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Sabri Ülgener, Economic Sociology and Turkey

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Abstract. According to the approach of economic sociology, economics should include a social perspective. Because economy is a part of society, therefore it cannot be analyzed by isolating from the rest of the society. The best works of Old Economic Sociology is done by Max Weber. According to Max Weber, capitalism is born from Protestant Ethic and its values. For Weber culture is like conductor working at railways switching the ways of the train. In this study, the birth and development of economic sociology, which is a relatively young social science, will be told. Besides a dignified Turkish economist, Sabri Ülgener's views will be explained in this study. Sabri Ülgener had written a lot of books and articles for explaining the economic mind of Muslim-Turk people.
Keywords. Economic Sociology, Culture, Sabri Ülgener, Economic Mind.
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1. Introduction

European economists focused on a methodology discussion about how to study economics science more efficiently in the end of the 19th century. German Historical School which consisted of German economists took place against a group of Neo-classical economists which were called as Marginalists. Neo-classical thought school which was dominated the German Historical School about methodology discussions took control of economics science. In 1930's, Neo-classical economics triumphed against Old Institutional School in USA. The relationship between economics and sociology was decreased in the years when Neo-classical economics had been becoming popular. The relationship between economy and sociology had been very limited in the time scale from 1930's to 1970's. In these years, economists were not interested in sociology's researching fields while sociologists did like wisely not study on economical findings.

The 1970's were the years that Neo-classical economics had increased its power or built imperialism over firstly sociology and other social sciences' field of study. Yet, in these years, some studies which crossed borders between economics and sociology were done. In 1970's, sociologists started being interested in economical subjects so that they did related studies. The academists who worked under sociology disciplinary roof re-explored the economic sociology in the years of 1980's. After 1985, New Economic Sociology was accepted as a sub-discipline with Mark Granovetter creation a new concept of "social embeddedness" so that the name of New Economic Sociology was used to be the name for the newborn social science field.According to economic sociology approach, economics should have a social perspective. That is because of the economy is a part of a social

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world; it should not be investigated as abstracting the rest of the society. On the other hand, the exactly opposite idea had been adopted in academic economics for decades. In the beginning of the 20th century, the idea was accepted that economics science is depended on rational choice and using mathematic in analysis will lead to further steps in science so that economics science continue its developments in the way through the tradition which is built by Neo-classical economists. However, theoretical economics science should not become a monopoly in which economic analyses are performed, according to economic sociology perspective. Therefore, other social science fields should be also granted for performing the economic analyses.

In this study, historical development, the approaches, main principles and concepts of economic sociology as being a relatively new social science are presented. Additionally, the necessity to make benefit of other social sciences in order to understand the economic situations is emphasized as mentioning the economic theories limitations. Moreover, the explanation of "Protestant Ethic" which Max Weber was used while explaining the birth of capitalism is taken place in this study. Likewise, the ideas of Sabri Ulgener which is holding a great importance in Turkish economy are taken place in this study. Sabri Ulgener who adopted the concepts of German Historical School did important studies for illustrating the Ottoman community economic mind. In the following sections of this study, Sabri Ulgener's ideas about Muslim-Turkish people's economic mind are offered where Sabri Ulgener is accepted as Turkish Weber. The suggestion that Turkey needs to build a material-spiritual balance as Japan did successfully will be made as mentioning the fact that European civilization did not successful to create this balance in the last section of this study.

2. Historical Development of Economic Sociology

Emerging a sub-discipline called economic sociology happened in the late of the 19th century. The first time social sciences had become formal sciences under university structure was the late of the 19th century. Main borders were being settled as clarifying social sciences' researching fields while they are getting institutionalized in these years. On the other hand, researchers like Weber, Simmel, Durkheim, Marx and Veblen were creating the best works of Old Economic Sociology in these years. Furthermore, these researchers were very effective on setting the research areas and approaches of economic sociology (Convert & Heilbron, 2007:32).

Long discussion known as "War of Methods" was started between two groups of European economists toward the end of the 19th century. Carl Menger and David Ricardo were leading the Marginalist group. On the other hand German Historical School which consisted of German economists were taking place against the Marginalist group. Actually, the basis of this discussion was about how to study economics more efficiently. German Historical School who took support from sociologists argued that economic researches should also include the historical and institutional issues. On the other hand, the group known as Marginalists proposed that economics should be based on mathematical and quantitative as being excluded from social factors like culture, institutions and history, therefore it should be associated with rational choice (Swedberg & Granovetter, 2001:1-4).

