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Making a Consensus between Economics Sciences and Islamic Ethic in Turkey

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Abstract. Many economists in Turkey think that economic thought and national values should come together. According to Sabri Ulgener, economic models which internalize national values are more realistic and healthy. He thinks that development solutions which are inspired from our national culture and value system will be more successful. Besides, Ulgener thinks that economy and society should unify. This unification can be realized by only with a model which is suitable for our citizens and country. According to him, every country would find his way for independence by itself but, it must be realized according to its local conditions. Therefore in this study, it is advised that we have to make a consensus between economic thought and Islamic Ethic in Turkey to avoid social problems which are arising from fast liberalization.
Keywords. Public Policy Model, Sabri Ülgener, Islam Religion, Economic Thought.
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1. Introduction

Developed countries are found to have quite successful public policy paradigms or models due to the fact that they hold a strong politics culture related to their own history in international system. On the other hand, for the developing countries, it is hard to develop a public policy paradigm or model because of getting influenced by IMF and USA demands in terms of politics culture. For example, USA model is one of the most successful Western Liberal models throughout the world. Neoliberal USA public policy paradigm depends on minimum state intervention and is accepted as a model which suits the private enterprise system in the best way in the world. Protestants, which has contributed to USA developments in particularly in terms of economics, are ones of the important factors of USA politics culture. On the other hand, Eastern Asia models are not individualist or liberal but the models which depend on cooperation and collectivism due to their own unique cultures (Confucianism and Buddhism religion). The models like Japan, South Korea, Singapore, and Taiwan are the most successful ones in the region. Countries like Malaysia, Indonesia are reported as the most successful public policy models among the Muslim countries, moreover Turkey has been also accepted as one of the successful models in recent years.

Sabri Ulgener conducted important studies to explain economic mind of Ottoman-Turkish society as being affected by Max Weber. Ulgener wholesomely put forward the relationship between Islam religion and economy on his studies. Ulgener claimed that development processes cannot be implemented healthily and steadily with export models which do not utilize human reality with all its aspects.

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He mainly argued that the only way is to have solutions which take basis of our national and moral values system and interpret them to today's needs. According to Ulgener, the models that embody our people in the system of national and moral values will be more real and effective rather than the ones which abstract them. As a Turkish economist Sabri Ulgener emphasized that Turkish development cannot be held by the models which are prepared by foreign countries' researchers.

Sabri Ulgener fairly supported national and local solutions. He argued the solutions which come from our people, local culture and values and are supported by the whole community will be more prominent and permanent. Additionally, economy and people (the whole society) should be merged during the development processes, according to him. This integration can only be possible within the model which is suitable to our local people and society. According to Sabri Ulgener, the best mean to eliminate the difficulties is to find its own solutions in its own conditions in the manner. Turkey has Anatolian culture and Ahi Community culture which are associated with the cooperation and the unity along the Eastern Asia countries. For example, Ahi Foundation presents solution suggestions like "Ahi Economic Model" or "Ahi Clustering Model" for particularly SME's which can enable the Turkish public policy model to be improved within its own interior dynamics.

Thorough these connections, at first economic development and economical order system based on the Islamic Ethic is mentioned in this study. In this section, the fact that Islamic belief system is not only ethical but also rational is emphasized. In the following section, how the economy science could be suitably dealt with the Islam religion is explained. Latterly, the ideas of Sabri Ulgener about human factor's importance in terms of economic development are taken place. Therefore, in the conclusion and suggestions section of this study, there will be claims of when Turkish economic ideas are complied with Islamic Ethic suitably and conveniently, the healthier and the richer community will be created. Flowingly, Turkish public policy and corporate company model which are connected with Turkish culture and tradition, and the "cooperation-competition balance is settled wisely is being suggested.

2. Economic Development and Order According to Islamic Ethic

2.1. A Little Brief about Economic Development view from Islamic Ethic

The overall need to make living in material and nonmaterial life for mankind is called livelihood in Islamic literature. One of the most basic duties of a person is to obtain livelihood through legitimate means depending on Islamic Ethic. Therefore a person's taking benefit of livelihood that is gotten without any effort and trial is not concerned as good in the Islamic belief system. This belief system advices mankind to approach a wealthier life-style by following its own boundaries within the conditions of not to make extremism and wastage. Koran declares for mankind to own their goods and properties as working, then share them with other people as starting from the closest acquaintances. Therefore, the properties and wealth that is obtained through hard work will be extended as they are shared (Coşkun, 2010:14).

