

THE CONTEMPORARY MUSLIM WOMAN' S IDENTITY CRISIS SHAPING ON THE AXIS OF THE CONSUMER CULTURE

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“It is a fact that it will not be discussed the nations of civilization can be measured with the value given to women in society.”¹ Latife Kabaklı Çimen Hanımefendi says this at the book named *Women and the Family in Turkey Traditions* and then continues “in the period that this phenomenon are not understood enough and could not be assessed, communities were not developed and advanced.”²

In fact, in our opinion, the civilization of nations is measured by four basic criteria. The first of these is the nation or community attitudes towards women, second is the attitude towards the other, third is the attitude towards the weak, and fourth is wealthier person's attitude towards money when the community comes to the wealthy. We are in opinion that a community is backward and underdeveloped if a community does not give importance toward the money and these three sections accepted as others but not give value to woman. When one does not give importance to these issues or one does not point out, the backward is in such a degree, the communities that do not point out this issue may not stand up from the place where they felt down. However, this backwardness is spiritual drawback not monetary backward. I mention the backwardness of the communities that are summit of the economy however hit bottom in terms of social ethics. This history is full of examples for the communities that are embedded into the swamp of selfishness and pleasure.

The most important thing we need to say when we are starting our subject in this framework is that the Turkish community does not give a good account of themselves in Seljuk and Ottoman periods in the attitude toward weak and attitude toward others. However, the attitude toward women and attitude toward money is important subject carrying dimensions required to discuss. The attitude of woman toward the money is the subject needed to question further. We do not have time to mention the historically convicted of woman by the patriarchal system mentioned in the book named *Second Sex* written by the Simon de Beauvoir. The other important point required to mention here is that Muslim woman does not abstain from any self sacrifice at the moment of need for the community. Heroism of Nene Hatun, Kara Fatma, Fatma Seher hanım has not been forgotten yet. It survives and it is still in the memory. However, the Turkish Woman, a partner to bad days, is a partner to good days, and wanted to be partner. The point required to question here is what, which quality and nature of this partnership.

Before we discuss this quality and our opinion for the identity crisis shaping in the axis or framework of the contemporary Muslim woman's consumption culture at the basis of the consumer base, we would like to start our subject by presenting an alternative example to the consumption community for the attitude

¹Çimen, Latife Kabaklı, *WomanandFamily in TurkishTraditions*, IQ Publications, p.106.

² Çimen, a.g.e.,p.106.

subject to study “The Protestant Ethic and the Spirit of Capitalism”, an attitude not being toward the wealth in any period in the history with the terms of He, Max Weber.

