

Strategic Perspectives  
on Sustainable  
Development and  
Migration Issues in  
Turkey and Abroad



# Strategic Perspectives on Sustainable Development and Migration Issues in Turkey and Abroad

Edited by

İmam Bakır Kanlı

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## LIST OF ABBREVIATIONS

BGI:	Blue Green Infrastructure
EU:	European Union
EUCERD:	European Union Committee of Experts on Rare Diseases
EURORDIS:	European Organisation for Rare Diseases
HEPP:	Hydroelectric Power Plant
HLPF:	High Level Political Forum
HRQoL:	Health Related Quality of Life
ICNPO:	International Classification of Nonprofit Organisations
ILO:	International Labour Organisation
LPG:	Liquefied Petroleum Gas
NPOs:	Nonprofit Organisations
OECD:	Organisation for Economic Co-operation and Development
SOM:	Skidmore, Owing & Merrill
TSI:	Turkish Statistical Institution
UN:	United Nations
UNDP:	United Nations Development Programme
UNEP:	United Nations Environment Programme
VNRs:	Voluntary National Reviews
WAF:	Women Against of Fundamentalism
WB:	World Bank
WHO:	World Health Organisation

# INTRODUCTION

Sustainability is as old as the history of humanity and it has reached an effectiveness where it can affect public policies as well. The term has been a phenomenal concept in recent decades. In particular, the effects and consequences of the globalisation process have triggered the seeking of sustainability not only at the global level but also at national and even at local level. The UN claims that today while many people in the world struggle with poverty others face war, terror, migration, refugee and other socioeconomic issues as well as environmental and governance problems and these issues make a global agenda.

Some of the chapters in this book emerged from the ICPESS conference held in Venice in 2018. In addition to the selection of the quality presentations in this conference, some other researchers whose studies are valid and innovative in their fields were invited to contribute to the book. The purpose of this book is to share the output of recent multidisciplinary research in Turkey performed by several academics regarding four main themes: urban studies and sustainability, local governments, environmental and migration issues. These are a significant agenda not only in Turkey but also in other countries. One of the important elements that makes this book interesting and original is that it explains the problems by addressing specific issues through examples. It intends to bring from different perspectives innovative approaches to finding solutions to current problems. A thread that runs through the study is the idea that the making and implementation of public policies at the local level will increase the success of achieving sustainability on a wider scale. The book will have an intellectual impact not only on researchers, students, policy makers and bureaucrats but also on more general readers as an academic resource.

In this study, some authors preferred to use qualitative research techniques others quantitative techniques. Literature review was performed by all authors. The common output of research findings is that the making and implementation of public policies at the local level will increase the success in achieving sustainability. It is thought that the book will therefore have an

intellectual impact not only on scientists, researchers, students, policy makers or bureaucrats but also on other readers as an academic resource. It is also considered that the book will guide practitioners as well as guiding new researchers.

# CHAPTER ONE

## ELABORATING ON LOCAL GOVERNMENTS IN RESPECT OF POLITICAL SOCIOLOGY

ERDAL AYDIN

### **Introduction**

Political Sociology is one of the disciplines that overlaps and intersects with sociology and politics like a junction (Duverger 2017, 9-22). Politics cannot be understood without sociology or vice versa. On the other hand, political sociology only appeared as a sociology discipline in the second half of the 20<sup>th</sup> century. There is no doubt that political thinkers and philosophers observe and investigate their society from the perspective and context of the culture and institutions they already have. However, political sociology as a core point of society emerged as a discipline during the Cold War. In this work, we focus on political sociology and local governments in the context of interdisciplinary studies. Modern sciences generally focus on only some matters. Thus, one of the shortcomings of modern science and scientists is that they do not have holistic perspectives during research and when analysing cases.

