

Historical Development of the Concept of the Modern(ity)

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ABSTRACT : It is stated that modernity is conceptually derived from the concept of modern. The concept of modernity corresponds to the fundamental changes and transformations experienced in a particular historical process in Europe. With the 17th century, it appears as a concept used to express social organization and ways of life with the transformations and changes seen in the cultural, social and political arena in Europe. In general, the concept of modernity refers to the secularization of European societies and the taking of rational legal authorities instead of traditional authority with the meaning and importance attached to science. In other words, the origins of modernity exist in the Age of Enlightenment, drawing strength from the idea of reason and rationality. Modernity, coming to its contemporary, contemporary meanings, represents the break from the old and the new attitude. The main research question of this study is to try to examine how the concept of modernity arose in the historical process, what it means, and what kinds of historical developments it has undergone. In this study, historical research methods, descriptive research methods and document-based data analysis were performed.

Keywords: Concept of Modern, Concept of Modernity, Postmodernity

1. INTRODUCTION

The concept of modernity, which forms the cornerstone of this study, is known to have been produced from the concept of modern and is expressed in this way in many academic studies. What is basically meant by the concept of modernity is; the description of the fundamental/obvious and radical changes and transformations experienced in a certain region of the world (Europe) within a certain period (in the 17th century), and it can be expressed as a system of processes experienced during that period and that will affect the following centuries. In order to look at the historical background of the concept of modernity, it is useful to first look at the Renaissance. First of all, it should be noted that this era does not express a certain time period, there is no clear date range, and there is no clear and single date range agreed upon in academic studies on which period it started and on which date it ended. The biggest reason why the Renaissance is of real importance for the concept of modernity is that it liberated people from certain limitations and ties. In other words, it does not sharply separate the past from the present day, but paves the way for the present day and tomorrow to break their ties with the past. After the Renaissance, it is necessary to look at the Reformation process. The philosophical thought and the way of life of people under the influence of Christianity and many other issues gradually came under the hegemony of the church. As a reaction to this situation, the process that started with Martin Luther

hanging his “Ninety-Five Thesis” on the door of the church in 1571 and the processes that followed are important. The Age of Enlightenment, on the other hand, emerges as a philosophical movement that took place in all of Europe and America in the eighteenth century (starting with the English Revolution and ending with the French Revolution). The Enlightenment rejects many issues that religion represents and states that what religion represents is the old order, an evil and enslaving situation. In this context, the Enlightenment expresses that the old, believed to have been created by religion, should be eradicated and the order of reason should be adopted, and the order of reason is universal, freedom, equality and salvation from the understanding of fatalism. The Scientific Revolution, on the other hand, is a process that started with Newton’s “Universal Law of Gravitation”. The famous thinker who connected natural events to physics evaluated this issue within the cause-effect relationship. Newton explained mathematically the belief that nature was shaped/managed by God (Christian belief) before him and deeply influenced him with his thesis that nature moves as a machine. He emphasized that religion should be described as a mere matter of belief and stated that science and religion cannot be evaluated in the same way. Finally, the Industrial Revolution was discussed in this study. In this revolution, which is one of the most defining characteristics of modernity, there was a transition from an agricultural society to an industrial society. New technological developments were experienced with this revolution and an organic connection was established between science and technology in this direction. It is useful to mention here once again the fact that the Age of Enlightenment and the Scientific Revolution were in the background of the Industrial Revolution. Because the Renaissance, Reformation, Enlightenment, Scientific Revolution and Industrial Revolution discussed in this study are seen as cornerstones that form the continuation of each other, so to speak. One process pioneered and showed the way in the formation of the other process. Criticisms against modernity are generally based on the thesis that it has not fulfilled its “rational libertarian promise”. In this study, the three criticisms systematized by Charles Taylor (“individualism”, “the primacy of instrumental reason” and “loss of freedom”) are evaluated. There are two sides in the end of modernity and postmodernity. The first of these is the side that thinks that modernity has run its course and its era has ended, while the other side sees postmodernism as the continuation of modernity. Even today, these discussions continue in the academic field. There is no clear and single idea that has been established as to whether postmodernism is the continuation of modernity or a new era. It is possible to say that all of these processes express the development, change and transformation processes of modernity. The basic question of this study was how the concept of Modernity developed, changed and transformed in the historical process. In this context, first of all, the concept of modernity was tried to be described in the study, and then, information was given about the processes of Renaissance, Reformation, Age of Enlightenment, Scientific Revolution and Industrial Revolution, which are thought to have pioneered the development of the concept of modernity, and then, information was tried to be given about the criticisms brought to modernity, the end of modernity and the issue of postmodernism. In the conclusion, all these processes were evaluated and a general opinion was tried to be reached. The method of this study is historical, descriptive research methods and document-based data analysis.

