

Mehmet Can^{1*} , İskender Güneş¹ 

¹Istanbul Topkapı University, Turkey, Istanbul

²Marmara University, Turkey, Istanbul

*e-mail: mailmehmetcan@gmail.com

TRANSFORMATION OF LOCAL GOVERNMENTS IN THE CRISIS OF MODERNITY AND NEW CIVILISATION DEBATES

Today, the world is on the brink of a crisis that has plunged it into the darkness of the Middle Ages. The crisis of modernity raises serious questions about the sustainability of existing social, economic and political systems. In this context, the basic principles for the construction of a new civilisation are being determined and a global intellectual struggle is taking place. The crisis of modernity points not only to a material but also to a spiritual impasse. Societies are facing various problems and struggling with difficulties arising from existing paradigms. Therefore, to create a new vision of civilisation is to lay the foundations for a sustainable, just and human-oriented future. In this struggle, it is important to treat diversity not as a threat, but as an asset. Diverse cultures, worldviews and ways of life should be recognised as the cornerstones of a new civilisation. Not only economic growth, but also universal values such as human rights, environmental protection, equality and justice should be central to discussions on a new civilisation. This will enable the adoption of a human-centred approach and sustainable solutions to global and local problems. In conclusion, an intellectual effort is required to deal with the crisis of modernity and to build a new civilisation. This effort should include bringing together different perspectives, seeing diversity as richness and cooperating for a common future.

Key words: Modernity, Crisis, Civilisation, Local Government.

Мехмет Жан^{1*}, Искендер Гюнеш²

¹Істанбул Топкапы университеті, Түркия, Ыстанбул қ.

²Мармара университеті, Түркия, Ыстанбул қ.

*e-mail: mailmehmetcan@gmail.com

Қазіргі дағдарыс жағдайында басқару органдарын трансформациялау және жаңа өркениет туралы пікірталастар

Бүгінде әлем оны орта ғасырлардың қараңғылығына батырған дағдарыстың алдында тұр. Қазіргі дағдарыс қазіргі әлеуметтік, экономикалық және саяси жүйелердің тұрақтылығы туралы маңызды сұрақтар туғызады. Бұл тұрғыда жаңа өркениетті құрудың негізгі принциптері анықталады және жаһандық интеллектуалды күрес жүріп жатыр. Қазіргі дағдарыс тек материалдық емес, сонымен бірге рухани тығырыққа тіреледі. Қоғамдар әртүрлі қиындықтарға тап болады және бар парадигмалардан туындайтын қиындықтармен күреседі. Сондықтан өркениеттің жаңа көзқарасын құру дегеніміз-тұрақты, әділ және адамға бағытталған болашақтың негізін қалау. Бұл күресте әртүрлілікке қауіп ретінде емес, актив ретінде қарау маңызды. Әр түрлі мәдениеттер, дүниетанымдар мен өмір салты жаңа өркениеттің негізі ретінде танылуы керек. Экономикалық өсу ғана емес, сонымен қатар Адам құқықтары, қоршаған ортаны қорғау, теңдік және әділеттілік сияқты әмбебап құндылықтар жаңа өркениет туралы пікірталастарда орталық болуы керек. Бұл адамға бағытталған тәсілді қабылдауға және жаһандық және жергілікті мәселелердің тұрақты шешімдерін табуға мүмкіндік береді. Нәтижесінде қазіргі дағдарыспен күресу және жаңа өркениет құру үшін интеллектуалды күш қажет. Бұл күш-жігер әртүрлі көзқарастарды біріктіруді, әртүрлілікті байлық ретінде қарастыруды және ортақ болашақ үшін ынтымақтастықты қамтуы керек.

Түйін сөздер: қазіргі заман, дағдарыс, өркениет, басқару органдары.

Мехмет Джан^{1*}, Искендер Гюнеш²

¹Стамбульский университет Топкапы, Турция, г. Стамбул

²Университет Мармара, Турция, г. Стамбул

*e-mail: mailmehmetcan@gmail.com

Трансформация органов управления в условиях кризиса современности и дебаты о новой цивилизации

Сегодня мир находится на грани кризиса, который погрузил его во тьму Средневековья. Кризис современности ставит серьезные вопросы об устойчивости существующих социальных, экономических и политических систем. В этом контексте определяются основные принципы построения новой цивилизации и происходит глобальная интеллектуальная борьба. Кризис современности указывает не только на материальный, но и на духовный тупик. Общества сталкиваются с различными проблемами и борются с трудностями, вытекающими из существующих парадигм. Поэтому создать новое видение цивилизации – значит заложить основы устойчивого, справедливого и ориентированного на человека будущего. В этой борьбе важно относиться к разнообразию не как к угрозе, а как к активу. Разнообразные культуры, мировоззрения и образы жизни должны быть признаны краеугольными камнями новой цивилизации. Не только экономический рост, но и универсальные ценности, такие как права человека, защита окружающей среды, равенство и справедливость должны быть центральными в дискуссиях о новой цивилизации. Это позволит принять ориентированный на человека подход и найти устойчивые решения глобальных и местных проблем. В итоге необходимы интеллектуальные усилия, чтобы справиться с кризисом современности и построить новую цивилизацию. Эти усилия должны включать объединение различных точек зрения, рассмотрение разнообразия как богатства и сотрудничество ради общего будущего.

