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How Political Science is Currently Taught: from a Turkish Perspective

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WHAT IS POLITICAL SCIENCE?

In this section, the topic of political science, its method, its origins, the contemporary developments and the scope of political science are mentioned.

The Subject of Political Science

Although the existence of political science dates back to the Ancient Greek era, up to the hundredth century political science was generally understood as a state of science and studied in branches of science such as law, economics and sociology. In this sense, the subject of political science is; what the state is, how it emerged, its sources, its duties, its types, institutions and institutions in the state.

Today, the main issue of political science constitutes political power. In this sense, what is political power, its source, its dependence, its seizure, its limitation, its transfer, its usage, factors affecting political power, political parties, sovereignty, various political systems and political science are examined. Political parties, elections, electoral systems, state systems, political institutions and organizations, political behaviors, political culture, public opinion, pressure groups and their effects (Öztekin, 1993: 16) are included in the research field of political science in this framework.

Political science, institutions related to political authority and the formation of these institutions and we can define it as a consciousness of the behaviors that play a role in the process. Such a definition, on the one hand, encompasses the whole of the subjects of political science today, but on the other hand it brings a very clear limit (Kışlalı, 1992: 3).

Method of Political Science

The scientific method is the way in which information about the universe is obtained objectively. The scientific method that developed in natural sciences in the XVIIth century is ideal for social sciences, and also for political science. This scientific method is based on a total of three phases of connected thought and action in solving problems. First stage; problem determination. The second phase; (hypothesis) to explain the problem. Third stage; events are subject to observation so that the denial can be verified. Thus proving the validity or invalidity of the test with a regular and supervised observation. The form that political

scientists try to give to the research frameworks is this ideal form that we have specified in the scientific method. Four methods for collecting and analyzing numerical information in political science are used in a widespread and efficient manner. These; experimental research, comparative studies, case studies and historical research methods (Çam, 1998: 67-70). For information on the methods and research stages in political science; **Research and Method in Society Science** compiled by Ruşen KELEŞ can be seen in the study of "Method in Political Science" that İ.TURAN has prepared in the name of the work.

Political science is a branch of social sciences. So different from natural sciences. This difference is evident both in observation, in classification, and in interpretation stages. For example, water boiling and freezing rates have been the same for centuries throughout the world. However, with the trend of political parties and voters in the US tendency of political parties and voters in Turkey it is very different. There are also differences in political party structures and electorate tendencies at different times within the same country. For this reason, the work of political scientists is difficult (Kışlalı, 1998: 13). Regarding the methods used in the researches on elections and voting, it can be seen in the work named "Methods Used in Researches on Elections and Voting", which was compiled by Keles and prepared by A. Payaslıoğlu in the above mentioned work.

The Birth of Political Science

When looking at the historical roots of political science, it is not enough to consider only the systems of thought; it is necessary to consider the development of institutions.

Together with the neolithic stage which provides for the resettlement of resident agriculture, population growth, division of labor,urbanization, technical progress and education have emerged, social differentiation and the complexity has increased steadily. The first decisive developments took place in the Middle East in the environs of large rivers (Dicle, Euphrates, Nile), where "public works" were conducted to direct and control river water. Instead of "familial-tribal" organizations that fit the economy of hunting and gathering in the political arena, certain boundaries in the new types of organization, differentiation among social groups, development of belief systems, emergence of the kingdom as central and unifying institution, formation of specialized military and civil bureaucracy are striking. characteristics.

This old experiment is not just "history". Some of the molds they created were influential on today's experiments and institutions due to their continuing day by day. The Roman experiment, which had an immense influence on politics and political thought by Ancient Greece, was deeply influenced and shaped by the political experiment of this first phase (Pam, 1998: 46).

Political science is both the oldest and the newest of the social sciences. If we treat politics in general terms as people's management, we will see that many elite thinkers have begun to think and write in these matters from the first ages. For the first time in his famous book "Politics", Aristotle held the politics for the first time at the top of the hierarchy of knowledge in terms of being the most comprehensive of human activities, and called him "practical science". For this reason, many writers and scientists today regard Aristo as the pioneer and father of political science (Öztekin, 1993: 17).

Until recently, the works on the subject of politics have not gone beyond being philosophical. For this reason, for example, as far as the history of Political Thought is concerned, the social scientific view of political events is quite new.

The beginning of philosophical consciousness in the field of political thought begins with Aristotle. Later, Ibni Khaldun studied the concepts of state and power with a scientific approach. Italian Makyavel tried not to look at the events he observed in terms of religion and morality but to determine what existed. In a French society, Montesquie explored the validity of the rules in relation to the geographical and social conditions in which the community is located.

Since the 19th century all social sciences and political thought have become more scientific. Aguste COMTE revealed the sociology statement. Over time, the concept of "social sciences" developed. Karl MARX put economic bottoms on the basis of social change and replaced objectivity in social sciences (objectivity). The work of French Alexis de TOCQUEVILLE, entitled "Democracy in America", is the first and most important work that can be regarded as scientific in its entirety. The book continues to emphasize the importance of social-economic development, particularly in terms of its impact on the political system, and to keep it updated in many respects. Max WEBER revealed the weight of the bureaucracy in contemporary political regimes (Kışlalı, 1998: 14).

Contemporary Developments in Political Science

Political philosophy was at the root of political science. From time to time philosophy of politics While the examination of political institutions was underway, political consciousness was born. In this first phase of political science, abstract studies dominated. From extensive theories created(theories), political institutions and regimes as a whole were trying to interpret the regimes.

Contemporary developments in political science, especially in response to these abstract studiesborn and tended to concrete. Emphasis on empirical researchIt is given. American political scientists, who think that existing institutions need to be improved, should not only be content with explaining political science, believed that it was imperative to carry out research that could be transformed. If this could happen, it was primarily due to concrete and even numerical observations.

In fact, such researches have already begun on institutions, frame has exceeded. The purpose of the preamble is to make the "real" While it is aimed at recognizing the contents, it is important that society and institutions as well as the interaction between the two groups. Thus, the concept of "political process" and that social groups have gained importance in terms of political research We're going. This tendency will be called "political behavior" over time. It too increasingly followed by the "functional" current and the "systematic" current (Kışlalı, 1992: 11).

Under the influence of political behaviorist movement; using mathematical and statistical techniques public opinion polls and election sociology researched. However, it will be investigated instead of the techniques appropriate to the subject, the subject of the known technique was researched.

After the movement of political behaviorism, the "structuralist-functionalist movement" emerged. And stated that nothing constitutes a whole and that everything is part of a whole.

Third, the "political system analysis" trend has emerged. It is inspired by guiding (cybernetic) data. According to this flow; the political system is nothing but a part of a particular social system. David EASTON, who leads the political approach of the system approach, says that the political system is surrounded by physical, biological, social and psychological environments. According to David EASTON, the political system has three components: "political community", "political regime", and "political authority" (Kışlalı, 1998: 14).

Scope of Political Science

Today, in many countries, political science is divided into three main categories:

- Political theory including the history of political thought;

- Government divided into two forms of domestic policy and comparative state systems

(governance). Parliament, government, judicial view of institutional review

as well as political parties, pressure groups and political processes of voting

It is given;

- International relations;

The existence of common problems between international relations and management, it is impossible to look at it with certainty. (Çam, 1998: 42)

At a meeting of UNESCO Social Sciences Branch in Paris in 1948, scientists have classified political science as follows:

Political Theory

a. Political Theory (General)

b. History of Political Ideas (Thoughts)

Political Institutions

a. Constitution

b. State Organs

c. Local administrations and "Regional" administrations

d. Public Administration (Public Administration)

e. State Economic and Social Tasks

f. Comparative (Comparative) Political Institutions

Parties, Political Groups, Public Speaking

a. Political Parties

b. Political Groups and Associations

c. Participation of Citizens in State and Government Affairs (Elections)

D. Public Oyu

International relations

a. International Politics

b. International Organizations and Management

c. State Law (Dâver, 1993: 65, Kışlalı, 1998: 12-13, Öztekin, 1993: 16-17).

The sub-disciplinary categories of political science determined in 1973 by the Association of American Political Science (APSA) are interesting in terms of reflecting specialization in political science (Çam, 1998: 42-44). We will not only give the main headings and mention the subheadings in terms of giving an idea here:

- Foreign and Domestic Political Institutions and Behaviors

- International Law, Organizations and Politics

- Methodology (Methodology)

- Political Stability, Instability and Change

- Political Theory

- Formation and Content of Public Policy

- Public administration

- US Political Institutions, Processes and Behavior.

DISCIPLINES RELATED TO POLITICAL SCIENCE

In this section, from the disciplines related to political science; sociology, psychology, economics, history,

anthropology, geography-geopolitics, law, public administration, political science and positive science.

Sociology

Sociology, which is the general knowledge of the society, is a study of the science of economics and politics; these branches of science have been taken out of these fields as they have dealt with the fields and have chosen instead the fields of research such as family, population, crime, religion, city, village and immigration. The other social sciences, although they are separated from sociology, still benefit from the data of this science (Öztekin, 1993: 19). There is a separate area under the name of "Political Sociology" where the relation of political science with sociology is intensively studied.

Psychology

One of the branches of science that political science makes most use of is psychology. Psychology is widely utilized to conduct research on political behavior, tendencies, political participation, voting behavior, and in particular public opinion on political and social events. Even today, an area has been formed under the name of "Political Psychology" (Öztekin, 1993: 19), where politics is closely related to psychology.

Economy

A special field of economic intelligence on the production, distribution and consumption of wealth is a working social science. Today we acknowledge that an economy is not a completely separate process of independent events from other social and political events, but is related to them. This bond is even in the liberal economic era. Inequality and imbalances arise in income distribution. The modern state wants these problems to be solved by financial

and economic reforms, social security measures, and just wage systems without causing a social explosion (Dâver, 1993: 60).

During the struggle each political party has taken to seize power, one of the most important among the programs that they put on is the economic policies that they will undoubtedly follow. In other words; political parties set principles for how to produce and distribute social values when they are in power. They do this by making use of the researches made by the economics. For this reason, one of the social sciences that politicians and politicians make the most use of is the science of economics (Öztekin, 1993: 19).

History

There is a close relationship between history and political science. So much so that tarihe can be viewed as "past politics" and politics as "today's history". History, especially political history, provides material for political scientist studies. By using the "historical view", the political scientist examines, interprets and explains the political events in the past (Dâver, 1993: 60).

Anthropology

Anthropology is a "human conscience", a social discipline that accepts primitive communities as an area of inquiry and research. The anthropology, especially the social anthropology, is an extremely important light to research on political institutions, systems and behavior. Political philosophers have searched for centuries about how people and communities should live, and which system is best. But they have not researched how people live, what political, social institutions, organizations they build. Social anthropology and its political anthropology are helping political scientists by studying the political life and behavior of primitive societies and institutions (Dâver, 1993: 61).

