

**Simulative Identities or live for the constructed communities
in the Muslim world**

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Abstract : Civil wars in the Muslim world and other many regional parts of world are explained with marginalization, exclusion and belonging of social identity. The origin of using context of these three concepts is based on the tradition and historical metaphors. In ancient societies, social identity was determined according to social formation such as community, group, tribe, ethnicity, nation, and religion, sectarian and religious order. As is known, all social identity and belonging contain exclusion and marginalization at the same time. Provocative factors that ensure participation of people in social conflicts are also taken form according to social networks based on these categories. These are the social belonging and exclusion mechanism of traditional societies.

However, the constitution of modern community took place with the construction of alternative social identities to these mentioned identities. Modern process of school and education, urbanizing, industrialization, market economy, division of labor, political relation and manufacturing types make ineffective traditional social networks. People gave up expressing themselves with traditional social belonging. As a matter of fact, modern nation state and modernist values rebuild the education, business, persuasion and market of solidarities and demolished traditional. As a result of this, national identification, groups of professional solidarity, industrial unions and doctrinal discourse of power and society had control over. In our age, belonging of people was constituted with these modern social networks.

Nowadays, the common people participate to post-modern communities, groups, tribes and religious groups that are exist within the structure of public discourse. Social identities, belongings, boundaries, competitions and type of exclusion – all of these takes shape according to these self-renewing social mechanism. Ironically, post-modern belongings and identities get into circulation in global social and political markets under the influence of sectarian, religion, tribe and communities. Global media and conscious release these social belonging that constituted of many different social networks and values, with codes by memories of a century ago.

Are the structure of hostility of Islam or xenophobia which signified with hooliganice images in western countries, and the social networks and discourse of actors participated to these images can be seen the repetition of classic culture of crusader? Apparently, these images do not live on traditional values as though they endure on them. Emergent social movements within the framework of seeking of the lifetime of the Prophet Muhammet, anti-imperialist attitudes and anti-Semitism in Islamic countries are based on historical sectarians and social formations. How much these post-modern resistance forms live on the precise Islamic traditions? Does it explain the problem and see them as an extension of the historical of belonging?

My personal opinion, none one of these new social identities comes in sight in Western societies and Islamic societies, is not formed on the traditional social identities and values. Traditional images are used as a material of consumption and demonstration for the construction of these new social identities.

In this study, identities which are constructions of social movements becoming the main topic of conversation within the framework of anti-terrorism, xenophobia and islamphobia in western countries during the recent years are examined. I will discuss how much these identities could be linked with historical metaphors and real life experiences. In the same way, in Islamic countries, identities built of group having the images of salafism, sunnism or shiism and the linked of these identities with their archetypes will be explained. In addition, the effects of many factors such as communication technologies, performance arts and consumptions patterns on the construction of identities and on the fabrication of anti-identities will be conceived.

Key Words: Simulative Identities, the constructed communities, Civil wars in the Muslim world, traditional societies, Modern social networks, Islamophobia, Salafizm, Sunnism, Shiism, communication technologies

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Social Identity in Traditional Society

Societies from pre-modern eras, formed groups according to formation of traditional communication methods and split up communities or congregations. The communication channels of a village, tribe, neighborhood or religious groups having face-to-face communication were traditional. These are contrivance of social belonging and exclusion.

In traditional societies, social impact comes true automatically with cut and dry practices. The person is exposed to familiar social impacts. According to definition of E.Durkheim, social relationships and interactions are transactional mechanics. Socialising and solidarity are provided with values, blessed belief and emotions which are based on similarity in a limited social circle (Aron R., 2010:229-230).

As it is well-known, all social identity and belonging includes the mechanism of constitution of social borders, exclusion and marginalization. Ideologically, belonging of a social group does not only mean of being out of others groups but also being isolated from a large section of the community. Provocative factors ensuring participation of social conflicts are also shaped according to social networks. Granovetter who is known with studies about social networks, indicated that social bond constituting according to values depending on informal relations is strong and the other social bond constituting according to formal values is weak (Granovetter, M., 1973:51-68). The strong bonds provide people to strong belongings. These kinds of belongings have negative effects on the existence of effective social networks with measles.