It may be understood that philosophers have the ability to consider science and knowledge from a holistic approach since the level of science was not very much understood in the past. After the industrial and enlightenment revolutions they left ancient methodology behind. Thus, with the progress of humanity and civilization, modern sciences tend to approach objects with a micro perspective. Certainly, there are advantages and disadvantages of ancient and modern sciences. Both disciplines of local governments and political sociology have similar journeys. Political sociology depicts that the state is not the only actor in the modern world compared to the medieval ages. Global, civil, religious, commercial, ethical entities and media are also

very important elements shaping and guiding politics and states by means of public opinions (Aslan and Alkış 2013, 299-309).

Because of the development of technology and democracy, individuals have more fundamental rights and freedoms. This output of democracy and human civilization may appear and be felt by local governments. Instead of representative democracy, participatory, accountable, transparent and direct democracy is attractive, rational and proper for contemporary people. In this sense, local governments are not only a basis but also an outcome of political sociology. In this study, we try to compare and criticize local governments and political sociology through the good examples of interdisciplinary studies.

### **Multidisciplinary Studies**

Every discipline of modern science has certain questions focusing on the part of the wholeness whereas the ancient world was interested in the universe as a macro picture asking general questions. That is why ancient thinkers wrote many things about almost everything, including mathematics, medicines, chemicals as well politics and literature. Indeed, it cannot be denied that there are advantages and disadvantages to both approaches.

Unlike modern scientists, ancient philosophers had certain questions dealing with reality and ethics which are currently restricted to only philosophy and theology in the modern world. Modern scientists only focus on observation and laboratory tests instead of the ethics and wisdom of the spiritual dimensions of the universe. For scientists today, the following questions may not make sense or even be of interest. Who am I? Why are beings there? Where are we coming from and going to? What is a good ethic and virtue? On the other side, those questions were fundamental points and guided the lives of philosophers and scientists in ancient times. Let us consider the Book of the Republic written by Plato expressing the ideas of Socrates. It focuses on fundamental questions such as what is good, bad, true, untrue, evil as well as their resources and hereafter. One fourth of his book deals with the subject of truth. What is true? What is not true? Is the truth good or not? What is the feature of truth? This may be an easy question but to satisfy the right answer is not easy. Like Socrates, ancient philosophers including Plato and Aristoteles tried to understand the mystery of the universe, life,

beings as well as the hereafter. On the other side, today positivist sciences only deal with causes and results and are not interested in mysteries or questions of beings and the hereafter. Therefore, it does not make sense to ask why we are created and living, or to ask what good and bad is in regard to positivist thought.

Today scientific disciplines are based on specialization rather than on ancient holistic approaches. If it is elaborated carefully it seems that science is the output of two elements. One of these elements is the exchange of ideas. Millions of people are dealing with scientific subjects and this provides a great network for sharing and exchanging distinct views. We can say that exploring electricity shows that many scientists from European and American continents worked and explored and developed it. That is why exchange and accumulations are basic pillars and elements of sciences and civilizations. The emergence of western civilization owed much to Islamic Andalusian civilization (Gündoğdu 2017, 315-338). Islamic civilization also borrowed many features from Roman and Persian civilization. If we have cars, buses and aircrafts, we have endless thanks and debts to one explored tire. Today the world is like a village because of globalization, transportation and communication that cannot be compared to the past. Thus, thanks to the advantages of modern facilities we have more opportunity to connect to the world like the inhabitants of a village. This network of sciences becomes particularly easy through specialization and expertise.

On the other side this great progress of civilisation is based on the sciences that neglect the spiritual parts of reality. It may keep us away from the other side of the medallion in the sense of reality by approaching objects with eyes and observations restricted to micro perspectives. Reality may be attained by applying both micro and macro perspectives. Let us consider that we have four mirrors covering four walls of a room. Each mirror may show and represent the other mirrors. If each one has different colours, each mirror has a reflection and manifestation of its colour. When you look from one mirror you may see inside the other mirror partially. However, this perspective is not sufficient to see the realities of the mirrors. We should look at the other mirrors to comprehend their reality which is free of the other. It is possible to see the reality of each mirror by focusing each one from inside of that mirror.