Geography and Geopolitics

The geographical and strategic location of an country, its primacy, the richness of its natural resources,population density and number are very important data for political scientist. Geopolitics is; a discipline that investigates the state's internal and external politics in relation

to physical geography. Geopolitics give clues to explain why democracy develops in the UK and the US, and why it does not develop in some Asian and African countries (Dâver, 1993: 62).

Law

The political scientist must know the rules of law that regulate the existence and functioning of social institutions while investigating especially the political direction of social events. Of Law; Constitution, administration, states law, such as the branches are completely in the science of politics. The main point that political science distinguishes from the jurisprudence is political science, which determines the current state and events of this present state, when it determines the rules that should be law. Political science makes great use of legal knowledge, ie rules, from the findings obtained as a result of researches (Öztekin, 1993: 20).

Public administration

Generally, public administration is responsible for the researches and reviews of these issues together with the employees, which reflect the decisions taken by the political authorities as collective services and how this service can be done more effectively. This branch of science also has its own methods and techniques of scientific work. Public administration, which investigates the implementation of political decisions and its practitioners, is considered to be a extension of political science. For this reason, both scientists are considered to be intertwined with one another (Öztekin, 1993: 19). This was also demonstrated in the study of the political science of political science experts at a meeting of UNESCO Social Sciences Branch in Paris in 1948.

Political Science and Positive Sciences

Helping politics to become an independent science is one of the factors is that this branch of science can produce generalizations in a systematic and regular way, in addition to producing information at the level of theory, as well as concrete findings that have been obtained as a result of empirical researches in the field (collecting). It is inevitable that political science will use positive sciences to establish cause-effect relationships in political events. Moreover, it

can be said without any exaggeration that no social science or natural science can make social and natural researches about subjects or researches that do not take advantage of positive methods such as mathematics and statistics. Political science, particularly in the field of research on political behavior research, must use the methods of positive sciences such as mathematics and statistics. Otherwise, concrete and objective results can not be derived from such researches (Öztekin, 1993: 20-21).

DEVELOPMENT OF TURKISH POLITICAL SCIENCE AS A FIELD OF EXPERTISE LEVEL

Under this title, the level of development of Turkish Political Science; firstly in terms of the development of political thought, secondly in terms of the development of contemporary political science. These binary distinctions were themselves subjected to a separate examination.

Our criterion; 16-17-18 Turkish Social Science Association held in October 1985 in Ankara, Turkey Symposium on the Development of Social Science Research in which he argued the Kağıtçıbaşı Judy (1986: 7-20), and an emphasis Kemal eagle It is the scale he adapts to the City Surveys.

This criterion is explained briefly by Kartal: "Çiğdem KAĞITÇIBAŞI third world countries and in the meantime Turkey, social psychology, in particular, she mentioned the general lines of all three phases, reflecting the development of social science research. In the first phase; the question is whether the theories and concepts that are developed in developed countries and that are colored by the particular circumstances of those countries are imported and whether they are being imitated and imitated in the developing countries or are questioned as to what extent they are valid; it was mentioned that the importing theories and concepts were looked at from the perspective of local problems. In the second phase; it is stated that researches that take into account the specific characteristics of the social structures of the developing countries and reflect, examine, understand or analyze them have been observed. In the third phase; it has been said that researches that can contribute to the synthesis of the universal nature can be done in these countries. still significantly the first phase remain valid in Turkey, the second phase characterized the carrying of the very few and third phases Located in efforts to contribute to research that little or none is specified "(Eagle, 1986: 311).

We also stage three stages of development of political science in Turkey, noted K. KARTAL We will examine it in the form of. These;

1. Translation and Simulation

2. Investigation phase using native indigenous information

3. Investigations that contribute to the field of universal political science.

However, as in the science of social sciences, lack of certainty also manifests itself in political science. It is difficult to make a definite border in this same triple development phase, but some generalizations can be made. We are also tied to the resources we can reach in these developmental stages.

Political science is both the oldest and the newest of social sciences. This is a peculiar feature of political science. Politics is as old as Aristo when it is considered as the management art of people. So, when we discuss political science in terms of the development of political thought, we can go back to the Ancient Greek period. In parallel with the development of positive sciences in the 18th and 19th centuries, political science has emerged and accepted its existence in a contemporary sense. For this reason, while discussing the birth and developmental stages of Political Science, we think it will be useful.

On the Development of Political Thought

Our review in this subheading is based on the triple seperation we have described above.

Translation and Simulation

Turks, before Islam, loving nature, respect women, behave valiant, worshiping Gök-Tengri is a great nation. Because they are warriors, they know how to establish cultural ties with various nations. Besides shamanism beliefs, they became aware of Buddhism, Manichaeism, Mazdeism and even Christianity. They know that they can regenerate themselves and have

benefited from various civilizations. They have not been enthusiastic because they have passed through the themes with various religions. They influence many nations with their thoughts. The Turks, who started to Islam from the 8th century, formed the most powerful units in the armies of the Caliph Me'un and Mu'tasim in the ninth century. Even thinker Cahiz wrote a work on "Virtues of the Turks". It is known that Farabi and Ibn Sina, with the benefit of Aristotle and Plato, exhibit original philosophical views based on Islam. Their views differed from the interpretations of the Arabs. They have struck the stamp of their culture for the interpretation of Islam. That is why they were accused of exaggerating by Ghazzali. The Turkish thinkers Farabi and Ibn Sina are representatives of rational philosophy. They tried to reconcile philosophy (Çubukçu, 1989: 5-6).

It is an undeniable fact that civilization affects each other. Travels, communication, tools, warfare, commercial relations and book translation are the main factors that enable a civilization to be influential.

In the Middle Ages, the birth and development of an Islamic civilization, it is known to all of us. This civilization is the result of many of the Caliph al-Ma'mûn (Death H. 218 / M.833) but also by speeding up the translation of foreign books into Arabic. Conquest and commercial relations have already enabled Muslims to deal with Greek and Iranian civilizations. The books of various subjects translated from Greek, Syriac, Persian and Hindi into Arabic gave the result of the importance of new thinking systems and scientific studies in the Islamic world.

Mu'tezile supporters think in the Greek way found in Syria, Alexandria and Iran, they were discussing issues of faith with their influence. There has also been increased interest in philosophical systems in the Islamic world. There were thinkers who were under the influence of Greek philosophers and who were not attached to any arrows.

Kindi (Death H.252 / M.866), Farabi (Death H.339 / M.950) and Ibn Sina (Death. H.428 / M.1037), with a large extent based on the Qur'an; The Aristotle represented the Meshashiya school by combining the thoughts of the Infinite and the New-Infinite. Ghazzali, Farabi, and Ibn Sina wrote the title Tehâfut al-Felâsife to show what they were wrong about.

Ibn Tufeyl (Death H.581 / M.1185) and Shihabeddin Yahya Suhreverdi (Death H.587 / M. 1191) founded the philosophy of Isrākiye, which is a system of thought unique to Islam, using the Qur'ân, New-Efâtuncu and Manichéen philosophies. This philosophy has inconsistent aspects in terms of the People of Sunnah. H.IV / M.X. İhvan as-Safa, who accepted the Islamic principles in the 19th century and benefited from the philosophy of the East and the Greeks, established a new and compiler system. Thus, İhvan a-Safa labored for the unification of religion and philosophy (Çubukçu, 1989: 115-116).

This is the topic we have briefly mentioned; Translated in Turkish-Islamic Political Thought is to emphasize the importance of philosophers' thoughts such as Aristotle and Eflatun from ancient Greek thinkers.

Farabi (870/950) his Life and Effort to Reconcile Aristotle with Eflatun

He is the great philosopher of the Turkish Age of the Middle Ages. Full name Abu Nasr Muhammed bin Turhan bin Uzlug al-Farabi et-Turkî. Ebu Nasr Name: Muhammad Father: Turhan of the Uzluk family: Farab, therefore: Farabi (farablı) for being Turkic: Turkî. The name is written in the form of Alpharabius in the West. Turkestan (Kazakhstan) was born in the city of Fârâb in the place where the Sirderya (Seyhun) River merged with the Aris branch to the south. He died in Damascus. It is known that he speaks Turkish and travels with Turkish clothes everywhere he is. His father, Vesic Kale Bey of Fârâb province, was Muhammed Bey. He was built calmly, lived a quiet and lonely life, did not mix political life. Much is known about life and education. The information about life can be found in his books (biography) written two centuries later.

He went to Baghdad on his father's advice. He learned Arabic there and there law, he learned. He became a judge. He learned philosophy (logic) from the Christian philosopher Abu Bishr Meta bin Yunus because his enthusiasm and ability were directed at philosophy. Abu Bakr received grammar lessons from Sarac. The curiosity of philosophy led him to personal research. There is also a rumor that he went to Harran and saw a lesson from Yuhanna bin Haylan. He suffered from all the sciences of his time. This is what he did to deepen in philosophy. He is a practitioner without practice. He was busy with mathematics. He was both theorist and practitioner in music. Founded the foundations of Islamic music. The law is considered to be a find. There are legendary and exaggerated rumors about their life and their talents and virtues. It is noted that a parliamentary establishment established in the palace of

Seyfdudevle (in Aleppo) in Vefeyat-ul A'yan, laughed the councilors first, then cried, then slept and left the parliament. In the same book, it is added that Fârâbî knows 70 languages. However, in addition to Turkish, Arabic and Persian, it is estimated that he knows Syriac.

His main works are: İhsâu'l-Ulûm (Count of Science), Kitabu Füsûsü'l-Hikem (The Essence of Hikmetler), Siyasetü'l-Medeniye (Politics), Medînü'l'l-Fadılla (Fazîleet Sitesi), Tahsîlu's-Saâde (Happiness Wins), Felseftu Eflâtun (Philosophy of Eflâtun), Felseftu Aristo (Philosophy of Aristotle) Uyun al-Masâil (The Basics of the Mes'a) (New Turkish Anciclobism, 1985: 879-883).

