



A Tiny Look at Hizmet (Service) Movement Teachers' Diplomatic Mission

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<http://dx.doi.org/10.47814/ijssrr.v5i6.277>

Abstract

Diplomacy is the profession or activity of a country's representatives abroad responsible for preserving peaceful ties with other countries. In this context, Hizmet movement teachers are considered in charge of representing their country in another country to build peace bridges. This article emphasizes that 'Hizmet' movement teachers work like diplomats overseas, and their performance shapes the diplomacy in communication wherever they are.

Keywords: *Diplomacy; Hizmet (Service); The Gulen Movement*

Introduction

Diplomacy has been used in communication by human societies throughout history. According to legend, the first ambassadors were angels who delivered messages from heaven to earth. Their first diplomatic action was between tribes who bargained through messengers, trading, and marriages (Britannica, 2020). This belief isn't entirely false, but it can't be termed genuine diplomacy.

Diplomacy has become more professionalized since the early twentieth century. Accredited career diplomats carry it out with the assistance of employees and diplomatic infrastructure, including consulates and embassies. As a result, the term "diplomats" refers to diplomats, consular officers, and foreign ministry staff (Stevenson, 2014).

As a result, if the function of today's (Hizmet) movement teachers in diplomacy is discussed, extensive research and observations are required to publish various articles on the subject. To conclude, it is paramount to describe the contribution of 'Service' volunteers to the world in a few paragraphs due to this study is merely a broad acknowledgment and introduction.

The Gulen Movement Teachers' Mission

Volunteers from different walks of life, religions, and ethnicities make up the Hizmet (Service) or Gulen movement. Among these volunteers, teachers play a crucial role in representing their country to the countries they serve. A diplomat is defined as someone who represents his

country in another country. Teachers, in this context, are a crucial argument for building close and friendly links between their country and the serving country as a diplomat.

Words reflect actions, and actions speak louder than words. According to Gülen's followers, ethical and moral ideas be conveyed to people through examples rather than lengthy lectures or sermons. Because humans have free will, they are obligated to self-discipline, and humanity tries to self-discipline their identity through their actions. Despite the regular and mild records of development and purposeful, open picture, according to Balci (2003), the selecting tactics used by movement participants during extracurricular activities are almost missionary studies in some Central Asian countries.

Educators in Gülen schools generally teach moral ideals by example, living them themselves rather than forcing them on their students. Teachers in the Gulen movement are highly driven and selfless, and their motivation is not based on financial gain. They conduct their lives following their educational philosophy, and they do not lecture others about how to live (Celik, 2010).

Gulen movement schools, in general, aspire to control the future orientation of many ethnic and demanding social ties under one roof and give an example of peacebuilding and coexistence even in war-prone areas such as Nakhchivan, Bosnia, Sudan, Iraq, Ukraine, and elsewhere (Michel, 2014).

Nearly a year after the 'coup attempt on 15 July 2016,' all volunteer work done by the movement followers (that has been funded by Anatolian Turkish entrepreneurs and Hizmet movement actors for more than a half-century -since 1960) has been pursued and imprisoned. It is a tragedy because people in Turkey are still easily brainwashed due to being exposed to the regime's social media platforms 24 hours a day, seven days a week. Moreover, to some extent, Turkish society believes that the Hizmet movement is a terrorist organization and that anyone close to it is a suspect who must be arrested and imprisoned (Wikipedia, 2020).

Hizmet Movement Teachers' Purpose in Diplomacy

Increasing global awareness, boosting data and correspondence innovation, and developing non-state display characters are essential variables in diplomatic development. As the subject of diplomacy evolves, so does the process of implementing and guiding diplomacy. International relations in the twenty-first century are muddled by complex diplomatic acts involving parties with varying interests and borders (Abedi, 2018). Diplomacy is currently expanding considerably higher than in the previous century. As a result, Khanna (2011) claims that the current relaunch is centered on a beautiful dance of colorful coalitions and public diplomacy rather than a complicated waltz between nations.

Different nationalities reside in other parts of the world, and their customs directly impact how they communicate. According to this, a society's culture and language uses are two fundamental components that are not separated (Celik & Yildiz, 2019). Since 1991, Hizmet movement volunteer teachers have been emigrating to assist the nations, and primarily they learn to speak the local language in their accommodating areas. They pick up the countries' language and begin interacting with the community in a few months. There are many examples of this regarding the teachers being Turkish citizens who needed to learn the native language to serve their working community. According to Budur (2018), experts have studied current leadership styles and spiritual, ethical, and servant leadership theories for decades. Mainly, these virtues are detected in the Gulen movement teachers' attitudes as they easily integrate into the system wherever they stay. These believers believe that when a volunteer travels to another part of the world for the sake of Allah, that action is accepted as a holy pilgrimage, and that deed can aid him in walking to paradise after his death (Gölcük, 1986).

Surprisingly, many generous teachers who graduated from major Turkish institutions are still serving their countries and schools where they work. The results of their achievements are quickly recognized after being successful in national and worldwide social and scientific subject Olympiads. Educators, dorm counselors, and tutors in these schools do not openly address religious problems in their mutual communications but focus on moral ideals, and character development conveyed to students through scheduled extracurricular activities. According to Tosun and Yunus (2015a), scheduled extracurricular activities can promote awareness of spiritual issues and activate people's pre-existing knowledge of their history and culture. As a result, customer satisfaction is critical for developing a strong bond between teachers and kids, followed by parents (Yildiz & Amin, 2020). Based on this fact, schools should organize extracurricular activity periods to help kids, educators, and parents to form positive relationships (Gage, 2013).

Tosun and Yildiz (2015b) and Yildiz (2019) claim that educators' job is to sacrifice; they must develop well-educated and well-mannered students. Moreover, Khan and Yildiz (2020) note that learners are ecstatic when their chosen school meets or exceeds their expectations. As a result, educators must have a strong sense of service and diplomacy to deal with this fact. Finally, Ali, Khan, and Yildiz (2020) argue that business and community should gain equally from each other. This gaining may be supplied by dedicated service entrepreneurs, primarily teachers, who aim to serve the residents to establish a healthy society.

Conclusion

Diplomacy is a necessary action, a skill to deal with people without upsetting them, often keeping peaceful connections with nations by a country's representatives overseas. This vital topic is executed flawlessly by Gülen movement volunteers, particularly instructors. In other words, the Gülen movement's teachers' diplomacy benefits humanity as it is humanitarian (Gülen Movement, 2020). As a result, it may be emphasized that this movement has five primary objectives, as listed below:

1. To assist in maintaining and protecting the service movement's activities and reputation as exemplary citizens in their places of residence or where they live.
2. Collaborating with the public to promote, advance, and grow service operations.
3. Using their life to represent the true face of religion.
4. Educating people to resolve issues and facilitating intercultural/interfaith interaction through bridge-builders (well-educated students).
5. The support of voluntary organizations contributes to transforming younger generations into excellent and caring individuals for the world.

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