

The Relationship Between The Sustainable Development and the Vision of Nations: The Sample of Ottoman Empire

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Abstract: A global, rapidly changing and advancing world of information age, states in terms of standing and resources to be effective, efficient and people have to use it to live in prosperity, especially in a state that is not strong in the universal space is a problem. Using resources effectively and efficiently be transferred to future generations to improve the quality of life with modern standards, requires a solid and consistent work. This study is one of the sustainable development of future generations to meet their own needs against the needs of our time while not restrict the ability. The conscious of joint action to ensure sustainable development has played a significant role. Individual interests and rant fight are the greatest obstacles in front of the sustainable development. This energy and expectations of individual should be canalized to common area. This area is the requests and the ideals of the nations. In terms of sustainable development, a picture of national requirements should be drawn and this picture is coherent and realistic, must be shown to the nation. That is; a nation vision should be created. Because nations are respected and strong at the rate of their national aims. The national aims are the dynamic power, the reason of unity and the resource of courage for nations. In this study, indicating mission and vision of the nations according to the sustainable development, it is highlighted from Ottoman Empire to the Turkish Republic by explaining the created visions and the mission perception that shaped the visions and achieved points in the end.

With this study, we can conclude that there is a relationship between the mission perception of nations and visions which are improved by this perception and the mission perception with vision factor are the dynamics of the sustainable development.

Key Words: Sustainable development, Vision, Ottoman Empire

Introduction

The The Holy War (Gaza) thought boost after having been accepted of the Islam by the Turks and 'the fighting for religion' phenomenon lying under this thought did not come against warrior structure of the Turks. The Ottomans, the last empire of the Turks continued this 'gaza policy' .

The Gaza policy continued as a chain from Ertuğrul Bey to Osman Bey and Osman Bey to Orhan Bey didn't base on only thought of having large territory that was targeted by many states. The vision of 'disseminating the Islam and its impact seemed clearly on the Ottomans, was providing directions to this idea.

The Ottomans never assimilated people in the conquered places after realized conquest and they approached tolerant to the public and in many places, after some time from the conquest, people adopted and accepted the Otoman Empire. This an evidence to that the idea that the gaza thought didn't base on domination phenomenon. With the famous historian Gibbon's phrase: 'While the Jews was killed totally and the inquisition was spreading death, people with several religion were living in peace and harmonization under the rule of the

Ottomans. The famous professor and the historian C. Brockelmann says that The Muslim Turks had the power and opportunity to alter the Christianity during their conquest but their religion doesn't allow this.

During the transition process to the Ottoman Empire "to disseminate the Islam" vision was accepted by all parts and it became an ideal. This vision directs the government to govern the people with justice moral and stability and directs people to trust and like the government and thus there is a strong tie between people and government. The reason for this strong tie is the Islamic thought that orders to like the government and to be fair in governing. The Ottomans who approaches the people with the same thoughts enable people to choose the Islam with their own decision.

The mission of thinking the citizens that is formed through the vision of disseminating Islam develop the Ottoman Empire and each victory accelerated the this development process.

Development, is a social phenomenon and should be evaluated within the social structure. Social structure also houses many problems. When this issue is taken into consideration today's analysis are inadequate for development. Whether the formation of resources, or use, or the distribution phase factors other than economic directly influence development process. This fact makes it essential that all these mentioned factors required to be included in the analysis. In order to analyse such a social problem, there are limitations to reach a result and these results can only be overcome when it is supported by other factors. (Yavilioğlu :116)

From this perspective vision has been handled as an affect on the development. The relationship between the Ottoman vision and the development has been questioned by taking account of the development in the Ottoman Empire. In this work, first of all the literature is analyzed and the frame of the vision and the sustainable development have been mentioned.

In the process of Ottoman Empire all the beneficial activities from establishment to standstill with the vision of Ottoman Empire has been analyzed by taking into account the progress.

Conceptual Literature

People know, while doing something, what the society expect him/her to do by making use of existing institutional system and he/she does the expected behaviour

Institutional system which shapes the human behaviour has some identifier. These identifiers takes place in the literature as designs of life. Designs of life are shared: most of the people are reconciled on the designs of life. They are not dependent on the judgement of any people. Designs of people happens with enthusiasm. People does self sacrifice and even die for the holy values. They are taken seriously. People regard these values together with the meeting of social requirements and saving of the mutual prosperity. (Yivilioğlu:117).

When we take into consideration the characteristics of designs of life, it is possible to say that vision is one of these designs of life. The etimological roots of the vision derives from "seeing" .