Many philosophers in Hellenistic and patristic periods defend the thesis of the union of philosophy In order to compete with the philosophical doctrines of Aristotle, students with Eflatun have received various works in remembrance. Only in Islamic philosophers, Fârâbî wrote a work called "al-Cem" beyne re'yeyi'l hakimeyn "to prove that there is no difference between the systems of these two philosophical systems and that the difference is simple and superficial. Undoubtedly, the real reason behind this conciliation effort in terms of Fârâbi is the firmness of the philosopher's "one true" principle. According to him, it is real unity, not more than one. Since these two philosophers have expressed the truth, it is possible to reconcile them in a common pavilion by interpreting them, and thus to unite the philosophy, even though the ideas which they put forth in different terms in different time and space seem different at first glance. On the other hand, it is self-evident that a philosopher who advocates the unity of the truth has to reconcile philosophy with religion, in fact, this point is clearly visible throughout his system. As a result, although Fârâbî did not succeed in reconciling Aristotle's views with Eflatun, it is important to show that he has a vast world of ideas and to gain access to some of his ideas which are not found in other works (Kaya, 1995: 152).

Ibn Sina (980/1037)

Ibni Sina was born in H.370 / M.980 in Afşana near Buhara. Full name is Abu Ali al-Hussein b. Abdullah b. al-Hasan b. Ali b. Sinai is. Turkish thinker. His father, who was originally from Balkh, came to Buhara by migrating. His father is a literate man. He loved the views of İsmailiyya mezhebin as ihbal as-Safâ risaleleri. One day when Abdullah recognized the person who knew the philosophy of an-Natili well, his son Ibni Sina wanted him to be a student. He hosted An-Natil at home. Ibni Sina learned the logic of Aristotle, the Mother of Oklides, and the Macesti of Ptolemy. Previously, a person named İsmail had learned law. Ibni

Sina, who memorized the Qur'an when she was ten years old, was smart enough to surprise her teachers. He is a very learned, very learned person. Philosophy, logic, astronomy, natural and mathematical sciences were well-known science branches. Moreover, he has studied the religion of Islam in a broad way. According to his own understanding, he defended Islam. He read read the metaphysics of Aristotle translated as Ma Ba'd at-Tabia into Arabic forty times but did not understand. One day, the Turkish philosopher Farabî bought a work describing the mentioned book by chance. After reading this work of Farabi, he solved the points that Aristotle did not understand from Ma Bad at- Tabia (Çubukçu, 1989: 24).

İbni Sina philosophy is a medieval philosopher in terms of thought, thought, and being. In his philosophy there is an understanding of explaining and interpreting the fluxes of knowledge acquired by experiments and mind-based senses according to intellectual principles. Adopting Aristoles' views, philosophy has divided two divisions: theoretical and applied philosophy. Contains philosophy based on theoretical, natural philosophy, mathematics and metaphysics. The main topic of philosophy in this area is knowledge. The philosophy of application is divided into: a political or social philosophy; economics or home philosophy (elhikmet ül-range); moral philosophy (al-wisdom ul Hulkiye). These three sections, which are based on more actions, are separate from the subjects and fields of investigation. İbni Sina regarded religion as an independent field of knowledge, tried to reconcile religion and philosophy, and summed up the philosophy of religion on four main topics: creation; life after death; prophesying; God's knowledge (Grolier ..., 1993: 304).

İbni Sina watched Farabi in philosophy. However, the passage between Fârâbî and Gâzâlî can be considered. He did not give absolute importance to the Greek philosophy as Farabi and tried to bring the Greek philosophy closer to the science of the kalam which tried to reasonably explain the causal relation of the rules in Islam. But like Ghazali, he never denied the Greek philosophy. He wrote two philosophical novels. He strongly influenced the European philosophy in the Middle Ages. He was known as "Avicenna" in Europe. It is seen as the founder of psychology in Kitâbü'n-Nafs (New Turkish Encyclopedia, 1985: 1365-6).

İbni Sina philosophy, which is at the peak of the tradition of Islamic philosophy that started with Kindi he owes much to Fârâbî in his system. He can be seen as a student of Fârâbî and a follower from behind. However, he has overcame his teacher and left his name in history in the second rank. Because he was a brighter, more system-savvy writer than before. Islamic philosophers such as Ghazzali and Fahreddin er Razi, who criticized Ibni Sina, were also affected. It can be said that Ibni Sina is the only person who has established a perfect

philosophy system that has dominated the tradition of Islamic philosophy for centuries (Alper, 1999: 321).

Ibni Sina, who affects most of the Eastern and Western philosophers who follow him, was also interested in music. The books of healing and law, which are the origin of over 250 works, have been taught at many universities for many years (Grolier ..., 1993: 305).

Among his works is a book titled "Kitab fi's-Politics" about politics, but no information is given about the content (Çubukçu, 1989: 26). In a research on his works; It is stated that it is a work titled "es-Siyaset'l- menziliyye". About this book: "In a booklet consisting of six chapters with an introduction, the subject such as morality, house administration and politics is addressed (Alper, 1999: 343)". In a literature study on İbni Sina, seven sources in Arabic, Farsi and French are examined which examine his views on morality and politics (Görgün, 1999: 357).

Yusuf Has Hacip (1017-18 /?) And Politics in Kutadgu Bilig

The writer of the first Turkish book named Kutadgu Bilig, an Islamic commissioner, is Yusuf Has Hacip, known as a Turkish-Islamic poet. His first name is Yusuf. "Has Hâcib" or "Uluğ Has Hâcib" is the title given to him. Abu Hasan bin Süleyman Arslan Karahan (1059-1103), the Karakhanid ruler of Kashgar (East Turkestan-China) who presented his great work in 1069/70 gave this title to him to reward and reward the value of the work and the power of poetry. The title and authority issued by the title is the supreme counselor in charge of the protocol and public relations in the palace. It is an important mission and a high reputation. Yusuf describes this task as "the greatest of the tasks" in his work (2484. Beyitte). Hâkan also opened a chapter on the tasks of Has Hâcib after the vizier and the commander (Chapter 31, Chapters 2435-2554). In his own name, he goes alone (6627. beyitte).

We know very little about what he has added to his work one is a prose, the other is a poem. Accordingly, Yusuf was born in Balasagun (Kuz-Ordu), now in Kyrgyzstan. Balagasun is one of the important cultural centers of Karahanlı period. A child of a noble family. Ktadgu Bilig began writing in Balasagun and according to what he explained (6624th couplet) he completed the rule in 18 months and presented a ruler. With this work in the form of mesnevi, which is one of the most important sources of Turkish language and literature and Turkish

culture, it has made it possible to forgotten the name of its ruler, who has not left a mark in his name and in the case of reign for 44-45 years.

One year from the Malazgirt Victory, one of the most important turning points of Turkish history Balasagunlu Yusuf Has Hâcib, who completed his work first, As far removed as possible, it can be assumed that he is 54-55 years old in this order. In this case it is possible that he was born at 1017-18. The great Turkish lady is contemporaneous with Kashgarli Mahmut and considered as a citizen. Yusuf, the Turkish idea and society fascination, emphasized the spiritual existence of the Turks. It is a deep knowledge of Turkish language and literature. It is certain that in the Turkish state structure, afterwards, the experience of the hashishist has gained experience and served as much as possible. Otherwise he would not accept this office, which he valued as "the finest service" (Yeni Türk Encyclopedia, 1985: 4830-1).

We now take the sketch of the part of the examination made by Aydın KEZER and mentioned before and summarize the part about politics (Kezer, 1987: 94-99).

Joseph's society is generally a three-part series. In this society; riches, medium ways to rise between the poor and the poor are clear. No compulsion of the state is allowed. On the contrary, facilitation of inter-group ascension is charged as a duty to the state (65560-5568 couplets). How can society and government have such a structure? More precisely, between rulers and rulers; how will the state survive without being "despotted" as it is in the west? The thinker who sees the state as a social service undertaking the service as a public service purpose, sees the mutual rights and obligations of the society and the state with great clarity; in accordance with the logic of the general attitude, the state's obligation to take precedence. There are three important tasks that the state carries against the people. The state can not have any request from the people unless they are fulfilled to the extent necessary. Moreover, while the state fulfills the duties of these duties, the people will not "push down" the people. In other words, Joseph does not only identify the tasks of the state; with great sensitivity, also determines its form. The people will perform their duties without being hurt or forced. This is how Yusuf understands public services, and thus explains (5574. couplet).

Great realist, the material frame of society; goods and services within this framework the first duty to the state to protect the value of the money that keeps it alive. For this purpose, he says, "Keep your silver clean in your country, preserve its setting." With today's fashion, Yusuf

sees clearly the destruction and destruction that he can make in the economy and in the social life, and calls for the state's relative (5575. couplet) to prevent such a situation.

The second task of the state is to rule the people with just laws. What are these "just laws"? It is possible for everybody to make a meaning in terms of the outcome, and Yusuf solves this most complex problem of political philosophy, Yusuf, in a peculiar, practical way, and avoids confusion and speculation: "Do not let someone try to make a bully on the other." Thus, the thinker sets out the purpose of justice laws, revealing its meaning clearly. Nowhere is the place and the place of any speculation. Yusuf hits the appetite, takes the appendix. The social contests in which the bloodiest pages of human history take place dry in Yusuf's source. Think of nothing in the history of thought; Joseph, who thinks but can not say, will brightly bring it to daylight: the state will not "live in a" bull "tendency, but even" to challenge "it. Because "do not try to be bullied", but it is a stage of formation. Great idealist; it is real at the same time. Despite all the measures taken in the state, if such a trend occurs, it thinks that it may be - the state will immediately tell the side to take. "Protect them". It is clear that the state is obliged to protect, the oppressed. The task of the state is to ensure equality between citizens; If this is not the case, take the side of the oppressed (5576. couplet).

The third main task of the state is to ensure security in the country. Both economically the thinker who regards safety as an activity and, if necessary, in terms of community life, states that it is the duty of the state to "clean all roads" from "road cutters and bandits". This policy is not only the road cutters; but at the same time it prevents the emergence of local tyrants, derebeys, who can be assigned to this job. This is because the state is given to the person himself (ie the central authority) (814 and 5777 couplets).

According to Yusuf, after fulfilling these basic duties and obligations to the people, the state; can be requested from the public. Thus Joseph said, "So after you have paid the subject, you can ask for your own right, O generous ruler" (5578. couplet). In this way, the word 'the subject' needs to be clarified. As is known, there is a difference between the subject and the citizen in practice. However, this need not be a mistake in the next Egyptian, which makes citizens meaning from this word. Apart from this, no meaning can be deduced from the whole of the work; thinks that this particular baht has taken the people before the state and gave priority to the obligations of the state; but since these obligations have been fulfilled, since they are in line with the public and the public clearly demonstrates the right of priority; In the

words of tebea, there is no objection to the "citizen" who has the right to use political rights. As a matter of fact, he thinks that when he says, "The people should respect your orders".

Yusuf keeps the balance between the rights of the state and the obligations of the citizen around the three points as above. These can be summarized as obedience to laws, fulfillment of economic obligations, and respect for national unity, integrity (5580- 5582. couplets).