2. WHAT IS MODERNITY?

As a concept, “modern” evokes something positive. In today’s world, the word modern is described with the expressions “modern, contemporary”. In fact, it is possible to say that expressing it in this way is in line with the original form of the word. This concept was derived from the Latin word “modo” in the 5th century (A.D.), meaning “belonging to today, right now”. It was first used to express that the society that adopted Christianity had completely broken away from the old pagan culture and that a new culture had emerged in this direction. Therefore, this word refers to the contrast and difference between the new and the old. On one side, there is the “old”, which contains ideas and values that have been left behind/abandoned and is negative, and on the other side, there is the “new”, which contains the values related to today’s lifestyle (current) and has a positive meaning in this direction [1]

The modern period parallels not only the French Revolution in Europe but also the history of the federalization of government and the securing of commercial society in the United States. The concept of modernity, which

witnessed democratic and autocratic revolutions and the growth of industry, gained antipathy along with the sympathy it had previously had with the development of mass culture and the period of heavy armament. Jacobi's nihilist criticisms of the concept included the claims that modernity had destroyed everything good or bad and that the divine social structure had disappeared, and the Enlightenment, which was initially seen as damaging, continued on its path with more enlightenment in order to repair itself. Heidegger's statement "only God can save us now" became an explanatory sentence for the efforts to turn back the clock for the rapidly changing European societies with the Enlightenment. [2]

The concept of modern was first used during the Renaissance to emphasize/indicate the differences between the modern world and the ancient world. This concept emerges as a product of the "Enlightenment Period". This concept first clearly manifests itself in the works of Rousseau. The term has two meanings. The first is "describing a period of Western civilization" and the second is "describing a style or style." In general, it refers to the replacement of traditional authority by legal rational authorities with the secularization of European societies and the importance attributed to science. [3]

The concept of "modernity" is derived from "modern". It corresponds to the radical changes experienced in a certain historical period in Europe. The concept of modernity refers to the changes/transformations seen in the cultural, political and social arenas in Europe as of the 17th century, as well as new social organizations and life styles. Here, the terminology of the concept coincides with "opposing the old, breaking away from it, creating/forming new networks of relations". When we look at human history, it is known that significant developments have indeed occurred in this process. First, it is seen that there was a transition from an agricultural society to an industrial society (feudal society disappeared, the mode of production changed), political powers became centralized and capitalist economy dominated society. In addition, with the development of trade and industry, urbanization accelerated, the rural population decreased and the urban population increased significantly. It is understood that political participation expanded and democracy was adopted as the only legitimate form of government. In this process, social relations were based on a rational basis. The source of legitimacy is not religion (theology), this understanding is abandoned and the management understanding is left to secular powers, and a "human-centered" understanding has come to the fore, as opposed to the "god-centered" worldview [1]

Modernism, which stands against tradition and all pre-cultures, is not only a sociological, political or historical concept but also a characteristic form of civilization. Modernity, which presents itself as a form of civilization coming to the world from the West, is a concept that contains historical evolution and mentality change. This concept, which we assume has no laws, has its own characteristics. It has logic and ideology, but it does not have a theory. It opposes the ethics of change and the ethics of tradition with the logic that Harold Rosenberg defines as the "tradition of the new", but it is equally cautious about radical change. Crisis is a value for modernity, but it is contradictory. It can be said that it completely includes the traditional and has a regulating cultural function [4]

Luc Ferry has expressed the fundamental process of "Modern Times" as "the conquest of the world as a conceived image". He has stated that in the "Great Greek Age" and even in the Christian Middle Ages, the image of the world was something impossible. He states that with the human being becoming a subject, the image of the world was conceived, and the issue called modernity emerged. [5]

John Mc. Gowan defined the concept of modernity as "the legitimacy of society based on principles it has produced on its own, without any external authority or "deity" (of divine origin)." When this definition is used, it is possible to accept the capitalist transformation or, in other words, the last three-century adventure of the Western world as the age of modernity. When viewed from a historical perspective, this period, which started in the 19th century and lasted until the 20th century, and a certain transformation that emerged during the period are accepted as the modernization process. In addition, when modernity is mentioned, it is understood that the first thing that comes to mind is "the process of change that emerged in Western Europe in a certain historical period." With this process of change, unlimited trust is felt in humans and human reason. This trust in human reason also defines the historical understanding of modernity. The definition is briefly "continuously progressive". In this definition, it is assumed that humans will systematically increase their knowledge of

themselves and nature by using their reason. It has been stated that the ever-increasing accumulation of knowledge will enable people to reshape society and nature according to their own interests, and thus history will constantly flow forward. In short, this issue is interpreted as the "glorification of man." [6] In short, it is possible to say that there is an extremely optimistic attitude and attitude in the mortar of modernity, which represents a certain era/emerges in a certain process and takes continuous progressive change and transformation as its basic reference.

