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Introduction to Development of Academic and Scientific Knowledge in Turkey in Specific to Post-Industrial Society

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Abstract

Daniel Bell's study, The Coming of Post-Industrial Society: A Venture in Social Forecasting, keeps many important aspects in terms of illustrating the major socio-economic parameters of 21st Century's global societies. Post industrial society, which is basically shaped on the concept of "knowledge" and processes regarding knowledge, brings individual and his status in society to a more active position unlike previous social formations' attempts on individual. This activation brings original social relationships in technology, science, and intellectual areas. Current study proposes to analyse the 10-15 year-period developments and new type of relationships in science, technology, and intellectual area in Turkey in specific to post industrial society. Within this purpose in mind, after highlighting the conceptual background, the application areas of post industrial society in Turkey such as TUBİTAK (official academic council), universities, thinking institutes, technology investments, etc. will be explored. At the last part of the study, on the other hand, some of the discussions and critical readings on the applicability of the concept of post industrial society to Turkish society will be issued

Key Words: *Post Industrial Society, Turkey, Social Forecasting*

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Sanayi Sonrası Toplum Özelinde Türkiye'de Akademik ve Bilimsel Bilginin Gelişimine Giriş

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Öz

Daniel Bell'in Sanayi Sonrası Toplumun Gelişi adlı eseri, 21. Yüzyıl küresel toplumlarının sosyo-ekonomik tablosunu ortaya koymak açısından önemli veriler sunmaktadır. Temelde "bilgi" olgusu ve süreçleri özelinde şekillenen sanayi sonrası toplum, önceki toplumsal formasyonlardan farklı olarak bireyi ve onun toplum içindeki konumunu daha aktif bir pozisyona taşır. Bu aktif olma hali, teknolojide, bilimde ve entelektüel alanda yeni türden toplumsal ilişkileri de beraberinde getirir. Mevcut çalışma, sanayi sonrası toplum özelinde Türkiye'de son 10-15 yıllık süre içerisinde bilimde, teknolojide ve entelektüel alanda ortaya çıkan gelişmeleri ve yeni türden ilişkileri analiz etmeyi amaçlamaktadır. Bu sebeple, çalışma, ilgili kavramın teorik yansımalarına ışık tuttuktan sonra, sanayi sonrası toplumun Türkiye'de TÜBİTAK, üniversiteler, düşünce enstitüleri, teknoloji yatırımları vb. alanlardaki uygulamalarını ele alacaktır. Çalışmanın son bölümündeyse sanayi sonrası toplum kavramının Türkiye toplumuna uygulanabilirliğine dair bazı tartışalara ve eleştirel okumalara yer verilecektir.

Anahtar Kelimeler: *Sanayi Sonrası Toplum, Türkiye, Toplumsal Önkestirim*

Introduction

In *The Coming of Post-Industrial Society: A Venture in Social Forecasting*, which was written over 40 years ago, Bell brings a new perspective for the socio-economic organization model of the societies that completed their industrialization process. This perspective is conceptualized as "post-industrial society", which gives some clues about the general socio-economic structure of the U.S.A. To explain shortly, in post-industrial society, Bell celebrates the throne of information. When soil was the most functional element of pre-industrial societies and when steel and stock were crucial for industrial societies, information becomes the most important parameter for post-industrial societies. Besides soil or steel, producing, keeping, perpetrating and marketing the "information" represents the main operation in Bell's era in the U.S.A. For a simple comparison, replacement among universities and big factories in the city centres in favour of educational institutions, on the other hand, that the rise of scientists beside business men in terms of occupational prestige would help us in understanding the coming of post-industrial society.

Even though the conceptualization of post-industrial society is criticized as reflecting a progressive line and Western-oriented perspective regarding the economic development of societies, even the orientation of non-Western societies, which have not been subjected to industrialization process, towards "information" makes Bell more attractive today. When looking at the issue, for example, from today's Turkey, it seems that Bell indirectly puts a target for societies to be reached to even if he did not have such a specific aim. Accordingly, investing in human in non-Western societies –in consideration of the notion of globalization and global information flow- vindicates Bell's position. At this point, it would be reasonable to remember "social forecasting". In general, Bell does not recognize sociology as something merely explains social phenomena in terms of cause and effect relation. For him, sociology should be supported by social forecasting, which has a factual background and considers historical conduct. In fact, Bell's conceptualization "post-industrial society" is a large-scaled social forecasting, which is supported by (or as) a theory.