One of the obligations of the people; it is the obedience to the political authority. Joseph, "the people he must honor your orders, and whatever that order should do, he must do it immediately ". Otherwise, the basic indicator of statehood comes into play, "... even the use of force ..." becomes inevitable (5462-5464 and 5580. couplets). The second obligation of the people is to observe the "right of treasure" and to fulfill the economic obligations such as taxes, duties and fees in "time" (5581 couplets). They should contribute to the third obligation of the people to fulfill, national unity and unity; the state must be "friend to friend, enemy to enemy" (5582 couplets). Therefore, "If the people ... are happy and honest ... ... the bearers will attain the happiness on this account", that is, "If the people do the salvation, the bears grow up and rise" (5946 ve 6110. couplets). Thus, our idea of the foundation of the unity of the state and the nation is revealed.

The fulfillment of these mutual rights and obligations of the state and of the people is necessitated by a healthy state and community life. Socio-economic actions can only develop in such an environment. Thus, "scholars" can enlighten the people; "Mights ... hinder evils"; "Sellers" can see merchandise they sell; "Art masters can raise others"; "Farmers can endeavor in farming"; "Those who feed animals can multiply them" (couplets 5583-5590).

In Yusuf's system, mutual and continuous democratic control sprouts are seen between the government and the people. Requiring both sides to be good, the writer acknowledges that your sovereignty is taken from God and says, "If the people are good, then the gentleman will be well ..." If the people do evil, the brain will do evil; with the justification that evil can only be prevented by doing evil. If the public improves the attitude, the brain also explains that it will correct its nature. In the case of proper brain function, also protect the belief that clean hearted people will cleanse the country from all kinds of evil. Yusuf says, "The cruel man can not have a long term." "The people can not withstand the cruel persecution for a long time." That is, the people make their demands (2030-2031 and 5948-5949).

For Yusuf, the state is "happiness for the people" because the task of the state is to make "the people" happy. Thinking here is an idealist. However, he does not neglect to return to the truth. It expresses the happiness of the people as follows: "It is necessary for the people to be satisfied, for their abdomen to be satisfied ...", "to the public must be toughness from it ...". Yusuf also points out the consequences of such accumulation: "Well-behaved people may think that they are in need, and their behavior may worsen in their favor" (5355-5358; 5525-5526.

As you can see, in Joseph's society, which is not class-based, three groups are allocated according to their situation. The State is obliged to take measures to improve the situation of these groups and to keep them open in groups. The socio-economic policies to be implemented are aimed at bringing a healthy and healthy social structure.

In addition to policies aimed at social justice by the state, in general, justice, law equality in front of them, the provision of general security, the modern welfare state of today's modern societies, Joseph does not only see clearly, but also reveals it with clarity. Political power may only seek to contribute to these basic obligations, without hurting the people, without compromising them, in the later stages of legitimacy, obeying the people, obeying their economic obligations and respecting the integrity of the national unity. So the state is for the people; the people are not for the state! This system of thinking leads Yusuf to a democratic outcome, as the people and the political power constantly control each other. As far as post-mortem thinking is concerned with earthly measures, if the discomfort comes from the human being, If it comes from political power, it allows it to be taken down. Joseph's society and the state must be conscious and responsible.

Nizamülmülk (1018/1092) and his Siyasetnâme

Hasan b. Alî b. Isaac Tusi was born in Tus in 1018. Kathryn and governorship after his duties, he ascended gradually and became a vizier of Alpaslan of Seljuq Sultan in 1064. Alpaslan and his son Melik-Shah are famous for their 28-year vigilance (1064-1092). He saw a perfect paycheck. It is Iranian. As the prime minister of the Seljuk Empire, he showed exemplary personality. In the Shafi'i sect. The Islamic world, called "Nizâmiyye", founded the first university-madrasahs and put an end to the establishment of higher education in the Muslims, thus making an important revolution in Islamic cultural life. He died at the age of 74 at the end of a suicide of the Shi'i Bâtînî who went too far. The name has been shown as an example of the perfect vizier type in the Islamic world. The Persian work called Siyâset-Nâme is a

classic political book translated into many languages. Describes the order of the Seljuk state. Many of the sons and grandchildren of Nizamülmülk who were trained in the Seljuk state served as viziers (Yeni Türk Encyclopedia, 1985: 1681-1682).

This book, known as Siyasetnâme or Siyerü'l-mülük, (Nizamülmülk, 1987: 14). It was written in simple, robust and beautiful Persian language with the advice of Sultan Meliksah in order to organize the politics, morality and behavior of the viziers, ladies, orators and the like. Nizamülmülk also mentioned the issues such as the way the Seljuk state functioned, the failing sides, the precautions to be taken, the arrangements that should be made in order to make the institutions function. He gave valuable information about the Batman - Rafizi - based movements that became widespread in the Seljuk State and even threatened the state. It should also be pointed out that Nizamulk is not very strict about the religious rules that should be accepted without question. We are of the opinion that the 30th chapter of politics has given this idea an idea of "establishing the wine parliament and the conditions". Due to these characteristics, politics has attracted the attention of those who are working on the Seljuks and who are interested in politics (Nizamülmülk, 1987: 6-7).

State philosophy of the Seljuks was drawn by Nizamülmülk. the Nizamülmülk the time he lived was the great dispute between the Iranian-Turkish tendencies that gradually entered the Khilafah's political arena with the political doctrine accepted until that time by the Muslim state. The Caliphate has been transformed into an absolute monarchy since the capital moved from Medina to Damascus and then to Baghdad. In this period, Nizamulmulk emphasized that the ruler could act as the ruler desired and could not be irresponsible on the law, and that he was under the command of the divine provisions declared by Islam and recorded the powers of the ruler. He said that he should be fair and fear Allah for people. It turns out that they are meaningful if we consider that the principles to which they have advanced have begun to be expressed in the field of political thought at least five centuries later in the West. During his time in the West, the English conquest helps William understand the importance of knowing conflicts and conflicts with the Pope.

Nizamülmülk's endeavor was to reconcile Iranian and Turkish political thought with Islam. This is the reason why it seems to be a difficulty and a throne from time to time. The Maverdi is the same with the justification of the Sultan for his establishment in the law. The contrast can be seen because, while attempting to defend the sultan who ascended to the throne by inheritance, he used the evidence for a chosen state rector. In fact, on the basis of this opposition lies the struggle between Arab and Iranian systems. For example, it was a Turkish

tradition that conflicted with the Arab and Iranian tradition influenced politics. For this reason, he warned the sultan not to respect women's influence. He said: "Women are the Teshtural people. Kamil has no reason. The only purpose for them is to keep them as beautiful. They will be appreciated as long as they are noble. They are appreciated in size. His orders are wrong because he is not interested in outside. For this reason they cause mischief and cast a shadow over the sultan's grandeur. The nation is in trouble, the country and religion are damaged and the property of the rebellious is lost. The women of the Sultan did not see anything like disgrace, evil, corruption and fesity in the country during the period of their rule (Nizamülmülk, 1987: 246). "

Nizamülmülk is more in the moral guidelines that are concerned with public administration and based on the human factor. The work contains Sultana advice on how to make the current system more effective, serving as a typical example to the ruling proprietors. We can say that the method is history. It supports the correctness of the forward principles with historical events. For this reason, an idea is to list pages full of menaces. Muslim countries, pre-Islamic Iran, Central Asia and China give examples of history. The aim is to make the ruler and officials fear Allah.

The task of the state with the Seljuks re-establishing their power; "Protecting the Muslim community and the homeland of the Muslims" and the purpose; It is defined as "providing the conditions for Muslims to live a good life". Two sides of religion and state medal were accepted. At the same time, obvious changes in the concept of the state came to fruition. The theory of caliphate, which Baghdadi and others have formulated, is now practically incompatible.

The first period of the Seljuks was the acceptance of definitions of Sunni Caliphate by all Shiite states it has been the period when the reign of Islam has been re-proven as the head of the Islamic society with the addition of sultanate as an essential element in an ideal Islamic ruling. This led to a new administrative system with interconnected powers. With the early disintegration of the Seljuks, a disintegration that lasted until 1500 began to take place in the Islamic world. In the meantime, with the Prince or Sultans originating from Central Asia, the rule of law and order were provided. Although they are few in numbers, Turks have taken Arab and Persian people under their control.

The difference between Nizamulmulk and some Europeans who wrote on political science is that Nizamülmülk is a great and successful manager himself, western politics theorists, as a rule, have little to no practical experience in practical politics there are. Moreover, it is often noteworthy that the government of the country where these authors are citizens is hesitant or even antipathetic to their work. One of the first Europeans to write in political matters was Eflatun. But the theories he put forward were seriously things that could hardly be put into practice. Then comes Aristotle, who shows proofs from the main organizations of the various site states, but it must be remembered that the site states Greece had been involved in the past at that time. In front of the power of Macedonia, Athens and Sparta had long since left being an independent political entity. The situation of European writers after that is not very different. On the other hand, like many other scientists of Asia, Hoca Nizamülmülk was a person who multiplied the most in the government of his time. To that extent, it was called the "unnamed ruler" and we should know what he was reading when he wrote it, that the writer had passed through the setting stone of his writing (Shirvani, 1965: 152-153).

Ibn Khaldun (1332/1406) and his Political Ideas

Ebu Zeyd b. Carrying the nickname of waliyeddin (friend of religion) b. Muhammad b. Hasan b. Muhammad b. Cabir b. Muhammad b. Abraham b. Muhammad b. Abdurrahman ibn haldun H. 732 / M. 1332 was born in Tunisia originally from a Yemeni Arab family. He knew Islamic lawyers and philosophers' different perspectives on people and society as they did Islamic sciences and philosophy. Ulama is above religious thought, while philosophers hold intelligent inquiry superior in theoretical and practical sciences. He was a student of Islamic-Plural tradition and read the works of ibn Sina, Fahruddin Razi, ibn Rushd and Nasiruddin Tusi. It is not only a theorist but also a person who has been in charge of the state, such as kadi. These tasks are her; and the difference between the settled and the nomadic, the city and the village. He wrote his name Muqaddime in the 1370s after leaving his civil service.

In 1378 he came to Tunisia and presented this work to Tunisian Sultan Ebu Abbas. In 1381 He became a teacher at Cairo Ezher University. In 1384, Maliki was brought to the sect. In 1400 Timur took Egypt and took him to him. He died in Cairo in 1406 when he was 74 years old. Ibn Khaldun, a master of history, sociology and politics - sociology, first uncovers the national state and nationality theory in a scientific sense, while attaining the fame of the sociologist first. According to him, the leadership of the state serves the public good and it

controls the religious and secular interests of the main purpose community (Kahveci, 1996: 205).