“If we look at the economic development of the West, Weber argued, we find something quite different: an attitude towards the accumulation of wealth found nowhere else in history. This attitude is what Weber called the spirit of capitalism – a set of beliefs and values held by the first capitalist merchants and industrialists. These people had a strong drive to accumulate personal wealth. Yet, quite unlike the wealthy elsewhere, they did not seek to use their accumulated riches to follow a luxurious lifestyle. Their way of life was in fact self-denying and frugal; they lived soberly and quietly, shunning the ordinary manifestations of affluence. Weber tried to show, was vital to early Western economic development. For unlike the wealthy in previous ages and in other cultures, these groups did not dissipate their wealth: instead, they reinvested it to promote the further expansion of the enterprises they headed. The core of Weber’s theory is that the attitudes involved in the spirit of capitalism derived from religion. Christianity in general played a part in fostering such an outlook, but the essential motivating force was provided by the impact of Protestantism and one variety of Protestantism in particular: Puritanism. The early capitalists were mostly Puritans, and many subscribed to Calvinist views. Weber argued that certain Calvinistic doctrines were the direct source of the spirit of capitalism. One was the idea that human beings are God’s instruments on earth, required by the Almighty to work in a vocation –an occupation for the greater glory of God. A second important aspect of Calvinism was the notion of predestination, according to which only certain predestined individuals are to be among the “elect” - to enter heaven in afterlife. In Calvin’s original doctrine, nothing a person does on this earth can alter whether he or she happens to be one of the elect; this is pre-determined by God. However, this belief caused such anxiety among his followers that it was modified to allow believers to recognize certain signs of election. Success in working in a vocation, indicated by material prosperity, became the main sign that a person was truly one of the elect. A tremendous impetus towards economic success was created among groups influenced by these ideas. Yet this was accompanied by the believer’s need to live a sober and frugal life. The Puritans believed luxury to be an evil, so the drive to accumulate wealth became joined to a severe and unadorned lifestyle. The early entrepreneurs had little awareness that they were helping to produce momentous changes in society; they were impelled above all by religious motives. The ascetic – that is, self denying – lifestyle of the Puritans has subsequently become an intrinsic part of modern civilization. As Weber wrote; “The Puritan wanted to work in a calling; we are forced to do so. For when asceticism was carried out of the monastic cells into everyday life, and began to dominate worldly morality, it did its part in building the tremendous cosmos of the modern economic order... since asceticism undertook to remodel the world and to work out its ideals in the world, material goods have gained an increasingly and finally an inexorable power over the lives of men as at no previous period in history. The idea of duty in one’s calling prowls about in our lives like the ghost of dead religious beliefs. When fulfillment of civilization can not be associated with the highest spiritual and cultural values or the other side is not to be perceived as an economic necessity, individuals attempt not to leave to justify it in its entirety. Where it is at the most developed place, in the United States, stripped of its religious meaning of moral selfness pursuit of wealth tends to be something that is accompanied by world passions. (Weber, 1976) Weber’s theory has been criticized from many angles. Some have argued, for example, that the outlook he called “the spirit of capitalism” can be discerned in the early Italian merchant cities in the twelfth century, long before Calvinism was ever heard of. Others have claimed that the key notion of “working in a vocation”, which Weber associated with Protestantism, already existed in Catholic beliefs. Yet the essentials of Weber’s account are still accepted by many and thesis he advanced remains as bold and illuminating as it did when first formulated. If Weber’s thesis is valid, then modern economic and social development has been

decisively influenced by something that seems at first sight utterly distant from it – a set of religious ideals.”³

Does the attitude for accumulation of wealth is an attitude that is not encountered in any period of the history? We discuss this at first, this attitude which is developed within the framework of a kind of Christian asceticism for the early period capitalist businessman that does not fall down with them to libertinage and that does not run through they earned and accumulate the earned amount for the service to the society is no doubtedly present at the first period Anatolian Ahi community movement.

We do not give detailed information because our time is not sufficient for explaining the Ahi community. We will give our main subject which is more different by giving the name of the some part of the sources at the footnote⁴. As seen in the historical examples, the human groups who find the ways not always being slave of the money and luxury are present during the history. Possibly, they exist thereafter. We, Ahi community and early period capitalist businessmen, only want to give example for this situation.