In this current paper, it is proposed to shed light on Bell's definition on post-industrial society, which is released over forty years ago, and the implementations that could be evaluated under the canopy of "post-industrial" in Turkey.[1] With this purpose in mind, the steps that Turkey has taken in terms of academic, intellectual, and technological information in the last some ten years will construct the core section of this paper. Especially, universities founded in recent years, think-tank institutes, practices of ministries deal with the processes regarding "knowledge", "education", "technology", etc. will be discussed by considering their contribution on establishing post-industrial Turkey. In addition, other scientific or intellectual institutions established by the initiatives of private sector will also be outlined. In the light of these practices, the question of "To what extent Turkey, which is a country that has not completed its industrial development as in Western countries, performs as post-industrial society?" or "What are the main characteristics of post-industrial society specific to Turkey?" will be taken into the consideration.

1. Post-Industrial Society: The Throne of Information

When classifying or comparing socio-economic periods today, some notions help us to characterize the breakings regarding humanity. Although this process automatically encourages an evolutionary/progressive understanding of history or human life, which is critically against to non-Western way of social scientific endeavour, it is still important to discover the

[1] *Actually, the basic motivation behind this article is the one of the current developments in Turkey, which is the raise on the salaries of academics in 2014. The first official performance of Turkey's former Prime Minister, Prof. Dr. Ahmet Davutoğlu, was to declare the raise mentioned above. It is named in Turkey "academic raise" (akademik zam). In addition, the second related implementation for financial situations of academicians is called "academic encouragement allowance" (akademik teşvik ödeneği). Accordingly, academic staff in the universities is provided some extra amount in their salaries according to their performance on publication, presentation, citations they got, projects, prize they won, research they conducted, etc. in an academic year. Such applications expect academics, especially research assistants, to focus more on their jobs and profession instead of being concerned with their economic conditions. That is, for Prof. Davutoğlu, the only way to encourage the academics to maintain large-scaled studies and demonstrate a high academic performance in the 21st Century's Turkey. In doing so, academic and intellectual competitive capacity of Turkey would be provided.*

uniqueness of social and economic life sustained in different geographies. "Industrial", at this point, could be taken as one of the core notions on classifying the historical and social processes in the history of the World. To clarify, it could be said that literature, art, philosophy, social science or the other occupations such as trade, technology, agriculture, production, consumption, etc. are generally referred in terms of their chronological status towards industrial period. Technology, for example, has some different outlooks and functions in pre-industrial and industrial periods.[2]

To remember shortly, pre-industrial period is identified with the traditional formation of socio-economic life. Agriculture, at this period, is the key occupation for social circle. From economic to family life, almost all of the 'veins' of social life are organized in the light of agricultural endeavour and traditional values. Thanks to this priority in favour of agriculture, "soil" or "land" had a great status in pre-industrial society while traditional ways of punishment and rewarding were applied to individuals on the other hand. As Waters perfectly summarizes:

"A *pre-industrial society* can be characterized as 'a game against nature' that centres on attempts to extract resources from the natural environment. Primary-sector occupations and industries (hunting, foraging, farming, fishing, mining, forestry) dominate its economy. Economic activity is carried out according to custom and tradition and faces severe limitations from the supply of land and resources. The level of economic activity varies according to the seasons and to global fluctuations in demand" (Waters, 1996, p.109). On the other hand, "An *industrial society* is 'a game against fabricated nature' that centres on human-machine relationships and applies energy to the transformation of the natural into a technical environment. Economic activity focuses on the manufacturing and processing of tangible goods" (Waters, 1996, p.109). To clarify, by the industry-oriented organization of socio-economic life in the 18th Century's Western Europe, values, expectations, production and consumption habits have been dramatically changed as a very normal response given by

[2] *In the light of the arguments given above, sociology could be read as one of the consequences of transition process from pre-industrial society to industrial one. Having looked at the early-period-sociologists such as Marx, Weber, Durkheim, it could be observed that the issues subjected by them are not independent from industrial society and its consequences (Alkin, 2014).*

humane activity. When soil and agricultural endeavour were determinant in pre-industrial society, as Waters states, iron, steel and muscle power appears in the massive factories became dominant. Massive production, at the same time, is the main target of economic life. In parallel to this, social and cultural life engaged in or formed by new relationships that centre industrial occupation. Family, law, politics, etc. have all been had a meaning in the light of industrial production and the consumption in Western Europe from the 19th Century to the end of Second World War.

After the World War 2, the rise of U.S.A. on the stage of history in terms of economics and politics lets the humanity to meet new changes. These were based heavily on technology and the use of technology by knowledge[3]. On the other hand, these changes are fed by intensified academic/intellectual productions by means of universities and think-tanks in the U.S.A. In addition to two main categories, by the involvement of the media into the personal lives intensively, the new sort of 'consumption' styles have been available. All of three sections that affected the socio-economic life were actually setting up new sectors or renewing/weakening the existing sectors in the U.S.A. This process was also observable in Western European countries.

