

# DEVELOPMENT OF CIVILIZATION

“Reference Values, Institutions, Persons”

## INTERNATIONAL “AHI-ORDER AND AHI EVRAN” CONGRESS





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## VISION DOCUMENT

### DEVELOPMENT OF CIVILIZATION - TURKEY VISION

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### Production - Consumption, Social Responsibility, Education Business Model

( 13-14 October 2016, Turkey )

In traditional period, beliefs have been determining the "correct knowledge", moral behavior patterns, law, politics and economic activities in order. This was a valid situation not only for the Islamic World, but also for all cultures from Christianity to Buddhism, from Hinduism to Confucianism and Taoism, from atheist beliefs to pagan and animist beliefs. The change has been limited in the world that beliefs have been just in the center of life; and it was possible to mention from stable periods that had kept for centuries.

By the increase of liquidity with the precious minerals carried from discovered New World to Europe, the capitalism has developed in commercial, industrial and economic areas in order. In the result of the rise of bourgeoisie in Europe and its guidance to the government, there has come out a "modern world" in which the capitalism for economic areas, the liberal and nationalist ideologies for political areas, nation-states for global politics' area have been dominant. Modernism has prioritized the rationalist self-seeking comprehension in the level of individuals and states. And that has brought a world which has been changing all the time according to the profits in the areas of belief, knowledge, morality, law and politics. In modern period, behaviors have left its place to the actions and stability has left its place to the evolution or revolution.

The nation-state model that has been trying to control all areas of the life has become a norm for all the world right after the 2<sup>nd</sup> World War. The globalization waves have caused western styled production and Consumption models; and western culture to be spread; then that has caused the business life and work ethic to function in all countries according to the western norms. However the mobility, which has reached to the top with the individual or nation centered self-seeking comprehension in a world in which "requirements are unlimited but resources are limited", has caused several troubles in economic, political, social, environmental areas; and has opened a door to shape permanent harms. Environmental problems, poverty, hunger, food terrorism, wars, migrations have been only a few of these troubles.

On the other hand, also the modern rationalist comprehension hasn't been completely spread even if the traditions have relatively lost their importance in lots of countries like Turkey. The strong has been imposing its conditions in every political, economic, sociological areas; on the other hand the tradition has been continuing to resist in all areas. This situation doesn't create lots of problems only in the business life, but also in social and political platforms. One of the most important problems is the fact that a meaningful balance couldn't be developed among the tradition and modern applications in business life. The revival opportunity of tradition, as it was in past, has totally disappeared in the present modern or post-modern conditions.

On the other hand present conditions related with production, Consumption, business world, humanitarian situations and environment etc. have been rapidly dragged on a platform that is unsustainable and eventually spirits itself off. The requirement for ethical and moral behavior has been evoking itself more deeply day by day. It is inevitable to create a sustainable business platform on which we comment our original tradition according to the present conditions in this determined frame.



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In today's business world, there have been problems that should be urgently and seriously solved in the areas of tradesmen, craftsmen and bureaucracy as much as employers and employees. In the present conditions, one-to-one revival of tradition can't be mentioned in the business life. But there can be found a middle way that can associate our values and the obligations imposed by modern conditions; and it is an obligation. It is supposed to take some steps for reaching all areas, which are in the search of a solution for the problems; developing a common language and producing common solutions.

The steps taken relatedly with the issue till today have actualized as the steps that are apart or spirit off the others. So, it has been an inevitable obligation to search a harmony among the steps taken by the aim of giving an order to the business life. And it is another inevitable obligation to develop new approaches over the concepts of production, love, fellowship and sharing. There is supposed to create a work environment in which brutal capitalist competition comprehension has been restrained; in the same time the production, competition and fertilization have been protected. At this point, it is necessary to benefit from fundamental elements of our legal civilization acquis and to revive them by protecting their original versions. The ahi-order has been leading to all of these elements according to the business life.

The ahi-order has played important role in social, economic, religious and moral areas till the last period in which the central state got strengthened in the Ottoman. The ahi-order is a Sufi spirited community that has taken important roles in providing the Anatolian unity, which had broken down after the Mongol and Crusader attacks, again. The ahis, who have been applying their Turkish-Islamic guild to the business, art and zawiya lives, have been effective not only in the cities but also in the villages.