We suggest that you should look for further back in the bourgeois sociology the reasons of the consumption axis identity crisis for the Modern or Contemporary Muslim woman. However, we think there are recently two kind of sociology of both societies. The first one is aforesaid bourgeois sociology and other one is misery sociology of misery society. These two concepts do not belong to us. These concepts belong to our Sezgin Kızılcelik Teacher. He explains the bourgeois sociology like this at the book with same title. “As bourgeois science, the sociology is the product of the versatile social development starting from the West after 1789 Revolution. The bourgeois revolutions producing sociology is French Revolution and British Industry Reveolution. The sociology has been created by a set of severe changing accompanied with outcome of the French Revolution and British Industry Reveolution. The most important factors in explanation of the emerging sociology science is that West has encountered to various internal and external problems with the bourgeois revelations cited in 19th century, that it seized the world dominance relations, and that it takes Non-Western oppressed communities under hegemony. Closely connected with each other, these three factors are aspects of capitalism starting to be world system at the 19th century.”⁵ And Sezgin Hoca continues his works as defined with the savage capitalism-bourgeois sociology rather day first period capitalism. “When looking at wide frame, the bourgeois system must be analyzed in the axis of capitalism which has occurrence of the sociology science, based on hegemony of the capital, consecrates capital rather than human, cares about profit more than human, measures value of human with money, exploits the labor power for centralization, accumulation and concentration of the capital, attacks the oppressed nations, usurped all kinds of resources of oppressed nations under the rhetoric of civilizing, democratization and human rights, parses the for wealth that legitimizes all kinds of immorality countries, cities and individuals on the basis of ethnic class, makes people out of place and homeless, refers to totalitarian practices, containing non-human elements, only based on freedom of trade, liberates capital, destroys contrariness and organized opposition, lives as it absorbs the labor of labor power, trades everything, commodifies and even brands, highlighting the commodity fetishism, turning the world into meta-universe, making people dispossession, impoverishing, unconsciousness, keeping mind, alienating, unifying, simulating, corrupting, batching, isolating, making gluttonous, selfish, schizophrenic, and containing views such as brief poverty, unemployment, poverty, hunger, famine, exploitation, pressure, violence, terrorism, massacres, destruction, and killing. The function of the sociology is to support and maintain the bourgeois system.”⁶

³Giddens, Anthony, Sociology, translation Abdülkadir Sönmez, Kırmızı Publications, p.139-141.

⁴ Şeker, Mehmet, According to İbn-i Batuta, Anatolian's Social, Culture and Economics Life and Ahi Community, Ankara, 1993; Güllülü, Sebahattin, Ahi Unions, İstanbul, 1977; Bayram, Mikail, Ahi Evran and Foundation of Ahi Community Organization, Konya, 1991.

⁵Kızılcelik, Sezgin, Burjuva Sosyolojisi, Anı Yay., Ankara, 2007, p. 17.

⁶Kızılcelik, a.g.e., p.18.

Here, no doubtedly, savage capitalism is mentioned that it is the type of the capitalism that does not recognize any barrier toward the kind of the capitalism. However, the citation of this bourgeois sociology and savage capitalism is that it exactly explains the today's Turkey in quiet remarkable way. However, the letters above no doubtedly contains a definition toward social structuring that is shaped for today's Turkey in the axis of consumer society. Actually, it is possible to easily follow up the deep and sound footsteps of Today's Turkey toward this savage capitalism from the press organs.

However, before trying to understand this aspect reflecting to the media, it is more proper attitude to try to understand what the consumer society and consumer sociology is. "A term sometimes applied to modern Western societies, which suggests that they are increasingly organized around consumption (of goods and leisure), rather than the production of materials and services. The usual list of late twentieth-century sociological suspects have been implicated in this development: increasing affluence, embourgeoisement, the emergence of a mass popular culture, growing privatism, demise of social class, appearance of consumption sectors and cleavages, growing individualism, and so forth. An as yet ill-defined and extremely diverse field of sociology that developed rapidly during the 1980s. Its substantive focus is the material culture (especially the mass culture) of advanced capitalist societies. The essays collected together in Per Otnes (ed.), *The Sociology of Consumption* (1988) or Stephen Edgell et al. (eds.), *Consumption Matters* (1996) are a good illustration of the diversity of the field. Proponents of the sociology of consumption tend to argue that it provides an alternative focus for much of the work carried out in the tradition of urban sociology, a new approach to the analysis of social inequality and political alignments, and (sometimes) the basis for a wholesale revolution in sociological thinking. Their general complaint is that sociology has been dominated by the nineteenth-century concerns of the classical theorists—alienation, bureaucracy, social class, the division of labour, and other characteristics of early industrial capitalism—all of which emphasize production as the source of social meaning and the basis of social order or conflict. By contrast, if one takes seriously the late capitalist phenomenon of mass consumption, then (to quote the critique by H. F. Moorhouse) 'it should no longer be possible for analysts to operate with a notion of an alienation based on paid labour pervading all contemporary life, nor should it be possible to privilege the factory, office, shop or mine as the crucial site of human experience and self understanding, though this is continually done in a lot of sociological and most Marxist theorizing' (see 'American Automobiles and Workers' Dreams', *Sociological Review*, 1983). In short, sociologists have produced too many studies of what it is like to work for Ford, and too few of what it means to own, drive, or customize a Ford. This self-conscious attempt to challenge some of the basic assumptions of sociology has encouraged studies of topics as diverse as those of leisure, fashion, niche marketing, tourism, and the heritage industry. Many of these are less original than is claimed, since they tend to echo themes such as commodity fetishism, materialism, structural differentiation, inequality, privatism, and individualism, all of which were familiar to the classical theorists themselves. The interpretation of the symbolic significance of cultural artefacts (such as automobiles) does tend, however, to draw heavily on more recent structuralist and post-structuralist writings by authors such as Roland Barthes, Claude Lévi-Strauss, and Jean Baudrillard. These articles are usually structuralist and post-structuralist articles."⁷