What was the basic motivation behind these all? What was the core element that combines the categories given above and made them inter-dependent sectors in Western World? The question, with no reservation whatsoever, is simple: Information. Economic and social life in Western World was no more arranged according to steel or iron, i.e. industrial relationships. However, it was maintained in the light of the sectors that produce, keep, and market the information. That is why; there are many contemporary sociological theories that celebrate the power of information in the general organization of socio-economic life. For example, in *The Postmodern Condition*, Lyotard (1984, p.3) states that "the status of knowledge is altered as societies what is known as the post-industrial age

[3] *In addition to the appearance of the importance of knowledge as a popular concept, the lack of workforce in Europe, which is one of the downsides for industrial-oriented massive production, due to massive deaths during WW2 (Tecim & Yardım, 2016) encouraged Western societies to focus more on knowledge-based production and marketing strategies.*

and cultures enter what is known as postmodern culture". For an illustrative example, salaries of the employees work for the jobs related to information were dramatically rising when muscle-based jobs were providing fewer amounts. Upskilling occupations were given importance after the World War 2 period. On the other hand, Western World was witnessing the engagement of academia, politics and economics. Scientists were serving the states and private sector so that the knowledge could be benefited in a maximum way. As a general example, the victory of service sector towards industrial sector could be remembered. It is, actually, one of the consequences of post-industrial formation of socio-economic life. As in the comparison among salaries, the amount and size of the jobs based on "intellect" and "technology" rise against the jobs based on muscle-power. After the 1980's, it is easy to observe that huge factories around the city centres and blue-collar-employees give place to business centres and skyscrapers where white-collar-employees work in.

Beside the dominance of service sector, after the 1990's, especially in the North America and Western Europe, some of the advanced institutions and buildings, which are established to reach and use "information", attract the attention. These could be distinguished into two categories. The first category comprises of theoretical information mentioned above. Universities, university-oriented thinking institutions, research institutions on media, consulting companies, etc. could be exemplified under this category. Here, some of the key points on reaching and developing the information for the necessary units of the society (and of course politics) are dealt with. Experts of the specific areas are the main actors for these sorts of establishments. Especially, high-level academics are generally active on running of these institutions. As Lyotard (1984, p.33) indicates, "the great function to be fulfilled by the universities is to lay open the whole body of learning and expound both the principles and the foundations of all knowledge". This statement could summarize the academization of intellectual knowledge in social sphere. On the other hand, these platforms are the centres of the intellectual mobility. National or international assemblies, conferences, meetings, etc. are organized or followed by the institutions of this category. When looking especially at the well-known universities, it could be seen the circulation of information and intellectual endeavour as the core activities of post-industrial society.

The second category is based on the technology institutions and research and development (R&D) departments. These are, in general, also established under the canopy of the universities. Especially, the unit of *scientific research projects*, so-called BAP in Turkish universities, financially supports the members of the universities in their scientific researches. Mainly, engineering, energy and technique determine the role and the function of this category in post-industrial society. Beside the circulation of intellectual information, institutions that belong to this side provide the mobility of specific parts of technological products (microchips, etc.), energy, machines, and of course medicine. High-level application and use of *science*, as you might guess, require qualified workers and developers. In this respect, such institutions do not only provide an intensified circulation of the materials that they deal with, but also train high-level scientists or experts for post-industrial societies. That is why; such institutions contribute to development of knowledge-based economy.[4]

Even though these categories have some specific features and working/producing conditions unique to them, in post-industrial societies, they cannot sharply be separated. Post-industrial society embraces these without determining any priority among them. That is why, in socio-economic circle, human factor is always considered besides mechanical or industrial formations. Giving almost equal importance on technique and intellect brings another argument put by Bell. According to him, by focusing on human and investing in human, on the other hand, arranging socio-economic life in line with the necessities of human instead of concentrating on pure profit; recognition regarding individuals alters to *homo-sociologicus* from *homo-economicus*. To remember, economizing model is an understanding, which is "oriented to functional efficiency and the management of things" (Bell, 1999, p.43). Profit or function-based recognition of individuals, in this respect, was the key element for the *economizing model* of industrial societies. "In contrast" to such a perception, "the sociologizing model is characterized by an emphasis on goals other than production and

[4] *In a report prepared by OECD Committee in Paris in 1996, 21st Century's knowledge-based economy will mean "fuller recognition of the role of knowledge and technology in economic growth" (Please see at http://www.oecd.org/sti/sci-tech/1913021.pdf.*

production, such as product quality, safety, national security, and environmental soundness" (Domondon, 2014, p.118). Thus, in post-industrial society, 'economizing' model cannot survive anymore as the principle approach to socio-economic life.

