became more secular, but the church-originated prejudices of the west did not change; continues to describe as "uncivilized" those who remain at the outer world that the enlightenment values are produced(Erdogan, 2004). Islam, in this respect, also is a fictional Identity that the Europe constructed as "the other". The mechanism behind this, with the historical accumulations, is a scientific paradigm, in which the scientists of the Age of Enlightenment and post-enlightenment took the Europe as the center and the rest as "the other".

Both social scientist and the orientalists worked in this field. While the Social Scientists were doing some functional works from the exterior points of view which are needed for the administrative data, orientalists, from closer plan, with normative methods, did some works to explain the meaning of culture. Weber and his followers transformed the oriental knowledge to the sociologic knowledge. From the normative point of view, with the assumption that in Islam and in the fields where Islam rules, the cities, middle class, independent city institutions and private properties are not developed, made the model of social scientific approaches that constructs the contrast between Islam and Christianity legal. With this turn, traditional orientalist images were formed again with the social sciences. At this ultimate point of making the others, the West shows itself by Daniel Lerner's "The West is what the Middle-East wants to be". Now days, the concepts of making the other, democracy with basic values, human rights and tolerance are the product of the West's historical process and by slipping off from the historical context these values the West formed its identity. But Islam is accepted as a religion that is irrational and despotic but not democratic and modern. There are people who think that this is

an error of anachronism as we cannot judge the historical things with the basic conceptions of today (Zemni, 2006).

The questions related to the making of EU values internal, are also being discussed among the countries that are member of EU. For example, the year 2004 was declared as the year of "Unity in Variety" to emphasize on the demographic structure and the harmony of different Identities by the addition of 10 new members and all the agendas were set within this frame. EU is yet not to keep any account on the policy of widening as it is the indication of the arguments that have become a syndrome of "Polish plumbers in France", Hungarian and Polish people can not be more than a waiter, construction worker, bus driver, or a servant. As multinational and multicultural life formats are not being developed, the impulse of self-protection transformed first to the fears from the "other", then violent intolerance, and the enmity of foreigners turned into the racism (Dedeoglu, 2006-a). According to the study of EUMC, in EU member countries, 25 % of the public is against multi-culture, 60 % think that multi-culture has reached its boundaries, 40 % don't want the legal immigrants to have the civil rights and 67 % think that the minorities should be adapted to the majorities with the legal ways. As it is stated out at the report of February 2006 of the European Commission Against Racism and Intolerance, work, worker, employment and "the making of others" which is being nourished by the free stroll of people are becoming more and more widespread as the time passes by. Turkey, for instance, is perceived as a country that will lead the European public heavily towards the paradoxes of work-worker-employment and the other (Dedeoglu, 2006-b).

According to the data of Eurostat, in 1997 while the only 5 % of the EU population think that they are "only the Eurepeans", 45 % precedent national Identity. Whereas only 40 % think the national Identity first and then the European Identity, a group of 10 % think the vice versa. According to the 1996 statistics, 61 % of the EU population thinks that they are the citizens of their country, 22 % they are the citizens of the region and a group of 16 % adopt the EU citizenship. The EU politicians also underline the fact very carefully that the European Identity which is being newly formed cannot replace the present national Identities. For instance, Romano Prodi, the Head of EU Commission, attracts our attention about this subject while giving message to the Turkish people "You're the Turks first. I am a European as well as an Italian; I don't forget this" (Kaleagasi, 2001).

It is necessary to accept that the historic and contemporary aspects of racism and the xenophobia are the parts of modern civilization. As it is stated above, the basic values of Europe such as democracy, human rights, tolerance are the

products/outcome of these conflicts. Therefore, for the multi-cultured European Projects, the Europeans should question and renew their knowledge about Islam, "get rid of Islam-phobia and should leave looking from a higher place to others aside. On the other hand, for the multi cultured democracy, it is necessary to accept the "other" as an equivalent other, and the basic human rights should also be handed over to the other (Zemni, 2006). Thus, the European Identity, which is being on the phase of constitution, will be an identity that will be formed by the nationals', human beings' and institutions' living together, and the forms of sharing mutual values, culture and experiences (Rhein, 2006).

