

Nationalism Concept and Turkish Nationalism

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Abstract

In this study, a new approach is going to be advocated. It has been developed for the last one to two years by a bundle of social scientists. Cases such as emergence of nations, ethnicities, national identity, society-government relationships and emergence of nationalism will be argued. While preparing the current article, two important authors' books are investigated: "Critical View to Nationalism Theories" by Umut Özkırmılı and "National Identity" by Anthony D. Smith. Nationalism is an important issue which can be seen as one of the basic factors that affect the formation process of governments. Interestingly, it has not been an academic issue of study for nearly two hundred years. But yet nationalism, which makes its mark on social life and world policy, has started to be a serious "academic" point of investigation. It is possible to bring the roots of the nationalism thought to late 18th century, to Herder and Fichte, and also according to some authors even to Kant and Rousseau.

Keywords: Nationalism, Nationalism Concept, Turkish Nationalism, Theory of Concepts.

Being from Turkish nation; is loving Turkish nation and carrying love of fidelity to serve, being in a state of connection to the motherland and doing anything to uphold Turkish Nation and working mentality and thought. All people having this mentality is a Turk. In their heart who don't carry dream and affection of another nation, feels him/her self a Turk, accepting Turkism and carrying love of service to Turkish Nation, Turkish state is a Turk. Thus this is the main idea of Turkish nationalism. There is the obligation to consider events in the light of this idea. Are Turkish Nationalists only care about Turks inside the borders of Republic of Turkey? What should be our relation and approach to these Turks outside borders of Turkey? The answer to these questions is this: Turkish nationalism is all about every Turk around to world no matter their location. It is filled with affection and love for them. The code of Turkish nationalism is always that Turks should be in good condition, rise, to be protected and any kind of possible support should be given anywhere they are located. However Turkish nationalism makes it a priority not to put the Republic of Turkey in danger or hurt the Republic of Turkey in anyway during relation and affection to the Turks living outside borders of the Republic of Turkey. To protect one and only independent state of Turks Republic of Turkey against any danger or look after it against any possible harm in conditions that can give damage to the Republic of Turkey is the main idea of Turkish Nationalism.

Dealing with nationalism as a topic of social science was evident in the 1920's and the 1930's. In that period Carleton Hayes' and in 1940s Hans Kohn's works bring nationalism up to the academic world. The point which differentiates them from the works which is produced under the influence of nationalism ideology and contribute or aim to contribute to the development of a specific country's nationalism; is that they deeply investigated the topic, and they tried to declare it criticizing. In the years that followed, nationalism studies which grew under the effect of colony empires' decadence, perceived nationalism as a part or production of modernization period, emphasizing different factors. The effect of modernization school is seen on most branches of social sciences because of various contributions during the 1960's. On the other hand, 1980s are seen as a milestone by lots of nationalism expert. In that period, theoretical works of John Armstrong, Benedict Anderson, Ernest Jellner, İ.J.Hopsbawn and Anthony.D.Smith are published.

Turkish nation's description outbursts exterior to this drawn lines. Turkish nation today has outspread to large areas around the world because it is a great nation. Today number of Turkish communities being in a member of same religion, history and speaking the same language is estimated to be around one hundred twenty million. Only one third of these are inside the borders of Turkey.

In today are we not going to count Turks staying outside borders of Turkey not from the Turkish nation? In today Turks staying outside the borders of Turkey are also from Turkish nation. They are in the saying of Turkish nation too. However Turks outside the borders of Turkey are under administration of other nations in other lands. Today in the world one and only independent Turkish state is Republic of Turkey. Republic of Turkey is the owner and main estate of all Turkish matters. From this view Republic of Turkey should be taken care of in the first stage, protected and honored and these represent the main subject.

Genealogy and assumptive origin links, mobilization of society, local language, customs and conventions – all of these, reflecting extremely different “National Formation” route that countless societies of east Europe and Asia trace, are components of a dynamic political challenge which is an alternative ethnic notion of nation. As we will see eventually, it is a challenge repeated on many zones of the world today.

