THE STATE AND RELIGION IN TURKEY

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Abstract: In Turkey, the state is often as different from the West as a struggle to get away from religion rather than the religion tried to take control. This difference is sometimes the original conditions of Turkey religion, every moment of life is associated with the editing feature. The process of building a secular state with the proclamation of the Republic, has strengthened the trend of the audit. Religion sometimes has been recognized as a source of threat and sometimes the provider of the social order. Considering the religious outlook of the state, seasonal conditions, although some differences exist, the religion is founded on the continuity of the control has shown. The main purpose of the study and research of social scientists all over the world and regarded as one of the main issues of the debate, to his relation with the religion of the state is to examine the question in the case of Turkey. Since the proclamation of the Republic in 1923, Turkey's state-religion relationship, which rotates on the axis of the investigation of the basic dynamics and that ongoing discussions were going on in terms of quite secular in order to illustrate that there seems to be important.

Keywords: Religion State Relationship, Secularism, Secular State, Secularism Models.

I. INTRODUCTION

The movement which started after the proclamation of the Republic in 1923, focused on the remodeling of the social and political space. If you have anything that belongs to the past, asked to be left behind and the traditional order is intended to be disposed of. Of course the Kemalist regime that needs to solve the most fundamental issue of the relationship between state and religion has been related to how the facilities will be.As a solution, as it is known to organize the space by taking control of the state religion faith and belief has worked. In connection with periodic conditions or a change in policy towards the religion of the state has been observed. Sometimes religion and sometimes quite strict limitations on the actors while putting religion in the lives of individuals, has adopted policies that will strengthen determination.

1.The Model of Secularism of The Republic Turkey

The proclamation of the Republic of Turkey, the size of the relationship between religion and state has changed. The Republic of the founding team and the social fabric of the traditional structure to solve the dynamics of a comprehensive modernization to enable them to settle into the movement for change initiated.[1] This change has influenced almost every aspect of society and "secularist", has been one of the main objectives of the new regime. "Secularist" in the search for the religious organization tried to monopolize the religious sphere and the state. He lives in a society of many different religions and sects, the Sunni center disagreement by placing a control mechanism has been established. Founded in March 3, 1924, The Presidency of Religious Affairs, this concreteness has earned the purpose of control and regulation.Religious Affairs, religious worship, belief and lack of faith, to be funded as a civil servant of the clergy, undertook such tasks as specifying views on religion.[2] Through the High Council of Religious Affairs responded to questions about religion, and religious Imam Hatip Secondary Schools in determined by the objectives of instruction, also could be involved in the regulations that need to be made with the Faculty of Theology. Sunni Islam on the basis of these three main task again is fulfilled. Therefore, the public space of the Republic was the a comprehensive control mechanism has been established over the religion. Initially only expected to live conscience in religion, the private space has not been adopted. The Presidency of Religious Affairs during this period, rather than religion, and has conducted studies in order to prevent the output of the public sphere. Out into the public domain, from one hand because of a concern that they might hinder the break the power of management and control are avoided.

2.Politics of Religion in the Period 1945-1980

After the proclamation of the Republic, and the single-party during the transition to policies targeting religious in a very strict manner than the earthly one was applied. After 1945, the multi-party system to vote with the passage of populist policies that lay the groundwork for the introduction of the concern, rise

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[1] Niyazi Berkes, ***The Development of Secularism in Turkey***, McGill University Press, 1964; Andrew Davison, ***Türkiye'de Sekülarizm ve Modernlik***, 3rd Edition, İletişim, Trans. Tuncay Birkan, İstanbul,2012.

[2]İsmail Kara, "Din ve Devlet Arasında Sıkışmış Bir Kurum: Diyanet İşleri Başkanlığı", ***Marmara University Faculty of Theology Journal***18 (2000), pp.29-55.

of communism in the idea of religion and growing religious society demands a dangerous shield this relatively tough stance softened.

In 1948, the Ministry of National Education by Imam hatip courses opened in 1949, the primary school curriculum must be obtained with the written consent of the parents of students put in the Catechism selective foreseen the opening of a seminary at the University of Ankara in 1948, the currency was given to those who want to go on a pilgrimage for the first time, since 1925, which opened in 1949 and has closed the tomb again.[3]Changes to this policy, after a period of prolonged silence of sects and communities to make their voices heard and to be able to face the day again trying to gain power for a conducive environment has been prepared. Which started in 1950, the Democrat Party the liberal aspect of religion has continued to create flexibility in the policies.To the extent that religious demands of public space has increased. The 1961 Constitution, the freedom of the demands of the environment in a manner more elegant and mature to be heard has provided. As the threat of communism began to be seen that during this period, the idea that religion should be exploited to prevent the threat of power came to the fore. 1945-1980 developed for the range of religion in state policy, the reorganisation and the religious cult among the people of his community and make a little noise off the field on axis is developed. Social demands, cyclical threats and democratization efforts, this sound has been influential on the development of a policy and leave it alone.