Modernity can be expressed as the result of an aesthetic, cultural, social and intellectual transformation that took place between the fifteenth and twentieth centuries. It should also be noted that modernity is a series of ongoing processes. The theoretical infrastructure of social modernity is modernization. Although modernity and modernization seem synonymous, they are actually described as different concepts. Modernity is generally "a project", while "modernization" refers to the structural and theoretical infrastructure that will realize this project, namely; the formation of market systems, industrialization, technological progress, scientific revolution and nation state development. [7]

Modernity emerged as a result of internalized dynamics in Western Europe. However, it later became a global phenomenon due to economic and political reasons. In this context, many countries have made attempts to keep up with modernity and have tried to fulfill the necessary requirements to keep up with the age. [8]

It is stated that the transition to modernity adventure emerged in Europe as a result of four fundamental revolutions and their interaction with each other. These revolutions are; Scientific Revolution, Political Revolution, Cultural Revolution and Industrial Revolution.

- The Scientific Revolution is a process that emerged in Europe between 1550 and 1700, referring to historical changes and transformations in belief and thought, changes in institutional and social organizations; starting with Nicholas Copernicus, who defended a sun-centered saint, and ending with Isaac Newton, who proposed a mechanical universe and universal laws [9]
- Political Revolution: It is a process that indicates that there is no source of power from God, that the source of power is the citizens, in other words, that the basic legitimacy of the ruling powers/powers comes from the people.
- Cultural Revolution: It refers to the acceptance of the superiority of reason/rationality with the Enlightenment (in France with Lumiere le sieclede or Eclaircissement, in England with Enlightenment and in Germany with Aufklarung), the acceptance/adoption/establishment of rational principles as the cornerstone of social life and the withdrawal of religion from the main area of life and its placement in a small area.
- Industrial Revolution: It created a certain wealth with the exploitation of the wealth that emerged with geographical discoveries. European countries started to operate mining areas in many parts of the world and the metal stock reached its peak. With the intensification of trade relations between countries, the development of technology has been stimulated (the means used in production activities have developed rapidly, mass production has become widespread, living standards and production relations have changed and transformed) and the economic relations between countries have accelerated the circulation of money between countries. In short, the Industrial Revolution began in England and its most intense effects were also seen in England. In the 18th century, the world economy began to revolve around the economy of this country. [9]

In the process of formation of modernity, the "Industrial Revolution" economically, the "Age of Enlightenment" thought/idea, and the "French Revolution" politically are the determining factors. The "Enlightenment Thought" that forms the thought infrastructure of modernity emerged together with the "Renaissance" and "Reformation" movements. Therefore, it is useful to examine both of these processes in order to understand the process of modernity.

3. THE RENAISSANCE

The Renaissance era does not directly refer to a specific era/date. What is generally meant by the Renaissance is the cultural and intellectual developments that took place in Italy in the fifteenth and sixteenth centuries. However, the historical development of this process dates back to the twelfth and thirteenth centuries. In this process, it is seen that human reason was brought to the forefront against mystical and religious knowledge. However, the developments experienced in this process did not change the power relations and political structure; the dominant groups maintained their existence and positions. The effects of the revival and revival of rationalism were felt in the sixteenth century when the Enlightenment shook the old system. The real importance of the Renaissance in terms of modernity is that it opened a way and method for people to be freed from the limitations and ties that bound them. In other words, the Renaissance does not express a radical and sharp break from the past; what it actually expresses is that it opened the way to this radical change [10]

As a periodization system, the Renaissance was described by Jules Michelet and Jacob Burckhardt as the "discovery of the world and man." This expression, which found its place in the mid-19th century, has recently been expressed on a growing tendency away from periodicity and on the axis of continuity. In his translation in 1525, Albrecht Dürer described the Renaissance as a new culture built on the previous culture that had disappeared. After the collapse of classical culture, the Renaissance, which flourished globally as a creative form of classicism around art, literature, science and philosophy, also included naturalism and mathematical precision with Leonardo Da Vinci [11]

The Renaissance emerges as the dominant category of the period of activity. (Entering the secrets of nature and inventions etc.) All activities that the Middle Ages belittled and/or prohibited fill the content of the Renaissance. A sense of innovation that deeply shakes everything; shows itself most intensely in all arenas, from philosophy to commerce, from technology to art, whether practical or institutional. As Bloch also puts it; "an impression of grandeur and infinity replaces the artificial and closed world of feudal and theological society." It is stated that with the Renaissance, commerce is freed from locality and regionality and opens up to the world. It is stated that the new individual and the new nature are born together and that nature opens up to a view of itself. Comparing the paintings of the Renaissance and the Middle Ages is perhaps the shortest way to "understand how these two ages define the relationship between man and nature." Transcendence, the dominant category of the Middle Ages, seems to have taken man along with it and carried him to the unnatural. However, although Renaissance painters still drew the Madonnas of Christianity, the subject here now announced itself as a manifestation of depicting sensual pleasure and individual existence. In fact, the Renaissance was a period of search and dissolution. On the one hand, in Europe, where hunger and war were devastating, the model of Jesus enduring everything became ineffective, and on the other hand, the design of nature, limited to Europe, was helpless/insufficient in the face of the discovery of new civilizations and continents. [12]