Ibn Khaldun's political philosophy can be summarized as follows: "Establishing and maintaining a state requires the use of force and difficulty. It is possible to help both their own society and subjugate their enemies. Instead of a loss of strength, another one passes through weakness. That's basically irritable. irritability; those who come from the same generation should be gathered together and gathered around an ideal, possessing a force, superiority of power. The wretchedness is the most important in all kinds of tribes and tribes. Diving into the pleasures and blessings, the state is worn out and completely abolished. "In his theory there is a great deal of commitment to groups. Man is not just a social animal, it also tends to connect to certain social groups with strong emotional ties. According to him, irritability for the Arabs is nationalism in the narrow sense. "It is possible, of course, to build a state of the Arab tribe, but to believe in one of the Prophets, or a believer, or a religion of a great faith. Because wild animals circulating in the Arabs of the Arabs are rude, prideful, proud, and hostile in their nature, and they are very hard to please each other and to become heads. For this reason, their thoughts and desires are rarely seen in one place. But the above-mentioned belief in and adherence to the above, and their belief in their hearts, will ease their arrogant pride and all their malevolence, and will make it easier for them to gather around an idea, "said the Arabs, who have great loyalty to religious and social charismatic people, character. The legendary concept of keeping and keeping the state is as follows: "The great states were able to establish their state through faith in a prophet or any righteous sect through invitation and faith. Because, the state is only endowed with government and authority, such as winning the force and power. "

"The stealing of the Galaxy, however,and the hearts can only be combined with the mutual help of spreading and preaching the religion of Allah. Addressing the messenger of Allah; "If it were not for Allah's help, you would not have made their hearts foolish (love and friendship), even if you had spent all the wealth of the earth." The reason for this is shudder; If the hearts are called to love the world of the superstitions and the world, there will be contention between people, and as a result, no agreement between them will be possible. The hearts return to the truth and truth, leaving the world and the superstitious, and if they succeed in Allah's pleasure, they unite in their purpose and purpose. So the contest ends. Disagreements disappear. Help each other and start backing up. Divisions of influence and influence are widespread. "Ibn Khaldun shows the social cement that will keep the state alive

and bring society together. On the basis of these, they explain what religion is like: "Religion leads people to think for themselves in their goodness and in their interests. Since their goals and objectives are one and the same for all, no one will be able to achieve their goals. Because they have seen the death to reach this goal. They fight for their victory, and they defeat the armies that have exceeded them. Because the wishes of those who are on the wrong path are diverse. They say that the call of the Dine can not be complete with any other force than the nervousness: "It is imperative that there is a mighty and mighty support to gather and subjugate the people around the idea of protecting religion and sect or a state. " This idea is supported by the prophet, saying, 'God has sent each of the prophets whom the people have sent to call the path of the people, from among the mighty covenant that will protect him and spread the invitation.'

Ibn Khaldun begins to argue that the Caliphate transforms into the Sultanate: "Know that the state is the nature of national communities. The state is not set up on demand. It is established as a necessity for existence and order and order. "The history of the Caliphate is explained by the theory of astrology. "All the sherry" and religion and all things that are expected to be done from the people are needless. Only with a nervous assertion can be successfully passed on to life. Tension is necessary for the Ummah, and the religion of Allah can only be extended with it, and his orders can only be applied with it. "Continue," the religionist acknowledges the whole world and its goods, all states and situations as a means for the Hereafter. It is impossible to reach the target if there is no vehicle. It is not the call of the reluctant dancer to abandon the world and utterly defeat the essential state and wealth on the ground, to take away from the foundation, to utterly destroy power, desire and lust. The purpose of religion is to make people use them for the purposes of right and honor in power. So the goals unite and the good is born ".

According to him, the irritation in the age of ignorance (ignorance) is used for bad things It is forbidden by the Prophet. The forbidden purpose is; to prevent boasting with nervousness, to prevent him from using it in bad and wrong jobs, and not to use it at the expense of anyone. It is praised to follow him in the right direction and to fulfill the commandments of God and to use them appropriately. Otherwise, the commands and provisions of religion were not applied. Because it is not possible to protect irrational rules. Nationalism also refers to the evil of chauvinist nationalism, which has shifted to extremes, while emphasizing the role of development and freedom in the communities.

The government is subject to the same explanation. "The ruler of the ruling god has settled indifferently. The worldly ruler is not exempted only if it is to make it sovereignty and to keep the people in line to attain good and useful. Because in this way the wrong, the bad purposes of the people, the lust and the desires of the future will be cut off. Purpose of the ruler; Ibn Khaldun, as the institution, ruled that the rule of the ruling family would be based on the assumption that people will see the function of preventing rational behavior such as selfishness, passion and sentimentality, conflict and contradiction. found suitable. Condemnation is a bad reign. Otherwise, there is nothing to be done in the reign of God for the sake of Allah's reign, which leads people to worship Allah and war against his enemies. According to that; The reign is the essence of tensionin: "Saltanat, rather, is the natural purpose of nervousness and is born from it, not necessarily depends on the necessity". As far as we can see, Ibni Haldun has worked in favor of the condemnation of the Sultanate and the Sultan of our Prophet.

The history goes on among the Muslims, referring to the Ali and Muawiya conflict: "Even after the mischief between Ali and Muawiyah, as the servant of assassination, both sides acted according to their religious understanding and did not separate from their right path and jurisprudence. Ibn Khaldun, with the words "Both sides were in the right path with their intentions and intentions", defended Muawiyya, who transformed the caliphate argued from the past with the revelations quoted from the past, with sociology, as it was not for the sake of worldly purposes, . The first corruption struggle that emerges between Ali and Muawiya is seen as a necessary result of his nervousness.

Tensione possesses forces bringing the reign of the sultan into the square as a result of the solidarity of social ties. Conflicts between sects are the battle of sovereignty. Those who do not have tensione can not fight for an ideal. It can be found in the same societies, as well as in communitarianism and groupism. The communities are the dissociation of individual and social identities. Communities with a sense of belonging have the ability to protect their members. It keeps its members in a collective and anonymous identity and organizes their potential. There, the individual has the opportunity to prove himself as a social actor, and that is the basis upon which success is achieved (Kahveci, 1996: 206-211).

According to Ibn Khaldun, the state is subject to change by changing conditions and circumstances. A state rises, pauses and regresses. It is then destroyed. The continuity of the state is similar to human life. There is no way to prevent these stages that the human

community will pass through. According to Ibn Khaldun, a state has the following five phenomena:

1- To reach the age of nomads.

2- Do not dominate the tribes in the places that have been taken. Strengthening of power, slaves

The birth of class and arts.

3- Establishment of large cities. Increase your richness. Development of farming and trade.

4- The directors choose the path to peace and well-being. Do not look at other countries and

to benefit from the experiences of past nations.

5- The directors turn to entertainment and unfair business. This is the state of thought

(Çubukçu, 1989: 82, Göze, 1986: 92-95).

Research Stages Contributing to the Field of Universal Political Science

While evaluating the periods related to the Turkish-Islamic philosophers we talked about, it should not be forgotten that philosophers have developed knowledge in philosophy and have knowledge and works in many disciplines which are accepted as totally different today. We will generally be evaluating philosophical / political aspects of these philosophers. In doing so, we will not go into too much detail by making general evaluations as much as possible. The information mentioned in this sub-title will be translated and translated into Latin and Western languages and the contribution of Western culture and civilization to the knowledge produced by the original Turkish-Islamic culture.

The role of translation activities in the influence of the Islamic cult of the West has been great. These translation activities started in Spain between 1130 and 1150 in the city of Tuyltula. Raymont, the Archbishop of Spain, wanted Islamic artifacts to be translated into Latins. He set up a translation school for this. He also brought Dominic Gundisalvi to this school. Here the ideas of Farabi, Ibn Sina and Ibn Rushd were introduced to the western world. Many Arabic works were translated into Latin. Arabic works describing Aristotle's works were also introduced to the West. In 1215 II. Frederick became emperor. This emperor paid attention to reorganize the Kingdom of Sicily. Frederick was impressed with Islamic

civilization during the Crusades. He wanted this civilization to be known to Westerners as well. For this reason he founded a university in Naples in 1224. The thoughts and works of Islamic thinkers soon became widespread in Bologna and Padua Universities. Thanks to the translations in Hele Spain, Ibni Rushdism showed its influence even in France. The works of Islamic philosophers entered Paris and Montpélier Universities. XIII. In the century Ibn Rushd's ideas spread in Oxford. Members of the church were not satisfied with the spread of ideas of Islamic thinkers in the West. Because Ibn Rushd was rational and observer. He benefited from Aristotle's ideas. The ideas of Ibn Rushd were shaking the authority of the Western churches. The churches were buried in dark darkness. The superiority of the Islamic religion, which gave much importance to reason, morality and imam, did not please the priests. For this reason, they tried to prevent the ideas of Islamic thinkers from spreading in the West. Nevertheless, many of the views of Islamic scholars about philosophy, medicine, physics, astronomy and religion were well recognized in Western universities. Indeed, in the Middle Ages, Islamic civilization is far above Western civilization. Eastern culture and technique influenced the West in every field. In fact, the influence of Islamic thinkers, especially Ibn Rushd, on the birth of the Renaissance, Among the Islamic thinkers, Ibn Rushd comes at the beginning of the translation of the Latin book. His well-known work Külliyât translated the works describing Tehâfut at-Tahfut and Aristo into Latin. Some works of the Turkish philosopher Farabi (Death H.339 / M.950), which had great influence on Saint Thomas (Death, 1274), were translated into Latin. It is also known that this Islamic philosopher influenced Albertus Magnus. The scholar of the Turkish thinker, Ibn Sina (Death H.428 / M.1037), Necât and Kitâb an-Nafs are among the works translated into Latin. Al-Kânûn fi't-Medical has shed light on Western universities for centuries in the field of medicine. The denial of this influence on Saint Thomas and also on Albertus Magnus is a real force (Çubukçu, 1989: 119-120).

Indeed, the introduction of Aristotle's works to the west by Ibn Rushd (Avéroés) and Ibn-i Sina led to significant developments in medieval thought. St. Thomas wanted to reconcile the views of Aristotle with the principles of Christian religion (Göze, 1986: 78-79).

Many centuries after Aristotle, the person who emerged as the second pioneer of political science became a Tunisian Islamic thinker. Ibn Khaldun (1332-1406), which some western sources regarded as the founder of "sociology", studied the concepts of state and power with a scientific approach. In the same age, however, Western Christian thinkers looked at it from a religious point of view and based their explanation on divine will (Kışlalı, 1998: 5).