Reality is not only based on intelligence but also on spiritual faculties including heart, spirit and conscience. Otherwise, if we consider everything only with scientific observation and testament, we neglect the mind, logic and the heart. Positive sciences dominate everything materially, thereby neglecting the spiritual dimensions. Let us imagine that there is a great book that consists of valuable elements such as gold and diamonds. One king gives the book to two scholars to prepare a review about its value. One scholar only checks the material sides of the book by focusing on its features. On the other side, the second scholar focused on the great and comprehensive meanings of the book instead of the material parts of it. In the same way, today positive sciences are like the first scholar just focusing on material appearances of the great world book by neglecting the spiritual sides and great meanings as well as the existence of the author. That is why political sociology becomes more significant as do other social sciences, including psychology and sociology. We need to understand society more than understanding the body of an individual. Social peace and security are more important than the health of one person. If there is not peace and security in society does it make sense to be healthy and full of people? That is why today interdisciplinary studies, particularly in the fields of social studies like local governments and political sociology become significant for analysis and criticism.

## **Human Nature and Political Sociology**

Human nature is very important in elaborating and building a political system in respect of political sociology. It is like the foundation on which the political building of a system must be constructed. The features of human nature determine political perspectives. The ideas of the political philosophers about human nature guide and conclude their political models. In other words, there are certain perspectives and political values for all political thinkers that lead them to guide and estimate a political system. That is why the features of human nature have very special significance for codifying and framing politics in terms of the emergence of political sociology as a new discipline.

In fact, there is no doubt that questions of what and how human nature is can be traced to the past in political history. Some thinkers consider human nature innocent and good while others approach it as evil and provocative. It may be easily claimed that the answer to the question is not firm or simple.

From two children of Adam, Cain and Abel there are good and bad traces. In fact, good-bad, right-wrong, fair-unfair, true-lies all those opposites continue to exist just like night-day, hot-cold due to the necessity of the mystery of world examination. If answers to questions are not clear it does not make sense to make them clear. Moreover, being aware that we have both sides of the cases in terms of good and bad does not mean that we have to submit to being neutral silent and inactive. As a human being we accept that we are not always rational or doing good things. Due to many reasons we may make mistakes too. However, our challenge of being good should continue as Nursi pointed out:

*“Consider this: in the world of humanity, from the time of Adam up to now, two great currents, two lines of thought, have always been and will so continue. Like two mighty trees, they have spread out their branches in all directions and in every class of humanity. One of them is the line of prophethood and religion, the other the line of philosophy in its various forms. Whenever those two lines have been in agreement and united, that is to say, if the line of philosophy, having joined the line of religion, has been obedient and of service to it, the world of humanity has experienced a brilliant happiness and social life. Whereas, when they have become separated, goodness and light have been drawn to the side of the line of prophethood and religion, and evil and misguidance to the side of the line of philosophy.”* (Nursi, 561).

It is easy to describe human nature by giving some examples of metaphors. Firstly, human nature may be seen clearly from the nature of a baby who cannot live alone if not given the care and protection of a parent. A baby needs many things, since he arrives in the world not knowing anything. However, we know that the baby of an animal may survive and adapt to life and nature more easily than a human baby. Therefore, it is understood we cannot survive if we are isolated from others since we are naturally poor and weak. On the other side by means of poverty and weakness, God Almighty has given the world and animals to our service not because of the omnipotent power and disposal we have. Nursi analyses this aspect of mankind by giving examples:

*“For example, the strength in the weakness of a chick causes the mother hen to attack a lion. And its newly born lion cub subjugates to itself the savage and hungry lioness, leaving the mother hungry and the cub full. See this strength in weakness and manifestation of Divine mercy, which are worthy of notice!”* (Nursi, 336).