The content of this article is typically those; the sociology of consumption puts the emphasis on the following issues. "In so far as the very diverse literature has a central unifying theme then this is provided by the common contention that consumption shapes social relations and social meanings in no less authentic a manner than does production; or, as Daniel Miller puts it, the sociology of consumption 'translates the object from ... being a symbol of estrangement and price value to being an artefact invested with particular inseparable connotations'. Discussion in Britain—and to a lesser extent some other European countries—has

⁷ Marshall, Gordon, *Dictionary of Sociology*, translated by Osman Akınhay & Derya Kömürçü; Bilim ve Sanat Pub., p. 768-769.

tended to focus on the particular claim that there is a major and novel consumption cleavage in advanced capitalist societies, between a majority of people who provide for their consumption requirements through the market, and a minority who remain reliant on (increasingly inadequate) state provision. This cleavage is argued to be as important (possibly more so) as earlier divisions such as social class, and is said to influence political attitudes, material life-chances, and cultural identities in parallel fashion. Critics have replied by insisting that the individual's position in the realm of consumption is still importantly influenced by his or her position in the labour-market—and is therefore reducible to the more traditional cleavages associated with production. This, in turn, has provoked the counterclaim that state intervention in provisions such as housing, education, health, and transport introduces a dimension of inequality not directly affected by relations of production. However, it can be argued that even if this were the case, dependence on state provision is itself a factor of weakness in the labour-market. Critics have also argued that the realm of consumption, once divorced from relations of production, does not of itself generate social inequality.”⁸

The consumption society concept must be thought with the popular culture concept. However where and how the consumption product is used is permanent media and popular culture or mass culture to the society through either advertisement or promotion. “A widely shared in the community and communication of music and art spread through the whole of the cultural values and ideas. The main objective of this culture with a low aesthetic value of modern life that kneads to entertain people is to escape from reality through regale. In the formation of mass culture with modern mass media are electronic media playing a very important. Therefore, control of the mass media in modern mass culture thriving and mostly magazines and popularity (held by the public, popular) culture is also defined as a uniform which is limited to. Mass culture of consumer society, consumers tend to feed citizens profile.”⁹

That's a critical mass that is shaped by the society in the last 10 years is the contemporary Muslim women. And the real subject of this presentation comes to contemporary Muslim woman enters into mass culture through is a crisis of identity. Embourgeoisement of Muslim Turkey before and after the adventure of secularization and secularism in the modern Muslim woman bourgeois press adventure written by a general reading short and let axis. Since 2007, the names of the Turkish press like Mümin Sekman, Savaş Şenel—also includes a Professor of Theology Hayrettin Karaman - have referred to this troubled relationship with all the money of the Muslims. For example, Mümin Sekman has stated at his corner named exam of religious people with the wealth from the news published at the New York Times.