Moreover, implementations like the extension of livelihood and sharing it with others should be given further attention according to Islamic economy perspective as in contemporary economy science's main interest field. In order to have more livelihood and to share it, the producers and customers should be together. The concept of "market" which is conceptualized by economist is a tool used by God for people to have livelihood by their own helps for each other. The location or virtual platform which is called aggregately as market provides ways for people to

obtain their works' benefits. The value or price of something that is emerged in the markets are determined through demand and supply rules in the commercial activities. The price which is settled in the markets which has fully competitive structure is accepted as the fairest price. Furthermore, The Prophet avoided himself form intervening the market prices even in the most difficult terms during his living periods. This principle was also sustained as one of the basic principles which are used in commercial activities in the periods after The Prophet. This principle has never been left because intervening the market prices means to eliminate buyers' and sellers' own rights due to the fact that indeed the ultimate power that determines the market prices is regarded as God according to Islamic ethic (Coşkun, 2010:15).

The importance of professions and sectors are very much in obtaining the livelihood depending on the Islamic economy. The obtaining the livelihood and its magnitude are subject to change based on some factors like the size of the markets, their openness, the companies' production and cost systems, profit rates as well as productivity. However, unlike the economy science the abundance and shortage of livelihood not only depend on the above mentioned factors but also depend on the will of God according to Islamic Ethic. Despite of this, demanding livelihood without using all the production tools and policies, and without working and making effort is not suitable to economic rules as well as to divine message of Islam. Actually, there are many factors influencing the process of converting the efforts into earnings. Additionally, the efforts and trials for extending the livelihood are very important according to Islamic Ethic because they enable the communities reach the peace, comfort and prosperity. However, the extended livelihood that is obtained through relatively much production and growth should be shared fairly. This situation is very important in term of sustaining the world's future and its prosperity (Coşkun, 2010:15).

According to Omer Capra, being having the economically superior position is the main target of Muslim communities. One of the other main economical related targets of Muslim communities is to create employment for the job seeking people and those who need job depending on their skills and abilities. Muslim communities cannot reach their main targets if they likewise do not succeed in this main target. It is because, the unemployed people fall into harsh difficulties and feel obliged to make their livings in illegal ways or in the way of mendacity. However, the mendacity and illegal ways are not accepted in Islamic Ethic. The importance that is given by Islamic belief system to economic development level is sourced from the divine messages which are derived from the belief system itself. Islam religion is sent for mankind's goodness and included many divine messages. The target of Islamic belief system is not to make the life impoverished and difficult but make it prosperous and worth living. Also, according to Gazali, who has been one of the most respectful Islam scholars, the main target of Islamic belief system is to give rise to nations' welfare levels (Çapra, 1993:21).

Muslim people who have wanted to be an economically healthy community may not reach the wanted materially welfare level as neglecting the moral values and obtaining injustice behaviors. However, Holy Koran obviously elaborates these dangerous situations and commands a fair and legally correct economic development. Islamic Ethic advocates the balance between material and logic, meaning material and ethic. According to this balance, Muslim people should work hard to get this materially welfare level certainly as they should take an ethical basis of their hard-work. The equivalent importance should be given to the life's material and non-material sides depending on the Islamic economy principles. In the way of this approach, the material and ethic are tightly clamped with each other, and then became an important source for humanitarian welfare. Human will

not be able to reach the pure happiness if they ignore one of them. In the communities where people only care about material success, the moral collapses follows the material welfare (Çapra, 1993:22-24).

The livelihood concept of Muslim people has a laziness effect for people according to many contemporary economics. Moreover, the belief system which takes stems from such concepts is accepted as they are the main reasons why Muslim communities cannot be developed and improved (Coşkun, 2010:31). Sabri Ulgener made important studies about the relationship between Islam religion and economy in Turkey. Sabri Ulgener proclaimed that the reasons of the abundance and shortage conditions that had been experienced after 14th century were depended on some sort of scientific explanations. Therefore, he continued as very rich countries could preserve their welfare levels after 14th century so that the turbulences of the states were eliminated. However, there is widely acceptance in Islamic belief system that there are material causes among the reasons of abundance and shortage in economic life along with the non-material causes. Depending on this belief system, one needs to work hard as not making laziness in order to reach the livelihood that is approved by the God (Coşkun, 2010:142-143).

