

論文の英文要旨

論文題目	An Orientation and Transformation of Fethullah Gülen's Thoughts and Movement in Contemporary Turkey
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This study focused on the thoughts and movement inspired by Fethullah Gülen (1938b.), a prominent Islamic intellectual in contemporary Turkey. They have received increasing attention since 1980s, which a military coup was occurred and Turkish society was forced to change dramatically. And this study mainly examined the Gülen's discourses and movement's various activities in 1990s and 2000s.

This study paid attention to the two points that previous studies pointed out: one was the transition of identity of Gülen and Gülen movement, the other was some issues on Islam and democracy. According to the previous studies, Gülen's discourse and the movement maintained Turkish Islamic features in 1980s and 1990s, but gradually it seemed to have more universal features acting as a global actor in the globalized world. On the other hand, some opinions showed that Gülen and his movement could be categorized by a movement of modernized religious nationalism. And they showed that the movement offered an alternative to the Kemalist's modernity by combining traditional values and modern science, mainly by well-known educational activities. Based on these opinions, this study examined their activities in 2000s by analyzing Gülen's

thoughts and their intellectual debate activities called "Abant Platform".

In the first chapter, general discussions on the Secularism and Islam in Turkey were examined and it revealed that there were some issues on the position and meaning of Secularism in the Turkish constitution established in 1982. The views on Secularism of the Secular people and Islamic (or religious) people were different in terms of the "state's neutrality" and the Islamic people would claim the "state's neutrality" toward religion and secularization of society and individual preference on religious matters.

Another issue is about democracy and Islam. Contrary to the Kemalist's undemocratic attitude, Islamic people would try to propose more democratic values based on Turkish Islamic thoughts and activities in 2000s. Opinions and discussions on these points were delineated in the third chapter of this study.

In the second chapter, interrelations between Turkish Islam and nationalism were reviewed in terms of its historical process. As an example of modern Islamic intellectual in Turkey, Said Nursi's thoughts were examined and it showed that Gülen had the same tendency in his thoughts and movements with Nursi, especially the influence of the "Turkish Islamic Synthesis" in 1980's.

And Gülen's ideas on Turkish Islam were also revealed. A Turkish word of "Hizmet", which provides basic legitimacy for Turkish state and society, was considered and it showed Gülen and the movement would move into getting more universal features than the precious Turkish traditional one. As the Hizmet was originally considered as an exclusively Turkish movement and the Gülen movement was definitely called themselves as Hizmet, the future orientation should be examined carefully.

In addition, Gülen and the movement seemed to put more emphasis on democracy and human rights in his discourse despite keeping his loyalty to the Turkish state and army. The change was probably taken place around early 2000s.

In the third chapter, the Abant meetings' discussions and proposals on several critical issues in Turkey were analyzed. The theme were as follows; 1) Secularism, 2) democracy and criticism of the army, 3) pluralism and social reconciliation in terms of Kurdish issue, and 4) new constitution.

After the "28 February process" in 1997, the Abant meeting started to provide the place to discuss lots of critical issues together with leading intellectuals

with different opinions and make proposals on the issues to solve. The main issue that they tried to tackle with was to establish a new constitution in place of the 1982 one. In the period of the Justice and Development Party (AKP) government, this study revealed a certain part of their proposal was achieved and the achievements were in parallel with the activities of Gülen movement.

In the final chapter, a summary of this study suggested that Gülen and the movement had a possibility to promote democratization of Turkey and the political and social situation in 2000s allowed the Islamic movement to act assertively. And the Hizmet character of the Gülen movement that emphasized on its universal values would indicate their future orientation.