During the Renaissance, instead of the production relations of feudal societies based on agriculture, a trade-oriented relationship was evolved. Some European cities became trade centers. Thanks to this, many European cities became magnificent. Along with this, many towns and old villages began to urbanize. The developing economic life brought with it the accumulation of capital. The bourgeoisie (a new society) and kings began to play an active role in political and social life. In order for the bourgeoisie to carry out their commercial activities smoothly, it was essential to have an orderly and effective political management structure. However, the fragmented feudal society could not provide these conditions. For this reason, the bourgeoisie sided with the absolute sovereignty of the king and fought against the feudal lords. The bourgeoisie accepted to pay taxes in order to ensure political stability and thus gained the opportunities/conditions to trade freely. The bourgeoisie's acceptance of the obligation to pay taxes paved the way for the elimination of the feudal order. Thus, monarchies became the absolute power in the administration in Europe in a short time. All of these changes and transformations caused changes and transformations in the institutions and organizations of Europe and caused new understandings to emerge. The prominence of reason/rationality changed people's beliefs, worldviews, lifestyles, desires and wishes. It should be noted that Christian morality also changed as a result of these. The existence of the idea of God was accepted/assumed in cultural consciousness and the idea that people were completely free to determine their own destiny was adopted. Thus, a discourse that envisaged secularization and the individual developed instead of a medieval religious discourse, sovereignty relationship and feudal

economy. The essence of the Renaissance was "instead of people's obligation to submit/obey God unconditionally, they became autonomous individuals who fulfilled their own decisions and actions." This situation (autonomous individual) pioneered the secularization of philosophy and science. [13]

As a result of the studies of Copernicus, Tycho Brahe, Johannes Kepler and Galileo, the argument of the church, which had a monotonous thought structure that defended the earth-centered universe, was refuted and subsequently the "sun-centered universe concept" was developed and brought to the forefront. Galileo is one of the pioneers of modern science. Acting on the argument that nature operates according to definite and specific laws, Galileo stated that natural events can be discovered under the leadership of reason. Galileo's use of his findings in theological interpretations indicated that the laws of nature can be explained by reason, are unchangeable and universal, and that in this respect, since the universal laws of nature are infallible, "science should not be in accordance with the interpretations of the holy book, but the interpretations of the holy book should be in accordance with scientific principles. [1]

It is accepted that modern science emerged with Galileo. Galileo's idea that "I am not interested in why a stone or an object falls, but how it falls to the ground" expresses modern science. As can be clearly seen here, Galileo tried to exclude the "thought of causality" from science in the seventeenth century. The concepts of "motodo constitutivo" and "metodo risolovito" developed by Galileo reduced "knowledge, a theory based on knowledge, to a measurable network of relations and interactions". At first, undoubtedly, the "principle of causality" was considered the cornerstone of theory or knowledge. Explanations made based on knowledge (theory) essentially revealed the cause-effect relationship. However, when this causality connection is continued, it is obvious that the point to be reached will be metaphysical, and thus the scientific perspective established by modernity will collapse within itself. It is obvious that Galileo was also aware of this situation. Because when he put forward the "law of free fall", he took "how", not "why", as his compass. In fact, in his "free fall theory" Galileo explained how objects fall, not why they fall. [6]

Galileo's studies pioneered the emergence of a new understanding of science based on empiricism. The despised and despised laboratory experiments gained momentum, the belief that natural science would develop through experience increased, and in this direction, the belief that thinking in terms of essences should be abandoned emerged. Despite all their different ideas, all the important thinkers of Europe (Galileo, Descartes, Boyle, Hobbes etc.) shared the same idea that "nature is a machine and science is the art of using this machine and producing new machines" from the 1620s onwards [12]

The Renaissance period has been explained above with its general perspectives. As can be understood from this narrative, Galileo stands out as the most prominent name of this period. It is possible to express that the greatest value that the Renaissance process added to modernity was that it liberated man from the boundaries that limited him and that it led to looking at the world and the universe from different perspectives.

4. THE REFORMATION

Western people discovered that they could interpret events with a different philosophy and method in the Ancient Greek period, unlike other people. However, with the acceptance of Christianity, philosophical thought and/or philosophy came under the influence of Christianity. The church, which gained strength as it became institutionalized, shaped people's ways of thinking according to its own philosophical approaches. The claim that the church's mind was adapted to the truths of religion was questioned by people over time. The belief that the truths of the church and the truths of religion could not be reconciled became prevalent. Martin Luther was one of the pioneers who had this idea. Luther took a stance against the clergy and the church. He deeply shook the hegemony of the existing religious understanding with his emergence. He added a new dimension to the understanding of religion with the "Ninety-Five Thesis" that he hung on the door of the church (Wittenburg Church) on October 31, 1517. The church (Catholic) asking citizens for forgiveness/pardon and/or money with the promise of heaven, the hegemony of the church over the people reaching its peak, the church assuming the role of mediator in the human-God relationship (its power to influence people in every area of life), pushed Calvin and Martin Luther to take a sharp stance against the church. This attitude and attitude that developed under the leadership of Calvin and Luther called on citizens to return to the essence of the holy book (the Holy