Ibn Khaldun relied on his observations while explaining the formation, development and collapse of societies, and examined historical events in a scientific way by establishing causal links. According to Ibn Khaldun, who tries to find the laws of history, people are gathered at the disposal of a leader, living in society and gathered at the disposal of a leader, because the natural situation is harmful. In this view, the North African thinker, before the English Hobbes, describes the transition from human natural to social. Ibn Khaldun, who advocates that states and civilizations are born and developed as if they are living beings and that they are one day destroyed, is also the pioneer of the nineteenth century organizer (Spencer). The societies are divided in terms of political developments: bedouinism, tribal society, site state ... The leader of society as a foundation is a socially adopted great person. With this emphasis, Ibn Khaldun made the pioneer of Weber's charismatic leader. Ibn Khaldun wrote his work "Mukaddime", which includes his views, as the brilliant Arab civilization collapsed as a result of external attacks and internal tensions. Prof de Boer, "Subcontractor and Unprepared", asserted that the East was so low-hearted that the writers and researchers who came after him developed it with great emphasis on his views (Çam, 1998: 42).

In various branches of Islamic scholars, some works of authority of Ghazali (Deut.H.505 / M.1111) have been translated into Latin. He also wrote Ibn Rushd (Death H.595 / M.1198) Tehâfut al-Tahafut to respond to the work of Tehâfut al-Falâsif that shows the faults of the philosophers. When this work of Ibn Rushd was translated into Latin, he learned about the ideas of the westerners Ghazzali about the philosophers ... With the ideas of Ghazali's transition from doubt to faith, Montaigne (Death, 1592), Descartes (Death, 1650), Pascal (Deut.M. 1662), and David Hume (Death.M1776), it is thought that Islamic philosopher pioneered these thinkers (Çubukçu, 1989: 121).

Historians often describe the Middle Ages as "dark ages". However, this assessment only applies to the Christian world. The church, which was sovereign in society's life, prevented the development of free thought and science, under the pressure of religious dogmas. In the same period, the Islamic world provided a lot of important scholars. Because the bigotry of the Christian world did not exist in the Islamic world at that time (Kışlalı, 1998: 248).

All these facts show that Muslims founded a great civilization in the Middle Ages. This civilization has not delayed affecting Europe. The Europeans felt the need to benefit from the superior civilization of Muslims, both technical and intellectual. After the Renaissance,

Europe has begun to progress at a faster pace. Among the main reasons for this are the progress of printing, the discovery of the New World, the development of firearms, the change of trade routes, the rise of art and the destruction of church tenure

(Çubukçu, 1989: 121). Turkish philosophy continued to develop until 1574. After this date, we see that the philosophy is banned by the madrasas because of strict opinions, and positive sciences are placed at least at a minimum. However, our nation continued his philosophy, which he could not say in medreses, on the lines of mystic poetry (Çubukçu, 1989: 7).

On the Development of Contemporary Political Science

Under this heading, in general, in Turkey, referring to the development of contemporary political science at Ankara University Faculty of Political Sciences "and" Istanbul University Faculty of Political Sciences "information is given about. Subsequently, the subject was examined by subdividing into the subheadings of "Translation and Imitation Stage", "Research Stages Using Original Local Information" and "Research Stages Contributing to the Field of Universal Political Science" in accordance with the classification in the previous heading.

General: of Political Science in Turkey, "Development of Political Thought From the perspective of "we have examined the course in our previous sub-title. Political Science In Turkey, "in terms of Development of Contemporary Political Science" course of examining the initial problem is encountered. Initially, developments in the 18th century can be accepted. However, in this case again, the history of Political Thought is predominant. Based on the movements of Jönn Turks in the 19th century, Westernism, Islamism, Turkism; these can be regarded not only as Political Science but also as the currents of ideas within the Turkish Political Life. This is a continuation of Turkish political thought. The contemporary developments that started in America first showed its influence in France. Later in 1948, a meeting was organized by UNESCO from various countries to join different approaches in these countries and to reach a common political science subject, and reached a consensus on the content of Political Science.

After the beginning of modern political science in terms of Turkey since 1948, the date of determination of this content; On March 23, 1950, the establishment of the Faculty of

Political Sciences was realized. Therefore Contemporary Politics in Turkey it would be more appropriate to start in 1950.

Ali Yasar Sarıbay, "Political Sociology of the Intellectual Foundations in Turkey," about information while; Summarize about the development of the contemporary sense of Political Science in Turkey gives the following background information (Sarıbay, 1996: 18-23).

"Turkey has a developed history of political thought and political writings"; even though "the most original of the works written during the Ottoman Empire were found in the political arena", we see that the philosophical approach is dominant. Because, in the Ottoman Empire, political thought has been related to the use of political power and to create justifications for the acceptance of authority, which is at its core political philosophy. The most important reason is that the dominance of the approach has not been broken (Carpath, 1971: p. 19). In the period of the Union and Progress, during the National Struggle and the first years of the Republican era, "the great success of political science, 67).

An important step in this regard was the "Political Science School" (SBO), which was established in 1948 as a faculty of Ankara University. The school is now called the "Faculty of Political Sciences". Thus, the process of getting political science to become scientific, as well as the process of bringing political sociology as a discipline into the institution in the following years, has begun.

In these processes, in the 1950s, the Second World War after the American political influence began to increase and the cultural role together with condensation in Turkey, S.B.F., timetabled have heard the need to make drastic changes, has taken the first step in this direction. S.B.F. Despite the name he has been a practitioner of European universities' classical legal education programs, a mix of economic and fiscal disciplines. Founded in 1859 by the inspiration of France, this higher education institution, the senior management of public administration, diplomatic representatives, etc. had undertaken the cultivation function. As universities become an institution, they have adopted the necessity of engaging in scientific research beyond personnel training. Thus, at the beginning of the 1950s, Bahri Prosecutor and Yavuz Abadan, who taught lessons such as Constitutional Law and Public Administration, began to give more content to political science. For example, Y. Abadan published the first part of the book "Public Law and State Facts" (1952), "Public Law Concept", "Elements and functions of the state", while the second part included "party doctrines". Undoubtedly, we can not say that this sort of collective approach has fully placed

political science. Nevertheless, the fact that politics in our country can not be examined with a purely legal approach has contributed to this kind of early work.

In S.B.F., in other institutions, the politicians who adopt the legal approach an important factor in moving towards the study of the consciousness is the enforcement of new social and political formations of the regime change that took place in 1950 in a multiparty political life. The fact that the legal framework has not fully realized these formations is inadequate in the concept, which has led to a demand in the frame of political science. Indeed, the Turkish political science major effort in settling the solid foundation said Tarik Zafer Tuna, which was published in 1952, "Political Parties in Turkey" comprehensive book of 'Preface in this situation explains: "... the hometown of us are history ever within the democratic flourish that coincide in a circuit. And in these years, it is very late, and for us it is necessary and necessary for us to know the political parties and the untouched sides of our country, their future developments and estimates, in the times when the new hadiths have tackled the difficulties we have not encountered yet and in this time of crisis ... Political Science - Science Politique) is not denied in the university curriculum and is found to make a victorious development.

This modern go-to party by Tunaya has become even more paced after the SBO's conversion to faculty. Once this institution has acquired its new identity, it has not abandoned the system of specialist branches that allow the development of specific areas of expertise at the undergraduate level in accordance with the understanding of science in Europe. Thus, the development of the branches of finance, diplomacy and administrative sciences, which were established when the university was founded, gained new dimensions; new branches of expertise in accordance with contemporary scientific requirements are easier to locate than faculties that are organized around a single main topic. Therefore, in S.B.F., "Political Science", "Political Theories", "Government Officials with Comparisons", etc. branches could be rooted on this count. It should be noted that a number of external factors have also played a role in accelerating this development. s.b.f.'n of its own on the recommendation of the United Nations in 1952, "the Public Administration Institute for Turkey and the Middle East" is one of the leading nudes establish these factors. With the establishment of the Institute, a group of Anglo-Saxon scholars have begun to gain popularity in the "Public Administration" as a new discipline trying to understand the functioning of the state system with the political concept of concepts beyond the normative sense of administrative law. The fact that S.B.F., in 1955-59, co-organizing the course of the program with the New York University as a result of the "American Assistance Program", together with the experts in this field, led Anglo American

politics concepts and understanding to settle well. After 1960, with the help of UNESCO this time, the establishment of the Press Press High School again in connection with the S.B.F. has necessarily opened new fields to the concepts and theories of political communication. In addition, S.B.F. "Halkoyu Research Group (SIHAG)" affiliated to the Administrative Sciences Institute, voter behavior, the effectiveness of mass media, etc. but also allows for empirical investigations to be carried out in limited cases. For example, in 1966, published by Nermin Abadan - Unat in 1966, the book The Analysis of 1965 Elections in terms of Law and Political Science was the first comprehensive study to be made in this framework. In this study, the author discusses the legal bases of elections on one hand and the various stages of the electoral struggle as a political process; On the other hand, a pragmatic study covering 270 opinion leaders in Eskişehir and Diyarbakır has examined in detail the social roots of prospective political party candidates of political parties.

Abadan - Unat's work, S.B.F. it also constituted the basis for establishing an independent tribune based on sociology of politics. Political sociology, which has undergone such a development in S.B.F., has also been included in the curricula of other institutions. For example, in ODTÜ, Istanbul University Faculty of Economics; After passing to the Turkish administration, Boğaziçi University, and finally in 1975 at Bursa (Uludağ) University (under the patronage of the Faculty of Political Science of Istanbul Faculty of Economics) lectures were put into the scope of political sociology and researches were started and experts of this subject started to be educated.

Ankara University Faculty of Political Sciences (Sosyal Bilimler Fakültesi: S.B.F.): in developement of contemporary political science in Turkey, the Faculty of Political Sciences has a distinct place. In this regard, it is useful to briefly refer to the history of S.B.F.