By comparison of this approach of Durkheim with the level of social networks signified above, the power of within- group social networks in mechanic and communitarian societies is visible. The power network connections maintain social identity with successive social bonds because these networks provide satisfaction of emotion, social security and mental accommodation.

In traditional societies, social belonging, dependence and identity determine according to social networks, values, beliefs and relationships of ancestor according to the theory about social identity and belonging. For example, traditional society and tribe ground political constitution such as sultanate and seignior based on kinship and lineage. Newborns get ready to life as an example of ancestor; it is believed that rising generations maintain the existence of ancestor.

At the same time, this belief necessitates the basis of a belonging of relatives and family and a social network. Social bonds were built depending upon these necessities. This phenomenon knowing as group feeling of tribe underlie the theories of social policy about the establishment, improvement and devastation of a state. As an example, longstanding Islamic law about the necessity of being caliphate from Quraysh (Taftazani, 1306:182, Gazzali, 1964:182-183)) and theory of İbn Haldun about the attitude based on the group feeling of tribe about the establishment of states (İbn Haldun, 1989: 139-159).

In traditional societies, social identity existences according to tradition and ever-repeating perception. From these respective, the tribe or community based on a truth of sociological; belonging has concrete bonds and kindredship, economic dependence, solidarity and self sacrifice – all of these depend on a concrete social reality. Members of a community get in touch each others at the micro level; this communication confronts people with concrete social rules and people feel secure with belonging group.

Social Identity in Modern Societies

The existence of modern societies comes true with the building of social identity as an alternative to these following identities. Traditional social networks had been made ineffective with modern school and process of education, urbanization, industrialization, market economy, and division of labor, mobility in political structures and innovations in manufacturing types. People started to not to see traditional social belongings as a preferred belonging. As it is known that, modern nation state and modern values education rebuild business, persuasion, social belonging and social solidarity and it overthrow traditional social identity, belonging and networks. In addition, national identity, groups of professional solidarity, syndicates, doctrines and ideological discourse of power and society dominated. According to these discourses, new social identities constitute dependencies and networks. The relation of people in our era started to build with these modern social networks. The economy and implementation of education and political practices of modernism create an intense social mobility. This mobility ruptured people from traditional social networks and supports the participation of modern social networks. The dependence level constituting social networks in this modern formation which is defined as a process of national society and extension of social networks, is not like before -modern era. Affiliations of social networks in modern industrial society are weak and loose nevertheless the extensions of social networks are too much extensive. According to many researchers, the weak and extensive social networks are necessary for the modern industrial societies (Burt R., 1984: 293-339, Van der Gaag ve Snijders: 2005, Marsden Peter V., 1990:435-463). In modern society, social networks which determine the belonging of groups are loose and extensions of them are large. In these societies, national values are power and values of group are weak; values of group usually support the national values and provide the accession of them to all parts of society and society is integrated each other. Social relationship comes true according to the formally defined statues and roles. Financial factors, national wealth and prestige bring people in a common ground.

Social Identity in Post-Modern Societies

At the present time, the masses participates congregations, groups, tribes and religious groups which were comprised of effects of public discourses. Social identities, belongings, bonds, networks, competitions and types of exclusion take shape according to these self-renewing social mechanisms.

Ironically, post-modern belongings and identities which are consistently regenerated get into circulation at global and political markets under effects of sectarians, religious, tribes and congregations. Global media and

conscious release these social belongings constituting with different social networks and values with regard to social memory codes and symbols incidental to the previous history of modernization.