The ahi-order has turned into an only economic community by the strengthening of the central state. In our era, there have been serious changes in the economic, political, cultural and social areas by the technological developments, industrialization, urbanization and globalization. Transformation of traditional state comprehension to the nation-state comprehension at first, then the tarnishing of the ideologies and the entry of nature of the state into a serious and deeper transformation process by the economic and political integration efforts have made impossible to solve the problems such as neoliberal policies, erosion of social state comprehension, employment, unemployment, poverty and hunger only with the state's intervention; and have caused to the revival of nongovernmental organizations in all over the world leading to the Western countries. Nongovernmental organizations have been shaped according to the values of the community, in which they are located, because they are based on the voluntarism; and have been reflecting these values to their activities.

Turkey, who has a deep historical past, has an extensive and original experience that has the harmonizing capacity of the East and the West in case of sultan - rayah or state - citizen. The Ahi-order, whose life has become between the past and future by the comprehension of sharing and developing the future besides the comprehension of fellowship according to its steady philosophic, sociological and economic basis, has a particular place among the preeminent samples of this experience.

The ahi-order is one of the basic values of our culture. The ahi community is not only a community of tradesmen and craftsmen; it is a civilization project and has an inner dimension. However, it is supposed to change the tradition of celebrating the Ahi-order with a romantic memorization ceremony only once in a year; and instead of that, it is supposed to refresh our cultural memory and to evaluate that as one of the inevitable elements for reviving our Turkish and Islamic guide. In the same time, it is supposed to take the innovations brought by the modern period into an account.



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For instance, in the traditional period women were in the countryside at the agriculture and stockbreeding area, namely at the center of production in the present conditions. The cases of industrialization and urbanization have obliged to redefine the place of women both in the city and in the business life. As another example, in the traditional period the enterprises were relatively small-scaled. In the modern period, the companies that are effective in the national and global level have been shaping the business life. So, the companies that have been active in the national and global scale and their employees should adopt the values of Ahi-order; revise and reorganize their institutional structures in this frame; develop an education and certification program that will accord between the speculative information-application by the lifelong education comprehension for the employees.

The basic humor of democracy is to create a balanced community without threatening individual rights and social order and by guaranteeing them. The ahi-order has done this function in a harmony with the conditions of different periods of the history. Nowadays, deep changes and fractions have been experienced in the social, economic and political platforms in Turkey by the effect of globalization and industrialization. It is supposed to revive economic, political, sociological and moral spirit of the public for ignoring the completion these changes and fractions by being dispersed. It is obvious that moral education that keeps the economy out, or religious services that pass over the political, sociological developments aren't the cure for the main trouble. So, we badly need to the totalitarian approaches. And what we need in here is to reevaluate our original values in the frame of present developments. At this point, there have been lots of opportunities that will be provided for us by the Ahi-order.

Official control processes have been insufficient in the present conditions in business life. So it is supposed to develop and keep alive the sociological self-control processes. In addition, tradesmen associations should be more active according to the sociological and cultural ways. It is also supposed to make the members in a solidarity soul all together; and to provide them to develop a method and mode that will ignore the opposite treatments to the soul of job by the natural ways. The main target should be to train a perfect human being who can succeed the patience. It is impossible for people, who doesn't pay their taxes and doesn't accomplish their missions, to look after the system. It is supposed to find a middle way in which social stability and security have been provided, the worry of livelihood has been disappeared, the moral sensitiveness has been raised, solidarity institutions have been developed; besides these points also the competition and production have been encouraged.

Actually, not only the employees and employers but also the whole social communities leading to the consumers and bureaucracy have been complaining from the problems in the business life; but the amount of institution and person, who can play its role and make its function, is highly low. So, it is important to gather all related communities all together and to provide a harmony among the activities of different communities.

In this context, it is a vital importance to provide a meaningful unity among the activities of related ministries such as the Ministry of National Education; the Ministry of Labor and Social Security; the Ministry of Family and Social Policies; the Ministry of Environment and Urbanization; the Ministry of Economy, local managements, employee and employer institutions, academic environment and nongovernmental organizations. It is impossible to reach this target only with the tradesmen institutions. It is supposed to take responsibility in this point by holdings and businessmen who have middle and big scaled companies. Because the business world has been under the control of big companies to a large extent.