Ключевые слова: современность, кризис, цивилизация, органы управления.

Introduction

Among the arguments expressed in today's discussions in some academic and popular information sources, it is seen that there are statements defending the view that the Islamic world has fallen behind in the civilisation race in the last two centuries, as well as the claims that the USA, England and Russia disintegrated the Ottoman Empire. As a result of this situation, it is understood that contrary to these claims, there is no unity of opinion and power among the countries in the Islamic world.

In addition, the fact that problems such as economic crisis and terrorism in different times and forms in this geography have reached an important dimension further deepens the stagnation and regression experienced. It is stated that this situation is not limited to a certain region, on the contrary, it has global effects and in this context, the need to find solutions to the existing crises is emphasised. There are also those who argue that there is a potential for the realisation of the process of change and solution likely to be put forward by the Islamic Civilisation in order to overcome these crises. By using the metaphor of a compass, it is pointed out that this process needs to be carried out by embracing different civilisations while providing a solid basis for the values of its own civilisation.

In this context, an understanding of local government that can be developed through the concepts of “modernity” and “civilisation” has an important place both theoretically and etymologically for those interested in social sciences. When these concepts are considered conceptually and factually, they include different views and reflect the diversity of thought in the Islamic world in the process of shaping the future of local governments. While making this evaluation, it is also known that there is a difference of opinion among the thinkers who are accepted as the defenders of this view today. For example, while İsmet Özel argues that there is no civilisation in Islam, Sezai Karakoç says that “civilisation is Islam”.

These differences of opinion can actually be considered as a source of intellectual richness and provide an opportunity to address the issue from different perspectives. In today's world, it is important to properly evaluate this diversity in a period when intellectual and administrative wounds are healed and ways of healing are sought. The Islamic world is in need of intellectual and administrative unity more than in the past in this process in which the strong is seen as right. However, this unity will be achieved by overcoming the crisis of modernity that Islamic countries are experiencing and by the contribution of central and local governments to the citizens in a way that coincides with cultural and social realities.

In fact, this situation will be a proper response to the processes that lead us to be defined by the forces behind the age without being able to fully define the age.

In this article, focusing on the crisis of Modernity and the new Civilisation debates, the contribution of local governments to the process will be discussed from the perspectives of scholars and intellectuals who are considered as the cornerstones of history in Turkish and Islamic thought.

What is the Crisis of Modernity?

The meaning and perception of modernity around the world is expressed in various ways. The term modernity is generally used to distinguish the new situation that emerged after the Roman Empire officially adopted Christianity in the 5th century AD from the old Pagan period. This term derives its origin from the Latin word “Modernus”. The concept of “Modern”, which is used to express Europe’s transition from the Middle Ages to the new ages and the unique development experience of the West throughout history, symbolises rebirth with a new understanding.

The term “modern” was first used by Hegel, and the fact that it covers only the European Continent in geographical terms shows that this usage has a subjective character. The term modernity, derived from the subjective concept of modern, refers to the important and radical changes experienced in Europe in a certain historical period and is used to emphasise the differences of this period. In this context, modernity refers to a new understanding of life, an intellectual change and a mental transformation that emerged only in Western Europe (Baran, 2013).

Halliday argues that the crisis of modernity does not date back to the 1990s, but much earlier, emphasising the difficulties in the evolution of industrial society, the collapses caused by colonialism and the devastating effects of the two world wars. These elements can be characterised as periods of crisis in which Enlightenment ideals can be questioned. According to Halliday, humanity has survived these difficult and hopeless periods thanks to its efforts to rebuild society. He states that the Enlightenment itself was not questioned until the post-Cold War period (Özdikmenli, 2006).

From Halliday’s point of view, despite the problems of modernity, humanity’s continuous endeavour to restore the social structure contains a strong optimism and hope for the future. This endeavour can be considered as a step towards making modernity more sustainable and socially just. In this process, despite the difficulties people face,

the effort and will put forth for the reconstruction of society have the potential to overcome the crises of modernity. As Halliday emphasises, despite the fundamental problems of modernity, humanity’s continuous efforts to rebuild society provide a strong basis for hope and progress. With the ideals of the Enlightenment coming into question, focusing on the efforts made in dealing with the crises of modernity offers a hopeful perspective for the future. These efforts have the potential to overcome the difficulties encountered in the evolutionary process of modernity and have a positive impact on social justice and sustainability. According to Halliday’s analysis, social reconstruction efforts in the process of dealing with the crises of modernity offer a promising perspective for the future of humanity.