Knies, Schmoller, Sombart and Weber were among the leading members in German Historical School. This school criticized liberal thought school's deductive approach and its idea of abstracting institutions and history. For example, F. List opposed the free trade theories of British economists in his studies. List argued that the factor which will bring welfare is productive powers rather than consumption

itself. List agreed that economical evolution thought is effective while thinking that states will be strengthen as their productive power is increased. List defended that every community pass through the historical phase successively and there cannot be economic laws and principles that are universally accepted and effective for all the phases. Additionally List claimed that economic policy decisions should be determined through concrete conditions. Therefore, he stayed against the free trade theories of Classic and Neo-classical thought schools as he proposed protectionist trade policies (Dolanay, 2010:116; Poggi, 2006:19).

Homo-economicus character which behaves according to economists' utility principle was brought forward by Marginalists group. Successive group of methodology discussion believed that economics science would adopt universal economic laws and models as natural science did so that it would be a universal science. The group which had been successful on the discussion removed the history and the institutions from the economics science's research field. Therefore, economy and sociology were seperated from each other in Europe in the late of 19th century. The tradition which was built by Marginalists group has been leading the economics science up to date so that economics science is developed depending on this tradition (Swedberg & Granovetter, 2001:1-4).

Some of the representatives of Marginalist group, like Jevons thought that sociological perspective were important on economic analyses so that economic sociology was necessary. However, economics has been accepted as a science field depending on the rational choice by the new generation economists. Other social sciences should not be social sciences that depend on the rational choice according to economists who lived in those years. Furthermore, a job division principle was applied among the social sciences. Therefore, the first versions of institutional and historical approaches within economics science were completed (Convert & Heilbron, 2007: 33).

Neo-classical economics school which won the methodology discussion against German Historian School took the control of economics science. Neo-classical economics triumphed against USA Old Institutional School in 1930's. The communication between economics science and sociology had come to an end in the years of Neo-classical economics became highly popular. In 1960's, ill-communication between these two social science has peaked. Therefore, the relationship between economy and sociology had been very limited in the time scale from 1930's to 1970's. In these years, economists were not interested in sociology's researching fields while sociologist did like wisely not study on economical findings. Moreover economic sociology emerged as a sub discipline as economics and sociology has been gradually separated and the communication between them has been decreased within 20th century. Economic sociology became a marginal field within sociology. On the other hand, economists started acting as a monopoly working in the real economic problems like market structures, determination of prices, distribution and money (Convert & Heilbron, 2007:32).

3. Re-Birth of Economic Sociology

1970's were the years in which Neo-classical economics increased its power or built imperialism over firstly sociology and other social sciences. At the same time, some studies that crossed the borders between economics and sociology were done in these years. In 1970s, some sociologists conducted some studies as entering the interest field of economy. The first studies conducted by sociologist are categorized under New Economic Sociology even though the title was not used in beginning of this sort of studies. Therefore, this title was not used to utilize while those kinds of

studies were conducted. However, the first conducted studies are appropriately agreed to be categorized as New Economic Sociology when being analyzed toward back in the research history (Convert & Heilbron, 2007:33).

In 1970's Neo-classical economists like wisely entered the interest fields of sociology and used mathematical models in social research areas. For example, Garry Becker, who was awarded by Nobel in 1992, conducted studies in such social areas like about marriage, fertility, crime and punishment, discrimination as using the micro economic theory. The second important researcher who entered the sociology interest fields was Oliver Williamson. It could be said that Oliver Williamson developed a new approach under the title of New Institutional Economics so that this enables to New Economic Sociology emerge. Therefore, the case of these two important researchers conducted studies as entering interest fields facilitated the borders between economics and sociology smoothed and to develop the communication among the disciplines (Convert & Heilbron, 2007:35; Kalleberg, 1995:1209).

The academicians who worked based on the discipline of sociology re-discover the economic sociology during the years of 1980's. Three generation researchers are known within the re-discovery processes of economic sociology. Charles Perrow and Harrison White were included in the first generation. These two researchers completed their doctoral degrees in sociology during 1960's. The second generation consisted of nearly 20 researchers and they completed their doctoral degrees between the years of 1960 – 1970. The important researchers like Mark Granovetter, Richard Swedberg and Michael Schwartz were among the second generation and they were effective in making economic sociology popular. Lastly, the third generation consisted of totally eight researchers and some of them doctoral advisory was held by Mark Granovetter and Michael Schwartz (Convert & Heilbron,2007:35).