“Wealth test to religious people...NYT has made an interesting analysis on “the rich religious elite” formed in Turkey in recent years. The New York Times has stated that the richest religious people has become “elite” in Turkey in recent years and this elite is still subject to the “wealth test” “Some, religious Turks told they are failed in this test and latest economic crisis is like a lesson for those having worse consumption extremes”. According to NYT, the “White Turks” who see themselves as a representative of the Atatürk’s laic ideals have concern about rise of Erdoğan, a representative of religious persons and rural trader class in the politics. While society challenges with radicals in other Muslim countries, the religious trader class recently challenges with wealth. The religious businessmen who produce curtain, confectionery and sofa for years are not accepted by the elite society. They have created their elites in Turkey, which is expressly more religious now. Muslim business woman, Şehminur Aydın explains this situation as follows: Muslims has so far always been poverty exam. Now they are being tested with the wealth... Some argues that religious Turks failed the test. They state that this economic crisis is a result of the waste. It is able to see traces of it in the house of a conservative interior designers: Newspaper which informs the words of a daughter of the important manufacturer, Sehminur Aydın “The Muslims have poverty exam before but not

⁸ Marshall, a.g.e., p. 769-770.

⁹ Kirman, Mehmet Ali; Sociology of Religion Glossary, Rağbet Yay., p. 130.

they have wealth test” and writes this: “Some tells that religious Turks are failed in test, and last economic crisis can be summarized with the work of the Turkish interior designer, bathroom equipped with taps adorned with Swarovski crystals, pool in the bedroom and sofa raised up to the ceiling with the remote control during prayer, it appears that it is a lesson for those who are fond of the worst excesses of consumption.” New York Times, no matter how serious the economic crisis, rich class of religious persons is now powerful in Turkey, this is challenging for “good Muslims” not only for previous laic elite. Pointing out that the religious businessmen define themselves as “Muslims having Protestant business ethics”, interviewing with the newspaper, having a family confectionary company, Osman Kadiroğlu has told “we cannot lay on our petroleum wealth like Arab countries. We do not have a choice other than production”.¹⁰

However, many things in this newspaper letter is correct, and White Turks are right at their concerns, in which term they are right; they are right in that Muslims do not keep distance to cute and warm face of the money at the point surveillance of the social justice in the society without sufficiently internalizing the said authorities in case this hybrid and Muslim identity of the people to the authorities previously they have instead. Where we understand this, we understand this from the letters below detailing the consumption madness to which Muslims are fallen.

Mümin Sekman continues. “Bathroom equipped with taps adorned with Swarovski crystals, pool in the bedroom and sofa raised up to the ceiling with the remote control during prayer... no matter how serious the economic crisis, rich class of religious persons is now powerful in Turkey. The conservative Turks made a major contribution in the outward expansion of moves beginning with Turgut Ozal. However, they always been excluded by the elite society. According to the interior designer Şafak Cak, this explains "why they show great effort for proving themselves". Telling that she has many religious customer, Cak says "they previously treated them like a black person". The class separation told by Cak is so deep. Urban upper class called White Turks hold economic and political power on their hands for years. They show themselves as representative of laic ideals of Atatürk. They now get concern for rise of Erdoğan, representative of the religious and rural trader class in the politics. According to the president of TESEV, Can Paker, the old class is not ready for sharing its political and economic power. This emerging class shares their habits. They use Mercedes. But with headscarf ...they could not tolerate this. They think "they are villagers. How they are among us". Wearing headscarf, Şehminur Aydın told us that a woman throwing a garbage from her car to road took her garbage from ground and throw back to her car and she is yelling “filthy religious “. They point out you with fingers if you are using beautiful car. You want to say "I am graduated from French schools like you" but afterawhile you do not need to prove yourself". (bride of the Memorial Hospital's owner Turgut Aydın and daughter of Nazif Zorlu) director of a hotel at the Memorial Hospital, Şehminur is living in a neighborhood with homes having pools, her son is studying at a private school. However, her headscarf does not allow her to work at the state hospitals. Her father Yaşar Aydın says "Rich persons do not like new coming people. But all bias will disappear after 10 years." Despite the term of waste in the Islam belief, questions are asked for if use of rich car by Muslims is met by grants to be made to the foundations. According to the sociologist Recep Şentürk, he says "Do you do anything if you have money? Or do you continue a humble life? The discussion in Turkey is this". According to Mehmet Şevket Eygi, he comments "Unfortunately, there are now orientation to luxury, excessive consumption and comfort, arrogance, exhibitionism and greed".¹¹