In Habermas’ critique of the crisis of modernity, he accuses neo-conservatives of ignoring the structural causes of the crisis of modernity. According to Habermas, the main problem is that a unidirectional process of modernisation based on the criteria of economic and administrative rationality neglects areas of life that conform to the criteria of communicative rationality, such as cultural transmission, social integration, socialisation and education. The functioning of modernity focuses only on economic and administrative rationality and ignores cultural, social and communicative dimensions. According to Habermas, the process of modernisation neglects cultural values, social integration and communicative rationality, since it is based only on certain economic and administrative criteria. This situation reveals fundamental structural problems that contribute to the crisis of modernity. The variety of views on modernity is due to the lack of a common consensus. This is due to the fact that many thinkers have different perspectives due to the complexity and multidimensional nature of modernity. Understanding and addressing modernity reflects the challenge of achieving a consensus of understanding among scholars from different disciplines.

Habermas’ criticism emphasises that modernity is a multidimensional subject and that it is difficult to reach a common understanding on this subject. The fact that various scholars and intellectuals have different views on modernity points to the depth and complexity of the subject. Therefore, studies on the issue of modernity need to focus on efforts to unify different perspectives and create a common meaning. The remarks of Dr S. Pervez Manzoor, President of the Swedish Federation of Muslims, on the crisis of modernity emphasise the crisis of meaning that modernity faces. Manzoor states that

the legitimacy of modernity's goals, not its available means, is being questioned. He states that we are facing a crisis in which the goodness and moral dimension of the project is questioned, not the power of the proponents of modernity to realise the project.

Manzoor's assessment defines the crisis of modernity not as a problem of power, but as a crisis of meaning. It is not the power of the proponents of modernity to realise this project that is being questioned, but the legitimacy and moral quality of the project itself. The claim that modernity is dysfunctional and contains no coherent worldview or meaningful cosmology is increasingly voiced in contemporary philosophy. This observation explains the crisis of modernity as the failure of modern reason to produce the perfect historical order it promised. Manzoor's perspective encourages the questioning of modernity by addressing its fundamental problems and the current crisis of meaning (Monzoor, 2007).

Ziyaüddin Serdar's striking observations on the crisis of civilisation are that modernity oppresses non-Western cultures, presents itself as a universal truth and tries to absorb other cultures. Serdar likens non-western cultures to flowing water and states that modernity flows its insignificant tributaries into the great ocean of western history. Therefore, he states that modernity is facing a crisis. Serdar's analysis includes the basic idea that modernity tends to impose its universality and in this process tries to ignore and assimilate non-western cultures. According to him, modernity's disdain for non-western cultures and its attempt to incorporate them into its ocean of history reveals that modernity is facing a fundamental crisis. This perspective emphasises that modernity is not only trying to be a universal norm, but is also experiencing a crisis in its attempt to suppress and assimilate other cultures.

Is a New Civilisation Possible?

As the Ottoman Empire lost power in the 19th century, various currents of thought emerged within the country and civilisation debates became an important agenda item. In this period, it is known that modernisation efforts were intensely experienced in many countries from Japan to Turkey and Russia. In this context, Mehmet Akif emphasised the importance of preserving one's own values as well as the science and technology of the West with the suggestion of a "selective westernisation". Akif suggested adopting the scientific and technological advances of the West as part of modernisation, but in a selective manner. Dr Abdullah Cevdet, on the other hand, represented

one of the currents of thought that emerged in this period and spoke of a total change. Cevdet, who had published many studies against the Ottoman state with the magazine "İctihat" in his house in Cağaloğlu, Istanbul, advocated a comprehensive transformation not only in the field of science and technology, but also in social, cultural and political fields. These two important thinkers approached the problems of modernisation and civilisation facing the Ottoman Empire from different perspectives. The currents of thought that emerged in this period addressed the difficulties and solutions that Ottoman society faced in the process of modernisation. The approaches proposed by both thinkers reflect the complexity and diversity of the civilisation debates at the time. In this context, the issues of modernisation and civilisation are not only limited to scientific and technological advances, but also have social, cultural and political dimensions.