When looking back to the history, it is obvious that the project of New Economic Sociology was developed by Harrison White who worked and conducted studies at Harvard University. Majority of the researchers who contributed the re-discovery of economic sociology is seemed to be directly or in-directly in association with White. Harvard University was the re-birth center of economic sociology and the re-discovery studies depended on White's studies. Granovetter, DiMaggio and Schwartz were very effective people in re-birth of economic sociology and also students of White. Furthermore, Mark Granovetter conducted his doctoral thesis about labour markets using "the network approach" in Harvard University. Since then, the network approach has been heavily utilized in economic sociology (Convert & Heilbron, 2007: 37-38).

The first intellectual enterprise was obviously Harvard University and New York University (Stony Brook) seems to be the second effective university in the re-birth of economic sociology. The students of Harrison White, Mark Granovetter and Michael Schwartz worked and conducted studies at New York University. Granovetter released his first article that was criticizing economics science in New York University in the late 1970's. This article is related to the concept of "Social Embeddedness" which is the basic concept of new economic sociology. In this article, Granovetter illustrated the main factor that determines the distribution among the manufacturers in a region is not the productivity itself but the network structure which consisted of the relationships among the manufacturers (Convert & Heilbron, 2007:39-40).

In 1985, Granovetter made the first serious rebellion to neo-classical economic theory with his famous article "Economic Action and Social Structure: The Problem of Embeddedness". With this article, New Economic Sociology has been accepted as a sub-discipline since 1985. Additionally, New Economic Sociology

title is utilized for the newborn social science field after 1985. Granovetter presented that the old version of economic sociology is not applicable as showing the differences between old and new economic sociology. With this study, the concept of "embeddedness" became the basic concept of economic sociology and facilitates building its unity and popularity. With this concept, Granovetter meant that economic behavior is embedded in social networks of human relations (Convert & Heilbron, 2007:46; Hass, 2007:8).

4. Approach, Basic Concepts and Principles of Economic Sociology

Mark Granovetter took an entrepreneurship role in making New Economic Sociology popular and re-discovered as determining long-term basis strategies with Richard Swedberg. Mark Gronovetter suggested that New Economic Sociology which became popular in 1980's is quite different from the old version. Old Economic Sociology made studies in the fields which could be supplementary for the analyses that economists did and they were approaching the Neo-classical economic theory well-respectful. However, according to New Economic Sociology the researchers must feel obliged to make studies in the main fields that economists work on. For example, according to Granovetter the problem of determining the prices which is one of the main problems in Neo-classical theory can be solved out by "network approach" of New Economic Sociology (Swedberg & Granovetter, 2001:13).

Another main principle of New Economic Sociology is that rational behavioral model or concrete rational hypothesis of Neo-classic economists is unrealistic. According to Neo-classical economists' rational behavioral model, mankind is isolated from each other, which means they are atomistic and have the full knowledge. According to economic sociology, economy is a part of real world thus social structure must be integrated to the economic analyses. Because, according to economic sociology, economic behavior is always embedded in the social structure. In other words, economies are embedded in social factors like culture, class structure, power, politics and institutions; these factors affect the behaviors of economic actors in the markets (Swedberg, 1991:90-91; Hass, 2007:8). Additionally, the researches which are conducted under experimental psychology field shows that people have bounded rationality and do not think objectively (Hass, 2007:12).

Economic sociology defines the economics with "social economy" concept as opposed to Neo-classical theory. According to economic sociology, economy is accepted as a part of society. Based on this science field, economy is not a separated system from the society, therefore it should be regarded as a real part of the society (Swedberg et al., 1987:177). Economic phenomena should be studied with sociological perspective as using the concepts and tools of sociology according to economic sociology. Nowadays, sociologists give more attention to economic phenomena. Sociologists should be more confident on economic related literature and should not hesitate to lean on basic economic problems depending on the new economic sociology's basic principles (Swedberg et al., 1987:206).