Bible) against the truths of the church. In this context, with the "Ninety-Five Thesis", Luther invited citizens to react/protest against the hegemony of the church. Those who adopted/accepted Luther's opposition stance eventually pioneered the establishment of the sect known as Protestantism. The Reformation movement deeply affected the power and authority of the church within society. However, it is possible to say that this movement laid the foundations for the religious wars that would be seen in Europe in the following centuries. [14]

The Enlightenment Age rationalists were in favor of historians keeping an equal distance from all parties and political movements. However, Pietism, on the contrary, assumed that sympathy for all was the common path. However, this did not mean sympathy for everything. On the one hand, piety was praised, while on the other hand, institutionalism was criticized. This context divided Luther's views into before and after. The earlier Luther, who was a sincere evangelist, and the later Luther, who was a deep-rooted institutionalist. Under the idealist philosophy, Hegel saw the Reformation as a consolidation of liberation. The Reformation, which the Romantics despised because it damaged the heritage of the Middle Ages, was especially embraced by Ranke, while Luther's conservative side was also supported in this process. From the beginning of the 20th century onwards, the Reformation began to be seen as a departure from church instincts for Protestants. For German nationalists, the Reformation was a good trigger for the liberation of the German people. However, for Ernst Troeltsch, the Reformation was not a distinction between the Middle Ages and the modern age, for him the reason for this distinction was the Enlightenment. [15]

5. THE ENLIGHTENMENT AGE

While the human essence defined itself as a microcosm in ancient times, as the image of God in the Middle Ages, and as autonomous in the modern age, it is a fact that the beginning of the Enlightenment can actually be attributed to earlier periods. Enlightenment expresses the maturation of the modern individual and his/her isolation from the church and the administrative powers. When we look at the historical development of the Enlightenment process: firstly, the freedom discourses of people such as Copernicus, Giordano Bruno, Galileo, Macchiavelli, Herbert of Cherbury, Spinoza, Bayle and Locke from the end of the Middle Ages, then the aristocracy's adoption of this discourse and thought without conveying it to the lower classes, then the transfer of thought from discourse to writing and the encyclopedic agenda, and finally the awakening of the proletariat with the Enlightenment with Feuerbach, Marx and Engels can be mentioned. [16]

When we say Enlightenment, it is traditionally seen as a philosophical movement that started with the English Revolution and ended with the French Revolution, and that took place in the 18th century and had an impact almost everywhere in Europe and America, and it also expresses a political and social process in terms of its results. The aim of the Enlightenment is to save people from the "old order" that is believed to be fundamentally "enslaving" and "evil", represented by superstition, myth, prejudice and established religion, and to move them to the "order of reason" that is unconditionally believed to be fundamentally "liberating" and "good". The basic structure of the Enlightenment thought includes the belief that the order of reason will be good for all people. Therefore, it is a basic condition that all social projects and all kinds of philosophical approaches are based on reason. Due to this basic philosophy, the Enlightenment can also be expressed as a kind of "Age of Reason". This idea emerged in different countries as the Enlightenment, and the ideas of progress of the intellectual movements emerged with sharp differences of opinion on many issues (from philosophy to politics, from social thought to individual issues). However, the formation of these differences did not prevent the "formation of an intellectual family". The interpretations of the Enlightenment thought are generally gathered in two main axes/approaches. The first approach; It describes the Enlightenment initiated by Cassirer as "a set of ideas interpreted as the source of modernity rather than a lived experience", while the second approach; It expressed the Enlightenment as "the infrastructure of the totalitarian movements that started with the French Revolution and afterwards". In the preliminary history of the Age of Enlightenment, there are the "Renaissance Movement" in the mid-fifteenth century, the "Reformation Movement" in the sixteenth century and the "Cartesian Philosophy" whose effects were felt thoroughly after the second half of the seventeenth century. The century of Enlightenment is the eighteenth century. What makes the eighteenth century unique and different from other centuries is the concept of reason in all its aspects. This concept constituted "a unifying and central point of the

Enlightenment century as an expression of everything it longed for, struggled for and achieved". Rather than being a socially and historically determined concept, the concept of reason is a concept that is real and valid for all nations, individuals and social contexts, "carrying a universal essence". "The power of reason does not consist in transcending the world but in enabling us to feel at home in this world". This empowerment is achieved solely through the power of reason. Cassirer stated that the concept of reason that dominated the eighteenth century was an achievement rather than an inheritance. Reason represents the ability to question and criticize in every dimension the triad of authority, tradition and revelation that the Enlightenment inherited from previous centuries. [17]