Factors such as communication technologies, performance arts and consumption habits construct social identity and fabricate anti-identity. These factors abolish notice of distance between artificial reproduced social identities and social identities of the masses; these days are incorporated into past and vice versa. Many of modern social identities are constituted of learning, excitement and propaganda (Hogg M.A., Vaugan B., 2007:435). A verse from the Quran, Allah indicates not to give a responsibility of belonging to not only ancestor but also the living *تلك أمة قد خلت لها ما كسبت و لكم ما كسبتم ولا تسألون عما كانوا يعملون*¹ It means that 'the previous society were in existence through their own acquirements and you are in existence through yours acquirements. You are not interrogated because of behaviors of ancestors'. At the present time, current and considered important identity, belonging, marginalization and exclusion are a reflection of social identities and belongings composed with historical images when examining the rule of this verse from the Quran. The searching of origin give the responsibility to historical identities and social belongings but according to the verse, everyone lives own time and every man for himself. In the research about social identity belonging in modern societies, these identities were constituted with slogans, icons and indicators. Slogans and indicators are a shape of virtual existing; it is a dogma and myth. In myths and legends earlier stages is a criterion of present. The myth takes the instrumental functional role to criticize and reorganize of a collective existence which leaves out its origin with the help of forgery allowed by myth (Besnier M., J., 2003:825).

Nowadays, discourse of groups and congregation should be evaluated from these perspective because these groups which create sharp bonds between themselves and society and other groups and strengthen always their group social networks, use effectively modern communication and propaganda ways. J.Ellul evaluated this propaganda in reviews about similar formations: 'The ability of criticism is smothered, a power social awareness is constituted and creates a new blessed field' (Ellul J., 1973: 79-90) The propaganda methods of DAIŞ and similar organizations use same methods to influence mass and their members.

¹ Bakara 134

Imagined Communities and Organization of Violence

In the present time, images using by groups to impress revolutionarily the community in Muslim societies were used previously in western societies at the beginning of the 20th century. According to analyze of Mircea Eliade about the condition in western societies, revolutions of western identify themselves as renaissance and reform. Reforms is an example of return of the bible, French revolution is rotation of Rome and Nazi Germany is rotation of pure race and Marxism is rotation of the golden age and millenniums prophecy (Besnier M., J., 2003:825).

Marxist uses the myth as a method to prod mass into action, constitute a common soul and challenge all kinds of logic. (Besnier M., J., 2003:826). When we look the social networks, images of groups and methods of propaganda of warring faction in the Middle East, similar methods are used.

The violence starts in an environment without agreement, collaboration, conversation and listening. Many of the social groups in Islamic world gang up against because of being subjected to violence; being mistreated and supposed to disenfranchise the community and this kind of attitude constitutes violence by itself. If one of the parties enters into the domination of a reprobate ferman, the dialog is impossible. This condition leads to not to recognize as a person who is held in contempt and not to esteem to competitor (Sergio Cotta, 2003 :848).

Person engaged in violence do not express concern about the reasons of violence and affirmation because passion and desire bringing up the violence are not in need of self validation, only need technical information and skills to achieve (Sergio Cotta 2003: 850) . In Islamic world, social movements organizing by application of violence attack to others in similar way attitudes of expressionist artists and iconizing a crime and imagining a history; like Picasso and cubist artists, they attribute imagined, fictionalized and believed values to history. They see themselves as the modern representative of past and they power their social networks with this consciousness.

Violence embodies the power and takes out it as a virtual acceptance. The existence of violence support the unrivaled power because there is always close tie between having a power in a special area and provocativeness of violence (Arendt H., 2003:10). In recent years, violence is presented as an indicator of existence in implementation and propaganda of communities and rulerships in Islamic world.

Modern Wars, Violence and Religious

As it is known that there are many examples of using religious belief and interaction networks to exist of social movements and opposed groups as a violence argument. These examples are not only valid in Islamic societies but also seen all religions; Crusader wars are a case in point. In our age, religious movements resort to the use of force; before the arap spring, there were many examples in different countries.

John R. Hall gave many examples of explicator the relationship between vioalance and religious movements after the existence of monopolar world; the September 11 attacks, conflict between Jewish and Palestinians, protestant - catholic war of Northern Ireland, nationalist and religious massacres in the Balkans, wars between Muslims and Christian in Africa, wars of religion in Pakistan, India and Kashmir, the attacks of radical protestant groups depending on millenarian prophecy and belief of mahdi, poisonous gas attacks of heliolatry religious order in Tokio, the attacks of Christian group named the ten commandments of god in Uganda (Hall R.J., 2014:124).

The list of these religious conflicts in post-modern era is on the increase last four years, especially the violence of Daiş, Haştu Şabi and Husi should be attached to this list. In addition, the actions and massacres of Hezbollah from Lebanese who alleges struggling in the name of Shia, Şabbiha organization in Syria and Tanzimu'l Islamic organization in Libya should be tackled in this perspective.