2. Examining Social Forecasting and End of the Ideologies

Arguments discussed so far let us to distinguish the crucial differences among industrial and post-industrial societies in a theoretical context. In some cases, on the other hand, some of the practical implementations regarding post-industrial formation of Western societies are observable today. However, if we remember that Bell argued the 21st Century's socio-economic organizational model almost forty years ago and made some serious "hitting" on target, another problem (or opportunity) for the social sciences –specifically for sociology- gets off the ground. Bell, as you shall see, pictures a new kind of society and individual in the light of new developments. It is actually an early reading on the future of his American society besides some developments that were already embodied. At this point, Bell also encourages social scientists to do what he had already done by suggesting the term of "social forecasting". Beyond the prediction, Bell specifies the features of social forecasting: "Forecasting is possible where there are regularities and recurrences of phenomena (these are rare), or where there are persisting trends whose direction, if not exact trajectory, can be plotted with statistical time-series or be formulated as historical tendencies" (Bell, 1999, p.4). In this respect, social forecasting could be evaluated as an inevitable attempt in post-industrial society. "The post-industrial society is a planning society that has at its disposal an intellectual technology that can assimilate vast amounts of data, analyse them as 'what . . . if . . . then' scenarios, and isolate trends and make projections" (Waters, 1996, p.149). Because the main attention is paid to economic circle and individuals are heavily recognized as the pieces of economic production, it was quite normal to make economic forecasting in industrial societies. However, forecasting in post-industrial time is not only made for

economic area, but is also done for social life.[5] Complexity of social life in post-industrial societies, as Bell would agree, requires more than economic forecasting. Ross's clarification would help us in understanding the necessity of social forecasting:

"Axial changes in social structure will, according to Bell, raise issues and pose questions for both the polity and the culture. But, since these spheres have their own inner logic, in the absence of analyses specific to polity and culture (which Bell does not claim to provide) how political and cultural agents will respond to the social structural changes?" (Ross, 1974, p.333).

In this respect, Bell's own definition of post-industrial society could be recognized as a social, technological and political forecasting. Obviously, Bell reflects his ontological position in the social scientific endeavour by suggesting "post-industrial society".

This tradition on forecasting and searching for alternatives towards the concept of "industrial society" in the 20th Century is also followed by some of the other thinkers from different areas. For example, Peter Drucker (1993) uses the term of "post-capitalist society" when Manuel Castells (1996) talks about "information age". Likewise, "post-fordist society" signalized by Michael J. Piore and Charles F. Sabel (1984) is very similar to post-industrial society. Lastly, Dahrendorf's (1959) classification on blue-collar and white-collar employees and the superiority of white ones in the economic formation of the US after the 1960's keeps the similar background. As Franzosi sharply states, "the proliferation of white-collar occupations has increased the size of the middle class. At the same time, the blue-collar working class has been shrinking. The economic importance of

[5] *Even though avoiding from forecasting (or avoiding from making evaluations regarding the future of society) in sociology is a popular trend today, founders of sociology in the 19th Century are engaged in forecasting and prediction regarding the future of industrial society. To remember shortly, whilst Marx was forecasting a socialist revolution that will run by proletariat (Marx & Engels, 2007), Weber (2001) identifies the intensified bureaucracy by using "iron cage" metaphor in order to picture the future of rational/industrial society. On the hand, Durkheim expects 1) trade associations and 2) sociology itself to get over the anomie and the other problems of industrial society (Durkheim, 1984). The thing that Bell probably would like to do when making emphasis on forecasting is to remind the role of sociology and to make it something applicable in daily life.*

such sectors as mining and shipping, the traditional strongholds of working-class militancy, has declined" (Franzosi, 1995, p.423). At such a point, the question of "What is the difference among Bell's position and these theoreticians' main arguments?" might be asked. Actually, even if the general position of the thinkers towards contemporary society demonstrates very similar outputs, Bell's argument of "social forecasting", which was detailed above, and "the end of ideology", which will be explained right now, make him unique in his way.

The end of the ideology as a large-scaled observation and inference by Bell could be read as the symmetric side of social forecasting. When forecasting deals with the future of post-industrial society, the assertion of the end of ideology sheds light on the past of post-industrial societies. Especially the weakened structure of "strong" ideologies and complexity of politics across the World would prepare such an understanding. As Bell states, "in the Western world… there is a rough consensus among intellectuals on political issues: the acceptance of a Welfare State, the desirability of decentralized power; a system of mixed economy and of political pluralism. In that sense, too, ideological age has ended" (Bell, 1960: p.373).

There could be two main reasons that may encourage Bell to declare end of ideologies. Firstly, as an intellectual and sociologist, who is intensely engaged in the social and political processes, Bell notices the retreat or fall of political meta-narrations and radical-extremist interpretations of ideologies such as fascism, socialism, Marxism, etc. Despite the socialist revolution in Soviet Russia and Marxist consolidation of Soviet economy, Bell as a former socialist declares the fall of grand ideological clashes as in the late 19th and 20th Centuries. Beside a slight separation, a new political identification regarding Left and Right is fostered by a new interpretation of the meanings of these sides.