We would like to continue to use metaphors to understand human nature by resembling a seed. It is known that a seed necessitates a journey or process and operations to become a tree. By means of time, earth, light, water, temperature and care we may have a tree giving sweet fruits. The fruit is a result of the tree passing through the long process already mentioned. Like the seed and the tree, human beings need a process to be perfect humans. The following passages of Bediüzzaman Said Nursi, an Islamic scholar, points out the spiritual characters and virtues of human nature in terms of belief and worship:

*“Indeed, man resembles a seed. This seed has been given significant immaterial members by Divine power and a subtle, valuable programme by Divine Determining, so that it may work beneath the ground, and emerging from that narrow world, enter the broad world of the air, and asking its Creator with the tongue of its disposition to be a tree, find a perfection worthy of it. If, due to bad temperament, the seed uses the immaterial members given it in attracting certain harmful substances under the ground, in a short time it will rot and decay in that narrow place without benefit. But if the seed conforms to the creational command of, ‘God is the Splitter of the seed-grain and date-stone’ and employs well those immaterial members, it will emerge from that narrow world, and through becoming a large fruit-bearing tree, its tiny particular reality and its spirit will take on the form of an extensive universal reality.” (Nursi, 330-1).*

We think that the human journey of political sociology in history was realized by certain steps like the step of a seed to a huge tree. One of the important elements is based on the principle that we learn everything by time and experience. Thus, human history, civilization and sciences are the result of the accumulation of time. At the first stage of political socialization people came to organize and to protect their life against threats. That is why they established high castles and city walls (Atmaca Can 2003, 4-11). Thus, group organization led them to be a political organization. The first examples of political groups were dominated by close blood relationships and under the leadership of one commander-in-chief (Dowse and Hughes 1986, 46-56). Therefore, the structure of the organization was determined from top to bottom in order to protect communities from potential threats. In this political organization, we may notice that power and intelligence are dominant elements to affect, control and guide people.

Since most people in early history were ignorant, it was, unfortunately, not hard to manipulate them. That is why strong and smart people organized and

manipulated them through abuse of their capability. Therefore, this restricted group became rulers of their times. However, due to overlapping and crushing of interest, people are always divided, separated and fall in conflicts and wars (Goodman 1968, 393-404). Victories and heroes of wars captured defeatens and made them slaves. The institution of slavery continued until the twenty-first century. North and South America fought in the wars for it. Before slavery was abolished in the USA, George Washington, the commander-in-chief and founder of the USA, had hundreds of slaves. This quotation depicts the reality of slavery:

*“Of the 317 enslaved people living at Mount Vernon in 1799, a little less than half (123 individuals) were owned by George Washington himself. Another 153 slaves at Mount Vernon in 1799 were dowry slaves from the Custis estate. When Martha Washington's first husband, Daniel Parke Custis, died without a will in 1757, she received a life interest in one-third of his estate, including the slaves. Neither George nor Martha Washington could free these slaves by law and upon Martha's death these individuals reverted to the Custis estate and were divided among her grandchildren.”<sup>1</sup>*

On the writings of Thomas Hobbes, we see that he resembles a state like a giant called Leviathan to underline the significance of power. He mentioned that a human is a wolf of a human due to his abusive nature. The civil wars of the United Kingdom led Hobbes to establish an omnipotent state to stop anarchical civil structure (Hobbes 1970, 39-70). Like Hobbes, Machiavelli emphasized that everything is licit on the condition of concluding results. He did not care whether tools and methods are licit, fair or not. Those approaches of the Modern Age were based on the results of an early experiment of human history. Machiavelli, likewise, did not trust humans and advised the Prince to rule by firm power, lies, and hypocrisy based on fear instead of love. Unlike Plato, he depicted and described the de facto picture of human nature instead of the idealist state (Machiavelli 2010, 131-5). Indeed, Hobbes and Machiavelli tried to formulate a political theory which was based on the experience of the past. Therefore, dreams of the future are not independent of the facts of the past. Those political thinkers are children of their time while being affected by the past. They are

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<sup>1</sup> <https://www.mountvernon.org/george-washington/slavery/ten-facts-about-washington-slavery/> (01-10-2018).

restricted by the past and the context of their social and political life. We should consider the context they live in when focusing on their arguments.