Hoewer, it is crucial to state that this type of using of religious in post-modern era is not new; ancient times, the conflicts among Jewish groups in Palestine with each others and conflicts with military forces of Roma were the examples of this condition. Roma emperors engage in violence to Christians because of seeing themselves in heaven and initial Christians perceived this violence as prayers and all of these cause the dilemma – ache of religious and violence-. The violence of Ottoman Empire to Şeyh Bedrettin and the movements of Kadızade is an example of legalizing politic case in terms of religious. There are similarities between the shooting of communities protesting to government in Indian and the violence of Ottoman Empire to Şeyh Bedreddin and Kadızade in terms of violence depending on religious.

There are many theses about formation process of groups assuming that they struggle in the direction of religious aims without religious differences. We study to demonstrate background of conflicts in Islamic world by taking into consideration views of teory of symbolic interaction.

According to the theory of symbolic interaction, people create symbols in respect to group in which they behave situationally in their relationships and they behave according to these symbols. Even though these symbols are the same of beliefs and values adapted and interiorized by society, they are put in circulation depending on the meaning of a group identity and interaction of group. In other words, existences of a social group or partisan social formation reconstruct concepts considering by all the community; assigning a new meaning to it concerning to the benefits of group and communication network.

For example, jihad is one of the basic decretals of Islam and in Quran it is used to state the holiness and good deed in the name of justification and law, nurture of personality, struggle between Muslims and polytheists. Actual conflicts with other nations are not directly named as jihad; it takes the name of war. In terms of religious value of jihad, Ö.Nasuhi Bilmen; 'Because jihad consists of killing of people, vandalizing of products, it is not a good movement in the sight of Islam' 8Bilmen Ö. N.1949:356).

However, when we look the discourse of partisan and groups conflicting with each others in Islamic world, the concept of jihad is used to bless the attacks and process of perception to other groups to protect the group belongings, bonds and values. In the conflicts among Daiş, hezbollah, şabbiha, haşdu's-şabi, free Syrian army and Islamic communities, groups and partisan mass organizations, the fight between these groups and their competitors is blessed as a jihad.

In here, the concept of jihad dissent from its essence for the benefits of groups, even though it is defined clearly in holy text, it is used to confirm the organizational commitment and violence.

According to the symbolic interaction theory, the meaning of symbol which is designated the behavior and attitude, is formed with the mutual observation and impression of groups during the interaction and communication network process.

The using of concept of jihad as a restricted meaning with group belonging and marginalization is the example of this condition. To stiffen the belongings and confidence, the members of groups being inclined to terrorism or violence make shried concept into a group meta.

All people interacting with each others in their environment which is the process of organization a social group at the same time construct esoteric symbols, values and norms. During this time, members of groups stifle their personel experiences, rights and values.

The norms, symbols, beliefs and provision of value composed with the spontaneous interaction network were adopted as their special norms by members of group. Even the adoption of this norm and feeling of admiration have a dominant influence over norms and symbols learned from personal experiences. Muzaffer Şerif (Kağıtçıbaşı Ç.,2006:70) evidenced this condition with experiments about the existences of groups norms , in addition many experiments about this issue is also corroborate this.

Many researchs about group dynamics indicate that groups are different from the society and have a unique construction, symbols and values are comprised of interaction of group and they are not results of personal memoirs, experiences and rationally. A similar situation obtains in conflicted group belongings and contrast in Islamic world.

For example, when we look at the life of members of El-Kaide who implemented the attack of September 11, these persons did not take a serious religious education, they spent their time in bars and night clubs and they were youngster and vagabond. It is common in the participation of Daış ; in other words, the participation of people who know religious rules and life is more less than the participation of people who ignore the religious rules in their lives in these violence groups.

For example, people who have the characteristics of participation stuff, pornography, Satanism groups in western countries satisfy their emotions inclined violence by participation to the violence groups in Islamic countries. Religious motifs are used as an instrumental function, hence, whether the aim of group existence is religious or other purpose, the group constitutes a special identity and belonging after the formation of group. During this process, they also lose their identity, oddly enough who person administrating the group social synergy become indistinct.