One of the most basic approaches of new economic sociology is network approach. The networks are micro social structures. The trust is emerged among people while they know each other using the social networks, therefore people can oversee others' behaviors. Social networks and social capital can be both horizontal and vertical. Everybody is equal in the society where the social networks and social capital is horizontal. In such communities, people are more likely to help each other and trust. In the society where social networks and social capital is vertical,

the cooperation culture and trust do not exist. For example, this case is experienced in North and South Italy according to Robert Putman. In North Italy where the social networks and social capital is horizontal, economic cooperation is experienced heavily and the risks and costs are shared. Moreover, this region is wealthier than South Italy. In South Italy where hierarchical and authoritarian society structure exists, there is vertical social networks and social capital. In such a vertical social networks and social capital environment the trust culture and cooperation habits do not improve. Therefore, we see that South Italy is relatively poor and undeveloped region due of lackness of cooperation and trust (Hass, 2007:11-12).

Neo-classical theory ignores the culture while giving much emphasis to rational behavior. Culture is an important factor which influences the economic behaviors and organizations (such as states, markets and companies) For example, capitalism was born through culture in North Europe, so that from "Protestant Ethic" according to Max Weber. The rational belief system of Protestants is an important factor which affected the development of capitalism in Europe according to Max Weber. Likewise, it could be claimed that political culture has an important effect on determining the state's role for economy in case of many developed countries. For example, state is expected to intervene the economy and take precautions for markets' negatives effects over community depending on the political culture in many European countries. On the other hand, in USA political culture, the general thought is adopted that state's intervention to market will bring forward negative outcomes for community. At the same time, states intervention to economy will cause the restriction of freedom and the case of authoritarianism in many American people view (Hass, 2007:14).

The researchers who work under the new economic sociology discipline try to find theories in order for organizations to be understood better as economists regard the firms like a black box. New economic sociology adopts an approach that includes the states, markets, firms as well as organizations in order for the economy and community to be understood better. The information flows or the dynamic relationships between producers (sellers) and consumers (buyers) within the market system is accepted as the main research field of new economic sociology (Carruthers & Uzzi, 2000:486-487).

Today, markets have a dominant role of determining the social and economic life. Therefore, learning the markets' logic is very important according to new economic sociology approach. Economic sociology has been leading function in this subject as the approaches of "network approach" and "organization approach" that it adopted in the 20th century. Depend on this basis, new economic sociology is expected to have dominant role of understanding of markets from different perspectives through theoretical and empirical studies (Carruthers & Uzzi, 2000: 492).

Gibbons (2005) brought forward that the study of dependent and independent variables in sociologist' economy literature would enable the development of the relationship between two disciplines so that economy and society could be understood more broadly. For example, when analyzing the labour markets or organizations related researches that sociologist conducted, he suggested that these researches make economists realize the new dependent and independent variables in this subject. Gibbons thinks that economists can also make new researches and can offer new explanations in these fields. Gibbons finds the researches which are conducted in economic sociology fields very beneficial like other economists, thus he thinks that these researches will increase the relationship between two science fields. Today, new opportunities are tried to find out for combining the economical and sociological explanations (Gibbons, 2005:6).

5. Sabri Ülgener and Economic Mind of Muslim – Turkish People

Max Weber who was a member of German Historical School created the best works in Old Economic Sociology. Today, Max Weber is known for his "Protestant Ethic" concept which he used for explaining the birth of capitalism. Max Weber indicated that the regions out of Europe could not manage the industrialization and start capitalism due to the fact that irrational belief systems did not support the economic development in these regions as investigating the economic ethics of the most important religions (Confucian belief, Hinduism, Buddhism, Judaism, Christianity and Islam). Weber argued that modern capitalism emerged through religious values and "Protestant Ethic" so that through culture in Europe. Weber resembles the culture to a conductor. Culture determines the direction of train on the traces as changing the lines (Hass, 2007:5-7; Poggi, 2006:61-64).

The perspectives of Protestants are more real and rational as compared to other religious point of views and especially to Catholicism. For example, many Protestants liked all kinds of natural sciences in particularly physics and mathematics (Weber, 2014:184). Additionally, according to this rational belief system which bless the hard working God requested Protestant people the following: "If God offers you the way of gaining more in legal means however you choose the way of gaining less so that you are refusing one of the targets of God." (Weber, 2014:227).

The situation that wealth does not constitute sin if they are gained by legal ways and at the same time this is a will of God is spread in the entire Europe through Protestant belief system. Additionally, this rational belief system is spread to all the world easily because Protestants took bigger portion of total wealth in total population in Europe, they were very successful business people or owner/ managers in large industry and trade businesses (Weber, 2014: 242-244). Additionally, it is proved that the countries which adopted the Protestants' economic ethic capitalism was adapted more smooth ways and these countries dramatically developed on the other hand the European countries which did not convert their gains to new investments remained undeveloped. For example, the countries which adopted the Protestant belief system such as Holland, England and United States of America adapted their life with capitalism and developed quickly (Weber, 2014:76-79).