However, it should not be forgotten that we have some historical states and periods where different religions and cultures lived together in peace. One of the great concrete examples of different cultures and religions that lived in peace together is the city of Istanbul, which was the capital of the Roman Byzantium and later the Ottoman state. Today we see churches and mosques side by side in Istanbul as well as many other arts and architectures of Roman periods (Atmaca Can 2011, 49-57). If we emphasize those great examples of a multicultural society from the past, we may increase and encourage new successes in the sense of peace and a trusted multicultural society. Otherwise extremist movements and parties may increase, as has happened recently in Europe in respect of Islamophobia, which makes it difficult to live in a multicultural society (Aydin 2018a, 130-142).

On the other side, the second phase of mankind during leading political sociology is based on the enthusiasms of human nature to have a prosperous life in a peaceful way. Contrasting the first stage under the hegemony of a powerful and smart group, people in the second phase have woken up illuminated and fought for their fundamental rights and freedoms. Indeed, this new period was an outcome and a necessity of human nature that opposed being humiliated and manipulated. We can easily understand human nature from the behaviours of children. When we look at a child, we see that he or she has a tendency to attain the best things. Therefore, to want to live in a better way is a result of our creation and nature. That is why people fought to be free and active in the political system which resulted in the appearance of a new science called political sociology.

Political sociology consists of two concepts. Politics is a very old term compared to sociology in terms of a scientific approach. The emergence of politics is an important stage in the perfection of mankind. Aristotle expresses politics as the master of all sciences. Politics is an art which allows individuals to develop and perfect their potential capacity. Sociology compared to politics began to be elaborated as a science in the nineteenth century although in the east scholars like Ibn-i Haldun had already dealt with it (Ibn Haldun 2017, 627-86).

Unfortunately, today since science is under the hegemony of western ideology these facts are not approved and appreciated enough. Therefore,

sociology as a science is a significant parameter for the perfection of human beings. By means of sociology scholars try to observe and analyse communities, identities and cultures with regard to similarities and differences. After the emergence of the term of sociology, we see the term political sociology in the second half of the twentieth century. Political sociology is popularly accepted as the intersection of politics and sociology (Ertuğrul 2016, 255-71).

Moreover, instead of the state as an actor, society is emphasizes by using the term political sociology. With the spread of technology, globalization, transportation, and communication, the fundamental right movements begin to dominate politics. International movements and demands including green-peace, bio-energy, education, native languages, historical heritages may easily guide and affect world and national politics (Kattıtaş and Kanlı 2018, 58-64). If these needs and demands are not considered, some groups of the community especially those who feel themselves to be isolated may be easily provoked and manipulated like the Taksim Gezi Park case of Turkey (Yılmaz and Bayram 2016, 1-21). That is why national states are not the only actors in the contemporary international community. We always emphasize the international community including civil movements, non-governmental organizations and multi-national companies as well as state actors in the new world order (Orum and Dale 2016, 257-81). In this new understanding of the international political community, states are not the only actors, international companies, and organizations are also dominant in terms of security and world politics. International associations, companies, and organizations try to guide international politics. There are international documents restricting the national sovereignty of modern states. There are many international terrorist groups which make it necessary for national states to act against them (Aydm 2018b, 115-29).

To sum up, the development of civilizations occurs in parallel with scientific studies in the sense of the discipline of political sociology. In fact, it may be said that development of both civilization and sciences are dependent on each other and concluded a facility to make political sociology a new discipline of science in the twentieth century. The participation and efficiency of political society may clearly appear in local governments because of social freedom and rights in the history of mankind (Eryiğit and Özaslan 2017, 116-123). That is why we elaborate political sociology with local governments as an interdisciplinary research in this article.

## Local Governments as a Cradle of Democracy

Today it is obvious that Ancient Greece is presented as a school of democracy in western political researches and studies. There may be many reasons for this assumption making the Ancient Regime the core of political thought. We think that one of the important reasons is based on the reaction to the Medieval Ages. During the Middle Ages, which some historians call the dark ages, Christianity challenged and oppressed scientists and the intelligent. Church institutions waged a kind of unnamed war against science and scientists. This problem and hidden challenge led enlightenment thinkers to legalize and be proud of the ancient regime. In other words, it is a way to break and protest the hegemony of the church.