The Enlightenment accepts that the truth about humans is a universal fact. The fact that knowledge about society and humans is a universal fact should not be accepted as pushing local or personal interpretations of reality out of science. However, for the Enlightenment, there is only one truth/reality that can be grasped with science and reason. This reality is the only reality that is valid for all people. For this reason, the pioneers of the Enlightenment stated that law and moral rules have also gained universality along with reason. In this context, they stated that it is essential to rebuild life in accordance with science and under the leadership of science. [6] It is possible to say that the Enlightenment first started in France, then in England, Germany, Scotland and America, with some thinkers criticizing social institutions and existing values. Therefore, it is normal to talk about the "American Enlightenment", "Scottish Enlightenment", "German Enlightenment" and "English Enlightenment". Thinkers attributed various meanings to concepts such as natural law, reason, nature, science, God, religion and knowledge. Due to these different attributions, differences of opinion arose in political, philosophical and social matters. The emergence of these differences did not prevent them from becoming an "intellectual family". Because humanism, secularism, the development and transformation of individuals' abilities, the understanding of free trade and the ability to act independently of the ruling power are the biggest factors that fundamentally unite these thinkers. [17]

The pioneers of the Enlightenment in France were the Encyclopedists (Helvetius, Diderot and Alembert led the way), La Mettrie, Rousseau, D'Holbach, Condillac and Voltaire. The pioneers of the German Enlightenment were led by Christian Wolff, Leibniz and Christian Thomasius, and built on the ideas of Mendelssohn, Friedrich Jacobi, Hamann, Harder and Kant. The pioneers of the American Enlightenment were James Madison, Thomas Paine and Benjamin Franklin. The pioneers of the Enlightenment in Scotland and England were Locke, Hobbes, Newton and Hume, Smith, Reid, Adam Ferguson and Hume. [18]

The enlightenment emphasizes the individuality whose capacity has increased, who is educated, and whose blind devotion to a certain fact has decreased. It brings about the result of breaking away from tradition, becoming a citizen of the society and becoming an individual. Individuals take their place in the social environment as free and equal members and are given a sense of citizenship responsibility in the public arena. The belief that enlightenment will balance and regulate the social arena by establishing contracts among themselves as free and equal subjects paved the way for the modern state. It is possible to say that the contract theory prepared the theoretical infrastructure of the formation process of the modern state in order to protect the basic rights and freedoms, common interests and security of life and property of equal and free individuals in line with their own free will. In short, the enlightenment process adopted the desire of people to get rid of dogmatism and gain their freedom with science, and it is normal to state that the desire to make rationality the sole dominant power by moving away from fatalism and the initiatives in this direction pioneered the industrial, technical and scientific revolution. [18].

6. THE SCIENTIFIC REVOLUTION

Newton's work was accepted as the pinnacle of mechanical philosophy and the Scientific Revolution. Continuing the motivation of Galileo, Newton worked on the calculations he made about the planetary orbits that Kepler had previously focused on, and on the principle of mutual gravitation of objects. In this context, many narratives about the Scientific Revolution count Sir Isaac Newton among the pioneers of the natural knowledge he secured. [19]

Isaac Newton started the “Scientific Revolution” with his “Universal Law of Gravitation” and laid the foundations of a new worldview. Newton, who connected physics to natural events, evaluated this situation within a cause-effect relationship and described it within a basic law. This description of Newton fundamentally shook the Christian belief that connected natural events to the fundamental will of God. The fundamentally dominant belief before Newton was that nature was directed/managed by God and shaped in accordance with God’s wishes. Accordingly, natural disasters were considered to be an indication of God’s wrath and the beauties of nature were considered to be a reflection of his magnificence. Isaac Newton described the world as “a kind of machine” that operated according to certain laws. Stating that machines moved within the framework of certain laws and principles, Newton stated that the world also moved within the framework of certain mathematical calculations. With this idea, Newton revealed the fact that the world could be understood entirely through mathematics. Until that day, the universe and nature had been tried to be explained by the will of God, and for this reason, the idea emerged that the world, which remained within the boundaries of an unknown, was a mechanism simple enough to be explained with some basic mathematical calculations. Newton's work "Principia", in which he explained the basic laws of nature and the functioning of natural mechanisms, gave rise to the idea that people could "establish a power over nature and organize nature in line with their own needs and expectations." The discovery of the laws of nature with mathematical methods, as stated above, had a deep impact on the basic approach to religion. Religion was now depicted as a matter of faith, it was stated that science and religion were not on the same level, and sensitivity was shown to underline this situation. [20].

7. THE INDUSTRIAL REVOLUTION

The Reformation, the French Revolution, the Industrial Revolution and the Enlightenment contain important research questions that clarify historical citations. The greatest source of inquiry and analysis, especially in the field of economics, is the industrial revolution. When compared to the Industrial Revolution in Western history, the Renaissance is seen as the phenomenon with the greatest share of truth. The industrial revolution, which is the starting line of industrial society, shares similar importance with the Renaissance, which is accepted as the starting line of modern history. The Agricultural Revolution, whose examples were repeated many times before in the century before the industrial revolution, influenced the industrial revolution and even the Enlightenment, and especially after 1750, the effects of the increasing landowners and parliamentary guards paved the way for the revolution to mature. [21]

The transition from agricultural society to industrial society is expressed as one of the most defining characteristics of modernity. The transition to industrial society was achieved with the Industrial Revolution. It is possible to say that the Scientific Revolution and the Age of Enlightenment had a significant impact on the realization of the Industrial Revolution and that they were in a way pioneers. New technological developments were experienced by using the negative results achieved in the Scientific Revolution in the Industrial Revolution and thus an organic bond was established between science and technology. [18]