This challenge reflects the deep twain of the heart of all nationalisms. Class identity has a side which both positively and negatively affects the formation of a stable society. Class indicates a societal relationship. Studies about the laborer class of England show that every time in a given social formation, there are two or more conflicting classes which serve to sharpen class or identity distinctions. Such wide collective identities may challenge class identities which are more finite, may carve the bases of class identities with recourse of completely different categorization criteria, or may divide them. Religious identities as well as ethnical identities tried to involve more than one class in societies which are established on these bases. However religion, even when practically assigned to or aimed at a specific class, never calls for a specific class. Mazdekism on Sassanid Iran doubtless was a move which wants societal justice for sub-classes in the 5th century. But its message was universal on principle.

As Weber says, having a pretty different format, class religion makes us think that there are close links between class and religion identities and there is a drift between them. However, religious identity is clearly based on different criteria than societal class identity and emerges from clearly different human needs and activation area. ¹

While class identities emerge on production and exchange areas, religious identities emerge on communication and socialization areas. Culture and the components which forms culture are: values, symbols, myths which are coded inside conventions and rituals, which are based on the alignment between customs and conventions. There is just one specific society which believes in empirical symbolic codes, value systems, belief and conventions and bundle of rituals. That is societal class identity, in other words national identities which come together around shared values. In fact, every nationalism notion includes varying degrees and different kinds of civil and ethnical components.

Sometimes civil and territorial components are dominant. Other times ethnical and local components come into prominence. For instance, French nationalism in the period of Jakobin was basically civil and territorial; and it declared brotherhood of French citizens which are inside a political legal society and unity of Republican Patriots (Patrie). At the same time, proud of pure hegemonic French culture and semantic Nationalism reflecting civilization mission declared by Barere and Abbe Grigoire appeared. French cultural Nationalism, which follows either Frank or Gall, started to declare more ethnic thoughts on the early 19th century. After that, they came to a status which allows France ideals different than the ones in the Jakobin period. Apart from Republican territorial and civil model, religious monarchist right, advocated notion of genealogic and local organic nation, especially in the course of Dreyfus case. However, even when there are serious conflicts between opposite nation models, some specific assumptions compromised opposing parts around common national disclosure. Existence of the common national disclosure enables us to list basic characteristics of national identity below:

1. A historical land – Country or Homeland
2. Collective myths and historical memory
3. A collective mass public culture
4. Collective legal rights and obligations which are valid for every member of the society
5. A collective economy which allows all the members of the society freely act on the country.

Therefore, nation can be defined as a society which shares a historical land- country, collective myths, historical memory, mass public culture, collective economy, collective legal rights and obligations. The definition which has conditional functional validity shows us the complicated and abstract nature of nation. In fact a nation has components of the other collective identities. Explanation why nationalism as an ideology relates with other ideologies such as liberalism, fascism and communism should be looked for here, rather than the combination format that a national identity can settle with class, religious, or ethnic – other types of identities. A national identity is basically multidimensional. Not only can it not be reduced to just one component by this or that national faction, but also it is impossible to easily and quickly inject it into the body of any society. It is clear that such a definition separates national identity from any conceptualization about government. A conceptualization about government refers to public bodies which differ from societies' other foundations and autonomous than them, a monopoly which presses and forces on the land. However, nation shows a cultural and political structure which combines everyone who shares the same historical culture and a specific homeland into a political society. Regarding both attribute to land and country; and in democratic governments public dominance is called upon but there are still conflicts between the two concepts.

Yet, even when modern governments have to legitimate themselves as this or that nation's government, their contents and focuses are extremely different. Today existence of multinational governments shows us a deficiency of correspondence between government and its nation. Evaluation done by Walker Konner in the early 1970s, considering the fact that government borders are collided and entire population of the government shares the same ethnic culture, shows us that only 10 percent of existing governments can affirm to be a true "nation-government".

Recently, the notion of ethnicity is a focus of concern. For some people this notion has a "primary/actual" characteristic. Its existence is natural and it does not affected by time. It is one of the information of humanity existence. This point of view, with the contribution of sociobiology, is seen as genetic selection and an extension of internal health. On the other end, "ethnicity" is seen as a state. Belonging to an ethnic group is a matter which changes depending on the subject's specific state, and it is related with necessarily temporary and ambivalent attitude, perception and emotions. Accordingly, when the person's status changes, so does his group identity. Or at least the identities and expressions that the person belongs to will differ according to different periods and status of the person. In a struggle like this, ethnicity becomes a beneficial tool.