2.2. Economic Order in Islamic Ethic

Economies are embedded in the communities itself, which means they are parts of the daily life. Economical activities are determined by many actors. One of those factors is the community values system, meaning religion. The relation of economy and religion is utterly important in Islam communities as it is for all the communities (Coşkun,2010:17). The main features that economic structure needs to carry on in a Muslim community according to Islamic ethic can be listed as follows: 1) Commerce and exchange goods are legal and halal 2) One should not addict to material goods and properties 3) Fortune should not be a authority source that is associated with only rich people 4) Goods and properties cannot be held and produced in unrightfully and illegal ways 5) Goods and properties cannot be spent through illegal means (Çapak,2012:25).

Islamic belief system is obviously not only ethical but also rational. Muslim community can only make development processes with a strongly mental structure according to Islamic belief system. Praying, Zakat and Hajj enable Muslim people to have strong mental structures. Developing in the areas like technology, science and economy is very difficult for Muslim communities that do not have a stable mental structures, moral values, and enduring power. Therefore, Muslim people should be alive, powerful, hardworking and enterprising (Çapak,2012:35). Praying activities glorify spirit and enable it to have dynamic structure according to Islamic ethic. One of the main factors that provide Muslim people ways to be successful in economic life is to have a dynamic mental structure. Max Weber explained that emerging the capitalism in Europe and its development with the Ethic of Protestants who would like to work regularly. The best practices of the work and profession ethics which depend on disciplinary and regularly working can be seen in Muslim communities throughout the history as in Protestant communities (Çapak, 2012:36-38).

Zakat has a rational aim according to Islamic belief system. Zakat enables welfare to be shared in Muslim communities. In this way of thinking, not giving zakat to others will bring forward huge social problems due to the fact that it raises the gap between poor and rich people. Giving zakat prevents the social collapses, while providing the social cooperation and facilities, and improving the unity, togetherness and brotherhood feelings within a community. Economic sharing and social cooperation are needed in order to sustain the economic development in Muslim communities (Çapak, 2012:45). Belief to hereafter life like wisely

maintains the helps and cooperation in economic life. Various foundations, institutions, inns, bridges, bazaars, bedestens had been built throughout our history in association to this beliefs. This high ethic that we have enables the economic development. The economic systems which lack the moral values shortly operate and are bankrupted although they are quite rational. Therefore, it is very important that community economic structure should be moral and preserved as well as they are built rationally (Çapak, 2012:68).

Islamic belief system obviously seems that it adopts some rational principles for example making profit and having private property. However, these goods and properties that people obtain despite of this rational approach are seen as entrusts of the God to the people so that people have those goods and properties as only temporary holders. Additionally, market system is objective in terms of moral values and the powers in market systems can be wrongful according to Islamic belief system. For example, health threating products can be manufactured in the system. Secondly, business people can intervene the market equilibrium in order to increase the prices and maintain them in higher prices. Using and spending the goods and products in such a way is regarded as a big sin in Islamic belief system although this is a rational behavior. Therefore, state can be enough powerful to bring solution for this sort of possible problems in markets (Çapra, 1993:43-46).

The revenue should be gained through a legitimate manner according to Islamic economy approach. Spending should be done suitably and legitimated manners or in order to help the needed people. To make revenue or have fortune in ways of stealing, deceiving, cheating and making fraud is a pure immorality (Çapra, 1993:53-56). Additionally, this belief system does not consent Muslim people to spend their fortune in unnecessary luxury ways. Islamic ethic encourages people to help unfortunate people if they are not able to work as being unemployed, widows, elderly, sick, disabled. However, not working people of who are healthy and strong and not needy is not accepted as morally. A virtuous behavior is to make investments and have savings as controlling the unnecessary spending according to Islamic economy approach. Therefore, the fortune of a wealthy Muslim should be used in investments and mutually benefits in order to reach the community economic targets (Çapra, 1993:69-70).

According to Islamic economy approach, the main responsibilities of a state can be listed as follows: 1) Preventing the law and order. Ensuring the security of life and properties for all the citizens 2) Implementing the Islamic business ethic 3) Implementing the market economy suitably to community common benefits 4) Setting the budget for ensuring the structure investments and public services 5) Ensuring the social security services. In this frame, Islamic economy system does not give consent to behaviors that may cause to social division while giving attention to individual freedom. Additionally, building an appropriate environment in which Islamic ethic values can be implemented is needed according to this system (Çapra, 1993:77).

