



TÜRKİYE AYDIN ADNAN MENDERES ÜNİVERSİTESİ TÜRK SANATI ve KÜLTÜRÜ UYGULAMA ve ARAŞTIRMA MERKEZİ (TURKEY ADU TURKISH ART and CULTURE APPLICATION and RESEARCH CENTER)
TÜRKİYE SELÇUK ÜNİVERSİTESİ TÜRK EL SANATLARI ARAŞTIRMA ve UYGULAMA MERKEZİ (TURKEY SELÇUK UNIVERSITY TURKISH HANDICRAFTS RESEARCH and APPLICATION CENTER)
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1. ULUSLARARASI BALKANLAR, ANADOLU, KAFKASYA ve TÜRKİSTAN COĞRAFYASI SANAT, KÜLTÜR, TARİH ve FOLKLOR KONGRESİ/SANAT ETKİNLİKLERİ

I. INTERNATIONAL BALKANS, ANATOLIA, CAUCASIA and TURKISTAN (MIDDLE ASIA) GEOGRAPHY ART, CULTURE, HISTORY and FOLKLORE CONGRESS / ART ACTIVITY

“Prof. Dr. Kamil İBRAHİMOV Armağanı (In Honour of Prof. Dr. Kamil İBRAHİMOV)”

Editör: Dr. Ahmet AYTAÇ

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13 Ülkeden bildiri sunulan etkinlikte Türkiye'den 25, Türkiye dışındaki ülkelerden ise 61 bildiri sunulmuştur.

Zoran MATEVSKI*
Dushka MATEVSKA**

ABSTRACT

Tolerant conversation prevents the individual from identifying with his idea or dogma. If Christianity and Islam teach that love is a commandment, which later includes love of the impatient, then honest conversation can be considered a good way to reach the religious other. To be patient and tolerant of the impatient is generosity. It is certainly better to be overly patient than overly impatient. The question is often asked whether patience has a limit? If the view is accepted that one should be patient with everyone, then it goes without saying that one should be patient with those who are not patient. Different and opposing views can be reconciled in some way, but exceptional views can never be tolerated. If members of two or more religions are in a dispute or conflict, then the dispute cannot be resolved rationally. The only solution is for the two sides to reconcile and live side by side. If individuals in society do not love each other, it is enough to respect them. If they cannot live together in brotherhood, they can be acquaintances or neighbors. I believe that those who have opposites can make peace and live side by side. We cannot always expect believers to love members of other faiths, but we can ask them to be patient. Religious tolerance is manifested in the everyday relations between people, but also in the attitude towards different ideas, customs, as well as towards the different physical and mental characteristics of the believers. Intolerance of the different is one of the permanent characteristics of an authoritative person, but intolerance can also be a consequence of certain social circumstances. Religion and tolerance are linked, as evidenced by numerous examples from history and the present. Although religious exclusivity, extremism and terrorism do not belong to the ethical teachings of the world's religions, we are still witnessing that they are one of the greatest challenges facing the global world.

Key words: religious tolerance; patience; religious conflict; relations; religious exclusivity

INTRODUCTION

The twentieth century did not mark the decline of religion as predicted by the Communists. On the contrary, there has been a great increase in the number of Christians and believers of other major religions. The number of Christians increased the most in Africa, Asia and Latin America. European Christianity is weakening because for many Christians the church is unimportant, boring. The majority of European Christianity is institutional ie. Catholic, Orthodox, Lutheran, Anglican or Presbyterian. Institutional Christianity has a large number of nominal Christians because it has a rigid organization; it cannot be changed, and it has resistance to some new forms of faith. The growth of Christian believers can only be seen in Third World countries. These believers believe that God will solve all their problems today. In Western countries there is a problem with the declining number of believers. The number of people attending church is declining primarily because the number of young people joining the church does not offset the mortality rate. The reasons for this are: boredom conditioned by the presence of the elderly; discomfort due to belonging to a small group of young people; messages that do not meet their needs; disagreement with the priest; and finally rejection of the moral teaching of the church.