Yes, big part of the letter has important determinations. We will not discuss this, but there is one point that author is wrong; these new Muslim rich persons are not similar to the Protestant businessmen.

¹⁰Sekman,Mümin; “Exam of Religious People with Wealth” titled column, <http://www.kigem.com/dindarlarin-zenginlikle-imtihani.html>; (AccessDate: 21.05.2014)

¹¹Sekman,Mümin;Exam of Religious People with Wealth” titled column, <http://www.kigem.com/dindarlarin-zenginlikle-imtihani.html>; (Erişim Tarihi: 21.05.2014)

However, Protestant businessmen do not spend money, they do not buy sofa adorned with the swarovski stones, they just collect this money, and turn into social half. The letters cited above from Max Weber include this attitude for money by the capitalist Protestant businessmen. However, the letters of Mümin Sekman above reveals that Muslim society is not abstinent to money, they want to consume as soon as possible, they have attitude with consumption and mass culture axis. If this consumption culture axis attitude is the attitude that forgots where they come from and experienced a deep identity crisis to the Muslim individuals.

In terms of understanding spread of this attitude, it is useful to review the corner of Savaş Şenel below published on a newspaper.

“During my interview with my students or my seminars I stopped frequently on the presence of one of the issues is to manage issues. For example, beauty is an asset; women want to be beautiful, but the number of women who are aware of the thinking who knows being beautiful to be managed asset-value is not more. If you're a beautiful woman, you are at the center of many of malevolent expectations, jealousy and similar situation. All of these are conditions that must be managed. For example, if you have a car, it is a value that requires management. How often you will use in your car, where you can park your annual maintenance, monitoring of tax issues, etc. at your life now and all you need to track and organize them. The richer they will increase the number of things you need to manage. In short, your life grows the need to manage the number of asset-value increases. However, for example, that you have purchased a mobile phone user's manual can be found on the box art, but use it in the box of the phone is not a guide to etiquette. For example, for a woman "beautiful" There is a guide on how to manage. Or your money in your pocket or how to use it in front of you says that there are options as to what. After that, you will obtain the necessary equipment and are related to resources. “I am hooligan, but I got the money” ormostly I like “I have money, but I am still hooligan” term explains the persons who cannot manage the assets they own and actually they do not hear themIt is important for people jugular vein, or capillaries? In Turkey, with the idea of fitting a new system, has been striving to pull past a sponge. We are uninjured carotid artery, but the value of having a long-term revenues for the "worn-ratty" is erased by treatment with life, big and small, that fill the capillaries are lost. Therefore, It is important to answer the following question: are we glorify the carotid artery, so most of the capillaries of a man is not in a moment suppose. I wonder what would have happened in that person's situation. As such, our freedom carotid our counting, its outside and a long time accumulated in values, dents the-rugged, empty the-full without sparing in its entirety to refuse a civilization capillaries termination, does not mean you? So it happened already ... As a result, we can now wealthy, but to manners that are required to manage them, we do not have a collection of protocols-rule. Where the fire of religious trial is begins? It lacks capillaries in life, our protocols also about money and the asset remains weak. We are in country with less number of families who are accustomed to live for long time with money and assets (200-300 years). In other words, even the number of wealthy people is high in our country, there is not much number of families having long past with money, looking at how it is being wealthy, and getting them as model. It means that: If a serious if not give rise to a community of values-protocol or for that matter if they do not follow the ideas of a thinker, most of these wealthy family, after a while they will collapse as material or spiritual. What about religious persons? The religious people test, after a long absence from the process of managing asset in managing these assets is to meet in the absence of protocols. This in fact is the problem of everyone in Turkey, but in this case for example "the sensitivity of the right to use" is the primary concern of a group of emphasis. In addition, people mazlunk or oppressed position, in a sense, life is easy. In this case, do you complain of injustice heart desires. Because the rope is in the hands of others. Workers' rights, freedoms, from kıymetsizlig of labor, the impossibility along these lines, you can criticize the ones to blame in this regard. Or in male-female relationships can preach on the need to be attentive and careful. But now,