2. Converting the Economics Science as Suitable to Islam Religion

Strong tension between Islamic law tradition (fiqh) and Western based science tradition was seem to exist in Ottoman society since then Westernization or modernization period. This was the term that the conflicts between Islam tradition and Western based science approach had been heavily experience till the science policies that had been put to implementation after the establishing of the Republic. Before, Ottoman intellectuals worked on to eliminate these sorts of conflicts and get along with the fiqh and western based social science fields all together in the

westernization efforts. We can divide the conflicts between Fiqh and Western thought traditions into three different terms for Ottoman society. In the period from the establishment of Ottoman to Tanzimat reforms, Classical Ottoman thought tradition, fiqh was dominantly used. On the other hand, in the period from Tanzimat reforms to the establishment of the Republic, Fiqh and Social Sciences are tried to be combined. For example, Ziya Gokalp hardly worked on to create a perfect combination of Fiqh and Sociology in the mentioned period. After the establishment of the Republic, the period in which Fiqh was removed from the official rhetoric and Western based secular social sciences fields were legally accepted, has been experienced (Şentürk, 2008:12-13).

Ziya Gokalp was one of the important people who had roles in the establishment of the Republic and inspired Ataturk. Ziya Gokalp was among the people who tried out to colligate the Islamic tradition with the Western thought system. However, the common truth that was widely accepted among the times' Ottoman intellectuals was the idea of European civilization's roots came from the science. In the late Ottoman community, Fiqh widely left as inappropriate science. The Ottoman intellectuals, who thought that Fiqh was not able to bring a halt to Ottoman retrogression, regarded contemporary social sciences as rescuer model. Ziya Gokalp claimed that benchmarking the social sciences, which primarily was developed in the west, is forceful situation as a matter of the fact that Eastern civilization traditions do not have the science fields like biology, psychology or sociology. According to Gokalp, Western civilization was leading in terms of evolution than Eastern civilizations, so that Ottoman had to follow the West in terms of Social Sciences as also in other subjects. The discussions about which civilization's tradition would be used came to an end as leaving the Islamic sciences with their defenders after the years of the establishment of the Republic (Şentürk, 2008:32).

The conditions for a science field to be Islamic, it has to reflect the Monotheism and lead people to this target. According to this point of view, all the knowledge belongs to the God. In this way of thinking, exploring a new concept is to bring forward an already existing concept in the God's view. Moreover the offspring of this discussion is that it is not the process of to explore non-existing things as contemporary science claims. Yet, science does not have intentions to control and manage the environment according too Islamic point of view. Ismail Raci Faruki firstly suggested the conceptualizing root based on the monotheism of Islamization for social sciences in 1982. Faruki rooted his ideas as a paradigm and as implementable researching program (Nasr, 2012:58; Arif, 2012:107).

Natural Sciences became popular with the developments in astronomy and physics within Europe after the 15th century. Modern social sciences had been developed in Europe after approximately 100 years later on the developments of Natural sciences. Researcher methods of natural sciences were utilized for like wisely social sciences based upon the successful steps on physics. Therefore, the research methods of modern natural and social sciences which are primarily developed in West has secular, positivist and empiric roots. Religion was almost excluded in natural sciences research methods. According to this approach, for the areas that logic is implemented, religion is out of the subject, because of the nature, religion is about belief. This principle that is applied to natural sciences also is used for social sciences. Therefore, human is regarded as interested in only moral data and imposed to statistical data according to this approach. Implementing this principle in social science fields mean to eliminate the moral dimensions and spirit of human. This, at the same time, causes to ignore the religious and traditional values which feed these factors. Evaluating Muslim communities as excluding the nonmaterial factors with this method which was adopted in West and accepted

worldwide cause the confusion among Muslim people (Uyanık, 2012:97; Arif, 2012:112).

The main target of Islamization of social sciences is to learn the disciplines and Islamic knowledge very well, to bring forward the special connection between these two main bodies, meaning creating a combination. The suggested steps in order to meet this target can listed as follows:1) To have vast knowledge on scientific researches, theories and models which are developed in West academic world 2) To rightfully evaluate Islamic culture accumulation and tradition 3) To deeply make investigation about the tradition in order to suggest solutions for daily experienced social problems and to find appropriate solution to implement 4) To provide connections for Islam religion with the existing social sciences 5) On the other hand, to make investigations on the other important issues for all mankind 6) to work on making connections for Islamic thoughts with Western thought system and provide solutions for social problems in this framework 7) to redesign the social sciences within the Islamic believes (Uyanık, 2012: 102-104).