The transition of some values to the next generations can't be provided only with the school education. So these values should be learnt in an integrated shape with the society and by the applications in the flow of life. Otherwise, it is impossible to train altruist generations, who say the truth during speaking; perform after promising; avoiding from wasting and stinginess after gaining; trust in god in need without abstaining but not a dreamer, respect the expertness; knows him/her limits; knows how to forgive, only by the lessons given in the school desks or the education given in the family. So it is supposed to form a social atmosphere who gives good examples in front of the next generations and to make this permanent by being institutionalized. At this point, it is an obligation to turn the activities of the institutions such as state, family and civil society into a shape as the meaningful pieces of the all. The prototypes of that according to the nongovernmental organizations have been vitally done by the Ahi-order.

In the frame of these explanations; there is a serious necessity to reevaluate the Ahi-order in the present conditions. Again in this frame, it is supposed to transform the rules of Ahi-order to the rules, which have been managed by related institutions and organizations; and are obliged to be obeyed by the members. In addition, it is supposed to form certification (ratification, warrant, certificate, document, diploma etc.) and to keep the records in an institutional memory. And it is necessary to take not only vocational success but also moral and spiritual sensitiveness into the account in the certification. Moreover it is supposed to discuss the subject detailed and nonstop by everyone and to provide to keep the issue alive; then to use the tools such as public service announcement, social media activity according to this aim. The content and literature shaped in academically sense should be adapted to the present.

At this point, that will mean to stay away from the reality if we say that historical institutions should be revived as are. The main point is the obligation of taking care of the tendencies, which have been rapidly spread all over the world about strengthening the NGOs in the changing process of nature of nation-state that pretends to control all sides of social area; and the obligation of developing the policies that keep its feet on the ground besides taking care of the values of our society.

It is important to know the limits in the revival efforts of the tradition. New institutions, who cannot make a strong connection with the truth, have the risk of transforming into a tumor on the back of the society and to make all society crippled. In this point, the aim is not to revive the Ahi Sheikhdome community with its spiritual ratification; the aim is to revive the present control mechanisms in the soul of Ahi-order according to the present conditions without urging upon the romantic and ideological obsessions.

Finally, it is supposed to mention the other institutions similar to Ahi-order, who have been active in the same culture basin or different culture basins; and to profit from the experiences of these institutions while the Ahi-order has been analyzed. **How to comment institutionally the Ahi-order, who has provided the social institutionalization of the Ottoman Empire, today is one of our main mental thresholds for the development of a life space.**

We are planning to create a discussion platform in which expert academic environments and think tanks will be gathered; and the representatives of public, academy, NGOs and business world in Turkey will be included in this frame with **"Ahi-order and Ahi Evran"** designed as a model project in the frame of the activities of **Revival of Civilization: Reference Values, Institutions and Persons**. We expect the studies that will be maintained in this context will provide multiple benefits and important contributions to develop cooperation opportunities among the present official and civil institutions. **The contribution of Ahi-order to the institutionalization of the applicable "business and education model" potential in every scale for Turkey and the World is the main reference** in this prepared Model Project.



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## Main Theme

**Production - Consumption, Social Responsibility, Education Business Model**

## Sub Themes

**Ahi-order and Ahi Evran as a Production, Consumption and Education Model**

**Ahi-order as a Self-Control Institution**

**Social Policies, Civil Society and Ahi-order**

**Social Security, Health and Ahi-order**

**Multidimensional Security and Ahi-order** (Discharge of the Middle Class and the Prevention of Micro Nationality Effects etc.)

**Ahi-order for Multidimensional Prosperity and Political Stability**

**Consumer Rights and Ahi-order**

**Effort, Capital and Ahi-order**

**Ahi-order for the Revival of Historical, Social and Cultural Values**

**New Institutional Modellings;**

**"Baciyan-ı Rum"**

**"Ahiyan-ı Rum"**

**"Abdalan-ı Rum"**

**"Gaziyan-ı Rum"**