The United Nations (UN) organisation was established in the aftermath of World War II and has made various attempts to prevent conflicts and promote peace in the international arena. However, these efforts have had limited success at both global and regional levels. This situation carries the UN's credibility and ethical problems to the present day. By the end of the 20th century, the need for concrete and civilian views has increased. This need was repeatedly expressed by the President of the Republic of Turkey, Recep Tayyip Erdoğan, from the rostrum of the UN. As Erdoğan emphasised, it was during this period that efforts to prevent a new split in civilisation emerged. In this context, the debate on the role and effectiveness of the UN will shape the future peace and stability efforts of the international community. Therefore, reforms are needed for the UN to cope with the current challenges and effectively ensure international peace and security. These reforms should include steps to strengthen the UN's structure and make its decision-making processes more effective. Moreover, the UN needs to co-operate more closely with different actors of the international community and encourage the participation of civil society. In this framework, Turkey's efforts and proposals at the UN play an important role in contributing to global peace and security. Turkey's constructive criticism of the UN and its proposed reforms can contribute to the creation of a more effective and just world order in line with the common interests of the international community. In this context, it is clear that discussions on the future role and effectiveness of the UN will play an important role in ensuring global peace and stability.

Promoting dialogue and cooperation among civilizations allows cultural differences to be seen as richness. Such alliances form the foundations of social cohesion and global peace. Moreover, the coming together of different civilisations around their common values is critical for global peace. These initiatives contribute to increasing mutual understanding among individuals and spreading a culture of tolerance around the world.

Among the activities of the group of wise men selected by Kofi Annan during his term as Secretary-General of the United Nations is a study coordinated by G. Picco. This work includes the dialogue between civilisations and the “Alliance of Civilisations”. Such initiatives encourage different civilisations to come together to increase mutual understanding and cooperate in pursuit of common interests (Özipek, 2013). (Özipek, 2013) Dialogue among civilisations creates the foundations for social harmony and global peace by ensuring that cultural differences are seen as richness. Such alliances create positive effects not only in international relations but also in economic cooperation, education and social areas.

Alliances between civilisations also play an important role in the process of finding solutions to global problems. In this context, the coming together of different civilisations around basic principles such as common values and respect for human rights is critical for ensuring global peace and stability.

What is Needed for a New Civilisation?

TIKA projects for the preservation, transfer to future generations and revitalisation of the cultural heritage of the Ottoman and Seljuk civilisations are important steps towards the protection of historical and cultural heritage. As a result of these efforts, it is possible to find destroyed monuments of Ottoman civilisation in different parts of the world, but various projects are being carried out by the Turkish Cooperation and Coordination Agency (TIKA) to restore and protect these monuments. These efforts of TIKA aim to protect, revitalise and transfer historical and cultural heritage to future generations. These projects are important steps towards the goal of preserving the rich cultural fabric of the Ottoman and Seljuk civilisations and carrying it into the future.

The 11 September 2001 terrorist attacks, the anti-Islamic sentiment in the US and the developments following the invasion of Afghanistan and Iraq point to the growing anger in the Islamic world against the US and its allies. This could represent a dangerous divergence across the globe and a potential threat to the escalation of global violence. These events can

be seen as the two ends of a scissors that can lead to tensions and conflicts in global relations.

From a historical and cultural perspective, the “alliance of civilisations” project, led by Spanish Prime Minister Rodrigo and then Turkish Prime Minister Recep Tayyip Erdoğan, can be seen as part of a meaningful effort to contribute to the establishment of peace. The fact that Spain has a culture of coexistence of Muslims, Christians and Jews in Europe and that Turkey has been a leader in the Islamic world are important elements that form the basis of this project. Developing dialogue and understanding between civilisations, seeing cultural diversity as richness and emphasising common values were among the main objectives of the project.

In this context, we can state that the project is an important step towards increasing mutual respect and understanding between different beliefs and cultures, taking into account its historical and cultural context. Bringing together the past cultural and historical experiences of the two countries and endeavouring to meet on a common ground can be an effective way to build peace. The alliance of civilisations emphasised in the project reflects a promising perspective of bringing different cultures together to increase mutual understanding and build a common future.

It is known that the Alliance of Civilisations has been decided upon in meetings held in many different cities such as Madrid, Istanbul, Rio, Doha, Vienna, Bali, Baku and Madrid. These decisions and details about the general purpose of the alliance are available on the official website of the Ministry of Foreign Affairs of the Republic of Turkey. The decisions taken at the meetings may be aimed at strengthening dialogue between civilisations, increasing cultural understanding and emphasising common values. These efforts may reflect an important initiative aiming to contribute to global peace by promoting understanding between different cultures (Ministry of Foreign Affairs of the Republic of Turkey, 2022).