The condition of a thought is Islamic means that it is directed by the laws which are set based upon the principles of an Islamic behavioral model. For example, if a person's thought is only about material gain, this person's decision process is directed by the economical laws which are supported by market economy model. For example, we think that an economist is interested in Islamisation of economy science, then this researcher is supposed to work on modelisation of behavioral changes which is are caused by economical actors of Islamic thoughts. It should be researched that what kind of changes these newborn behaviors, that are stemmed from Islamic thoughts, created on economical consuming and producing decisions, company strategies or distribution channels within the market system (Arif, 2012:121).

The books named as "The Theory of Moral Sentiments" (1759) and "Wealth of Nations" (1776) from Adam Smiths who is regarded as one of the founding fathers of economy are placed among the most important books of Western Civilization. As widely known by many economists, Adam Smith was professor of theology in the University of Glasgow and was student of a very important scientist, Francis Hutchenson. Adam Smith suggested that person normally and naturally desires his/ her own benefit and works for his/ her own gains within the economic system which depends on exchange. Capitalism was also settled in this approach. In this way of thinking, the philosophical basis of capitalism is set through "laissez-faire" approach. Smith claimed that everybody needs to work for their own benefits in the market system so that it will provide the well-functioning social world. He put forward that there exists an "invisible hand" that ensures the market system operates without any mistakes (Arif, 2012: 123-124).

Western thought system extensively had to cope with the dilemma occurred between personal selfishness and community order. Christian theology accepted self-benefit and personal gain concepts as basic sins even in the periods Adam Smith popularized these concepts. Adam Smith was the person who removed this old and harsh dilemma as writing his books. Smith gave start to the stratification process of the capitalist system with his book named *The Theory of Moral Sentiments*. The solution for the dilemma occurred between personal selfishness and social order is presented in this book. Therefore he generated the first phase of stratification process of the capitalist system with *The Theory of Moral Sentiments.* He put forward the concepts which would be used in the second phase of stratification process of the capitalist system in the book. The second phase of stratification process of the capitalist system started with the book named *Wealth of Nations*. Moreover, the responsibility of a national economist is to stratification of Islamization system within the framework of Islamization of knowledge. When we

analyzed the great mental transformation which Smith settle in Europe, we have to provide solutions in order to make the economics science and our economic structure appropriate with Islamic ethic and tradition as we are economists who make living in Turkey (Arif, 2012: 124-126).

3. The Importance of Human Factor in Development According to Sabri Ulgener

Sabri Ulgener who is accepted as Turkish Weber did important studies about Ottoman-Turkish community mental structure. According to Sabri Ulgener the most important factor of Eastern communities' falling behind is behavior, attitude and mentality of human nature. According to Ulgener, economic analysis should be started with human nature. It is not applicable to evaluate the economic development with only economic indicators, the obstacles of development is neither insufficient natural resources nor shortage of capital but the actual reason is insufficiency of human factor. According to Ulgener, firstly making our people believe on development and direct them into development is needed if the human factor is regarded as the one which create and manage the capital. Afterwards, this is met appropriate, further steps will possibly be achieved (Erztüzün, 2011:290; Köksal, 2011:297-298).

According to Ulgener explaining the economical backwardness with only insufficiency of material tools is not realistic. Moreover, explaining the communities' economical backwardness with only moral factors is not a realistic approach. Therefore, material approach and moral issues should be adopted together in order to explain the changes which the community experience as economically. Ulgener claimed that development processes cannot be implemented healthily and steadily with export models which does not utilize human reality with all its aspects. He mainly argued that the only way is to have solutions which take basis of our national and moral values system and interpret them to today's needs. According to Ulgener, the models that embody our people in the system of national and moral values will be more real and effective rather than the ones which abstract them (Ertüzün, 2011:293-294; Köksal,2011: 297-298).

As a Turkish economist Sabri Ulgener emphasized that Turkish development cannot be held by the models which are prepared by foreign countries' researchers. SabriUlgener fairly supported national and local solutions. He argued the solutions which come from our people, local culture and values and are supported by the huge community will be more prominent and permanent. Additionally, economy and people (the whole society) should be merged during the development processes, according to him. According to Sabri Ulgener, the best mean to eliminate the difficulties is to find its own solutions in its own conditions in the manner. This integration can only be possible within the model which is suitable to our local people and society (Ertüzün, 2011:294-295).