The acceptance of dialogue and tolerance, common European characteristics, as the most important means of forming common identity is emphasized at the meeting held on 17-18 April 2001 in Strasbourg, in which the headline was "the concept of identity," and the European Council Program Against Intolerance and Xenophobia and its getting more value socially by reflecting to the educational systems, will play an important role in the formation of the Identity of Europe (Tashan, 2002). It should not have been missed from our notice that the probability of the formation of a frame of reference which can include Turkey can be formed to form a base to Union's "Project of Civilization" to be and taking essence the sincerity of the sayings of being "multi-cultured". Owing to this, EU, can overcome the suspicions of the accusation of being the monotype "Christian Club" (TASAM, 2006:9).

Orientalist Paradigm as the Source of Identity Problem

One of the most meaningful characteristics of the modern world is the cliff that separates the East from the West. Diversity doesn't require obligatory controversies. All the civilizations, that can be said to be healthy or traditional, as long as based on the similar basic principals, are not contrary. But the civilization that never recognizes a superior principle and denies the principals, is deprived of the means of getting along with the other civilizations. If this agreement is being wanted as deep, rooted and effective, it should be first materialized at the hills i.e. at the principals (Guénon, 1979, 35–36).

The West's thought about the East took shape as a result of the orientalist studies. As it is known, Orientalism is defined as a process of "making the other" by making the West (not pointed) the center by pointing the East (Zemni, 2006).

Edward Said defined orientalism as to read history that aims to freeze the differences within the history, the relationships that are coded as non-Western

cultures to be confined in the category of "traditional society", to inspect the "other" and represents the establishing of a "cultural object" to convert it to the one which is "modern"; therefore to legalize the Western hegemony and modernism's cultural leadership on the cultures in the world. This is how the world history is being identified with the western civilization, and the orientalism will function as global and hegemonic project (Kahraman ve Keyman, 1998: 68).

In this context, in the non-western societies, the process of westernizing, can be described as open and secret orientalism. Open orientalism takes the East in a perspective sovereign to the orientalist thought; first of all religiousness, dark, back-warded, a mentality and a geography that are deprived of changing their conditions itself. This point of view produced westernizing elite's becoming hegemonical as a practice of power and reading the society and the whole values that construct the society with an orientalist eye.

Disguised Orientalism is to define the West and to go back to Ancient Greek and Roman sources under the name of 'Turkish Humanism' in terms of Turkish social science. The suggestion here is that a thesis on a non-European evolution is not a research that posses historical and philosophical validity. It is fundamental to learn and understand that for progress Ancient Greek and Roman thoughts, which is the pillar of the West, are necessary (Kahraman, 2002: 153–178). Thus, with an orientalist reading, Turkish intellectuals symbolize and idolatrize (acceptation of myth) Western institutions and principles. Moreover, today to solve the deep frustration in the World they stress on that rich cultural heritage, which can provide a solution.

Looking from the issue of the identity problems that Turkish society is experiencing, if we had to analyze the individual in the challenge to joint modern society, would be wishful to recognize the alien attitude of 'living in the condition of lack of tranquility and tension of being caught in between tradition and modern values'. The politics of radical modernization, thus, seems to imply an alien condition where 'individual untie the links with the heart, and forget the heart' (İnam:1993:9). In another words, the state of an individual, which according to Turkish standards do not understand the values of a culture and our own culture, and which is looking for a way of live outside its own culture, is of alienation (Sezal, 1981:136).

Arnold Toynbee, in his comparative analysis of Islam and the West, advocate that the defeated culture attempts two kinds of defence. Those are a zealot approach and a Herodian approach. The zealot approach is like the Senusis of Northen Africa and the Wahhabi of Central Arabia, which try to

escape by closing in themselves; something like an ostrich that hide the head in the sand. The Herodian approach is the one that we see in the Turkish example. According to Toynbee, Turkey attempted to realize the economic, political, esthetic and religious revolutions of the West. Both this approaches are useless because the 'zealot' approach attempts to save a civilization that is already fossilized; the 'Herodian' attempts to save itself by annihilate its own culture in imitation. Both will not bring any improvement to the civilization which they included in.(Toynbee, 1980:177).

Those who approve Turkish membership to the EU do see a realization of Turkish modernity. On the other side, they stress on their fear that a large majority of Turkish population outside its modernization process, still bound by tradition might gain vigor. Thus, conservative strata of population which Turkish elites and Europe are putting forward the argument may cure the frustration created by modernization inside Europe and that experience itself identity crises and social inequality. Turkey has a past experience of a great empire where different languages, religions and cultures coexisted peacefully. This harmony still exists in today traditional values despite its modernized institutions.