One of the defining and comprehensive dominant features of modernity is the transition from an agricultural society to an industrial society. The Industrial Revolution was the pioneer of this transition. The most important fact in the realization of this revolution in Europe was that the bourgeoisie, which had become the most powerful class in society in the economic context, used the capital it had acquired in trade in the industrial field. In addition to this fact, it should be stated that another factor that was effective in the realization of the Industrial Revolution was the Scientific Revolution. In the Scientific Revolution, the integration of technology and science with a bond was one of the stones that paved the way for the Industrial Revolution. [1] As a result of geographical discoveries, the exploitation of silver, gold and precious metals in the discovered places created wealth. European countries established colonies in many parts of the world (the most important example is the colonies established by the Portuguese and Spanish in America) and operated mines there and increased their mineral stocks. [18]

Max Weber states that one of the biggest factors that triggered industrialization was the “Protestant Ethics”. Protestantism inculcates the people who believe in it to save rather than consume. With the Protestants’ compliance with this command; “a tremendous capital accumulation was achieved, the transfer of capital to

investment and the re-use of the income from investments in the same field paved the way for the capital needed by the industrial society". Max Weber emphasized the importance of thought in addition to the "Protestant Ethics". Weber, who stated that the development and spread of rational thought would affect all political and social situations, stated that the transition to industrial society was achieved by evaluating this situation in the most intelligent way. Eric Hobsbawm, on the other hand, states that all the issues mentioned above are secondary reasons for industrialization. Eric Hobsbawm stated that the main reason that led to industrialization was "the creation and expansion of production's own markets". In addition, Eric Hobsbawm states that the "Industrial Revolution" started in England and had its most intense effects in this country. He states that the world economy was shaped within the framework of the English economy, especially in the 18th century, and that this continued until other countries completed their industrialization efforts. It should be noted that in the 18th century, almost no agricultural activities were left in England, and thus the entire workforce in agricultural activities was directed to the industrial sector, and that this situation was a positive situation for the industry of England. The fact that a consensus was reached between the English royal family, the bourgeois class and the aristocracy around common interests made a positive contribution to the formation of a national market within the country. The fact that England's geographical conditions were suitable for industrialization and leading the revolution also made a separate contribution. [1]The Industrial Revolution transformed rationality into "applied rationality" by offering the discovered steam energy to the "speculative", that is, intellectual and abstract, reason/rationality of the Enlightenment. It is a fact that rationality, which set out in the 18th century with the slogan of "we can now establish a very good world by using our reason", achieved its desires and wishes with this power. Urbanization, industrialization and mechanization took place very quickly in all Western European countries. Railway networks covered all corners of the world, steam engines carried the revolution on land to the seas. All these developments reinforced science and as a result, "technology took its place as the new ruler of the world". It is known that the way of thinking produced by the Industrial Revolution is in line with the "rational" side of the great thinkers of the Age of Enlightenment. As a result, it is an undeniable fact that the Enlightenment is at the pole of modernism. [20].

8. CRITICISMS ON MODERNITY

The basis of the criticisms made against modernity is based on the idea that rationality, which is the cornerstone of modernity, has not fulfilled its liberating promise. In other words; modernity has taken limitations and freedoms from one place and transferred them to another. Before modernity, religion had set limits and dogmatic values were at the forefront, but instead of these dogmas and religious limits, today a search for rational causality has emerged in the social arena. For this reason, activity-cost analysis has been made, and the entire society has been transformed into a mathematically calculable commodity, while man has been reduced to "homo-economicus." [22]

In this vein, Charles Taylor analyzes the general concerns of modernity in his work titled "The Troubles of Modernity." Taylor analyzes through "individualism, the primacy of instrumental reason, and the loss of freedom." [23] Individualism has increased in direct proportion to the development of modernity and has gained a visible place in human life. Individualism is seen as one of the most important and valuable gains that came with modernity. However, it should also be noted that a large part of the criticisms brought to modernity also come from individualism. Because "modern freedom" was gained by breaking away from previous moral values. "People used to feel like they were part of a great order. In some cases, this has spread to a cosmic order, the 'Great Chain of Being' where people take their place among angels, otherworldly creatures, and otherworldly beings". This hierarchical order has been reflected in the hierarchical order in all layers of society. "People were mostly trapped in a position, role and class that belonged to them, and it was almost impossible to get out of it." As this order was deeply shaken and began to lose its reputation, modern freedom came to the fore. [23] The issue that is seen as one of the biggest and most important reasons for the criticism of modernity is exactly the phenomenon described as "the disenchantment of the world". In this context, Karl Marx's criticism of modernity, which he also expressed as "everything solid melts into air", coincides with Charles Taylor's determination that people no longer have a purpose for which they can sacrifice their lives. Taylor stated that

this purposelessness is “related to a narrowing” and stated that “when people focus on their individual lives, they lose their broad perspective.” [22] Later, Taylor supported Tocqueville's ideas with the idea that “democratic equality turns the individual back to himself and threatens to close him completely in the solitude of his own heart.” [23]