In 10 august 1914 before Çanakkale Goeben and Breslau steamy battleship escape for between to english battleship in the cause of want a permission conversation herself Kress and Kressenstein say to Enver pasha imprivate battleship come to inside but if english battleship still tracing open fire for english battleship .Some officer said, in 22 August 1914 enver pasha said to amiral souchan some russian battleship open the fire. But this matter send to in 25 october 1914. In 29 october 1914 some turkish battleship come blacksea excuse to manoeuvre after open fire to russian battleship Enver pasha only line up this happened.

After the war Enver pasha be a commander. But he is not german dummy. Some instrument saw to work with germany. Enver pasha in 1. World war only being a commander in Kafkas war. in 14 october 1918 Talat pasha resignation with Enver pasha finished herself commander. In 1-2 november 1918 İttihak and terakki live country with 7 commander. Enver pasha didnt live the country ago he wrote one latter for Ahmed izzet pasha. This latter said he want make a government in Azerbaeycan. Then he live some friends. and he went to Kafkasya because uncle and brother commander in Kafkasya. But ship did a accident and then he went to Berlin. in April 1919 he move to Berlin. and he helped to ittihak and terraki. Enver pasha and talatpasha visited to Kari Radk in jail. Radek invitation them moscow. In 10 october 1919 Enver pasha went to moscow with artificial name. Then Enver pasha be under arrested. and he stayed 2 month in jail and then he went to Berlin.

Meanwhile some ittihak ve teraki commander went to moscow with Radek's imprivate. Then Enver pasha moved but he again be under arrested and went to riga jail. For a while after Enver pasha to be left. In 16 august 1920 he again moved to moscow. and he stayed one guest home. enver pasha conversation with some friends . After Enver pasha read some latter and he saw some friends wanted a gun. Then he line up a organization. in 1-8 september 1920 in bakü did a assembly. but any did happened this assembly. some commander (Mustafa kemal, rıza sah, emanullah han) take a decision administer the soviet. enver pasha didnt like this decider. in octomber 1920 came back Berlin. after Enver pasha went to swich and conversation with hakkı pasha. their things are send a soldier in anatolia.

But wanted help didnt came.in 1921 February Enver pasha again went o Moscow and conversation with Çiğer and Bekir sami.in 16 july 1921enver pasha wrote a one long latter and send Mustafa kemal pasha.sakarya triumphal incidental Enver pasha things changed.in October 1921 Enver pasha went to Buhara with hacı sami and some commander.

On 8 November Enver pasha depart with Turkish commander.in 1922 Enver pasha went to Dusanbe.on 24 July Russian won the Dusanbe Enver pasha went to satılmıs.in 4 august 1922 Enver pasha stayed with soldier suddenly Russian soldier open the fire. Then Enver pasha and approximate 30 mounted troops died. Commander kulikof send a Enver pasha's things taskent.then send to Moscow soldier museum. His funeral on the abiderya.some people talk diffrent in the matter of Enver pasha. Enver pasha to be remembered with Macedonia war. Enver pasha know a German and French languages.

Mr. Ali Huseyinzade give service a Turkism,language,literature and political.mr ali born in Salyan on 1864. He is started a education Muslim school. He finished in Tiflis rum and Petersburg school in 1889.then he came to turkey.He joined in Mirza Fetih Ali Coversation and he likes Turkism.He give a service in university more than teachers. Mr Ali started real service in Azerbaijan.He is joined a war commander doctor. He was being a teacher helper in 1900. He went back Azerbaijan.He is set up first newspaper in Russia. He was being boss 2 years.But newspaper closed.

Ideas and personality: we are only saw personality in mr Ali article. Mr Ali's one article explain to Turks unity. He said:"we are needed a modern science". Mr Ali evince all article Turks.He is only said all of the Turkey make use an Ottoman Turkish language. Creations:siyaset-i fűrüset:he is wrote a satire creations. This creations make mention unresolved problem.

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