How Are Western Thoughts Involved in Turkey's Nationalism Under the Influence of Local Culture

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Abstract. In the early stage of the establishment of the Turkey nation, different groups of representatives possessed identical ways to uniform the broken land. Theories have come out that try to solve the problem were Ottomanism, Pan-Islamism, and Turkism - the extreme forms of which evolved into Turanism and Pan-Turkism. These waves of ideals ended up getting the most and most vital support in Turkey. The content that supports the Turkish trend of thought includes various ideas. Interpretations of nation, lineage, birth, writing, and civilization are constrained and facilitated by indigenous ideas, histories, and cultures. The legacy of religion and personal identity from the Ottoman Empire plays an important role. Based on these theories, this article suggests that the cultural heritage of the past also restricted the entry of foreign cultural knowledge and promoted the development of some cultures in the future.

Keywords: Pan-Islamism · Turkey Nation · Nationalism · Turkish Identity

1 Introduction

In contemporary Turkey, Turkish nationalism is still a critical government issue. Since the country's founding, there have been ultra-nationalist and Islamist-leaning parties blocking the separation of church and state in Turkey. Theories have come out that try to solve the problem were Ottomanism, Pan-Islamism, and Turkism, which are the extreme forms that evolved into Turanism and Pan-Turkism [1, 2]. The incumbent Adalet ve Kalkınma Partisi is a right-wing populist national conservative Turkish party [3]. Because they believe the loss of Islam caused by Kemalism is the root of many of Turkey's problems, they will clash with the military, that is to say, staunch defenders of Kemalism. For instance, in 2016, the great revolution resulted from the friction between the Erdogan government and the military forces [4].

This article examines how religion and cultural heritage affected nationalism when Ataturk tried to compose native nationalism. Many scholars distribute different ideas about what forms modern Turkey. Zan Tao believes that western forces and globalization significantly contribute to the construction. Bernard Lewis also certifies it is a "modernization paradigm" by the "narrative revolutionary history," with a core of eastern nationalism theories [1].

By doing that, this article focuses on how the local environment, which includes religion and history, influenced the construction of the Türkiye nationalism- one of the most critical thoughts officially raised by Atatürk [5]. Most researchers agree that Türkiye's nationalism is considered an oriental nationalism, which inherits ideas from writers and historians in the first part of the nineteenth century [6, 7]. This research will continue to examine how Ataturk developed the concept of a nation under western theories of affection; the primary method in the study is methods as follows: firstly, collecting books, and speeches, and secondly, analyzing the relationship between other people's theories and Ataturk's, simultaneously, reasons behind each choice is analyzed. Study shows western thoughts positively stimulates the development of Türkiye's identity. Throughout the research, it is clear that Ataturk tried to construct an integral Türkiye history and gave every citizen a clear, truthful identity. By cultivating different stories, he successfully brought up unity, which helped push the modernization program forward. By offering you such discussions, This article will conclude that religion first prevents the construction of nationalism; later on, it becomes one of the forces to stop the invaders in the early 20 century. While the obscure identity is a tool for people in Turkey to find their belongings and an effective weapon to let people of different religions and races cooperate at that time.

2 Türkiye Nationalism: Cognition, Liberty and Freedom Values

Türkiye nationalism is the core of activity in the Ankara government and the primary thought directing the republic [8]. Many researchers are explaining these thoughts' origins using some orientalist or nationalistic presuppositions. Thus most researchers explained the formation as the natural result of Türkiye on its way to being modernized-an inevitable success of purchase freedom by the influence of western thoughts [9, 10]. However, the explanation of this theory and its effect has a long history that can trace back to antique records.

Western theories have indeed been the origin of liberty and freedom. "Liberty, equality, fraternity" spread during the French revolution, Turkology, which nurtures Pan-Turkism, Turanism, and ethnology. These three main thoughts were transmitted through students that Ottoman Empire sent to Europe to study military affairs, scholars and revolutionaries trying to escape from the accused in their nation, and newspapers that evaluated, criticized, blamed, and gave suggestions to the latest events at that time. There is still one puzzle remains that the imbalanced development of the value of democracy to the pursuit of liberty and freedom. For today's Türkiye, its democracy and political identification have been accepted by European Union and other political entities, however, the liberty and freedom in this country and within the common sense of its people might still arise some fierce debates. It is this imbalanced structure of liberal development of modern Türkiye that requires the scrutiny of Türkiye's history. It is significantly resting on the foundation that Ataturk's contribution to modern civil cognition on nationalism, especially out of the conflicts of cultural traditions, religious disputations, and the turmoil of geopolitics.