"For older citizens, these terms appear largely synonymous with socioeconomic polarization: *Left* means support for social programs, working-class interests and the influence of labor unions. *Right* is identified with limited government, middle-class interests, and the influence of the business sector. Among the young, however, postmaterial or libertarian issues provide a new basis of ideological identity. *Left* means opposition to nuclear energy, support for sexual equality, an internationalist orientation,

or endorsement of multiculturalism. *Right* means a preference for traditional lifestyles, moral values, and a traditional sense of national identity and interest" (Dalton, 2006, p.6).

Despite 1968 experience in Europe after the publication of *The End of Ideology* (1960), neither the U.S. nor Western European countries seem to change their socio-economic organization in favour of socialism or any anti-capitalist ideology. On the contrary, the 1970's let us witness the rise of advanced capitalism by means of media, global companies, technological developments, research and development units, etc. This point could be re-considered in order to understand the social forecasting again. As Bell indicates, post-capitalist society is not a consequence of conflicts among ideologies but is an advanced way of capitalism, which could be forecasted.

In relation to this, the second reason that may encourage Bell to write *The End of Ideology* is the complexity of post-war-period societies in North America and Western Europe. To remember industrial society, nationalism was a dynamo that keeps ideological conflicts alive. On the other hand, the struggle among liberal and socialist understanding of socio-economic life was another tension point before the Second World War. However, after this massive war, World has been engaged in a process that is based on collaboration rather than conflict. Nations League -will be altered later to United Nations- was one of the consequences of this unity.[6]

Coming back to complexity again, inner technological developments in Western countries demonstrate new kind of consumption processes and habits. Instead of satisfying only their basic necessities, even the member of lower classes in Western World started to look for different choices and instruments that they would spend their time with. Developments in electronic and use of some electronic products such as cameras, computers,

[6] *Cold War and NATO/OTAN could be remembered as a critical point against collaboration in the countries in the World. Of course, such a process divided the world into two main poles. However, this separation was based heavily on international relationships and managed by states/governments rather than ideological groups. In other words, such a (cold) war have not caused political polarizations among ideological groups of a country, it rather made itself visible on the political, military and economic relationship among different governments that position themselves through one of the two poles.*

etc., on the other hand, the effectiveness of media over the people has prepared new ways and alternative solutions in terms of reading and understanding the world. In such a complex atmosphere, keeping loyalty towards old ideologies was extremely hard to sustain. Observing today's social movements could show that there are different reasons and ways behind these. The same observation will automatically picture the disappearance of classical leftist-rightist conflict as experienced in the 20th Century.

To sum up, according to Bell, post-industrial society needs social forecasting to identify the new developments and changes. In addition to this, by looking at such complex relationships in terms of economy, politics, culture, technology, etc. it is not easy to evaluate the society and social movements in the light of old ideologies or conflict among these ideologies. Post-industrial society, in this respect, is not a pure political society, but it perceives people as homo-sociologicus.[7] Even though social forecasting and the end of ideologies do not seem so relevant at first glance, arguments given so far could prove their relationship in post-industrial society. Especially, paying attention on human and his future could be the common platform of these two arguments. Indeed, this common platform represents the major socio-economic circle in post-industrial society in favour of human. In the next part, the importance of human and investing in human in Turkish society will be analysed in consideration of the classification of post-industrial society.

3. Discovering the Traces of Post-Industrial Society in Turkey

Before starting to observe the implications of post-industrial society in Turkey, it would be beneficial to highlight some basic historical information regarding this country. Turkey, which has the 18th largest economy

[7] *When pre-industrial and industrial societies recognize individuals as homo-economicus, Bell suggests that people in post-industrial society should be recognized as homo-sociologicus. It means that new society is not based on commodity-oriented relationships, but is based on human interactions that have never been so far.*

in the World[8], is located in a territory where three continents (Asia, Europe, and Africa) are almost integrated geographically. On the other hand, it is well-known fact that different civilizations have met in Turkish geography for centuries. Even though modern Turkish Republic, which was established in 1923, had set strong barriers against Ottoman history and legacy until the 2000's, today's generation tends to embrace its ancestors and past in terms of social, cultural, and religious areas.

When looking at the 90-year-lasted development of Turkey, it could be said that only West-oriented economic and political implementations and policies had been followed. Especially, long lasting membership process of European Union (over 50 years) could summarize Turkey's long and one-sided way in development. However, coming back to AK Party governments since the 2000's, Turkey's economic and political relationships among the other countries in the World and its methods in development definitely alter. Besides following the membership process in EU, Turkey has started to set up strong relationships with its neighbours and the other non-Western countries in the World, which were the parts of former Ottoman Empire.