Sabri Ulgener corrected the Maw Weber's finding about Islam religion blocks the economic development with his own studies. According to Ulgener, the reasons of why Islamic world backwarded should be researched in not Islamic belief system but in mystic suggestions which dominated the economical mental structure. Mystic suggestions which dominated the parts of the society and the sects in which these kinds of suggestions were created had very important effects in creating the irrational and static economical mental structure in Ottoman community. New spirit or contents could not be placed of old-implemented yesterday's values (Ertüzün, 2011:292).

According to Ulgener, turning back to middle era (scholasticism) was experienced with the end of the expansion period when deterioration period started

in Ottoman community. Ottoman community narrowed, became introverted, became as small traders and became scholastic in all aspects. The international commerce structure around Mediterranean was broken with the sea commerce directions leaned to Atlantic Ocean in this period. Ottoman community experienced a conversion from international commerce around Mediterranean to little traders and scholasticin deterioration period which started with the changes in the ways of international trade leaned to Atlantic Ocean. Sufi leaders enabled the expansion the commerce and the scopes with a beautiful spirit in Ottoman expansion period while they did not make interventions for becoming introverted and narrowing the commerce in deterioration period. Therefore, rational, concrete and trustful national enterprise classes could not be created so that Ottoman community could not have industrialized (Ertüzün, 2011:292-293; Zorlu, 2011:258).

4. Conclusion and Suggestions

Sabri Ulgener stated that the philosophy of attaching moral values to Turkish economical system is very important in Turkey. According to Ulgener, the models that embody our people in the system of national and moral values will be more real and effective rather than the ones which abstract them. He argued the solutions which come from our people, local culture and values and are supported by the whole community will be more prominent and permanent. Additionally, economy and people (the whole society) should be merged during the development processes, according to him. This integration can only be possible within the model which is suitable to our local people and society. According to Sabri Ulgener, the best mean to eliminate the difficulties is to find its own solutions in its own conditions in the manner. Therefore in this study, it is advised that we have to make a consensus between economic thought and Islamic Ethic in Turkey to avoid social problems which are arising from fast liberalization.

According to Osman Simsek, Sheikh Edebali was entrepreneur and industrialist (ahi) who make roots of Ottoman-Turkish state in the 13th century showed that in the philosophical roots of Ottoman community establishment there was entrepreneural spirit and industrial culture. Likewise Ulgener, Simsek also claimed that human beings are two dimensional as one is material and the latter is spiritual in Turkish-Islamic vales system. Small and medium sized enterprises (SME) gained chances to make developments and growth in Anatolian since then 1980 when Turkish economy is opened. In Turkey, SME's growth and their ability to make manufactures and exports amended the profiles of the cities in Anatolia and caused new middle classes to emerge. Turkish SME enterprises which have improved very rapidly have a more balanced value system which depends on material and spiritual relationship as in Ulgener's two dimensional model. Helps of this value system, SMEs are able to manage a more stable employer-worker affair so that can develop rapidly. According to Simsek, with holding this value system Turkish SME enterprises can succeed to Western European enterprises which performed the industrial revolution (Simsek, 2008: 362-365).

In the study (2007), Herrmann-Pillath who has studied these subjects tried to illustrate the common points with Adam Smith economical thoughts and the Confucian belief system. Researcher claimed the combination of West and East in Chinese corporate structure and ethical framework. Adam Smith's economical thought system and the Confucian belief system were successfully combined to each other and this conversion is called as "Beijing Consensus". According to Chinese intellectuals, this is only rebirth of Confucianism traditions with contemporary approaches (Herrmann-Pillath, 2007: 20). When Turkish economic

ideas are complied with Islamic Ethic suitably and conveniently, the healthier and the richer community will be created. Additionally, Turkey has Anatolian culture and Ahi Community culture which are associated with the cooperation and the unity like the Eastern Asia countries. For example, Ahi Foundation presents solution suggestions like "Ahi Economic Model" or "Ahi Clustering Model" for particularly SME's which can enable the Turkish public politics model to be improved within its own internal dynamics. Flowingly, Turkish public policy model and corporate company model which are connected with Turkish culture and nation, and the "cooperation-competition balance is settled wisely is being suggested.

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