Since the beginning of the 18th century, it has been increasingly pointed out that Islam is weakening in the face of the rise of the West, or that there is talk of a struggle between a disappearing tradition and a triumph of modernity. Today that image is rejected. During the 20th century, certain reformers appeared who started from a surah in the Qur'an which says: Allah will not change any nation until it changes itself. They believe that Muslims should not blindly cling to the past, but must shape their future in the public interest in order to cope with the drastically new circumstances of modern times. Radical reformers emerged in the 20th century. Their goal was the Islamization of modernity instead of the modernization of Islam. The leaders of such movements believed that Muslims all over the world should live according to God's law. Secular Western societies have been sharply criticized. Due to similar beliefs, Ayatollah Khomeini started the revolution in Iran in 1979 and formed the Islamic Republic of Iran.

1. RELIGIOUS TOLERANCE IN CHRISTIANITY AND ISLAM

The etymological word for tolerance is derived from the Latin word *tolerare*, which means to tolerate the other. Generally, tolerance means a person's willingness to tolerate someone else's form of life, someone

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else's faith or worldview. Although this is a kind of anxiety for that person (passive tolerance), or to actively support someone's attitude, even though he or it is different from one's own attitude (active tolerance). Religious tolerance can be characterized as an attitude based on faith in one's neighbor. It presupposes my faith, as well as the faith of my neighbor, which is different from mine, and which must be tolerated either passively or actively. In terms of faith, it does not refer to the imposition of any judgment on the truth of a religion or belief. It is a practical requirement for socializing and coexisting with people of different beliefs and different faiths. Religious tolerance does not raise the question of who is right. That question within the framework of religious tolerance remains unresolved. In fact, it is not asked at all.

Freedom of conscience and religion is one of the basic rights of the individual today, and as such is guaranteed by the legislation of most modern states. Thus, Article 18 of the Universal Declaration of Human Rights, adopted by the United Nations General Assembly on December 10, 1948, states that "everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief ... "Many centuries before this Declaration in the Edict of Milan of 313, he had similar ideas:" That is why we (Constantine and Licinius) agreed and allowed everyone to study it. their faith, and whatever power in heaven, only to give our citizens peace and prosperity. "It's a wonderful and sensible way of not provoking each other, whether we are Christians or members of other faiths."

The modern idea of religious tolerance dates back to the period of humanism. It is the result of the tragic experience of the Western schism and religious wars that rocked Western Europe in the 16th and 17th centuries. Initially, religious tolerance was seen as a way to overcome social crises, so that it did not appear on an ideological basis, but as a necessary condition for restoring peace and security after the religious wars that plagued Western European social fabric. The first step in the realization of religious tolerance in this period was the necessity to separate the Church from the state. It is about the formation of an ideological basis of religious tolerance, which can be traced through a series of events, as well as through a series of socially engaged works of prominent philosophers - from John Locke's "Letter of Tolerance" in the late 17th century, through Voltaire " Discourse on Tolerance "(1763), until today. In modern countries, today is generally realized the principle of the first educators to separate the political and ecclesiastical community, which creates preconditions for the realization of the modern idea of religious tolerance, which means, above all, religious neutrality of the state.

These two elements seem to be the most important in the realization of all human rights, including religious tolerance. The first is the religious neutrality of the state, and the second is the broader assertion and understanding that individuals have certain rights, including the right to freedom of religion and belief, which must be secured but also protected by the state. Individuals have the right to protect themselves from the state if they impose any ideology or religious belief. This would be a sketch of the basic thread of the modern understanding of the concept of religious tolerance, where it actually grows into absolute religious freedom.

Multinationality and multi-professionalism are the basic characteristics of the modern world. Among the more than 200 countries in the world, only a dozen are clean, with no mixed population. They are home to less than 0.5% of the world's population, and all others live in nationally and religiously mixed countries. Today, there is no big city in the world where you can not find people of different faiths and cultures. Their spiritual encounters are the true fruits of the human mind. Even today, we are not sufficiently aware of the importance of conversation as a spiritual encounter. To refuse to talk to another culture or another religion is to refuse the opportunity to learn something else, and to enrich one's own culture and religion.

One faith must not be against another: if they can not be with each other, then they can be side by side and do not have to face each other. Differences between religions are no longer grounds for intolerance and conflict, but an occasion for understanding and cooperation. Intolerance is incompatible with the original messages of the world's religions. In the Hellenic world, nations worshiped the gods of their adversaries and sacrificed them (Veber, 2011). In the modern world of pluralistic beliefs, patience becomes a measure of the value of a faith. Tolerance is a necessary condition in societies with religious, national and cultural diversity.