Thus, to build a more meaningful world we should benefit from Eastern and Islamic traditions with an ethnometodhology understanding and with – with Habermas's expression – 'communicative reason'. It is discussed below that the possible contributions of Turkish people to the European identity moving from the tasavvuf doctine's principles that lies behind the Turkish identity.

TURKEY'S POSSIBLE CONTRIBUTES TO EUROPEAN IDENTITY

A short answer for the question 'who we are, and who you are?' is humans. The identity that that could not stress on humanity spiritual dimension is only a broad abstraction. Lévi Strauss defines it as "ego versus autre". Naturally the other who perceive an opposition feeling think us as an opposite (Güvenç, 1995:16). The ego is in contrast with human progress because creates hostility and has a partial understanding.

The origin of term of "human being" (insan) means both "to be near-(üns)" and "to forget-(nisyan)". The former meaning carries negative and the later meaning carries positive understanding. Human being is a creature which is tested by his mankind and his characteristics as the son af Adam (âdemiyeti). Our "self" is included within our mankind. Our forgetfulness, ungratefulness, hastiness, the desire for discussion, ignorance, ingratitude, and weakness all are related with our mankind. Western society accepts the human being as only

a unit of "mankind" and builds up its system according to this perception. On the other hand human being also carries the characteristics of being "son of Adam". The term Adam (Âdem) is originated from "inside, internal" and it reflects the internal part of mankind which doesn't exist on the other creatures, and the holy spirit blown upon him (Yurtgezen, 2005).

Human being has been lost his living environment under the siege of the secular world. This secular world perceives human being only as a part of material world and interested in only his positive behavioral modals. So, secular world completely disregards and materializes the human being. In a society where the human being is not attributed any values, there are lots of problems faced by human being, that can not be exposed to any creature, such as poverty, environmental pollution, exploitation of humanity, terrorism, and nuclear menace. For these severe problems, there are some solution proposals such as disciplining the desires, to be a smart humanist, respect to others. However, all of these problems emerged as soon as the west began playing the role of God and separated human being from the transcendental dimension. It can not be understood that the proposals for the solutions of above mentioned problems can not be applied if there is no spiritual power to restrain (Nasr, 1984:31).

There is a "comprising sensitive texture" characteristics of human being, generally paid attention by traditional societies. Determined as "common human texture" by Jah Romein (Zijderveld, 1985: 112–113), this characteristics, although very important, is generally ignored by the progressive world views. The process of modernization, as known as the "dissolution of magic of the world", has damaged this very important texture of humanity.

The comprehensive meaning that corresponds to cohesion to life, known as common humanity tissue, was enabling human beings to develop a cohesive life between himself and God and society, nature and even himself. The belief systems were offering conditions in which human beings could make life meaningful at all level regarding social milieu reasoning abilities etc. For instance, human being in a village atmosphere could find happiness and tranquility since they transmit basic perceptions of belief system to life practices. On the other hand, a bureaucrat in a high echelon or a merchant in city life could get charm of the life which had been developed by the same potency of the belief practices. In Indian philosophy, too, putting aside that world of meaning was considered "smearing of lie to the human nature". (Tagore, 2000:63) At all search of knowledge of meaning, that run footprints of common human tissue, we can see a teleological inclination to capture human being's material-spiritual existence in comprehensive manner. Here, we will

focus on tasavvuf (Sufism, Islamic mysticism) idea, that fills the background of our culture.

Seven levels of nefs (soul), (emmare, levvame, mülhime, mutmainne, raziye, merziye) (Aşkar, 1998:315) proposed by tasavvuf from nefs-i emmare (indulgent soul) to nefs-i safiye (pure soul) corresponds to inner maturation of human being (homo sapiens), who was gifted a preference ability from the lowest level of existence (esfele safilin) to the honest level of existence (eşref-i mahlukat). Human being in his journey from "ego" to "social ego" and to "universal/cosmic ego" (Arasteh, 2000 and Sheikh, 2000: 41-76) reaches the zenith of knowledge of meaning as mature man (insan-ı kamil). Our physical salvation regards to be healthy, social salvation regards to virtue and "ego"s salvation regards to love. The last one defined by Budha as "disappearing" (removal of selfishness) and named as "bodhi" or reaching the genuine awakening; revelation of eternal enthusiasm and love (Tagore, 2000:70). In our belief it is the capturing the principle of "From Whom we are and we will return to Whom". History recorded "individual stories" of many thinkers who were fond of searching existentialist aim. Gazali, Akşemseddin, İbrahim Ethem, Aziz Mahmut Hüdai are all remarkable names had sought to reach cosmic ego.