There are many different types of social movements, groups and organizations. The important point is social movements, groups, organizations or partisan mass; the social movements and groups give importance conflicts, fanaticism, exclusion, loyalty of group and partisan. According to this frame, there is no difference among movements which keep alive the conflict culture until now the occupation of Afghanistan in Islamic societies in terms of communion, religious, ideology, social class and country.

Even, the passes among countries are seen; like the participation of Libyans in the wars of Syria, Iraq, Afghanistan and Yemen, Caucasians, Turks, Kurds, Egyptians can participate a war group in Libya. Kurds, Turks, Arabs, Chechen, Uighurs, Albanians and Africans can be militant of an organization such as Daış. Arabs, Turks, Kurds, Yezidis, Nosairians, Sunni,

Christians, Armenians can be member of PKK or PYD. Similar cases are in all Islamic countries.

This case shows that the belonging of group or being a member of group did not come true depending upon culture, belief or traditional life experiences because these people did not meet as a result of an environment holdover their ancestor. There are not historical metaphors providing league together these people. There is a similar case in the violence groups of Marxist. Thereby, the values combining these people, directing a common action are the new images; they are not holdover the tradition of society.

In this case, the ground of conflicts in Islamic world is not possible in terms of ethnic, religious and ideological because ethnic conflicts should be based on violence and repression which are applied to bias, other identities, beliefs and existence of different culture. In the conflicts of ethnic and religious, members of different ethnic and religious groups conflict with each others in streets and they apply pressure and form social obstacles to each other. However, this is not in existence in Afghanistan, Iraq, Syria and Turkey.

In this condition, the sociological theories and arguments about being a side of conflicts and civil war should be examined. In these studies, the using arguments of social movement or conflicted groups does not count. In other words, the mechanism of football hooliganism, mafia groups, ethnic specter organizations and groups which organized with agent of a holy salvation should be discussed similar emotions and abetter.

As it is seen, all social groups are constituted with modern conditions and relationship networks after the cold war period in Islamic world; they did not need values and customs of a deep-rooted religious, ethnic, cultural and denominational custom or relationship networks. For these groups, the belongings and relationship networks actually are a symbol, simulation and consumable item. Besides, conflict, violence and hate become widespread with the artificialization of these values and cause the war.

The process of getting into circulation of customs, relationship networks, beliefs and provision in the manner bounding between themselves and other people as of sociological is also break off the genuine beliefs, customs and relationship networks and legitimate the competition of these groups in terms of sociological. In here, people who act faithfully and be organized within the scope of a sacred or reference text, stray away from the topic.

Concerning this issue, there is a substantial advantage to remember the criticism of philosopher of Frankfurt School to Marxist fanatical and activist groups. These philosophers bring forward that organization and social action construct group values without reference texts. Islamic societies live

a process which is not good for Marxist movements' results and experiences of Marxist about liberalism and modernism.

From the prevalence of monopolar global system, the organization, producing of slogan, methods in propaganda of polarized and alienation which were used by Marxist groups were transferred to Islamic world. As the results of using these methods, there is a culture engaged the Islamic values as a violence material (Duran H.,2015:9-39).

There are many details studies about this issue in western; for example, there are interesting researches about the similarity of the revolution discourses of Bolshevik with the fascist and religious revaluation of power. Hegel compared the efforts of Hz.Muhammed (as) and Robespier to influence the mass in manner of politic and convince them to liberation. Also, he argued that fanaticism based on an abstraction regardless of period (Hegel, 2006), time and content and it originated from a confidence of abstract peace.

Norman Cohn indicated the partnership between the discourses of Lenin being in the van of revolutionary version of Marxism and Hitler who is nationalist of German and anti-semitic and Thomas Müntzer aiming the peasantry to action with the Christianity salvation hopes. These three different politic movements are identified as fanatics and heroes who struggle with the actualization of peace of day of judgement (Toscana A., Fanatizm 2013).