Sabri Ulgener conducted many important studies in order to understand the Ottoman community economic mind in Turkey as Weber did. Because, according to Sabri Ulgener, it is required to examine where from the community came so it is obviously the Ottoman in heritage economic mind in order for new established Republic regime to reach its main targets as economic freedom and rapid development. Ulgener worked on to set healthy relationships among economy and Islam religion through Ottoman economic history and the works conducted by Weber (Sayar, 1998:19-21).

Sabri Ulgener clearly showed that why Ottoman society could not get industrialized and could not start capitalism in his books with successful method like Weber. In his studies, Sabri Ulgener successfully indicated the roots and the stability of economic mind world that we call irrationalismin Eastern communities where outside of Europe as following the works of Weber. Additionally, Ulgener argued that new established Republic regime should be removed from this kind of stability and be centered in rationality with societal consensus in his works (Sayar, 1998: 93-94).

There was not existing "Muslim-Turkish Individual" or "Muslim-Turkish Entrepreneur Class" that had rational and dynamic economic mind in Ottoman economy as one of most needed factor to start getting industrialized within 19th century. Industrialization could not be achieved in the leadership of private enterprises even in the establishment years of Republic due of traditional stable economic mind that came from Ottoman. Therefore, statist policies had been implemented beginning from 1930's till 1980's in Turkey due to the lackness of concrete and rational private entrepreneur classes. People who established the Republic also regarded the statist ideology as a tool that would enable Muslim-Turkish people, who did not adopt the secular or material values, to have principles of successful and rational individual/ firm approach (Sayar, 2006:41).

Wernert Sombart examined the economic mind in three points according to Sabri Ulgener:

1. People follow the principle of attending the needs or having profit in their economic activities.
2. People choose the appropriate tools to their targets from their own traditions or as being rational.
3. People act in the communities, in which they are considered as member, with generosity feelings or act as egoist/ self-focused ways (Ülgener, 2006a: 29).

Ulgener indicated that the first group economic mind is obtained by feudal Middle Age communities, while the second group economic mind is obtained by modern capitalist communities. Moreover, Sabri Ulgener made a new economic mind classification in addition to the classification that was built by Sombart. Economic mind can be also classified in terms of vitality and mobility according to Ulgener: For instance static or stable economic mind as opposed to dynamic or vital economic mind. For this opposite economic mind concept, the example of standard villager/ trader character of Middle Age and capitalist enterpreneur people can be given (Ülgener, 2006a: 32).

The individuals in Western Capitalist countries have dynamic, rational and vital earning mind according to Ulgener. Therefore, they work for their own benefits with individualist and dynamic mind. Many examples can be given from the lives of villager and basic trader classes for stable and irrational traditional economic mind. For instance the way of plowing is learnt from father, animals and ploughs are used as their grandfather taught or shoes are produced as chief showed. On the other hand, the entrepreneurs of modern industrialized capitalism act with rational thinking and dynamic mind as taking care of their own benefits. The other kind of these economic minds, the character of villager/ standard trader of Middle Age act as irrationally and along with his traditions with his static and stable mind (Ülgener, 2006a: 34-36).

Max Weber successfully brought forward the close relationship between capitalism and Protestant belief system which emerged following to Reformation period, religious reform movements in Europe according to Ulgener. The revenue and benefit which had been accepted as sin depending on Middle Age Christian religion became a virtue that everybody respected with the movements of religious reform. The old saying that "time is money" which represents the dynamic economic mind which belongs to capitalism is a concept that Protestant belief system put forward after Reformation period (Ülgener, 2006a: 48).