Tasavvuf aims to refine hearth by putting aside all but Allah and purifying ego from all earthly instincts.

Eric Hoffer, underline a substantial social deterioration of societies out of the West and of those people individual uprootness and pushing them to barren milieu. For him, Western modernization in 18th century gave the same results as well.   However, exploring America supplied a new place to settle, market conditions offered chances of richness, materials gained from the colonies all brought new methods of self-actualizations of people. Today, the societies out of the West have no such opportunities and have no place to actualize themselves. Hoffer, evaluates antipathy of Asia to the West as "honour search of Asia" (Hoffer, 2000).

In society in which we live the need of a high belief is an indispensible element. In the history of humanity while atheists exist, a society with no religion is not. Religion historian M. Eliade, claims the first man as "a religious man" and puts forward that a meaningful world is possible only by "exploration of sacred". In this connection, the fundamental function of religion over society is "acquiring identity" and "a vision to establish a new world" (Keskin, 2004). For Tapper, religion has two fundamental social function. One is ethical conception giving an emotional meaning to life, salvation after life and individual expectation; and the other one is public function as a base of cultural

norms and values that provide social solidarity. Extensive behavioral deteriorations, identity deviations and kind of "culturati" communities such as Zen, Yoga, Tantra, Hare Krishna Satanian and Ananda followers that we encountered in the Western societies are all stemmed from loss of religion's psychological and public functions (Türkdoğan, 2002: 717). These deviations, around change, development and evolution dogmas all caused the essential nature of human to deteriorate and his necessities reduced to secondary changes that pertain to only his external existence. The great interest to Islamic metaphysics in the West proves human being's never changing nature and necessities (Nasr, 1884:91-92).

In order to overcome deep identity crisis, rapid growing racism, xenophobia and such conflicts, removal of moral putrefaction and protection of family as the backbone of society, tasavvuf, as a method of perception of ethical imagination of religion, should be disseminated. "We love creatures due to the Creator". The love mentioned here is not a passive one but a virtue to deserve that love which tasavvuf aims to carry the people as a starting point. The people is in the middle of the system at tasavvuf idea and everything is designed for "his happiness in earth and axt eternal life". Nothing is regarded more valuable than that of the honest creature (eşref-i mahlukat).

What hindered the communication among people is the distance between his image and others images. In order to overcome that problem the self identity of individual should be expressed to develop its objectivity. Thus, in communication groups everyone should start with the question "who am I for me". In that way human beings can remove the distance between "sincerity" and "hypocrisy" (Bacanlı, 1997:47). Mevlana's famous motta "Express yourself in honest manner or be honest as expressed yourself" is a way of our cultural perception of human being in honorable manner and being sincere but not in hypocrisy.

Today, consumption craziness that keep society under global pressure, technology, converting natural resources to consumption goods, secular life styles, idolizing individual and reasoning or materializing them, any kind of approach estranging man from common mankind tissue; are all threatening peace and tranquility. Social applictions of reasoning is about to end in the West and reasoning is thought to be inadequate to sustain tranquility of man. Max Scheller, Ernst Cassier, Erich Fromm Julian Huxley all complain inadequacy of reasoning for trust and happiness. Younger generations reactions to phsyical and material comfort and traditional criteria of success reveal that those are not adequate for happiness. In other words, social security and more freedom do not necessarily bring happiness. Human beings in the West is under anxiety and

fear. Modern industrial society developed at the conjunction of competitive relations derived from Marxian, Freudian, Darwinian and such thinkers single-sided explorations; however, today for human development not those of conflicts are necessary but solutions of them. Toynbee and others call to moral values of Christianity is sentenced to failure since human being can not restore the former case because of their awareness of former situation (Aresteh, 2000:120-126).