Founded in 1859 in Istanbul, the foundation of the Mektebi Mülkiyei Educational Institution opened with the name of Scandinavia. This organization, which was intended to train the district governor and the subdistrict (sub-district) manager, was active under the Ministry of Internal Affairs (Interior Ministry). Initially two years of teaching. This period was increased to five years in 1877 and the institution was brought to the college level. In 1892 the duration of teaching was increased to six years. In 1902-1903 school year was ended. In 1908 the name was changed and Mektebi started to be called as Mülkiye. The school was closed in 1915. It was reopened in 1918. In 1920 the status was changed and the Ministry of Education was attached to the Ministry of Education. Upon the liberation of Istanbul from the occupation, the Ankara government bound its school education ministry (1922). The building was started to

be built in the district of Cebeci in 1934 to move the school to Ankara. In the same year, in the direction of Ataturk's request, the name of the Makkah Mektebi was translated into the School of Political Science. The school, which was determined to be four years in duration, started to show activity in Ankara (1936). In 1946 and in the following years, work was undertaken to bring the institution a new status. With the law dated 23 March 1950 and numbered 5627, the school was transformed into a faculty and bound to Ankara University. In 1956 the doctoral program was put into effect. From the 1956-1957 school year to the end of the 1967-1968 school year, over the past decade, 38 students have passed the required doctoral examination; (Siyankasi İlimler Doktoru) "(Çankaya, 1968-1969: 664) by advocating and accepting their thesis. 24 of them have prepared their theses on finance and economics and 14 on administrative and political sciences (EK.4). In the 1965-6 school year, a faculty of Press and Broadcasting started teaching. In 1983, the University of Ankara was reorganized with the law number 2809, which regulates higher education institutions, and it was taken as a rector by being taken from S.B.F. S.B.F. consists of 6 departments (Labor Economics and Industrial Relations, Economics, Business Administration, Public Administration, Finance, International Relations) in 1992-3 academic year (Büyük Larousse, 10608).

A second institution with significant contributions to the development of political science in our country Istanbul University Faculty of Political Sciences. It is also useful to give brief information about this faculty.

Istanbul University Faculty of Political Sciences: It is a historical fact that Public Administration is the first place in the Ottoman Empire to be treated as an academic discipline and the first school opened in the world for the training of state administrators is "Enderun" in the Ottoman palace.

Founded by Fatih Sultan Mehmed II. Continuing as far as Mahmut devrine, Enderun had raised senior executives needed by the Ottoman Empire. Then II. The transfer of the Mekteb-i Mülkiye (Mülkiye-i Şahane), opened by Abdulhamid, to Ankara during the Republican period deprived Istanbul of a mission to undertake the task of Enderun.

While Istanbul University was founded in 1933, a separate political science faculty was not needed. Some of the subjects that were included in this discipline were included in the Faculty of Law, and others were in the programs of the Faculty of Economics, which was established later.

However, this deficiency has always been felt and the idea of establishing a Faculty of Political Sciences for the training of the administrators who can be active in the Turkish Management Life within the Istanbul University. After the Second World War, especially in the late 1960's, This idea was first reviewed and accepted by the Faculty of Law Professors' Board and sent to the University Senate, but the proposal for the period was not considered for a long time.

The Senate decided on the establishment of the faculty on October 13, 1977 and this decision was finalized on December 15, 1977 by the Ministry of National Education. According to this decision, the foundation of the faculty was given to the Faculty of Law and studies were started.

The transfer of seven Instructional Members required by law from within the Faculty of Law for the establishment of the new faculty was concluded at the meeting of the University Senate on April 26, 1978. Dr. Tarık Zafer TUNAYA, Prof. Dr. Ümit Yaşar DOĞANAY, Prof. Dr. Aydın AYBAY, Assoc. Dr. Murat SARICA, Assoc. Dr. Ali Ülkü AZRAK, Assoc. Dr. İzzettin DOĞAN and Assoc. Dr. Ersan LAL has been assigned to the new faculty for one year.

After the election of the dean of Tariq Zafer TUNAYA, the institutional library belonging to the headquarters of the faculty was made for the first time. The lessons continued in the first year, the classroom where the Faculty of Law and Economics was located. The final result of efforts to find a permanent place, the building formerly known as "Bekir Ağa Bölüğü", which was used by the Morphology Institute affiliated to Istanbul Faculty of Medicine, was completely divided into the Faculty of Political Sciences with the decision of the University Senate on 12 March 1981 .

As it is known, today the building which is being used as the center of the Istanbul University (Rectorate) building, was built by Şeyh-ül Vüzera Serasker Mehmet Namık Pasha between 1867-1872 as "Circle-i Umur-u Military", ie Ministry of War (General Staff Presidency).

The building where today's faculty is located was built on the same date for the Military Guard Regions in addition to the main building. The building is known as "Bekir Ağa Bölüğü" in connection with the name of Bekir Aga, who has commanded the guard division for many years.

In 1982 he started studying Master and Doctorate classes in the Institute of Social Sciences. The Faculty of Public Administration Sciences Research Center was established on 18.03.1982 and the activity started. There is also a documentation unit on the EEC / EU within the Middle East and Balkan Research Center. The faculty, which is named as Political Sciences in its first establishment, has been named as "POLITICAL INFORMATION" by law no. 3286 dated 22nd of June, 1986 on the fact that its graduates can not benefit from legal rights. The Istanbul University Journal of Political Science, which has been in existence since 1983, has also changed its name and continues to appear as Istanbul University Political Science Faculty Journal (IUSBF 1989 Yearbook: 7).

In the academic year of 1992, Finance, International Relations, Communication and Economics departments were added to the faculty to make them stronger. In 1999, however, the Department of Economics, Business Administration and Finance were closed with the saving of the Rectorate and the Faculty was made into two departments.

Translation and Imitation Process

The University of Ankara SBF(Social Sciences Faculty) took educational help from the United Nations and the American government (University of New York). Professor Gunnar Heckscher, who came on behalf of the United Nations, stated that the students in the faculty should not be limited by the public administration teaching in the narrow sense, but should also cover the field of social sciences with rulership (political science). (Mıhçıoğlu, 1988: 29-30)

At that time (1951-2) graduates of the 4th grade political branch students learned lessons such as: Political History, Foreign Trade and Customs Politics, History of Turkish Revolution, Foreign Language, Specialized Homework. First grade; Political History, the second and third grades of the course also taught law-focused courses. In the first three years, 60.7% of the courses that students have studied have 17 lessons that constitute legal issues.

S.B.F. in 1955, the courses of Political Science were changed from 34 hours to 36 hours in 1967 and new developments were requested.

In collaboration with the New York University and the Faculty of Social Sciences, thirteen books on the subject of Public Administration / Political Science were translated, prepared, and co-edited. In addition, a number of young scientists who were not underestimated in the

United States were sent to the university to contribute to the establishment of a strong teaching staff (Mıhçıoğlu, 1988: 62). The names of some of these academics sent abroad: Cemal MIHÇIOĞLU, Cemal AYGEN, İsmail TÜRK, Bülent DAVER, Reşat AKTAN, Hicri FİŞEK, Munci KAPANI, İlhan ARSEL, Metin KIRATLI, Mehmet SELİK, Nejat ERDER, Atilla KARAOSMANOĞLU, Şeref GÖZÜBÜYÜK, Orhan TÜRKAY, Cevat GERAY, Ruşen KELEŞ (Mıhçıoğlu, 1988: 32).

Most of those who went, returned to their homes and then put forth works of their own interest. One of the notable points in these works is that a large part of the milling machines that they use are foreign and benefited from translation.

Most of these goers have returned to their homes and then put forth works on their interests. At the beginning of the noteworthy points in these works comes the fact that most of the resources they used were foreign and have been used by translation.

Bülent DAVER, wrote in his book, Introduction to Political Science (1993) which was first published in 1964, about the lack of domestic publication about political science and states: "As far as we know, the first Turkish language 'Introduction to Political Science' book bears this experiment of a general nature which ... made in terms of a positive political science in Turkey and especially in our country's social and political structure of the examination subject acquired research and monographs still rare. It is promising for the future of Turkish Political Science that in the last few years the faculty dealing with social sciences have begun to carry out valuable researches in this direction. As these researches acquire a certain intensity and wealth, it will be possible to write a synthetic and systematic work about Turkish political system and Turkish political life."(Daver, 1993: VII)

B. DAVER's own bibliography of his works is a good example of " Translation and Imitation Process". A total of 144 works related to Political Science were suggested in the Welder. (29) of them are in Turkish; (34) French; (81) of them are in English. In addition, (29) of the 29 Turkish sources, which are also translated into Turkish, are related to foreign political science. As it is seen in this example, 1/3 of the sources related to political science constitute the sources written in Turkish and 2/3 translated into Turkish (Daver, 1993: 293-304).

Münci KAPANİ's Introduction to Political Science (1983) was published in 1975, 11 years after B. Daver. There are 111 sources in the source of this book. Of these (18) were Turkish; (93) are foreign sources. From the Turkish (18) source (3), the foreign language has been translated into Turkish (Kapani, 1983: 169-176).

As a third example, we can give an example of Ersin KALAYCIOĞLU's "The Contemporary Political Science Theory Case and Processes" (1984). It was written about 10 years after M. KAPANI in this work. There are 190 sources in the source of this book. Of these (19) were Turkish; (171) are foreign sources. There are no translations from Turkish (19) sources into Turkish from foreign languages. One of the foreign sources is written by the author; the other two were prepared together with İ.TURAN and published in foreign scientific journals (Kalaycıoğlu, 1984: 427-440).

These examples show us that about 80% of the information about Turkish Political Science is obtained through foreign translation.

In the process of acquiring information through translation and some institutions, the contribution of these institutions has been considerable. Among the founders; 1.Fethi Celikbas, 2.Fadıl Surname, 3.Yavuz Abadan (died on 30.06.1967), 4.Zeki M. Alsan, 5.Bedri Gursoy, 6.Ahmet S. Esmer, 7.Sad Aren, 8. Aziz Köklü, 9.Turhan Feyzioğlu, 10.Bahri Savcı, 11.Seha L Meray and 12.Suat Bilge; these are the most important figures of the "Political Scientists Turkish Association". In the first article of the constitutional charter (Annex 5), the statement "Political scholars are working in the field and conducting researches, encouraging and disseminating the researches and establishing an academic association called " Political Sciences Turkish Association ". In the third article of the Regulation include activities such as "organizing the association, scientific congress, conferences, surveys and competitions, collecting documents and publishing. Local and international institutions, associations, universities and libraries, which are in the hands of the Council of Ministers, have communication and reference with the Association and there are scientific contacts and exchanges."