Sezai Karakoç puts forward an important perspective for the strengthening of beliefs and the revival of Islamic life by emphasising that civilisation should be revived in all its dimensions, such as faith, morality, aesthetics and science lifestyle, through spiritual revival, under the leadership of intellectuals and in an organised manner. According to this idea, whose basic thesis is called the “Civilisation Thesis”, Karakoç defines civilisation only as Islamic civilisation and states that the revival of Islam around its values is the only way. In this context,

Karakoç's statements draw attention to the necessity of a revival and reconstruction identified with Islamic civilisation. According to him, a spiritual resurrection under the leadership of intellectuals and in an organised manner will contribute to the strengthening and sustainability of civilisation in every aspect (Karakoç, 1995).

İsmet Özel shared the following views on civilisation: "Civilisation can only survive with its own technology." Moreover, according to him, "we are the people of a world where it is not even possible to sustain life without taking technology into account." In this context, when we consider that today's technology is the technology of Western civilisation, according to İsmet Özel's statement, it is a fact that life cannot be sustainable without taking technology into account. However, the question to be raised here leads us, as people who cannot live without taking Western civilisation into account, to think about the influence and dependence of this civilisation. At this point, an evaluation of the influence of Western civilisation and its role in the cultural context will be important for understanding İsmet Özel's statements. (Özel, 1998)

Political scientist Samuel P. Huntington, in his article "The Clash of Civilisations", states that a new civilisation can develop:

"My hypothesis is that in this new situation the main source of struggle will not be primarily ideological and economic. The great divisions among humanity and the dominant source of struggle will be cultural. National states will still be the most powerful actors in world affairs, but the real struggles of global politics will take place between groups and nations belonging to different civilisations." (Huntington, 2006).

Prof. Dr. Erol Güngör's perspective, which emphasises the direct relationship between civilisation and belief system, deals with the spiritual dimension of a new civilisation. According to him, the foundation of a civilisation is a system of values and beliefs, and these values and beliefs form the basis for the emergence of institutions. It cannot be correct to evaluate the accumulation of the West within the concept of "civilisation", because the West has started two major world wars in order to expand its resources and millions of people have lost their lives and children have been orphaned in these wars. This reveals the difficulty of explaining the concept of civilisation of the West, which does not deal with human beings in all their dimensions and ignores all values.

Güngör argues that Western civilisation has been in a crisis since the beginning of the 20th century

and states that there are many Western thinkers who seek solutions to this crisis. However, according to Güngör, Islamic civilisation may be in trouble, but it has not collapsed; its resources are still alive and if the Islamic world can make use of these resources, it can offer a serious alternative to Western civilisation. He states that if Islamic civilisation finds itself and makes proper use of its resources, it can be a strong alternative to today's Western civilisation (Güngör, 1993)

Nureddin Topçu approaches the issue from a different perspective and states that it would not be possible to imitate Western civilisation and that this approach should be criticised. According to him, the West has taken great industrialisation to the skies and we have followed this caravan, admiring these developments. However, we imitated these values, which were born out of the West's own self and were the product of its own genius, to such an extent that when each of these values was imported from the West to our country like items taken out of customs, not a single criticism was heard. Topçu states that even if someone who thinks like Rousseau came out today and criticised the great industrial and technical civilisation and found it superior to this order with his true love and sincerity in nature, the intellectuals of the time would call him crazy. He argues that during the century and a half of this catastrophe, Turkey completely distanced itself from itself and became one of the colonial societies in the spiritual sphere. According to Topçu, the main reason for this situation was the confusion of civilisation with culture. In other words, he emphasises that instead of imitating the technical and industrial advances of the West, we should protect and develop our own cultural and spiritual values (Topçu, 1998).

If the Turkish nation wants to create a new understanding of civilisation, it must first of all convey this rich past to humanity by explaining in detail the civilisation it has had throughout history. Islamic civilisation should be examined comparatively with Chinese, Hindu and Western civilisation in the light of science. This examination will enable lessons to be learned from the achievements of past civilisations and the foundations of a new civilisation to be laid. Turkestan, Anatolia and the Balkan geographies are important research areas for the conception of a new Islamic civilisation. These regions have historically hosted different civilisations and have a cultural accumulation. The Turkish nation can create its own civilisation concept by evaluating the experiences and interactions in these geographies. An in-depth examination of the interactions between Islamic civilisation and other civilisations will contribute to

the shaping of a new understanding of civilisation. In this process, it is important to learn from the mistakes as well as the successes of the past. By preserving its own cultural values, the Turkish nation can create a civilisation that respects human rights, attaches importance to science and is based on justice. This vision should include an approach that is exemplary not only for the Turkish nation but also for all humanity.