The teachings of the universal world religions are dominated by the attitudes of understanding, patience and love. Hatred, strife, and war originate in religion from religious ideology (clericalism, religious nationalism, religious fundamentalism, etc.). Religion then serves the limited ethnic, political, and economic interests. If war depends on faith, then there will be no war. Religions, as a rule, are believed in peace. "A true Muslim is one who does not harass other people with his language and actions." The great religious dignitaries pray for world peace. If you attend a liturgy in an Orthodox church in Macedonia you will hear prayers for peace between people. But within a particular Christian or Islamic religious ideology, religion is interpreted with an ideological key, within the interests of religious ideologues and the religious community. Jesus instructed them, saying, Is not it written, My house shall be called the house of prayer of all nations?

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and you have made it a den of robbers" (Mark 11:17). "And I do not know that there was at least one war between the Christian nations in which these churches did not bless the weapons of both warring parties. The state reason is infinitely stronger than the practical mind and the Ten Commandments of God" (Kastorijadis, 1999). Here, the value of a religion is not measured by its original texts published in the Holy Scriptures. Ideology is a way of misinterpreting faith. He who hates in the name of faith commits a crime against faith.

Several key questions are now being raised that hover over Islamophobia. How is it possible for a religion so closely associated with Judaism and Christianity to be labeled alien and guilty of everything? How is it possible to stigmatize and denigrate the theological simplicity, philosophical depth, moral purity, poetic freshness and spiritual essence of Islam? How was the history of contempt for Islam possible when it is known that European culture has been preserved thanks to the Arabic language through the role of Islamic philosophy in transmitting Greek thought to the West. How was it possible for Islam to be considered heresy, paganism and the devil's faith in the Western European world (шунни). There are psychological (fear of religious other), historical, theological, philosophical and sociological reasons for Islamophobia. Today, Europe is dominated by prejudices and stereotypes that Islam is an intolerant and belligerent religion. In the Western European tradition, other religions are interpreted mainly in terms of Christianity. Today, an educated person has no right to ignorance of Islam (Tanasković, 2010).

Religions should be judged by how much they contribute to coexistence, understanding and love, not by how they differ theologically, philosophically and historically, and so on. Religion should be judged by the degree to which it is willing to talk, understand, and communicate with other religions for the common good. Jewish, Christian and Islamic believers must become aware of this need for common salvation (Kuschel, 2001). It is worth recalling once again the holy words in the Qur'an: "Compete for more good." True believers should not be judged by how much truth and beauty there is in their faith, but by how much they have understood and loved others for their faith. The power of love can reconcile differences of faith. "Buddhism has become the only religion in the world that knows no power, no heretical program, no inquisition, no witches, and no crusades" (Jaspers, 1985).

2. RELIGIOUS TOLERANCE IN R. NORTH MACEDONIA

When we talk about the phenomenon of revitalization of religion, we must immediately connect it with the processes of profound social change and major social crises. The return (renewal) of religion is unlikely in the peaceful currents of social life. It is reached in moments of fundamental social crisis. If, in times of crisis, religion is restored, then national feelings and interests are usually restored. It is understandable if we know that the religious and the national are closely intertwined in R. Macedonia and the wider region. Believers, then, do not adjust their behavior to the norms of their faith, but, they adjust the norms of their faith to their own needs and interests. Therefore, religion is in some way related to several major social changes. The first is the formation of Macedonia as an independent state in 1991, which is very close in time to the fall of the Berlin Wall and the fall of communism and socialism as a world process.

After the initial euphoria with gaining independence and the first years of the development of democracy, very quickly the young Macedonian state entered economic, political and ethnic crises. It was followed by the plunder of social capital and terrible social crises in a transitional period that continues to this day. The political crises were caused by the excessive influx of national feelings and the emergence of ethnocentrism among certain ethnic groups in the Republic of Macedonia. As a consequence, the 2001 conflict occurred. The above-mentioned crises have caused and still cause insecurity among Macedonian citizens, followed by feelings of fear and uncertainty. The crisis that affects the foundation of society and the entire social pyramid can not spare the spiritual peace of the individual who, seeking a way out of the crisis, very often returns to his own religion and its forgotten values. Due to the reciprocity, subtlety and flexible relationship that exists between society, religion and religious institutions, large and intense social changes strongly affect the nature and consequences of the relationship between society and religion in the Republic of Macedonia. It is therefore very important to determine how the major social changes in Macedonia as a post-socialist country affected religion and religiosity and what are the consequences of the retroactive impact of the religious complex on social change.