Developments regarding the relationships with the other countries are not the only platforms where Turkey makes itself visible in the World. Especially, embracing history and cultural legacy of former Ottoman Empire, on the other hand, being engaged in globalization process have encouraged Turkey to make some investments both inside and outside country in terms of politics, culture, technology and intellect. This point, as you shall guess, is the core point for this article. Right now, these developments could be described by considering the last fifteen years of Turkish Republic and Bell's definition/explanations on post-industrial society. In doing so, it is proposed to show the collaboration of the developments on technology, politics, and intellectual platform that Turkey has been experiencing.

For the first reflection regarding post-industrial society, investing in education could be a good starting point. Beside general implementations of Ministry of National Education, post-graduate scholarship programme

[8] Please find the other general information regarding Turkish economy on World Bank's official web-site: http://www.worldbank.org/en/country/turkey/overview

in foreign countries is crucial for intellectual development of Turkish academia. Accordingly, students who meet the conditions of some specific requirements are sponsored by Ministry of National Education and sent to one of the best universities in the World so that they complete their master's and PhD education. After getting their degrees, as a requirement of the scholarship, students are expected to start their jobs in the universities, which were determined for them before their education, as research assistants or/and lecturers/professors. Actually, this programme has been conducted for almost 90 years. However, when it was initially targeting maximum 100 or less students per year, after the 2000's, minimum 1000 students are registered for this scholarship programme per year and conditions are enhanced in favour of students so that they could finish their education as soon as possible and come back to country and serve in the pre-determined universities for them. For a simple estimation, within 10 years, almost 10.000 lecturers or research assistants will come back to Turkey by having high-level qualifications regarding their major. It will definitely give Turkish academia a chance to compete with the developed countries in scientific area in long term. For another forecasting that Bell would agree, we can say that, thanks to this scholarship programme, the gap among publication rates among Turkish universities and the universities of the other developed countries will decrease. On the other hand, R & D activities will be more efficient and scientific information will find the concrete reflections in socio-economic life.

Secondly, considerable increase on the salaries of academics and academic encouragement allowance could be mentioned here again. Previous Prime-Minister of Turkey, Prof. Dr. Ahmet Davutoğlu, declared that researchers or thinkers who would like to be employed in academia should not hesitate in terms of salary or life expenses so that they completely focus on their scientific major. In order to provide this, 800-900 Turkish Liras (equivalent to approximately 300 US Dollars) have been added to their salaries. In addition to this, the extra amount they will receive is going to be estimated by looking at their academic performance (publication, project, participating in international conferences, etc.) in a year. As you shall see, academic and intellectual investment is done by the most authorized person of Turkey, who is also an academician. Such a step, for another

forecasting, is highly expected to encourage teaching staff in the universities to focus more on their scientific endeavour by not considering their expenses or fewer salaries. Similarly, as an "encouragement" share, academics are expected to produce more in their majors and they are rewarded to the extent they produce articles, books, projects, researches, etc.

In addition to universities, think tank institutes could be mentioned here as another platform for intellectual development in post-industrial Turkey. For some 10 years, Turkey witnessed the establishment of many thinking institutes or platforms. Even though these institutions are generally located in Ankara and İstanbul provinces, their activities and appearances on national and international media are remarkable. As an interesting (and also expected) situation for these institutes, their names could be examined. Most of them include "global" or "international". It is probably not a coincidence that these names reflect the general point of view regarding circulation of intellectual information on global platform. After the establishment of these independent institutes, some of the similar institutes were established under the universities beside faculties. Now, all of these institutes are not only employing researchers, but also producing intellectual information regarding the problem areas in Turkey.

Besides intellectual and academic developments, technological developments as the third area could be discussed. After the 2000's, a great deal of technological development has been observed in Turkey. As a post-industrial reflex, science centres have been founded in different cities in Turkey. Researchers or scientists who would like to maintain their original studies have now a chance to apply to these institutions. In relation to this, Turkey's official scientific platform named TÜBİTAK has been providing huge amounts for researchers whose scientific projects have been accepted to be sponsored .[9] Like TÜBİTAK, the other scientific institutions run under the canopy of private sector are also maintaining their scientific activities. Even looking at newspapers or the news web-sites would provide

[9] When the budget provided for TÜBİTAK by Ministry of Finance in 2002 was valued at (approximately) 209 Million Turkish Liras (please see at: www.tubitak.gov.tr/tubitak_content_files/.../2002/ek_10_tablo_3.pdf), this amount dramatically rises to 782 Million Turkish Liras for the "first six-month period" in 2014 (please see at: http://www.tubitak.gov.tr/sites/default/files/2014kurumsalmalidurumbeklentilerraporu.pdf).

minimum information regarding the effectiveness of these institutions in development of scientific/technological area.