This is the list of works that they have contributed to political science through translation in the years 1960-1970:

1.Woodrow WILSON, Selected Works,

2.Thomas JAFFERSON, Selected Works,

3. Thoughts on the Constitution: Elections from the Constitutions of the Federalists,

4.Alex de TOCQUEVILLE, Democracy in America,

5. James BRYCE, American Political Regime,

6.Henry B. MAYO, Introduction to Democratic Theory,

7.C.FREDRICH and Z. BRZEZINSKI, Totalitarian Dictatorship and Autocracy,

8. Seymaur M. LIPSET, Political Man,

9.W. GELLHORN, American Rights,

10. ADAM ULAM, The Unfinished Revolution,

11.R. EMERSON, Internationalization of Colonies,

12.D.KRECH and R.S. CRUTCHFIELD, Social Psychology,

13.K. R. POPPER, Open Society and Enemies: I The Plot's Enchantment,

14. K.R. POPPER, Open Society and Enemies: II Hegel and Marx,

15.G. SARTORI, Theory of Democracy,

16.G. SABINE, History of Political Thinking: I First and Middle Ages,

17.G. SABINE, History of Political Thought: II New Age,

18.G. SABINE, History of Political Thought: III Near Age,

19. B. WOLFE, Revolutionary Way Three People: Lenin - Trotsky - Stalin,

20. Juan J. LINZ, Totalitarian and Authoritarian Regimes,

After the 1980s, there was a pause between the publications of the Political Scientists Turkish Association. Thereafter publications have some common interests with Turkey Endowment for Democracy, founded on February 20, 1987. Some of these publications are;

1.Arend LIJPHART, Contemporary Democracies: Majority and Consensual Management Patterns in Twenty-One Countries,

2 G. BINGHAM POWELL, Contemporary Democracies: Participation, Stability and Violence,

3. Robert A. DAHL, Democracy and Critics,

4. Robert A. DAHL, Return to the Theory of Democracy,

Apart from these, the foundation also publishes its own publications. However, in recent years it appears that the foundation's publishing activities have decreased.

One of the institutions that contributed to translation of political science in recent years is the Liberal Thought Society. It was founded in Ankara on 26 December 1992 in an informal way. Its foundation as an association was completed in April 1994 and officially started its activities since that date. The aim of the Community, the intellectual traditions underlying modern civilization ensure introduced in Turkey; to conduct studies to help understand and adopt values and institutions that enable people such as market economy, ethics, freedom, human rights, justice, peace, equality, tolerance, liberty democracy to live in confidence order and prosperity; contributing to the formation of philosophical, philosophical, and empirical resources that our citizens can apply to improve their ability to think and judge; to provide material and moral support to those who are engaged in research and investigation activities suitable for the purposes of the association and to engage in similar activities. For this purpose Liberte Publications are being published. In particular, based on liberal ideas of liberty, democracy, freedom of expression, civil society, government, despotism which, by translation work on international relations with Turkey and they contribute to political science.

As a feature of social sciences, we also find it useful to indicate that the differentiation periods there can not be completed with a knife at the same time as the other stages. For example, even while the original indigenous information is in use, the stage of information gained through the translation continues. This is the antithesis of the inevitable consequence of using the information produced by political scientists in other countries.

Investigation Phase on Local Indigenous Information

We can continue with the example of the textbooks we have given above in the process of using original indigenous information.

Ahmet Taner KIŞLALI; Prepared the book "Political Science" in 1987 (1992). This book consists of an introduction, three main sections and nine sub-sections. The book itself gives a selected bibliography after each main section or subdivision, unlike the previous ones. This shows us that domestic and foreign sources of political science are increasing. Introduction "What is Political Science?" At the end of this introduction, which has 17 pages, there is a general bibliography. A total of (22) sources are indicated in this welder. Of these (8) are foreign languages. (14) is the Turkish source. Only five (5) of the Turkish sources are translated into Turkish, and the rest (9) are written in Turkish. As it is seen in this section given as an example, the Turkish resource ratio has exceeded the foreign resource ratio.

Likewise, the number of domestic resources in Turkish References has exceeded the number of translated sources.

As a second example, we can show Ali Öztekin's book entitled "Introduction to Political Science" in 1993. This book was prepared in the form of (8) sections like the previous book and came to the genre. At the end of each chapter references are cited in footnote format. In addition, a general bibliography was added to the end of the book (Öztekin, 1993: 264-269). A total of (88) sources are indicated in this welder. Of these, (3) are foreign languages. (85) are Turkish sources. Only four (4) of the Turkish sources are translated into Turkish, and the rest (81) are written in Turkish. This example demonstrates that politics can easily be described as "the stages of research using original indigenous information".

At this stage, the Turkish Social Sciences Association established in 1967 (ANNEX 6) has been doing research, scientific meetings, national social science congress (6 times), Development Symposium of Social Science Research in Turkey and publications they have done can be included in the "Original Indigenous Information Using Research Phase" (Turkish Association of Social Sciences, 1996: 1-22).

In our universities, especially theses made in the field of social sciences institutes (EK.7), examples of the steps of using original information are given as examples of KYUP theses made in TODAİE. Many of these theses are published as books and presented to readers.

Institutions that make researches, organize conferences, make publications on subjects that fall within the scope of political sciences in our country are not limited to academic institutions. Foreign Policy Institute between organizations that existed for many years, Political and Social Research Foundation (SİSAV), the Economic Development Foundation (IKV), Turkey Economic and Social Studies Foundation (TESEV) are available from foundations (Turan, 1997: 190). Yet in addition to these, the Turkish Democracy Foundation (TDV), Konrat Aden Foundation (KAV), Turkey Industrialists and Businessmen's Association (TUSIAD) and the research that has been performed by the Liberal Thought Society and are examples of projects.

Turkey Academy of Sciences (Appendix 8), which entered into force in September 1993 was established by the Decree Law No. 497. The appointment of the founding members by the prime minister, the formation of the first general assembly, the election of the President and the Academy Council, and the appointment of the President were finalized, the Academy

began to work on 7 January 1994. TÜBA is an institution with scientific, administrative and financial autonomy, subject to the law, attached to the prime minister, legal entity.

TUBA The purpose of establishment (Article K.H.K. No. 497: 1): "In all areas of science in Turkey; encouraging researchers, scientific personality, researches; to honor what has been done in these areas; directing young people to the field of science and research; raising the social status of scientists and researchers in Turkey and work protection; and to help bringing the science and research standards to the international level."

TÜBA's duties (No. 497, No. 2): "to conduct research and consultation in scientific matters and in order to determine scientific priorities; to disseminate the scientific approach and thought in society; The Government proposes legislative amendments to the social statutes, life levels, incomes and special facilities and privileges of Turkish scientists and researchers for such activities; to give appreciation and recognition to the public of the precept of science and to award prizes to encourage scholarship; to carry out all kinds of activities in order to fulfill the above-mentioned purposes and fulfill the duties ".

Textbooks

For a science student, textbooks determine a mature period. The fact that the basic concepts and theoretical knowledge related to the science started to take place in the textbooks together with the information obtained from the original studies has also made an important development in terms of Turkish Political Science.

The examples we can identify in the course of the textbooks are the textbooks that were formerly being taught or being taught. Political Science is also in a good position at this stage. In addition, in some universities, course instructors have their own notes and can not be printed as textbooks. The books we discuss here are the books that are introduced as an introduction to Political Science.

We will give only examples of this step without mentioning the content: Bülent Daver's Introduction to Political Science (1993), Münci Kapani's Introduction to Political Science (1983), İlter Turan's Political System and Political Behavior (TY) "Political Science Review" by Kalaycıoğlu's "Contemporary Political Science" (1984), Cemil Oytay's "Turkish Political System and Public Bureaucracy against Rising Demands" (1983) (1996), Ali Yasar Sarıbay's "Political Sociology" (1996) and Süleyman Şiffi Ögün together with Ali Öztekin's

"Introduction to Political Science" (1993), Ahmet Taner Kışlalı's "Political Science (Introduction) are the first examples that can be given in "Political Science" (1999), Nur Vergin's "Sociology of Politics" (2003) and Davut Dursun's "Political Science" (2002).

Complete Textbook

Complete textbooks are the textbooks that generally cover the subjects of the scientific field to which they relate. It is different from textbooks that only deal with certain topics. Some of the examples we have given in the previous section include those who have entered this group. The books in this group have given more space to topics that fall within the field of political science.

For this stage; Bülent Daver's "Introduction to Political Science" (1993); Esat Çam's "Introduction to Political Science" (1998); Ali Öztekin's "Introduction to Political Science" (1993) are the first examples to come to mind. In addition, Ahmet Taner Kışlalı'nin "Political Science" (1998), a book prepared in 21 units by Anadolu University Open Education Faculty Publications edited by Prof. Dr. Nüvit Gerek, is a very good example. Finally, this group is exemplified by the subjects covered by Davut Dursun's book "Political Science" (2002)

Textbook Written by the Experts

The nature of this course book is to prepare it by the experts in that field in the various sections of the science branch. We do not have too many examples to give this group. We only know how to detect an example. This example is the book "Politics" (2003), which is edited by Muraz'er TÜRKÖNE. In the book, 12 field specialists worked with the editor. The book consists of six main sections. These are; Political Theory, Ideologies and Systems, Social and Institutional Dimensions of Politics, Political Power Centers, Contemporary Political Trends and the Global Dimensions of Politics as the last chapter.

It is expressed by the editor that the book is about putting a new understanding into the concept of political intelligence. When the content was determined, the political books in the west were examined and the subjects of Turkish politics were taken into consideration. Topics such as Feminism, Green Politics, Globalization, Future Science, Modernity and Postmodernity are subjects that political science readers must have knowledge of; Religion and Politics, Military and Politics, issues such as nationalism also taken the book as issues that need to be familiar with because to live in Turkey.

Scientific Journal Articles

Scientific journals are published as refereed and unrefereed. Those who are not refereed are under control of a broadcasting committee and a broadcasting board. This committee publishes articles that they consider appropriate according to their own evaluations. In refereed magazines; those who are engaged in publishing business, publish the articles they have received after the positive reports from committee by examining them by the field experts or scientists whom they consider sufficient.

First of all we can show this stage by making an example of AU Political Science Faculty Magazine. For the benefit of these magazine's researchers, collecting them according to the names of the authors (Onaran, 1992) in a booklet in the form of SBF MAGAZINE DIRECTORY (SKIN 1-46) of the University of Ankara.

As a second example, we can show the Turkish Administration Magazine published since 1928 by the Ministry of Interior. In this issue, especially after 1945, issues related to political science, translation, local articles and political parties were published. Tayfur ÖZŞEN classified the numbers between 1928-1988 according to subject and author names (Özşen, 1988: 183-185). In the next (1987-2002) years there were 983 writings and 358 writers in 64 books. The subject is organized according to alphabetical and chronological principles in the form of articles and authors. The Ministry of Internal Affairs was prepared and repressed under the presidency of the APKK (2003).

As another example, "Public Administration Magazine" published by TODAİE every three months from 1968 can be given. This journal mainly publishes articles on public administration and publishes articles on political science. In general terms, public administration can also be evaluated within political science. Between March 1968 and December 1980, there are 13 volumes of subject and author names.

'Istanbul University Faculty of Economics Journal' and 'Istanbul University Political Science Faculty Journal' continue to be published periodically. They are also contributing to the publication of political science in the "Social Sciences Journal" of the great universities that have the Faculty of Economics and Administrative Sciences in their own right.

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