The search for a new vision of civilisation for Muslims in Turkey can be based on a perspective that has a mindset that has historically distanced itself from these conflicts. In this context, an effort to reread the Hanafi jurisprudence and the Maturidi creed, which symbolises free will, can offer an official and scholarly dimension. This creed, reflecting one of the important currents of the Ahl al-Sunnah, can be addressed to the public using the language of Ahmet Yesevi. In the philosophical dimension, a transmission that explains the relationship between God, the Universe and Man, as Farabi did in his “Enumeration of Sciences”, can play an important role in shaping a new vision of civilisation. This philosophical foundation can offer a broader perspective to individuals by influencing society’s values, knowledge and understanding of the universe. The physical/natural sciences dimension of the vision of civilisation can be reproduced with an Atayurt and Homeland-centred approach. In this context, by using a Biruni-centred method, it is possible to contribute to the developments in the scientific field and to obtain new accumulations in this field. This can strengthen the scientific foundations of the concept of civilisation and contribute to the technological progress of society (Uyanık, 2016).

The Position of Local Governments in the Adventure of Modernity

In the development of the technological progress of society, it is observed that the developments in the transition from agricultural society to industrial and modern society have brought about many important changes. The process of industrialization, urbanization, rationalization, differentiation, the development of bureaucracy, the birth of the individual and the formation of the state are identified with the concept of modernization. In this process, the authority transformed into a more rational structure, and steps were taken towards secularization and creating an effective bureaucratic structure. The relations of individuals with the state have been placed on a more equal footing and the state’s sphere of influence has expanded.

This process has caused society to become more complex and new social structures to emerge. The modernization process has had profound effects on all areas of society, and the role of the state has become decisive in the lives of individuals. Therefore, more studies and research are needed on the importance and effects of the modernization process. (Huntington and Dominguez, 1985).

The development of modern local governments is closely related to the social effects of the industrialization process that started in the mid-18th century. During this period, industrialization and urban growth accelerated, population density increased, and the social fabric of cities changed significantly. The emergence and development of local governments has accelerated in order to effectively address the social needs and problems that arise as a result of these changes. This process has contributed to making cities more sustainable and livable by fulfilling the duties of local governments such as regulating public services, urban planning and infrastructure development. (Ersöz, 2000)

In parallel with this expansion in social welfare state practices, the organizational structures and especially the functions of local governments have undergone a radical transformation. This process started with a mostly civil and self-directed regulation and assistance strategy, followed by the modernization of the organizational forms of local governments and then the adoption of a market-centered strategy.

It is also necessary to list the ideological approaches that local governments were influenced by during the modernization process. These; They are listed as Classical Liberal Local Government Approach (Çelik and Usta, 2010), Marxist Approach (Arslan, 2019), New Liberalism’s Local Government Approach (Öçal, 2017). In addition, it is seen that different local government models play a role in this process. These; They can be listed as Protective Model, Economic Development Model, Welfare State Model, Socialist Local Government Model (Ersöz, 2004).

In contemporary management approaches, it is seen that local governments are expressed in many sources through new management and governance models that concern many fields such as law, politics, public administration and business and are related to many disciplines. (Bayramoğlu, 2005:35). In terms of the roles they undertake in the provision of public services, local governments are in a different position today than the sum of institutions that provided similar services in previous centuries. In previous centuries, guild organizations that shaped

their administrative structure in the Ottoman lands in the form of kethüda, guild master, brave man, head worker, old masters and board of directors (Akbaş, Bozkurt and Yazıcı, 2018), or in the history of the Turks, date back to B.C. Today's local governments are in a better position in terms of providing local services compared to the past, as they carry out services in a more institutional and systematic manner, which were provided in a dispersed manner through institutions such as foundations, which date back to the 13th and 12th centuries and are known for the local services they provide in Ottoman cities (Bayartan, 2008).

Local governments have the capacity to address regional needs and demands more sensitively (Arslan and Çetiner, 2021). This enables a better understanding of the real needs of the local people and the effective use of public goods and services. In addition, compared to central governments, local governments can make decisions more quickly and put these decisions into practice quickly. This allows public services to respond more quickly. Local governments have less bureaucracy and hierarchical control than central governments. This allows more efficient use of resources and time. Greater participation and transparency is also an important advantage of local governments. Local governments can encourage residents to become more involved in the production and delivery of public goods and services. This brings about a more open and accountable form of management.

Strengthening local governments contributes to the development of local democracy. This enables local people to have a greater role in their living spaces and to live a better life by improving their quality of life. However, for local governments to work effectively, certain conditions must be met. These include strengthening local governments and resource allocation, as well as capacity building in local governments and the development of local democracy culture. When these conditions are met, local governments can make significant contributions to the more effective provision of public goods and services. Changing management culture affects many aspects of institutions and organizations today, from decision-making processes to behavioral norms. The transition from traditional management approach to contemporary management culture aims to make institutions more competitive, efficient and effective. Concepts such as new public management and entrepreneurial management aim to ensure the functioning of the public sector in market-like conditions.