In post-industrial Turkey, if there is another example, it would be based on information technologies and their relationship among society. Let alone the use of the Internet in almost every department of government and official institutions, e-state (e-devlet)[10] application is one of the most useful implementations that links society with the computer-based technologies. Actually, e-state application provides many aspects regarding post-industrial society besides being something digital or internet-based facility. Thanks to e-state, people firstly get used to a new digital environment and the minimum requirements of this area. Secondly, such a digital place let people to save their time. Instead of waiting for some transactions in official institutions, people deal with official businesses in their homes via the Internet. Although this platform is not used as much as it is expected, there is a tendency among people to prefer e-state application.

For another implementation regarding post-industrial society, a general trend in private sector could be explained. Companies in Turkey highly invest in training and vocational training. Especially, professional companies ask their employees to complete some certificate programmes that may contribute to their area of expertise. For almost ten years, by the encouragement of the laws amended by government, employees should engage in specific trainings before starting their jobs. This, as you might guess, brings productivity and qualification. As a very post-industrial implementation, such a perspective believes that production is not based on pure profit and maximum efficiency, but is based on the qualified occupations and planned employment (of especially white-collars). From this point forth, Bell's sociologizing model instead of economizing one could again be remembered.

Interestingly, the workers of state department are engaged in the same training and certificate programmes, too. For the most general one, to be a public servant in Turkey, after the official assignment, you have to complete one-year-candidateship period. If you satisfy the conditions, then

[10] By having a password from Turkish Post, you can manage some of your official affairs via https://www.turkiye.gov.tr/.

you are actually assigned for your job. If you cannot, you are not allowed to start your job and dismissed. Besides being an ordinary officer, experts in state-sector are asked to have more qualifications in addition to general training. Performance evaluation tests measure high-level officers' productivity in a year. To remember the status of "knowledge" or "information", such implementations provide employees to develop themselves and integrate themselves with the best ways that they can walk in. This, eventually, lets people to abandon traditional ways in working life and replace them with improved ones by the help of "information".

To sum up, from private sector to public sector, from short-term investments on human to long-term ones, from technological investments to academic-intellectual ones, Turkey demonstrates a multifaceted post-industrial orientation in socio-economic life. The examples discussed above could be diversified. All of the possible examples would show the same consequences that are based on the forthcoming "throne of information" in Turkey.

In addition to the throne of information, the other perspectives regarding post-industrial society in Turkey could be mentioned. For example, the idea of end of the ideology would be a good starting point. In contrast to ideological polarizations as in the 1980's, today, Turkey does not witness ideological camping among leftist and rightists. Even though governing AK Party is targeting the other %50 of voters, it does not mean that there is an ideological conflict among pro-AKP groups and opposition parties. Or, current political conflicts in Turkey are not maintained through the discourse of fascism and socialism, etc. Such a picture lets us to take stand with the idea of end of ideologies in Turkish society as Bell depicts.

In relation to the end of ideology, social forecasting is another crucial point for the status of post-industrial society in Turkey. At this point, governing AK Party's targets for 2023 (100th anniversary of Turkish Republic) should definitely be mentioned. As you shall agree, putting some economic, technological, and cultural targets under a long-term government program coincides with social forecasting. When looking at the explanations or implementations of high-ranking government representatives, it could be seen that these are based heavily on reasonable estimations regarding future and expectations. Here, state-based social forecasting has

been effecting the other institutions and sectors of Turkish society. In other words, government's targets for 2023 are generally referred by groups or individuals who are not working for government party, as well. Such an awareness and endeavour is another side of social forecasting and post-industrial society.[11]

4. Some Possible Criticisms on the Conceptualization of "Post-Industrial Society" for Turkey

Besides some of the relevant points for the recent and ongoing implementations, applying the notion and process of post-industrial society to Turkish society may pose some problems in terms of social scientific approach. For the most general one, progressive recognition of the societies and their history celebrates the Western way of thinking, which is based on evolutionary perspective. Such an idea –keeping up with post-industrial society- would not be able to explain the uniqueness of the socio-political and economic processes in non-Western societies, including Turkey[12]. For a simple inference, it could be said that Turkey has not even completed the "industrial period", so it is quite hard to define it as "post-industrial" country. Similarly, it would pose some problems to identify implementa-

[11] Vision and discourse of "2023" can be a subject of another article or social scientific book that would search for post-industrial implementations and expectations in Turkey, especially in socio-economic life.

[12] In relation to such a criticism, Kumar reminds another point that would contribute to the criticism against the term of "post-industrial". This critical approach is actually based on a suspicion regarding the status and independency of new model from the past. "Post-industrial' evidently comes out of industrial. It carries its mark. The very name implies a degree of continuity, as if the new society can only define itself by a backward look. How much continuity? For some people what Bell was as post-industrial they saw as 'super'- or 'hyper'-industrial society, so struck were they by the high degree of continuity" (Kumar, 2005, p.158).

tions as the outputs of post-industrial society in Turkish case. This is actually a general criticism against Bell's general theorization of post-industrial society.[13]

The general question mark regarding the status and recognition of post-industrial society would encourage us to face specific implementations in Turkey. For example, establishment of the universities in every city in Turkey would be questioned. An alternative reading (against the idea of "founding universities for intellectual and academic development") would say that priority for the purpose of these universities is given to "economic development" rather than academic progression in under-developed cities in Turkey. In addition, bureaucratic organization of the universities is still fed by The Council of Higher Education, so-called YÖK, which is one of the institutions of 1980 military coup d'état. It is obvious that such an institution or its impact on the universities cannot be able to reflect the expectations or implementations of post-industrial society in any level.