Although the cradle of democracy is based in Ancient Greece, it is not a contemporary system which we today understand as the concept of democracy. In the ancient democracy, ninety percent of the population were not citizens. This means that the majority of the city inhabitants were excluded from political rights. We see that the Greek police consisted of four different classes. The first group, which consisted of the majority, was slaves called helots. Slaves were sold and bought like properties at that time. One of the important facilities for recruiting and producing slaves were wars. During wars, many people were captured and sold as slaves. The second group consisted of farmers and employees including villages and rural fields. The third group was *metaicos*, who were foreigners (Yalçinkaya 2016, 29-34). Since Aristotle was not born in Athens, he established his academy by patronage and reference of being an Athenian citizen due to belonging to the class of *metaicos*. Otherwise if not for patronage, a foreigner could not establish such institutions. This means that if you were not a citizen your rights were limited and firmly restricted. To be a slave or a foreigner was to be unimportant with respect to political rights.

Despite the many shortcomings of the ancient regime, it was effective in Europe during the Renaissance, the Reformation and the Enlightenment at breaking the hegemony of the Church. Due to witch trials, thousands of innocent people were victims of the hegemony of the Church. Religion has been used as a tool to make a legacy of Church authority (Aydın 2017, 17-32). It may be said that the real problem was not religion but the abuse of religion by Church hegemony. That is why many intellectual groups

opposed religion in the new era of positivist and naturalist western political history.

By giving importance to art, science and human dignity this new age directed and encouraged society to have more rights in terms of self-determination which strengthened the importance of local governments. With the awakening of mankind, we see that the National Assembly of ordinary people in France demanded to gather equally with other assemblies before the French Revolution. Like in France, legislative reforms in the UK gave general rights and equal votes because of this challenge (Roskin 2016, 25-33). That is why today demands of decentralization spread and local differences and needs have been considered by central and national authorities in most countries (Aydın and Atmaca Can 2018c, 332-344). According to Rondinelli we may describe three different models applied as decentralization which are devolution, delegation and de-concentration (Rondinelli, 1981, 137-9). Although the models may change, most countries give importance to practicing local governments in terms of legacy.

On the other hand, some Enlightenment critical thinkers like Rousseau firmly warned that the new period of western civilization which was only based on capitalism would lead individuals to be like animals because of alienation and the neglect of the spiritual dimensions of mankind. He advocated the perspective that civilization made people new modern slaves that were professionally hidden (Tannenbaum, 2017, 34). Rousseau thought that one man who claimed a piece of land as special private property was the founder of civilization. For him civilization would bring nothing other than slavery ((Rousseau, 1984, 57-79). Civilization and industrialization only care for the material world and needs but forget the real needs of humanity.

Hopefully local governments may prevent human beings from having the fate predicted by Rousseau. Like Aristotle we think that people should have more opportunity and facility to contemplate, reflect and explore their reality and capability in local governments by participating in the system. People may avoid being modern slaves of western civilization by being actors in the local governments that resemble schools to elaborate and figure out the reality of life and the universe as a result of the transformation of political society compared to the Medieval Ages based on dogmas and submissions (Saffel, 1990, 87-109). Local governments may become a good tool for people to organize and support their humanitarian characters.

Otherwise, as Rousseau claimed in the modern crowded cities individuals become more alone which may lead to complex problems including suicides. People worldwide migrate to cities from rural areas. Moreover, inhabitants of rural areas are also isolated due to the lack of technological and social facilities. Thus, local governments have an important mission to prevent potential threats claimed by Rousseau.

