

An Approach on Social Distinctions and Solutions in Turkey

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Abstract

Every individual in a universally developed society has rights and freedoms that should be provided to create their living spaces contemporary. It means that individuals should have the opportunities to get their rights and to create their habitat universally under the roof of the state without being a member of any organization or any religious communities. Therefore, the state has the responsibility for the providing this environment to society, it means that state is for society. This study investigates the transformation process since the proclamation of Republic in Turkey as developing country, and analyzes the political problems and fundamental rights and the issue of freedom that state provide the individuals, examined the measures to be taken for the solution of this problem.

Keywords: Social distinctions, secular state, nationalism

Government in Turkey

Every individual in a universal developed society has rights and freedoms that should be provided to create their living spaces contemporary. It means that individuals should have the opportunities to get their rights and to create their habitat universally under the roof of the state without being a member of any organization or any religious communities. Therefore, the state has the responsibility for the providing this environment to society, that is, state is for society.

After the imperial of Ottoman, the society in Turkey as a new Republic, undergoing a transformation from eastern civilization to western civilization society gets in a process on universal rights and freedoms, and then this process has continued until the present day with the transition to democracy. Having democratic and universal values are indispensable conditions related to perception of desired society. However, there is the concept of sovereignty in the period before the republic but the structure has begun to change with republic. This transitional period till the present day has brought certain difficulties in that society. Being republic form of a society's government depends on the condition of being democratic society. Also it may to say that it is not possible to making the built of the democracy without republican regime. In this case, the democratic republic should be essentials of the government form of society. On other words, republic is macro level form of government while democracy is micro level form of government of society. Although there is not any problem with the republican regime in the case of Turkey, the main problem is the survival of democracy with all institutions and rules. However, the key problem in the case of Turkey is the lack of universal democratic approach in society.

Each individual in society should have the rights and freedoms to create a living space for himself regardless of religious, ethnic, cultural affiliation like everyone else. Individuals should carry out the process of creating living space without being a member of any group and religious community, ethnicity. Social consensus is based on this principle which is completely overlap with basic principles of a democratic republic mentioned the above.

The principles have not been internalized in the base of society since the republic has been declared in our country. Ethnic and religious discrimination always been used as a decomposition tool. The official ideology and counter- ideology in the country has been a source of tension every time. Kemalist ideology developed practices

which advocated a strictly values of the republic and the revolution and Kemalist ideology abide by this values. However the part of society referred as the more conservative were always remote for these practices, and this part of society expressed their critical discourse not egregiously in specific environments before the democracy. In addition to this part of society implemented its own organization in environment that is dominated by official ideology, a part of them found the possibility to express their thought with the democracy. Parties who are unable to express their thought prefer the way to maintain their organized structure by religious communities. The tension that exists between these structures and state power has continued since the revolutions of the republic till the present day.

If we look at the ethnically, the effort for create a nation have been the main priority of revolutions with the republican regime. The concept of nationalism of Atatürk aims to create a community, which is not based on ethnic origin and racist remark. However, this discourse was perceived as a parser factor by some segments of society and after this way of thinking coupled with some of the wrong government policies; it caused an ethnic fault line which lasted up to the present. It is should be stated that the main emphasis of Atatürk's nationalism are not founded on a philosophy that include only one ethnic origin and excludes other ethnic origins in society. However, the reason of the Kurdish issue based on the southeastern region of Turkey, which has become a major problem and bleeding wounds of the country always has been seen the reason of Atatürk nationalism as a tool for creating racist Turkish nation.

It also seen that as an official state discourse ignored their own ethnic and cultural values and has been used as a means of struggle against separatist rhetoric. The concept of Turkish nation is not a discourse based on ethnic identity; it referred to a nation belonging to

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state of Turkey, installed on the geography of Anatolia and European side of Turkey. A consensus on this concept must be seen first priority as a society. The concept of nation should be seen from this context for solution of the matter. The flag, the state, the land can be seen as sacred of Turkish nation who have been living in this country. When we look the nature of the modern state that maintains their existence in 21 century, it is possible to see that each and every one adopt these sacred values. At the same time, these values are indispensable obligations for the existence of the modern state. A new understanding that is not come from ethnic basis and base on to live cultural values, claim the Turkish nation's sacred belonging of Turkish state, should be adopted. Because these sacred values are sacred values of all the individuals no matter what ethnic and religious origins in society. Despite being subject to the Islamic religion, majority of the people in Republic of Turkey, founded Trakya, European side of Turkey and Anatolia Region and last state established by Turks, have secular understanding by secular constitution and laws. This understanding is related to state that is equal distance for all faith layers of society. Characteristic of secular state, 99% of individuals are Muslim, is diametrically overlap with the understanding that the modern state.

Secular State Concept and Turkey

A secular state approaches each individual regardless of religious and race discrimination and guarantees on behalf of the individual's fundamental rights and freedoms of every citizen, takes measures for each individual to create their own living space. New understanding should be based on individuals and a state that put rules and laws oriented individuals, applies rules and laws equally to every individual. In 50 years, it can be seen that the state is moving away from this approach in Turkey and the inability to maintain an equal distance, so individuals who do not in their favor the distance tend to create a living space in the various groups and communities to form relationships. This is overshadowed state's neutrality and causes degeneration of state perception and loss of reputation in society. The need of restructure to on behalf of protection of neutrality should be emphasized. The concept of the secular state is one of the requirements of this approach.

Also, distant attitude of the state should show itself in the approach to the sect within the same religion. It is extremely natural being subject to other denominations a part of our citizen's although society's majority is subject to Sunni sect. State's power acting as if a spokesman fueled a certain sects and attitude towards the Sunni sect of faith caused sectarian tension in our country in past. This case move parallel

the structure forming fault line on behalf of racism and consistently forming voltages and become an important factor in the suspension of the country's democracy. Additionally, In Turkey `practice, *as a reason of fault lines in Turkey*, it seems against to secular state that *Presidency of Religious Affairs belongs to the government*.

Unless there is an equal distance for the stance of the state to different sects and beliefs, eliminating of this voltage will be impossible. In a modern understanding of the state there would not be an intervention by the state to society's religious life. However, despite the secular nature of state in Turkey in special, governments did not hesitate to make this intervention where considered necessary. As long as such interventions are continue, it is clear that social tension lines will continue on the agenda and it will be a threat to social unity. Stating that the state has an understanding that rejects the intervention in religion area is very important. Religion which is society's private and public are excluded from this special. This approach should be seen as one of the most important elements of social peace and community cohesion.

Conclusion

As a result of this research, creating an understanding that leader of 21st century, identify the universal values with their all institutions and rules, make peace with all the layers forming their own society, based on republican values, based on democratic, social, and the secular state management, equal distance on religions and faiths, exclude racist discourse with an understanding of the nation and the state, adopt the beliefs that makes priority of nation's and state's holly, should be among our priorities in Turkey. Removing the social fault lines, which has always existed in society based stress on racial and religious sect, should be considered as a necessity to form a state power that individuals feel themselves in sense of belonging of a society.

As an approach to solve the problem, *Presidency of Religious Affairs* should be reformed to include representatives of all the faith communities of the society. An institution such as Presidency of Religious Affairs is not incompatible in secular state if it depends on the governments or ruling parties. Today, as in Turkey, Religious Affairs which depend on the state power involves in the community life of faith as a reflection of the political views of governments. It is necessary that Presidency of Religious Affairs should be independent from the influence of power and should be self-government for a criterion of being a secular state. Thus, the elimination of the social fault lines that expressed the above is possible by the creation of this structure.