3.From 1980 to the present

The military tutelage that began in the aftermath of the military coup on 12 September 1980, saw religion as a means of ensuring tranquility. Chaos and anarchy of the environment, religious thought, and has gained the power of thinking with references that can be given for calm. Religious beliefs about the sanctity of the Muslim state and the state will question you stay away from actions that would threaten the existence of the idea that you have come to the fore. However, religious affiliation and renounce allegiance to one place to start to get out of due to the controllability of February 28, we were faced with interference. Adherents religion and global developments and the growing enthusiasm is due to the identity claims of the States, were stopped as a result of getting out of the space they have set for themselves.

The Justice and Development Party in 2002, who managed to sit in the seat of power, coalition-alliances period started, and soon attempted to unify demands from different sections of the society. Depression and the effects of the economic crisis, 2002 February 28 to respond to the concern became visible. Global capitalist dynamics, classical forms with the new forms of industrial and global capitalism rejected religious lines provided for the establishment of the connection can be established over a network. The state in the 1980s that refers to “the tutelage of the Sunni-controlled state”threatened the existence of religious society, which is limited to a level that would prevent the quest for being, again, “the tutelage of the Sunni-controlled”; but this time with the state religious arguments for the existence of the state develops and is left to the understanding of a religious community that supports these arguments.

Religion, again, by the state, by taking them out of the frame has been reshaped in such a way that will get under control.[4]Religion in some special cases, what as a charismatic leader the Erdogan's speech has found a place for itself in. To the extent that politics, Erdogan when he was Prime Minister was not over.Erdogan as a political leader, and the party itself ran almost irrelevant election victory has strengthened this trend. At his party's group meeting in Parliament of his talk has gained quite a momentum and can be considered as the topic for that week only. Especially Erdogan, 60. in conversation with religious references began to gain importance in the period that strengthened the government, and sharing with the public in the process of planning of legal regulations or “Haram-Halal” discussions yielded in an intense way.Discussions about public interest and common interests began to organize religious arguments into the public domain that was able to be included in. Similarly, to ensure public order, the morality of the new generation to catch up and be as devoid of discourse developed and reviewed various legal arrangements to protect your family. Time brought regarding the use of alcohol and age restrictions, mandatory religion courses, the lack of mandatory preferred method of cesarean delivery and abortion are among these arrangements brought about by the mentioned description is not accepted.Therefore, religiosity, alcohol and drug use,

[3] Muzaffer Sencer, ***Dinin Türk Toplumuna Etkileri Tarihsel Bir Yaklaşım***, 3rd Edition, Sarmal Publisher, İstanbul, 1999; Binnaz Toprak, “Türkiye’de Dinin Denetim İşlevi”, ***Türkiye’de Politik Değişim ve Modernleşme***, Ed. Ersin Kalaycıoğlu and Ali Yaşar Sarıbay, 4th Edition, Dora, Bursa, 2009, pp.445-458.

[4]Hence, starting from the 1980s in the West, post-secularism seems to be quite difficult to find examples of the debate in a similar manner. Because government, religion never actually always kept under control and his hand from him has enabled him to live like she did. Which religion death don't happen from time to time when it exceeds the limits the government has set for itself; in other words, politicization experience outside the control of the state when it was stopped.

not to the woman to have a normal delivery, not morally religious education religious instruction in the schools that threaten public order for new generation to emphasize the importance of receiving the murder of an abortion can be avoided with the identity established, and the payment of tax debts with the state of forgiveness means defend with as are highly correlated. Therefore, public order, public interest, democracy, concepts of concepts and slogans have been used to justify religious freedom. Thus, the consent of the majority, were taken over religion which cannot be criticized. While any discourse developed in relation to the spirit or essence of religion; rather, they progress through the words and the rhetoric has been experienced.

CONCLUSION

In Turkey, the state tried to take control away from religion instead of religious. The understanding of this control, the establishment of the social order solidified the motion field from time to time, sometimes on behalf of religion has been expanded. However, the state request any change in the audit was not observed.

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