6. Considerations about Turkey

The Middle Age pre-capitalist static mind and capitalist dynamic mind have existed all together during the centuries. Namik Kemal used the expression of "There, minute hand goes faster and here hour hand as daytime" in order to show

the difference between two mind world. Therefore, he indicated that economic activities in Europe are valid and dynamic as developing very fast on the other hand economic activities in Ottoman geography are dependent on traditions so that they are developing slowly (Ülgener, 2006b: 257). Ahmet Mithat Efendi also tried to impose his works Western thinking habits and business people spirit for Muslim-Turkish people. He wanted to revive the awareness of Turkish people in their hearts so that he mentioned the benefits of trades in long passages in his works. Moreover, he claimed that Ottoman Empire would get out of difficulties and be developed in a day when being entrepreneur is not less respectful work than being state clerk in the state would be understood by the people. According to Ulgener, this mental transformation had been continued even in the few years after the establishment of Republic (Ülgener, 2006b: 259)

According to Ulgener, local entrepreneur classes which were needed in order for Turkey be developed and industrialized rapidly in the years of the establishment of Republic did not have rational or secular mind. Moreover, The Muslim-Turkish people who were heritage of Ottoman Empire of Turkish Republic were not economically powerful, could care about only today life, lived depended on natural conditions and land productivity, did not adopt the secular or material values enough and focused on societal values. Due of the inherited economic mind from Ottoman Empire, the industrialization processes could not be taken by private entrepreneur classes leadership during 1920's so that statist policies had to be implemented in the beginning of 1930's. People who established the Republic also regarded the statist ideology as a tool that would enable Muslim-Turkish people, who did not adopt the secular or material values, to have principles of successful and rational individual/ firm approach (Sayar, 2006: 41).

Ulgener remained distant from statist policies, which had been implemented since 1930, because of statist ideology's static nature (Sayar, 2006: 42-43). The statist policies which were used for many years in Turkey could be successful of changing Muslim-Turkish people's irrational mind and their static thinking habits so that it did not excel at creating a transformation to rational and secular mind. Therefore, the statist policies which were utilized for many years in Turkey were not successful at developing the private capital and the markets, as well as enabling the earning and getting wealthier activities in normal ways (Sayar, 2006: 55).

Ulgener made list of the distinguishing aspects of our business world and business people as follows: 1) changing the sectors in which they operate as indecisively and unhealthy ways 2) focusing on quick profit as being ambitious, not acting careful and prudently in a risky situation 3) not having an accurate accounting system, intending to consume rather than to save. However, industrial capitalism could succeed to maintain a controlled and disciplined activity area within rational framework in European countries according to Ulgener. Additionally, people's endeavors of earning and getting wealthier in European countries are sustained through normal ways (Ülgener, 2006b: 265; Ülgener, 2006c: 308).

Fast urbanization in Turkey enabled the messy and untidy efforts of earnings develop into normal ways. However, the rational economic mind of business people did not improve at an equal rate with the development of urbanization and the market economy in Turkey. According to Ulgener, Turkey could not also develop very efficiently with statist ideology (Sayar, 2006: 161; Ülgener, 2006c: 309). Therefore, according to Ulgener, it was very important to create trustful rational individual/ firm order and normal market order in order for Turkey to develop faster and healthier (Sayar, 2006: 61).

Dogan Ergun (2004) agrees on Muslim-Turkish people economic mind with Sabri Ulgener. Ergun indicated that secular and material values are not adopted

sufficiently in Muslim-Turkish culture structure and community is regarded more important rather than individual (Ergun, 2004: 13). According to Dogan Ergun it is very difficult of developing the markets and private entrepreneur to be economy's engine in Anatolia cultural structure where secular values are not adopted and cooperation/ help and togetherness is experienced in dominated mean so that these will cause the increase in social problems (Ergun, 2004: 118). Additionally, Ergun asks that how to expect the successfully development of private entrepreneurship, markets and individualism in the economy within an education level of average 6-7 years (elementary school level) in Turkey (Ergun, 2004: 121). Furthermore, Ergun indicated that the number of entrepreneur individuals who have Western way of thinking and acting is very limited in Turkey (Ergun, 2004: 123).

Mumtaz Turhan is one of the important sociologist who made studies in the research fields of Westernization and cultural changes in Turkey and give consultancy to Democratic Party about Westernization subjects. According to Mumtaz Turhan, Turkey could not develop as Western countries due to the fact that Turkey failed to put forward the moral values and science-technology combination (Özakpınar, 1999: 43). As Mumtaz Turhan opinions, there is not any aspect of science that does not fit the Islam religion. Therefore, the way of imposing the science activities into Muslim-Turkish community structure should be found according to him. The most important reason why Turhan argued the Westernization is his desire of Turkey to meet the dynamism which enables it to adapt changing world conditions (Özakpınar, 1999: 101-103). According to Turhan, benchmarking Western science mind and methods then absorb it to Turkish community structure will provide our own identity and increase the development level (Özakpınar, 1999: 149).