Marx who was influenced by Rousseau, supported the idea that history was the wars of classes. He only accepted the material sides of everything and denied the spiritual dimensions of matter. He established his method by following Hegel's dialectic approach but claimed that he reversed and corrected the method of Hegel. Although we do not totally accept the ideology of Marx, it is a fact that he was very successful in pointing out the problem of exploitation of proletarian people due to the appetite of elite classes, especially by capital owners. If social, economic and political rights are not provided and guaranteed by rulers, there may always be the potential threat to meet a dictatorship proletariat. It is easier for rulers of local governments to see and notice this fact and threat since it is based on the bottom of the political system comparing national assemblies which are based on the top of society. Local governments are not just authorities for administration but are also important ground for the social and political future of mankind in respect of peace and virtues.

## **Conclusion**

Today modern sciences are based on the experiments and observations focusing on the methods of specialization. There may be advantages and disadvantages to this approach particularly when comparing ancient and modern times. By methods of specialization it may be easy to understand a piece of the wholeness by focusing on a certain part of it. On the other hand, it is hard to balance and see all other parts of the subject. In this case, one side of the investigation and solution may damage and break the other side of the subject when neglecting the holistic approach. That is why both partial and holistic methods should go hand in hand. Like the harmony of human faculties, science, logic and knowledge should be balanced and complement each other. Scientific researches should not neglect the logic, heart, spirit and conscience of mankind. Indeed, the human being is a manifestation and summary of the universe and vice versa the universe is a kind of great person. Our scientific works should not only be based on

observations which are types of blind approaches that lack deep perspective and interpretation of the reality hidden in the universe. Our duty is not only to progress material prosperity but also to care for human perfection by means of sciences. The aim of science may serve to translate the great book of the universe.

We cannot deny that life is moving so fast and everything moves from atoms to stars. We are especially aware of this transformation and the rapid changes in the global world, which resembles a village, by means of technological innovations. On the other side, we also emphasize that some things should be preserved. Human beings have material needs as well as spiritual needs like love, mercy and respect. From Adam up to now there are needs such as light, water and air which are fixed and cannot be changed as regards survival for animals and human beings. Today, when comparing the Ancient Regime and Medieval Ages, it is a fact that humankind is more civilized and sensitive to using their fundamental rights and freedoms. Most national states also take their legacy based on the will of citizens instead of a royal family. Thus, individuals are more effective and powerful in terms of social and political life. That is why political sociology emerged as a new discipline in the second half of the twentieth century.

Indeed, the development of civilizations led and encouraged people to be more active in politics. Aristotle emphasized that politics is the master of all sciences. We claim that local governments are the masters of political systems. People may easily touch and transform political and social systems by means of local governments. This aim and efficiency may hopefully provide and allow mobilization of society to have a better future in the sense of politics. If individuals are not guided and encouraged to be active in local governments in terms of political virtues, corruption and dissolution of civilization, which Rousseau already pointed out, cannot be avoided in the twenty-first century.

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# CHAPTER TWO

## THE ROLE OF NONPROFIT ORGANISATIONS FOR 2030 SUSTAINABLE DEVELOPMENT GOALS

HAKAN DULKADİROĞLU

### **Introduction**

A healthy life is both the right and the responsibility of every living thing. This right and responsibility is not only limited to people living today, but it also includes each and every living being on the planet and future generations. There are a number of indicators which show that the social life is functioning in a healthy way, similar to the health of the individual. One of the most important indicators of living in a healthy society is the existence of nonprofit organisations.

Although they are independent of the public and private sectors, nonprofit organisations (NPOs) are organisations that sometimes provide service and work together with public and private sector collaboratively. NPOs offer opportunities and alternatives to serve people locally, nationally and globally. These organisations enable people from different backgrounds, from different perspectives, with similar interests to come together, to have social participation, and to express certain social visions without resorting to violence. NPOs contribute to the innovativeness and problem-solving capacities of modern societies. The services are provided by the NPO's founders, directors, members, volunteers and beneficiaries.

Since NPOs are heterogeneous, they reflect not only their common aspirations but also sharp differences (Boris 1999). These are the institutions that play important roles in fulfilling the demands and expectations of the community and society, in being the voice of marginalised groups, in the