Modern Turkey is a place that has experienced a barrage for most of its years. Türkiye Cumhuriy can trace its history back to the Anatolians who lived in the Anatolian

peninsula. People in this region experienced subsequent conquests: the arrival of the Achaemenid Empire in the year 123, the establishment of the Byzantine Empire in 324 AD, the Seljuk Empire, which existed from 1071 to the year 1243, and the existence of the Ottoman Empire who took the throne till the year of 1920. In the year 1927, geographically, Turkey included most lands in the Anatolian peninsula, in which the rest terrestrials were dominated by western powers and countries independent from the Ottoman Empire. Ataturk proposes the explanation of "nationalism" after the Ottoman Empire collapsed and the Akara government took control. In his "The Great Speech," he introduced an overall historical, cultural, and linguistic identity that surpassed the religious identity of those who lived there.

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In those years, Turkey experienced the infusion of concepts and culture. For instance, the ones that had the most potent effects on people at that time were from the Ottoman Empire. As the state religion, Islam has acted as the dominant barrier preventing new thoughts from surging into the crumbling government. Moreover, people who lived in Turkey lacked a united, clear identity. History let people in this region lose their understanding of who they were and what they represented. For this reason, as the leader in spreading nationalist thoughts, he embraced theories and ideas to construct his nation. During the localization process, two factors have been promoters and prohibiters.

Frictions between Turkey and Russia have been the result of religious friction. Islamic and Eastern Orthodox varied differently in their doctrines. With historical wars and the conflicts between Orthodox and Islamic traditions, the relationship between the two countries is far more than it seems to be.

3   Religious Characteristics

To this day, religion has played a significant role in the country of Turkey. People will fight over whether the government party is Islamist. This mass of contention comes after religion has been weakened for centuries. Therefore, it confirms that faith in Turkey, a nation split from the Ottoman Empire, has a profound cultural foundation. One hundred years ago, when the Ottoman Empire began the fusion of various religions with its expansion, Islam was also defined as the state religion and had a very noble status. Although people have certain rights to practice religion, Muslims have the most faithful citizenship. The period when the Ottoman Empire ascended to power allowed Islamic culture to spread widely and further increased its hostility toward Christian culture. Nobility and superiority make leaders who hold the lifeblood of the country, the influential Islamic people, dismissive of outside cultures. This may also explain why Islam was gradually thrown from the frontiers of the world when there was a remarkable change in the external European world.

During the French Revolution, the most meaningful event at that time, ideas about freedom, equality, and fraternity were widely publicized in this battle. Pictures about European human rights were gradually introduced to the ears of some Ottomans. This was the beginning of an awakening of national consciousness, but it was far from enough

to cause dramatic change. At that time, the people educated in these cultures were mainly businessmen and artists. At the same time, because of strong beliefs, the discussion of European ideas is only possible on a small scale.

Although the Millet, who studied the system of religious administration, created a relatively stable multi-religious balance in the middle of the Ottoman Empire; however, this balance did not mean equality. Religious and ideological control gradually loosened after the Ottoman Empire suffered many defeats. But the extent of development is limited. Due to military failures, the Sultan advocated learning Western naval and martial arts. To this end, the government hired foreigners, such as the French-born Count of Bonneval (later renamed Ahmed), to organize and train the army and students to learn the Western culture. But the devout Islamic believers are vehemently opposed. For them to obey Muhammad's words: "The evilest affairs are the innovations (bid'ah), and every innovation (bid'ah) is an error." is the most critical dogma. Such novelties, such as introducing ideas, once classified as innovations, are opposed and stopped. The strictness of religion keeps the mind imprisoned under such circumstances.

But once the trumpet of freedom is blown, the desire for a better system spreads everywhere. Although religion restricts the spread of Western culture, it is inevitable that military students studying in Europe will start to solve problems to find a way to save the country and survive. The solution is to start with what differs most from the Ottoman Empire - national ideas and patriotism. Decades later, young people who had been elucidated by Western ideology became the backbone of Turkey's al-Shabab.

Islam seems to gradually break away from the political system as Ottoman al-Shabaab and Sudan compete for power, but its vitality is undeniable. Although in practice, pan-Islamism is proven wrong. But it was once a possible historical direction wrapped in Western thought. When Islam became the state religion of the Ottoman Empire, religious inclusivity decreased. Vitality is the continuation of ideas within a specific range. And in times of government crisis, the window of freedom is straightforward to close for countries and religions because states will pursue diversity while maintaining integrity and sovereignty.

On the one hand, Islam has an intolerant attitude in the face of new things. On the other hand, the long-term status of Islam as the state religion makes it impossible to escape from the framework of the state. At the same time, as a religion, if you want to have more believers, you have to choose to rely on a political party. After the collapse of the Ottoman Empire, it supported different political parties, such as the Ottoman al-Shabab, at one time. It then gradually found a seat in what is now the Republic of Turkey after the fall of the Sudanese government.

The attitude of the first Akara government towards religion was "restrictive intervention" - "the state intervenes in the religious sphere mainly to restrict the formation of spiritual entities." factor. Kemal was in Istanbul when the Balkan wars broke out in his childhood, while his mother and sister were in their Balkan hometown. After the battle starts, Kemal is anxious to find out about his family. Finally, Kemal found his mother and sister in a refugee camp." It is difficult to be precise to Say what the tragic experiences of his loved ones had on Kemal. Still, there is no doubt that he witnessed and felt the power and brutality of nationalist movements and religious conflicts. Chaos would stimulate a man's growth and reconsider the religious function in the country.