Japan which is one of the Eastern Asia countries built a material and spiritual balance very successfully. Additionally Japanese people developed as maintaining their own identities. As developing, Japanese people save their beliefs, family structures, traditions, social aspects, minds and life styles. Today, Japanese people use the economic and technological codes of West without changing their cultures. On the other hand, European civilization could not set the balance between material and spiritual dimensions. Therefore, they caused the social turbulences for all countries which are influenced by them. Turhan thinks that the global features that are experienced in Japanese modernization processes should belong to Turkey. According to Turhan, Turkey will create a great civilization synthesis as setting better balance of material and spiritual dimensions (Özakpınar, 1999: 257-261).

Selahaddin Demirkan is also one of the sociologists who conducted studies about Westernization and deeply interested in politics in Turkey. According to Demirkan, psychological features, societal structure, historical and national traditions of Turkish community have more successful and powerful characteristics than Anglo-Saxons character that created the industrial revolution. According to Demirkan, the general structure of Turkish states of being community focused rather than individual throughout the history did not block them to create strong states. This societal structure which had not been individualistic created a unique culture and civilization. Turkish state should create middle class or national entrepreneur classes that it need in order to be powerful as before (Kaçmazoğlu, 2013: 118).

7. Conclusion and Suggestions

The modernization – rationalization period of Europe happened as dominating the community and nature. Even though the modernization experience and understanding of truth of Europe are claimed as universal, it is known that there are

understandings of truth or rationalization which belong to many civilizations in the world. The modernization process of Europe caused serious problems for many countries that it influences with the model which were settled on excessive individualism and egoism. The gap between material and spiritual dimensions is widened in the countries where excessive individual consuming activities take place so that this leads the disintegration within the communities. The possibility of having the wrong aspects on the truth concept of Europe, which leads the world difficulties, is experienced and it is understood that European understanding of truth is not concrete and there may exist other truths in the world. Therefore rationalization of understanding of truth ways of different civilizations in the world should be placed into the historical development (Poggi, 2006: 53-55).

According to Weber, the rationalization process which started with the modernization and capitalism in Europe was a deniable development and it would follow its own traces. The rationalization which started in the modernization process of Europe is like an iron cage which human being entered into and will never be able to leave (Weber, 2014: 261). European civilization could not set the balance of material and non-material. Therefore, it caused huge problems for many countries that it influences. Protestant people thought that if they work hard, act economically and convert their savings to investments, they will go to Heaven after death. However, which of the virtues of Protestant people have survive today and do European people work hard due to their thinking habits resembles the Protestant people's. Fukuyama who is one of the famous thinkers of our era indicated that people should be taught good ethic and altruism. Many argue that the end of humankind will come unless this cannot be achieved. Rich communities and people are more likely to help, share or act in altruism and this has importance that influence the future of the world (Şimşek, 2013: 156).

Therefore, Sabri Ulgener claimed that capitalism should be converted to two-dimensional relationship system in order for it to regain its own spirit. He mentioned that capitalism consisted of Protestant people's beautiful ethic however it lost this spirit with excessive rationalization. In the first dimension there should be human-material (economy) relationship and in the second dimension ethic stage which will find ways through the success of the first one should be placed. Therefore, the second dimension is a human-human area. The human of the first stage plays the game with its rules and make utility-cost calculations. The human of the second stage is cleared up of ambition and finds the behavior source on beautiful ethic. The baseline of this draft model depends on the consistent balance or harmony between ethic and economy. According to Ulgener, the economic order which lost its spirit in the further steps is able to regain its breath with the successful combination of the two stage, economy and ethic (Sayar, 1998: 327-330).

The important factor in the economic mind of Muslim-Turkish people is balance for wealth. It is believed that giving much attention to earn excessive money would cause the oblivion of death-after life in the Muslim-Turkish community. However, there is a belief that to live at the ultimate subsistence level and not to benefit the world offerings could be destroying. In this case, it should be claimed that advantage and disadvantage is together in the wealth. It is important to find the "middle line" and not to have excessive ambition to obtain goods and wealth according to points of view in Muslim-Turkish community. Japan which is one of the Eastern Asia countries built material and spiritual balance very successfully. Today, Japanese people use the economic and technological codes of West without changing their cultures. Turkey is expected to create a great civilization synthesis as setting better balance of material and spiritual dimensions (Özakpınar, 1999: 257-261; Aygül, 2014: 260-261).

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