for example, whether you employer you, turns you eyes this time. If you're rich, to give alms, to support social work and are expected to give their employees the rights. Your sensitivity will be carefully monitored in the man-woman relationship. Ambitious life brings to question. And a clear message that certain people are often questioned. Do I talk about a product or service, even pretentious, a number of problems can be addressed. Bu soruların bazıları sizi anlama gayretiyle, bir kısmı da sizi mat etme amacıyla sorulurlar. Religious person you are, and if you're an emphasis on some measure of precision, which means people's eyes on you. For example, if the right to use the sensitivity of the stresses, around you, whether-observance of the right to use that you do not pay attention. If you have declared that you are oppressed for years, or if the case is really innocent and one day you stronger, you are tracking your every move. There is nothing surprising in this. For example, taking bribes and bribe employees who are unable to get a job from the evil one who said, can take a bribe if a hired gun do? Thus, in Turkey, asset management, which every citizen's wrong with the religious problem is two times more. Thus, "the world of mortals-going spikes" wandering away with such rhetoric, the sly and in an unhealthy way to get into the market place, you need to secularism in a healthy way."¹²

This is the problem, the Muslims have trend"¹³ to realized with alianetation to holly or supernatural powers". And said Muslims in the secularization rational rational secularism life, not against the wind in front of a leaf as drifting a secularized Madiran, the history of us non-rational secularism Malaria people money and have the power but lacks moral pretentious piety built with the community buried in the cemetery to take you right indicates that a community the most important is the danger. For example Prophet Moses, era of Egypt, such as Pompei of the volcano-ravaged all that, but at the peak of the economy had hit rock bottom in terms of social morality of society.

However, this worldliness reflects the identity crisis at most in women. Because of the nature of women, they have emotional, intuitive feelings that often acting on aphakia and poor. The Modern or Contemporary Muslim woman who are contrary to her grandmother thinking plain clean and wearing headscarf and mother raising her with difficulties, despite being a member of religion who are succeeded appealing in every environment to the extent sometimes a woman with swimsuit or without headscarf and does not know her identity and culture, says "s/he is not from ours who are sleeping when his/her neighbor is hungry", konua muslim woman who does not say how are you to her neighbor, she sees herself at the center of world, walking around with high heel shoes with thinking she is the bee's knees, argues with her husband why we do not have seat like our neighbors, is unaware of poor, others, humility, modesty but in identity crisis of slave of money...

I see this identity of women everywhere in society and I look at them with other feelings not envyandI think we have to seek treatment of this poor fact. I explain the tariff of this subject at other article.

¹² Şenel,Savaş;dated 20 February 2012 "Exam of Religious People with Fire" titled letter, <http://www.savassenel.com/index.php/yazilarim/41-makaleler/144-dindarn-atele-imtihan-zenginlii-yonetmek.html>; (Erişim: 21.05.2014)

¹³ Kirman, a.g.e., p. 196.

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