A simple definition of vision is: 'a picture or view of the future. Something not yet real, but imagined (Thornberry:28). Vision is a mental journey from the known to the unknown, creating the future from a montage of current facts, hopes, dreams, dangers and opportunities (Manasse:1).

Warren Bennis ve Burt Nanus say that the most critical point of the vision is to show the realist thought, credibility an attractive future for organisation and most problems better than the current situation in a very clear way.

Kotter argued that the content of the vision must be sensible and clearly understood by organizational members; content without clarity is ineffective. Likewise, Collins and Porras advised that "vision must be translated from words to pictures with a vivid description of what it will be like to achieve your goal" (Cole:354).

The vision that is expressed by a mutual Picture is adopted by the whole organization. To coincide the aim of the organization and the aim of the members is done. In this point of view vision is the tool that enables organisation to act for the mutual aim.

Goldberg (1997) says that in order to have a strong vision, the vision that is developed by the supervisor and the managers should help the development and change of the company.(Eren)

According to Peter Senge a shared vision is not only an idea it is a strength that motives people. A shared vision is an answer to the question "What do we want to do?" In his book Fifth Discipline he defines vision a shared vision as an hologram. Because when the hologram is cut it reflects the whole with each angle and when it is united it makes the whole.(Senge 226-239)

Nations as well as the organizations need to follow the change and adjust the new developments. National vision is the roots of the National developments. National vision enables the economical social political and cultural aims to happen. That constitutes the development.

Development is a social phenomenon and must be analyzed in the social structure. Social structure takes socio cultural political psychological and economic whole in itself. In other words the social structure is a complex of economy, politic, culture and the family.

The first popularly accepted definition of sustainable development arose from the report of Norwegian Gro Harlem Brundtland who, with her Commission members, suggested in 1987 that the world should be “meeting the needs of the present without compromising the ability of future generations to meet their own needs” (Lawrence:3).

In early 2007, Donald Kennedy, a Harvard-trained biologist, former president of Stanford University, and since June 1, 2000 the editor-in-chief of Science, wrote that “sustainability would require that a resource be technically managed in such a way that its contribution to human welfare is conserved or improved for succeeding generations.” Sustainable development -meeting the needs of people alive today without compromising the ability of future generations to meet their own needs - will be one of the key forces guiding public policy development in the years ahead. (Brauer:7).

In a country sustainable development can only be done by social economic and ecological sustainability that means the phenomenon of the social development is an economical development which does not consume the national sources and save balance between the eco system and the economy. (Alagöz:3-4).

Vision of Ottoman Empire and Sustainable Development

Vision of “fighting for religion” (spreading Islam) appearing with Turks’ acceptance Islam was depending on an idea to establish Islam to the places that don’t know Islam. The Holy War (Gaza) policy, that was considered in accordance with this policy, was realized efficiently on these years and holy wars revealed development and development revealed holy wars respectively. This eventual development continued until 1700’s and Ottomans lived a progress from seigniorship to state and state to empire. Policies realizing in accordance with vision of fighting for religion provided the development of Ottomans and caused the long-year continuance of this.

Ottoman State, that reached a three-continent structure with this vision until years 1700, afterwards entered a term meaning some changes in perception and declinations in the vision of fighting for religion. Ottoman state going far from the basic vision took the state to an unstable condition. A lethargy term started to occur with the increases of the wealth of public and maximum level of growth at managerial level specially palace administration. Sultans who led every wars during the process of transition from seigniorship to state, not joining the wars after the years 1700 and not leading the army with the title of khalif is the result of going far from the basic vision perception. With this alienation from the idea of gaza lost its importance, administration of the army was damaged and fiscal structure of the state went worse. All of these advancements lasted with the collapse of the empire. But a probing point is that the public didn’t go far from this basic vision during the collapse of state. Because an existence challenge was performed with limited opportunities against huge forces just against collapse period. Actually Ottoman State, that didn’t lose the First World War, has been accepted as looser with the missings of allied countries.

Acting with the vision of “fighting for religion” until the discontinuance period caused Ottomans to develop and performing some efforts for the wealth of public.

Below table, composed in accordance with the information given by Öztuna, (p:17-265) show that frontiers of Ottoman state expanded with every new Sultans.

Ottomans, which had a development economically with the expanding of lands, had a stable condition at income and expense at the budget. There was no difference between incomes and expenses in treasury at the term of Kanuni (Suleiman The Magnificent). However incomes of treasury reached to 1830 loads namely 183.000.000 golds and expenses reached to 3000 loads namely and in 1597 incomes reached to 3000 loads and expenses reached to 9000 loads. (Seyithanoğlu: 1993)

Socio-cultural structure developed with the economical development and some evidences occurred supporting science and cultural activities at many provinces and districts. Many mosques and muslim theological school (medrese) and chams in Anatolia and Balkans from Süleymaniye to Selimiye and Ecyad Castle, collapsing in Arabia, may be given as examples.