For another criticism, think-tank or thinking institutes could be put into discussion. Normally, such institutions produce intellectual information by having strong ties with different academic disciplines or "schools". Besides being pure political, these foundations maintain some relationships with government or opposition parties, too; however, it does not mean that these units would completely be engaged in any political party. When looking at these institutions in Turkey; however, their organic ties with political parties could easily be noticed. Especially, AK Party government "has" many thinking institutes that glorify its political applications.[14] On the other hand, some of the other thinking institutes act like opposition

[13] Far from distinguishing Western and non-Western societies in terms of their position towards post-industrial society or their place in industrialization process, Bell pictures a rational/evolutionary society model, which is very similar to classical sociological literature. If we lend an ear to Kumar's statements again, he points that "almost every feature of Bell's post-industrial society can be seen as an extension and a distillation of Weber's account of the relentless process of rationalisation in western industrial societies" (Kumar, 1978, p.235).

[14] However, it should be noted that such an engagement among government party and thinking institutes was actually necessary in order to break the strict Kemalist status quo and bureaucratic custody, so-called Vesayet in Turkish politics. Books, articles, projects, and the relevant studies produced by these institutes were actually fighting with status quo in a social scientific area.

party that blindly accuses the implementations of the government. However, in an ideal post-industrial society, such institutions neither affirm the policies of the government without any conversation, nor do ignore or try to provoke them. These, actually, produces projects or keep their critical perspective in an intellectual or academic way. Or, if there is an implementation run by the government and if it was issued by any institution before, they could show their "forecasting" regarding the issue solved by the government. However, it does not mean that they have to be articulated with government or opposition parties.

These two examples would be useful to show some lacks and dilemmas about the post-industrial society in Turkey. Examples or cases could also be diversified. However, it should be accepted that beside these lacks, Turkey is still spending its energy on the way of post-industrial society even if it cannot be precisely named so.

Conclusion

Daniel Bell's conceptualization, which is highly connected with the 1970's (and later) American society, brings a new perspective for the social sciences and their research areas such as politics, culture, economics, etc. Bell celebrates a new society that cannot be explained or understood by the elements or perspectives of "industrial society". Service sector, white-collar employees, the need for information, communication technologies, global engagement of the world, the transformation of "time" and "space", etc. encourage us to think and act differently in contemporary age. This way of thinking also brings another perspective that correlates economy, politics, culture and social as they have never been during the history. Correlation among these units of the humanity, for Bell, requires a large-scaled planning. That is why, Bell mentions "social-forecasting" in his theory. Unlike historicism or divination, social-forecasting, as was mentioned, focuses on the complex structure of socio-economic phenomena and their planned appearance in the future. In a sense, Bell himself makes a grand social forecasting when declaring the coming of post-industrial society.

In addition to social forecasting, by claiming the end of ideologies, Bell draws another relevant point to post-industrial society. Accordingly, old-

fashioned ideologies that get stuck in antagonism among leftist rightist approaches disappear. Instead of them –what history shows actually- different sorts of political perceptions and movements such as green movement, sub-cultures, women's rights movements, etc. become much more visible than former political polarizations. End of the ideologies, on the other hand, is a reflection of post-industrial society that centres on human and human activity rather than being organized around grand narratives/ideologies.

In this article, outputs and possible reflections of post-industrial society in specific to Turkey have been outlined by referring Bell's position towards post-industrial society. Besides technological developments observed for over ten years, academic and intellectual enterprises in Turkey have been discussed. Especially, scholarship programme of Ministry of National Education, huge investments maintained by official scientific council of Turkey, so-called TÜBİTAK, restoration on the salaries of academics and the criteria of academic performance are the most observable ones. These could lead us to see both the throne of information and social forecasting. In addition to academic or intellectual development, we now can observe that organization of both daily life and official processes are generally fed by technology. To sum up, official institutions in Turkey determine a new way for Turkey in line with information and the maximum use of information in socio-economic life. Having a short look at both numerical data for social and economic developments and qualitative changes would bring us to the novelties and transformation in socio economic mentality in Turkey. That is why, even if Turkey cannot be named as "post-industrial society" and still have some problems to be surpassed, it could be said that the applications maintained in the last decade contributed to the elements and phenomena regarding post-industrial recognition in Turkey.

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