According to the discourses of power and media; Lenin, Hitler and Müntzer could not throw together. Lenin advocates the extreme universal equality and freedom and he was revolutionist of Proletariat and also considered the historical dialectics and materialism and the contribution to them as a duty and assignment moral. For this reason, he advocated the organization of conscious elites, using violence and elimination of bourgeois; for this purpose he formed the revolution and considered the violence necessary for the popular revolution. Because of this reason, Marxist groups were important examples of violence movements during cold war.

In the second phase, the case of Hitler; Hitler was against to socialism, communism and Zionism and fought with them throughout his life. He believed the necessary of absolute dominance of German for the organization and peace of Europe and also thought that defeatist nonconcurrent Jews should be killed and were removed from Europe. A.Hitler, who believed the necessary of power of superior nations for the universal peace and organizations, advocated using force to obey this power ideology and explained all the occupations and massacres by this ideology.

The third person is the famous priest Müntzer who rised against with peasantry to German princes to establish holy kingdom – the promised of Hz.İsa. Müntzer considered the showing no mercy and vandalizing to enemies as a religious obligation. The sermon defending the violence of Lüther who was founder of Protestantism claiming the establishment of kingdom and defending the power sovereignty opposite to Müntzer should been evaluated in this category.

According to politic images, it is impossible to believe that this counterparts and fighting with each others tell the same thing; however, in terms of observation from the perspective of anthropological and sociological, what they say is same. Hence, we see the same thing in the discourse and slogan of militant of Daiş and Hezbollah, but in the perspective of political discourse about these two groups, groups which kill mercilessly the each other and have bonds in terms of historical, culturel. Killing and murder are truth and organization and organizational bonds are also truth but it is not possible to ground these bonds and images in terms of faith, culturel and archeologic.

The using of a precise and respected belief is explained in Quran; 65.versicle sura of Maide; Muslims can be separated to fanatic groups because of bad intentions and intemperance and engage in violence to each others. 159. versicle sura of Enam, explained that there is no a bond between the prophet and fanatical groups and 103. versicle sure of Ali İmran, explained that the treating of Muslim each other as an enemy by groups means standing over the burn pit; on the other hand, like each others and fraternization means a blessing of Allah. 15. Versicle sure of Kasas, the behavior of Hz. Musa - favor the brawling person because he was in favor of him and violence the other person who was from the other enemy group-identified as bad and sin behavior.

Quran explained that the conflict rising from the fanaticism of group and torment of society as a result of this conflict are the necessary of divine retribution and tradition. I'd like to state that, the grouping of people and setting bounds to members of society are always met the forms of social life, but warring factions undermine this natural process and inflict alternation of structure. This case is the abuse of a natural resource and transformation to a violence fund.

Because in social discourses of Marxist, post-modern Islamic, post-modern ethnic and millenarism Christians and organization based on these discourses, the power group bonds belonging is defendable, the other human belonging and social identities are made insignificant. Bonds of groups are sharpened and self sacrifice and faithfulness are expected from the members to live grouping communication networks. The bonds of group are

consecrated concedingly as private. All the more amazing, even though these groups are not embodiment of implementation and habits of a traditional society, they see themselves as the protector, combatant and fighter to protect the sacred values of society.

Result

Islamic societies enter a complicated process to reviews in terms of sociological and social psychological. The Muslim societies evaluate and interpret these conflicts associated with provocative media discourses and seeking the power. Conflicts are not arise in ethnic, religious and communion differences, but conflicting groups and communication networks updating these conflicts use the ethnic and religious differences to generalize and massify the conflict. The conflicts are not directly relevant to regimes of countries, if so, conflicts should be come true in gulf countries where are more contradicton of classes and government pressure. Though, there is no a serious group conflict in these countries. Conflicts come true in Arabic countries where popularation increase, high incidence of literate young population and modern education and discussion of ideologies. This condition explains the relationship of conflict culture with which type of demographic situations. Religious symbols are used effectively by all conflicting groups and this does not show the prayerfulness of groups, it is done to strengthen the organizational affiliations and belonging of group. The strategies and propagandas of organization include modern technics and communication networks. In respect to this, modern conditioning methods are used, psiological subconscious emotions are incited with visual images, the mechanism of social learning and support are used and apocrypgal charismas are used to warn the masses.

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