Some Western philosophers as Erich Fromm opposed to the mechanization inclinations and offer" mature human" (insane-I kamil) against the "robot". The method will be joining the cultural gnome (in other words, sufism culture) with the scientific knowledge (Aresteh, 2000:120-126).

Ideal Man and Social Model in Tasavvuf

I'm not for conflict/For I'm love

Cheer friend up/ For I'm cheer all up

Yunus Emre

The proposed human by the enlihgtenment is one who is guided by reason, runs his preferences himself, choose beter for himself, directs his life by his own options and needs nothing other than reason. On such a base human being is confined to his needs. The best definiton of is the term of "homo economicus", a concept evaluates life on production and consumption and having no other moral value (Sezal, 1981:66) and aiming the tools for the aim of life, in fact developed for survival of life. For Maslow's hierarchy of needs, self-actualization is the utmost degree in that scale, and is achieved by satisfaction of biological, economical, sheltering and emotional needs. Tasavvuf-mannered man, however, do not precede his material needs, his moral virtues always have a lofty place. He does not steal in need or violate others rights for instance.

All those are properties of indulgent soul (nefs-i emmare) in tasavvuf thought. That level of soul is defined by terms as indulgent, arrogant, leading to wicked and cruelty and such and thought to be the lowest ego level have to trancended by human being at the first instance. Human being is guided by intelligence at that level. That was the intelligence believing nothing except us. Running no conscience of affection, love, feeling of sin, it tries to maximize

power and satisfy ego (Frager, 2004; 73-74). In this connection, human being should transcend himself at tasavvuf tradition but not to actualize himself as proposed in the West. In Sufi approach process of being human starts where his evolution ends in the Western psychology (Özelsel, 2003: 133). As mentioned above, by surpassing seven levels of soul a cosmic/universal ego is reached.

Tasavvuf is a period of self-development which is called as "seyr-i suluk" that lasts for life long. In this process, it is intended that human being gains certain moral virtues. These virtues are related with the person himself, his near environment, society, and the universe. This moral consciousness grants the individual certain modal behaviors such as knowing his limits, being not egoist and selfish, looking for his faults instead of searching other's, and being not greedy. In this case, the individual perceives his surroundings as the reflections of his vision and treats others in the most convenient manner. Social dimension of morality gives rise to some behaviors such as compassion, mercy, protecting, showing respect, and positive thinking towards others. Mevlana Jalal al Rumi defines the breeding as a difference between the man and animal. Breeding (edeb) is the awareness of the individual that every moment he is under the control and supervision of the Creator and he knows that he is responsible for all of his conducts. For this reason, the neighbor's rights, family relations, and business relations are shaped by the understanding which pays attention to others' personal rights. In the relations of the mankind; sacrifice, loyalty, and faithfulness are in the most preeminent place. Today, greatest trouble of the west, that is separation of the family and social depression, can only be solved by sophistic morality. According to data supplied by Eurostat, in the European Union countries, 67% of the families have no child and 31,6 % of the birth rate is composed by the relations other than marriage (Eurostat, 2006). This point displays erosion of family values, and the children which grows without love. The rise of hate for foreigner and other significant problems in EU proves that there is an inclination towards a loveless society

Mystic teaching perceives the universe in terms of Yunus's statements as "we love the creatures due to Creator. He is sensitive towards the environment and other living and non-living things. He doesn't try to exploit the other things. From this point of view, for instance, the problem of environment pollution can not be dissolved for the sake of his own materialistic interests but for the sake the rights of the creatures. For example, when washing his hands, to use extra unnecessary water means both violation of others' rights and violation of the right of the water itself. The aesthetic in the nature must be protected carefully since it is the reflection of the light of the Creator. Therefore, even the animal rights are protected at the highest level. Because the culture of Sufism perceives every creature as a brother and shows respect to them.

On the other hand, there is a concentrated traditions of social solidarity and charity in the Sufism culture. This tradition led to the our culture of waqıf (foundation). There wore wakıfs for variety of purposes such as bridges, charitable establishments, places for worship, free restaurants for the poor, saving the injured migratory birds, ands helping the marriage of the people in need, … etc. many of these activities may be recognized unnecessary in the modern societies.