4   Blurred Identities and Boundaries

Turkey's biggest problem at the beginning of building a country was that it was unclear which way to solve the current contradictions. And the way the state of the Ottoman Empire was formed is the most important reason. The prosperity and sustenance of the Ottoman Empire are the results of its continued expansion of the country. The rude development method has also led to a long-standing problem of how to integrate culture and civilization while the government is rapidly expanding. There is also no way for ethnic groups to integrate due to differences in language. In addition, to maintain unity within the country, the similarity of national cultures is equally important. After the Empire gradually broke away from the modernization process, the Greek region was the first to break away from the Empire in 1829, and subsequent breakaways reduced the nominal size of the Empire again. The last remaining land became the prototype of the later Turkish Republic plate.

Clarifying Turkey's national borders is for the Kemal party to achieve something militarily. And in order to achieve this goal inevitably requires soldiers to fight. The key to fighting is to have the same purpose. For soldiers of past countries, "jihad" fighting for religious civilization is often the most appealing. However, Western patriotism and nationalism are not very attractive because of their lack of popularity. In the eyes of the local people, the definition of ethnicity is vague and represents a small birthplace. And the concept of the state is not as straightforward as in France and the United Kingdom. Blurred boundaries and a lack of personal identity are the difficulties people face when the upper minds implement the call for change and those at the bottom who want to improve their lives but don't know how to help.

The place of modern Turkey is the core and birthplace of the Ottoman Empire. But as it expanded, people gradually merged with outside cultures rather than promoting and conferring Turkish identity. In this case, after the tectonic plates of the Empire were continuously dismembered, the remaining people - which included masses of various regions and beliefs - were divided into the same area. In this case, it is complicated for the Empire to recover lost terrestrials or protect existing land. Due to the lack of the concept of country and nation, people's feelings for a particular land are not enough to talk about trusting and fighting for it. Therefore, in terms of propaganda, directly copying Western patriotism is not feasible on this peninsula. In Western countries, the concept of the state is evident. People maintained a sense of their own identity despite being overrun by the Roman Empire at one point. At the same time, the Middle East's political and national education for children and students is even weaker compared with Western countries. It is difficult for people at the bottom to learn this thinking. Both from the point of view of understanding, reading French and from the way is hindered. Therefore, patriotic ideology cannot quickly complete the construction of ideology and further use it as a slogan to call on the people.

For any leadership group that wants to unify the country, how to shape a Turkish identity is about people's loyalty and statecraft. From this perspective, ambiguous identities are a window of opportunity in which Western ideas can be introduced. Turkology, ethnology, ethnology, linguistics, and archaeology were all developed at this time. But it should be noted that the content carried forward is only part of the part that benefits the nation. These theories may have turned out to be just a new type of thinking or a

hypothesis but were promoted as iron laws: there were separatist forces inside Turkey at that time, and there were intrusions from France, Britain, and other countries outside, so many scholars did not have time to examine them. And ordinary people, in an environment where the old Islamic culture has submerged the original old Turkish thinking, and they cannot acquire foreign languages, the only way to justify their birth and identity is to listen to official propaganda.

In Linguistics, Gera Eddin's "Les Turcus Ancients et Moderms" classifies Turkey as the same group as Europeans - Toruo Aryan - and by comparing Latin and Turkish language similarities, proves that Latin civilization was in Turkey based on culture. The authorities widely circulated the study and included it in the "Great Lecture." But these were incomplete. Therefore, after Kemal's death, some religious conservatives used this as an excuse to revive the status of religion. Kaon's "Introduction to Asian History" was also partially and unilaterally adopted by the authorities. Among them is his praise for the blood and character of Turkey Was widely disseminated. Another significant figure was called Pittard. As the historical tutor of Inan (Kemal's adopted daughter), his research on the ethnographic cranium profoundly influenced Kemal's overview of Turkish history. And at the second Turkish summit in 1937, he proposed that the people who later invaded the Anatolia region were of the same race as the indigenous people here—arbitrarily identified as a truth by Turkish historians and widely disseminated. Although this method was influential in the closed and panic period at the time, in the subsequent tests, this imprecise textual research presented a severe test for Turkish nationalism.

5   Conclusion

The Turkish identity was once surrounded by both traditions from western civilizations and Islamic ones. Modern nationalism plays an important role in the reformation of the modern country. By comparing different local cultural identifications through Ottomanism, Pan-Islamism, and Turkism or Pan-Turkism, it is argued that by multi-level cultural conflicts, the local environment, which includes religion and history, influenced the construction of the Türkiye nationalism, one of which the most critical thoughts officially raised by Atatürk. The relationship between the Western world and middle-east is far from what the pair of conceptions of localization and globalization can describe. More challenges lie in the progress of the younger nationalism bearing ancient memories.

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