However, there is no doubt that the Orthodox Churches in particular were founded as people's churches, and as such to this day have remained within their own national framework. It somehow limits their tolerance. They had as much tolerance as needed in accordance with the time and space in which they operate. For example, at certain historical moments the Macedonian Orthodox Church - Ohrid Archbishopric (MOC - OA) was at a certain distance from other religious organizations, especially when its national interests were at stake. At times, it was more hostile to the Serbian Orthodox Church (SOC), the Greek Orthodox Church (GOC) and the Bulgarian Orthodox Church (BOC) than to the Islamic Faith Community (IFC). It is for

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the simple reason that these three neighboring churches challenged not only its autocephaly, but also its national sign. Because the IFC generally did not question its national roots, it was tolerant of this religious community. In contrast, she showed a great deal of intolerance towards her sister Orthodox Churches for a while.

However, although Islam is theoretically quite tolerant, in R. Macedonia he is quite closed and limited to himself. This is especially the case in economically and culturally underdeveloped areas where it is highly conservative. That is why in certain periods the Islamic Faith Community was at a certain distance from the Orthodox Christians. But today's high-ranking religious dignitaries are making efforts to modernize their own religious organizations. This makes them more open not only to their own believers but also to Christians, as well as to other believers belonging to other religious denominations. But in those efforts they encounter certain difficulties. Therefore, the most important feature of their religious tolerance is the oscillation in a given temporal and spatial dimension. This proves that the IRC and the MOC-OA practice religious tolerance only to the extent necessary at certain times. So it is a kind of dosage tolerance in space and time. Neither the IFC nor the MOC-OA went further than that.

In its basis R. Macedonia is a country that is burdened with its past and history. It is the fate of all small countries that at least in history want to be big. In it, two heavenly kingdoms (Christian and Muslim), meet and intertwine. It is also a place of contact between two great cultures and civilizations. Orthodox culture and Byzantine civilization on the one hand and Islamic culture and Muslim civilization on the other. Does he not expect a clash of civilizations on this small piece of land or a future in which multiculturalism, multiethnic coexistence and the richness of differences will reign? When we talk about this we should not forget the fact that R. Macedonia is part of the wider region of the Western Balkans which is burdened with all the issues mentioned above. It is an area of religious, cultural, ethnic, social and ideological diversity. It is therefore not surprising that there are misunderstandings and occasional conflicts of a political, ethnic, religious, cultural, historical, ideological and psychological nature (Čebić, 1998).

But Islam and Christianity are part of the Eastern religions that are not mutually exclusive. Judaism, Christianity and Islam have different names for one God. This is probably done to show and prove their difference. But they also allow believers from all three religious denominations to pray and confess in the same temple of God. However, the problem arises when mutual misunderstandings and conflicts arise within each of the listed ethnic and religious communities. For example, Macedonian and Albanian are essentially closed ethnic groups. There are misunderstandings and problems of economic, social, political and cultural nature that can not be resolved within the communities. From that moment on, as a rule, a culprit on duty is required. And who would it be? Of course the sacrificial goat is sought after by the members of the ethnic group closest to you. In this way, the real causes of the social crisis of their own ethnic community are very successfully concealed and the attention of its members is diverted from the real culprits who should either be expelled or punished. Therefore, the maxim is much more acceptable that the one who can not have a human conversation with a member of his own faith, much less can do it with a member of a different religion.

In this sense, Durkheim's sociological thesis is very relevant. If we paraphrase it, it would look like this: if in a social community there is a negative and destructive energy that can completely disintegrate the community, then that negative energy is directed to the neighboring social community. In that case, "my community" is free from disintegration and internal strife. To save one's own tribe it is best to attack a neighboring tribe (Dirkem, 1982).

In this context, it would be interesting to find an answer to the question whether the IFC and the MOC - OA calm down or further inflame ethnic problems and misunderstandings in the post-conflict period. Because they are separated from the state, they certainly cannot be the direct culprits for all interethnic problems in the Republic of Macedonia. The state and the actions of the political parties in it are to blame for that. However, this question can be answered when a thorough analysis is made of all the statements of religious leaders about the events in the Republic of Macedonia in the last twenty years, including the 2001 conflict. It would then be seen to what extent their speeches differed from the religious teachings of peace and ecumenism. In any case, these religious organizations can not be blamed as the direct culprits of ethnic conflicts and problems, because both are not on the main social track. They do not influence public life and public opinion in the way that the state and its political elite do through the mass media.