Among the factors that trigger the process of

change in public administration, the increase in neoliberal criticism, changes in economic theory and the reflections of management techniques in the private sector on the public have an important place. These factors lead the public to adopt a more flexible, innovative and result-oriented approach. This change process aims to enable the public to achieve a more effective and competitive structure. In this regard, adopting a more flexible and innovative approach in the public sector will enable institutions to be more efficient and effective. This change in management culture will support organizations to move forward in a more prepared way for the future.

Conclusion

Today, when many civilizations in the world are competing to come to the fore, it is observed that civilization discussions are taking place in the Muslim world regarding the revival of the Islamic civilization, whose leadership is expected to be taken by Turkey. "Globalism", which was expected to be a part of the solution in the past and thought to have positive roles in bringing civilizations closer together, has become a problem as a different topic of discussion in this process and has entered a period that negatively affects societies socially and economically. As a result of the monotonous approach brought by globalism, many nations have come to the point of losing their originality and freedom, as everything in the cultural, social and economic fields has become similar and lost their nobility. Realizing that this process is essentially progressing in line with a plan increases the responsibility of the intellectual circles and universities, which are the guiding and shaping power of society and states, regarding the process. Although discussions about this issue continue in many countries, a consensus has not yet been reached in the studies on this issue in the Islamic world. Due to the size and depth of the intellectual, religious and political divisions and disagreements in the Muslim world, a permanent solution to the issues seems unlikely. Beyond the artificial similarity brought by the globalization process and the move to minimize the differences, the past controversial processes that the Islamic world experienced with the Christian world and the heavy memory of mutual losses weaken the possibility of civilizations meeting on a common plane. The process that Western civilization went through with the loss of Istanbul in 1453 triggered some developments with a chain effect; It resulted in the Renaissance and part of the Byzantine dynasty being included in the Russian Tsardom and the

Ottoman Empire being weakened by the United Kingdom and removed from the stage of history due to the influence of the Italian dynasties. Members of the Western civilization world, who are waging various struggles with the plans they have developed as a result of the tactical moves developed in this process that extends over time and the methods they have developed in different lanes, continue their efforts to change the negative process they have experienced in the past in their favor. This being the case, it seems inevitable that societies speaking different languages based on the civil principles brought by Islam will form a consensus. In this regard, it is important to raise young minds who will understand, interpret and re-question the world and the West in urban spaces compatible with their own civilized values.

The urban, social, cultural and economic dynamics created by the Islamic states, which left behind many useful discoveries and innovations in the past, as well as practices that can be exemplary in the legal field with their human-based perspective, should be brought to light again and presented as the common value of humanity. In this context, rare and ancient works in libraries that will support this ideal should be used more for research, classification and printing activities.

These works should be reprinted in order of priority to meet today's needs and brought to the attention of researchers. It should not be forgotten that these works will be useful not only in the religious field, but also in cultural, scientific, urban, administrative and social terms. In order to achieve such a goal, relevant researchers must be interested and equipped to read these works in primary sources. In addition, establishing specialized institutes in different branches of science within different universities and carrying out studies will accelerate the progress in this field. In this way, the legacy of the high level contributions of many states, especially the Ottoman and Central Asian Turkish states, which contributed to the Islamic civilization and urban planning, can be transferred to future generations and contribute to the construction of a new civilization. In addition, highlighting those related to the construction of civilization and the development of cities among these works will contribute to future generations taking lessons from the past and guiding them in the construction of a new civilization. Considering that civilizations are in competition with each other today, getting out of this race successfully will only be possible by developing strong ideas that will play a role in synthesizing the past and the future and closing the

development gap with different civilizations.