Due to the general teachings of Islam, the understanding of Sufism identifies the universe as a platform of equilibrium and adoption but not a platform of disorder and turmoil. Since mankind is the highest creature, he is both the part of this order and he is responsible to keep this orderly system. In this cosmic system, mankind is responsible to set up his own personality with reference to himself. While identifying the creatures as brothers, mankind should reach to universal integrity. Because, according to Islam, the Creator is the Lord of the universes (Rabb-ül alemin). Each creature in the universe is equal to each other since they are created by Lord. The person who is ware of himself is actually aware of his Lord. Consequently, what is important is not to identify himself according to others, but to accept other things as the brothers and sisters.

For the person, who is grown up by Sufistic culture, different colors, different races, different cultures, and different styles of life never result in setting up hegemony over the others. Therefore the individual feels unwell because of injustices and oppressions in any part of the world.

In the Turkish culture, the feelings of charity and sharing are very developed. The neighbors are included among the relatives. Especially, in the Sufism it is not welcome to have meals without and guest. To offer our food to the others is understood as a sanction.

The person grown up by Sufistic culture doesn't oblige others to accept his own life style but he tries to gain the hearts of the people. There is also the principle of poverty (fakr) in Sufism. But here, the poverty doesn't prevent engaging in social affairs and gaining capital. But this principle means not to worship to materialist values.

To sum up, the person grown up by Sufistic culture is actually the person who has internal peace. Principles, ways, methods, laws, prayers, and conditions are tools of maturity of mankind by they mustn't prevent "revival of the individual in the society". In the words of Yunus; "We are born in every moment/Who is fed up with us? (Göktürk ve Yılmaz, 2005:437). In the societies, where the "art of love" principle of Sufism is established strongly,

nobody disturbs others, everybody is productive, people do their best, and most importantly everybody do their work (Aresteh, 2000:116–117).

Turkish social culture is constructed by the Sufistic culture which is mentioned above in detail. Culture is the whole of social values which affect the life deeply and directs the behaviors of man by means o socialization. Whether people is aware or not, certain our behaviors are directed by Sufistic culture. Cultural codes of our social values have been developed around this understanding.

CONCLUSION

Social values of Turkish society coincide with the terms of tolerance and dialogue which are studied in the Conference, made in Strasburg in 2001, about the "identity concept". To summarize, in discussing the European identity, the significant points of this conference are that Turkish people are respectful towards the differences and they mostly pay attention to height of the mankind. Turkish identity doesn't depend on the "others" but depend on its own internal greatness. One of our folk poets stated that "Be wise by knowing your defects/ Don't look for others faults, my hearth/ Treat all seventy three nations the same/ God loved and created, don't mention my heath" ("Kendi noksanını bilip arif ol / Kimsenin ayıbını gözetme gönül / Yetmiş üç millete bir nazarla bak / Hak sevmiş yaratmış, söz etme gönül"). For this reason, Turkey's accession of EU membership may reduce the main problems of Europe such as violence, clashes, racism, and hostility towards the foreigners.

Since it is set up by the values, Turkish culture may help to solve the problems of egoism of individualism, anomy, alienation, depression, and distortions called as "culturatı". This Turkish culture, moreover, while paying attention to family values, will help in assuring the social peace.

Teachings of Sufism, a type of application of Islam", doesn't discriminate the members of other religions, and perceives every creature of the universe as sacred and respect to them. As another folk poet stated "I founded Qoran on the side of adam (man)/ I saw the language of seventy two nations" ("Ben vech-i âdemde buldum Mushaf'ı /Yetmiş iki millet dilini gördüm") he says that he founded the Words of God in the face of man. Hence, it pays attention to the honor of being man regardless to and differences of language, religion, race, denomination, sex, and cultural differences. Passing one more step; poverty, hunger, environmental problems and other similar issues and be addressed by this understanding. The important emphesis of the tasavvuf is not to excess only living person's rights but not excess the rights of next generations and to not

exploit the living areas of alives and to see the beatfulness of the God all of the creatures.

In the meeting of civilizations, the surplus values of each culture are the values produced autonomously by the civilizations. Our institutional structure, which is open to western institutions in a herodian manner, depends on the Sufist background which reduces cultural clashes and identity problems. Bye accessing the EU membership with this culture of Sufism, by paying the best attention for the virtue of being a man, we can assist to solve the problems and fights of identity. For this purpose, each society should approach the others without any prejudice.

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