If one were to ask MOC-OA and IFC there would be no ethnic conflicts in the Republic of Macedonia. They exist because religious organizations do not question themselves. However, they are not deprived of full responsibility. If not for what they said, at least for what they did not say and should have said. One gets the impression that the largest religious organizations in R. Macedonia does not have enough power to speak their own religious language, but at a certain socio-political moment they speak the collective language of their environment where ethnocentrism becomes the ideology of modern times.

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While at the level of religion there are some common characteristics and similar level of values in relation to human life, on the basis of which rules can be established for the coexistence of believers of different religious affiliation, at the level of religious organizations that follow the logic of their interests we can easily locate the sources of conflict in the country. Religious organizations have their own vested interests and desire for power, especially in relation to other religious communities and groups. Following these interests and goals, they assess the position of their religious community in relation to other religious communities. Based on assessments and interests in preserving identity and participation in power, the sermons and actions of Orthodox and Islamic clerics often incite aggression and conflict over secular interests. Therefore, the two largest religious organizations in the Republic of Macedonia should strive for a true original religion and religiosity and prevent its ideologizing and interference in earthly interests. Particular emphasis should be placed on those characteristics of religion that are positively related to the principles of tolerance, pluralism and interculturalism. But also in their sermons they should try to emphasize the ethical principles and fundamental values of the religions in the name of which they operate, and that will reduce the confessional and ethnic tensions in modern Macedonian society.

In a multi-confessional and multiethnic society such as Macedonia, which is still in the process of building trust between the Macedonian and Albanian ethnic groups after the 2001 conflict, it is very important that the leaders of the largest religious communities be careful and moderate in their statements about the media and the sermons of their believers, especially if those statements refer to the religious "other." Dogmatic intolerance is also transmitted as intolerance among believers in relation to the religious "other". For the development of religious and ethnic tolerance in ethnically and religiously heterogeneous societies, it is necessary to adequately represent the cultural tradition of others, within "our" religious and ethnic community. Decreasing the importance or abolishing the religious and cultural traditions of others should be completely avoided. To be tolerant of other cultures means to be civilized. An attitude towards the different is important for coexistence. We need to learn to have dialogue, to collaborate and to learn from those who are different from us.

CONCLUSION

The Macedonian Orthodox Church - Ohrid Archbishopric and the Islamic Faith Community, as the most important religious institutions in the country, should show much greater feeling, will and willingness to raise the level of mutual cooperation. They still notice elements of religious exclusivity. This will contribute a lot, given their strong influence on all segments of modern Macedonian society.

The high religious dignitaries and religious persons, through their sermons to constantly point out to their believers the inevitability of coexistence between all citizens in the country. If the faith of the religious other is respected, then it will result in mutual respect and coexistence.

Introduce more content in educational institutions at all levels that deals with the phenomenon of religion. In this way, students will be introduced to the teachings of the largest and most important universal religions in the world. By getting to know the religion of the religious other, conditions will be created for religious dialogue and cooperation in our country. All this will contribute to the transition from the principles of religious tolerance to the principles of ecumenism and interculturalism.

The family to further strengthen its role within the primary socialization. Both the Macedonian and the Albanian family basically transmit the traditions of the Macedonian multiethnic culture. It gives children a good basis to form themselves as individuals without discrimination and stereotypes towards the religious and ethnic other. But under the influence of the negative aspects of globalization, and related to the fact that parents no longer have enough time for their children, elements of religious discrimination and Islamophobia can enter the family upbringing.

The level of communication between young people of different ethnic and religious backgrounds should be raised to a much higher level. The biggest problem that affects the reduction of their mutual communication is the ethnic segregation along all axes of the modern Macedonian society. Segregated education at all three levels leads to less and less knowledge of the Macedonian language by Albanian students. This automatically reduces the possibilities for mutual communication, because in such circumstances they have to communicate in English. Political elites should try to desegregate macedonian education. R. North Macedonia is one of the few countries in Europe and the world that has segregated education, which has long been an outdated concept in modern countries.

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