References

- Akbaş, H. E., Bozkurt, S., & Yazıcı, K. (2018). Osmanlı Devleti'nde Lonca Teşkilatı Yapısı ve Yönetim Düşüncesi ile Karşılaştırılması. *Muhasebe ve Finans Tarihi Araştırmaları Dergisi* (09), 165-202.
- Arslan, Erkan (2019). "Yerel Yönetimlerin Gelişim Süreci ve Düşünsel Temelleri Üzerine Bir Değerlendirme", Ed. Özcan Sezer, Hüseyin Çavuşoğlu, Kamu ve İşletme Yönetiminde Yeni Perspektifler, ss. 109-143, Ankara, İksad Yayınevi.
- Arslan, E., & Çetiner, T. (2021). Bölgesel Kalkınmada Yerel Yönetimlerin Rolü: Konya Örneği. *Akademik Araştırmalar ve Çalışmalar Dergisi (AKAD)*, 13(24), 89-103. <https://doi.org/10.20990/kilisiiibfakademik.883281>
- Baran, Murat (2013) *Türk Studies-International Pediodacial For The Languages Litaratüre And History Of Turkish or Turkic*, Volume 8/11 Ankara
- Bayartan, Mehmet. "Osmanlı Şehirlerinde Vakıflar ve Vakıf Sisteminin Şehre Kattığı Değerler". *Osmanlı Bilimi Araştırmaları* 10, sy. 1 (Aralık 2008): 157-75.
- Bayramoğlu, Sonay, (2005) *Yönetişim Zihniyeti: Türkiye'de Üst Kurullar ve Siyasal İktidarın Dönüşümü*, İletişim Yayınları, İstanbul.
- Bergen, Lütfi (2014) "Medeniyet (Müslüman Halkların İnşası)" MG V yayınları. Ankara
- Berger, Peter L (2015) "Modernite, Çoğulculuk ve Anlam Krizi Modern İnsanın Yönelimi" Heretik Yayınları. 1. Baskı. Ankara.
- Çelik, Fikret ve Sefa Usta (2010). "Klasik Liberalizmde Özgürlük ve Liberalizmin Yerel Yönetimlere Bakışı", Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi, Sayı.24, ss.121-135.
- Demir, Şeyhmus (2008) *Türk Modernleşmesine Eleştirel Bir Bakış: Sosyal Bilimler Araştırmaları dergisi* sayı:2 yıl: 2008
- Ersöz, Halis Yunus, (2000) *Sosyal Politika Açısından Yerel Yönetimler (İngiltere, İsveç ve Türkiye Örneği)*, İ.Ü. Sos. Bil. Ens., İstanbul
- Ersöz, Halis Yunus, (2004) *Yerel Yönetimler ve Sosyal Hizmet*, İstanbul Üniversitesi Açık ve Uzaktan Eğitim Fakültesi, İstanbul.
- Güngör, Erol (1993) *İslam'ın Bugünkü Meseleleri*. Ötüken Neşriyat. 8. baskı yıl: 1993: İstanbul
- Huntington, Samuel P., Jorge Domínguez (1985) *Siyasal Gelişme, Çev., Ergun Özbudun, S yayınları*, Ankara-.
- Huntington, Samel P. (2006) *Mega Basım*. İstanbul
- Monzoor, Pervez (2007) *Modernitenin Krizi ve İslam*. *Ayvakti Dergisi Medeniyet Özel Sayısı*. yıl:2007 ss.82-84

- Onat, Hasan (2015) “Medeniyet Tasavvuru” Sayı 3.
Öçal, Erol Uğraş, (2017). “Yerel Yönetimlerde Neo-liberal Dönüşümün Kısa Bir Değerlendirmesi”, Yüzüncü Yıl Üniversitesi Sosyal Bilimler Enstitüsü Dergisi, Cilt.1, Sayı.4, ss.1-8.
Özdikmenli, İklim (2006) “Jürgen Habermans’ın Modernite Savunusu Üzerine Bir deneme” Ankara Üniversitesi Sosyal Bilimler Enstitüsü Yüksek Lisans Tezi
Özel, İsmet (1998) “Üç Mesele” İstanbul. 3. Baskı
Özipek, Bekir Berat (2013) “Medeniyet, Modernleşme, Çatışma ve Uzlaşma” http://ww3.ticaret.edu.tr/bgur/files/2013/03/2_berat_ozipek_dersnotu.pdf
Topçu, Nuredin (1998) Kültür ve Medeniyet. Dergâh Yayınları, İstanbul
Türkiye Cumhuriyeti Dışişleri Bakanlığı, Medeniyetler İttifakı Girişimi, <https://www.mfa.gov.tr/medeniyetler-ittifaki-girisimi.tr.mfa>, 2022
Uyanık, Mevlüt, (2016) Yeni Bir İslam Medeniyeti Tasavvuru. Esagev (Ekonomi ve Sosyal Düşünce Araştırma, Geliştirme Vakfı Yayınları.

Information about authors:

Mehmet Can (PhD) – İstanbul Topkapı University, Faculty of Economics, Administrative and Social Sciences, Department of History E-mail: mailmehmetcan@gmail.com

İskender Güneş (PhD) – Marmara University, Faculty of Political Sciences, Department of Local Governments and Urban Policies, İstanbul, Turkey. E-mail: iskender34gunes@gmail.com

Авторлар туралы мәлімет:

Mehmet Can (PhD) – Стамбул Топкапы университеті, экономика, әкімшілік және әлеуметтік ғылымдар факультеті, тарих бөлімі, E-mail: mailmehmetcan@gmail.com

Искендер Гүнеш (PhD) – Мармара университеті, Саяси ғылымдар факультеті, Жергілікті өзін-өзі басқару және қала саясаты департаменті, Стамбул, Түркия. E-mail: iskender34gunes@gmail.com

Received: March 4, 2024

Accepted: May 20, 2024