Foundation system was established to prevent the poverty and compensate the needs of public. In this sense every foundation has a land and incomes of the land belongs to foundations and compensating the needs of the public has importance. 2860 foundations were established in İstanbul during the years 1519-1596. (Barkan XXXI)

Table 1. Frontiers of Ottoman Empire During the Administration Period of Ottoman Soltans

Soltans	Before Administration (km^2)	After Administration (km^2)	Asia (km^2)	Europe (km^2)	Africa (km^2)
Ertuğrul Bey	1000 ila 2000	4800	4.800	***	***
Osman Bey	4800	16000	16.000	***	***
Orhan Bey	16000	98000	98.000	***	***
I. Murat Yıldırım Beyazıt	98000	500.000	208.000	291000	***
Çelebi Mehmed	500.000	942.000	500.000	441.000	***
II. Murat Fatih Sultan Mehmed	942.000	872.000	***	***	***
II. Beyazıt Yavuz Sultan Selim	872.000	950.000	***	***	***
Kanuni Sultan Süleyman	950.000	2.214.000	511.000	1.703.000	***
III. Murat	2.214.000	2.373.000	596.000	1.777.000	***
	2.373.000	6.557.000	1.905.000	1.702.000	2.950.000
	6.557.000	14.893.000	4.169.000	1.998.000	8.726.000
	14.893.000	23.000.000	5.729.285	3.543.662	13.725.464

According to the 953/1546 dated İstanbul Foundations Census Records, “public” foundations in İstanbul had more than 4000 houses, 5717 shops, 28 caravansaries, 19 khans, 38 canvas factories, 18 cisterns, 14 basements, 68 bakehouses, 199 villages, 40 hamlets and 228 mills for income. Capital of the 1150 cash foundations reached 21.385.786 golds between the years 1456-1546. (Barkan XXXI)

Some foundations were composed in the subjects of equipment of poor girls, arrangement of streets (social), treatment of ill and disabled storks, giving meat to cats and dogs (environmental), paying the debts of people in the prison because of debts (social). Also foundations provided funds for the establishment of many monuments contributing social life. Mosque, masjids, foundations, schools, cultivations, hospitals, baths, caravansaries, khans also social complexes, public fountain, water-tank with fountain, roads, domes, markets, wells, hot springs, squares, libraries, bridges, ports, beacons, channel, water channels, dams are some examples of these monuments.

Suggestions and Conclusion

Settlement at economical, social and environmental target and policies with the vision of “spreading Islam” developed Ottomans and made it sustainable by extending over a long time. Ottomans composing economical (extending the limits of economical progress, gaza idea), social (fair wealth disturbance, efforts to prevent poverty), environmental (efficient usage of natural resources) targets in accordance with this vision is the sign of sustainable development.

The vision of “spreading Islam” is one of the most important factors of sustainable development which was in progress until the end of rising term of Ottomans. Many factors as prince training before acceding, foundation policies developed by government, renewal movements at army, administration policies of bureaucracy were developed in accordance with this basic vision. State continued development during the application of this vision and every soltan developed the country than older soltans. Respective acceptance of this basic vision without refusal is an important reason.

There have been economical, sociological, political and cultural developments paralel to this vision. Development of treasury, state getting a stronger condition to help other countries, trade moving around the lands and ports of Ottoman state can be shown as the signs of economical developments. Gladness of Ottoman public from the administration, Ottoman state being respectful to different beliefs and not assimilating different nations may be examples for social aspect of development. Ottoman state being super power of the world, a state administering nations in three continents and other countries not developing policies without considering Ottoman state and composing an effect area between India and England and Africa and Russia may be stated as the political aspects of development.

Finally a direct relationship can be mentioned between the vision of nations and sustainable development. Realizing the development with national visions embracing the public in spite of specific visions of leaders. Because this conditions appropriates development to public and development becomes a routine life

vision in spite of realizing in a specific term. But declinations ,as just seen in Japans and perviously in Ottomans, at the national visions causes development to access in a decreasing process and is a major obstacle on sustainable development. Because of this not lowering the visions and keeping them alive has a big importance.

Vision which is one of the factors that people may devote theirselves to make changes in the direction of national development, both is social and another aim –whether having different ideas- should be considered.

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