Taylor makes another of his analysis through the evaluation of “the priority of instrumental reason”. Taylor states that “instrumental reason” describes “the type of rationality we resort to when calculating how to use tools in the most economical way to achieve a certain goal” and states that “the measure of success here is maximum efficiency, the best unit cost”. However, what is feared in this case is that “things that should be determined according to other criteria will be determined by efficiency or “cost-benefit” evaluations; independent goals that are expected to direct our lives on their own will be overshadowed by the desire to maximize benefit”. Taylor states that there are many facts to indicate the legitimacy of these concerns. First of all; “the way the justification of economic growth is used to justify the very unequal distribution of wealth and income; or, with the same justification, our insensitivity to the needs of the natural environment despite the possibility of a disaster”, and then he states that; He exemplified this by saying that “cost-benefit analyses, with their complex calculations that put a dollar value on human life, dominate crucial points of our social planning, such as risk assessment.” [23]

Taylor established the final stage of his analysis on the evaluation of “loss of freedom”. He addressed this loss of freedom in two dimensions. Firstly; Taylor states that “the institutions and structures of industrial-technological society severely limit our options. These structures force individuals as well as societies to give weight to instrumental reason, even if it is very damaging, in a way that we would never do with serious moral evaluations”. As an example of this situation, Taylor shows the problems experienced by people in taking collective action to prevent disasters such as the depletion of the ozone layer, which negatively affects the environment and threatens the future of humanity. Taylor analyzes another aspect of this loss of freedom with the concept described by Tocqueville as “soft despotism”. This despotism “will not be a despotism based on terror and oppression as before. The government will act moderately and paternalistically. It can even preserve democratic forms with periodic elections. But in reality, the concern that everything will be carried out by a “great proxy power” with very limited public control over it comes to the fore. The only solution Tocqueville brought to this situation was the creation/formation of a political culture supported by various layers of the administrative power and voluntary organizations (focused on participation). However, it became obvious that the “atomism” of the individual/s who were focused on themselves would work against this. “When participation decreases, when the subsidiary institutions that are the means of participation disappear, the citizen is left alone in the face of the bureaucratic proxy state and rightfully feels powerless.” This issue reduces the motivation of the citizens and thus the “soft despotism” conceptualized by Tocqueville continues in a blind rotation. [23]

Instead of moving the problem of modernity outside the West, it may be necessary to consider the world it has gone to as a Western center and a non-Western periphery, as some thinkers have mentioned, and to consider it as an overlapping geographical image that changes according to different cultural, financial and political powers. The idea that Stoler draws attention to expand the axis of modernization to a different axis but not reverse it can mean a break and a redefinition for Foucault. The real problem here should be to redefine the concept of modernity and to modernize the definition of context again. [24].

9. THE END OF MODERNITY: POSTMODERNISM

Postmodernists interpret the social situations, judgments, emotions and attitudes of the roles played by the participants in organized societies. The extreme subjectivity experienced especially in systems where there is a confusion of styles can sometimes be met with emotional opposition. For this reason, Postmodernism can sometimes be misunderstood. One of the leading representatives of global modernism, Zygmunt Bauman, stated in his definition of fundamentalism that postmodernism is not a break from modernity. Postmodernism can generally be defined within a political category. [25]

An irreversible new era has been entered in the economic, cultural, social and political arena. The entry into this new era is a fact accepted by all thinkers. However, there is a point that these thinkers do not agree on and that has been seriously debated. This point is whether this new era is the continuation of modernity or a new phenomenon conceptualized as postmodern. Thinkers who are divided into two poles have come to the fore. Some thinkers who believe that this era is the continuation of modernity are Habermas, Giddens and Laclau, while thinkers who claim that this situation is a new era (postmodern) are Guattari, Deleuze, Lyotard, Derrida, Baudrillard and Jameson. [22]

In one of their studies, Aslan and Yilmaz generally describe postmodernism as “a struggle against the impasses of modernity and a reckoning with modernization”. Again, they state that “according to postmodernists, postmodernism expresses the stage that advanced Western societies are currently in, in a sense, a post-modern society.” [26] It is possible to say that postmodernity emerged as a result of the discontinuity of modernity. It is normal to say that it emerged as an alternative to the impasses of modern societies in the social context. In this context, the basic assumptions of modernity have lost their validity, in other words, it has revealed a “new society” model rather than “(post)post”. In general, it is possible to say that “while modernity is addressed with the collapse of feudalism in the West and the process that led to the establishment of industrial capitalism, postmodernity reflects a historical period that prepared the collapse of the practices and discourses of modernity.” [27] Describing postmodernism as the “cultural logic of late capitalism”, Jameson completely separates postmodernism from modernism. Stating that it would be wrong to consider this situation as purely cultural, the thinker stated that this new society type could also be described as “electronic society, media society, information, advanced technological society, consumer society.” [28]

Jameson distinguishes the postmodern era according to the revolutions in energy. According to the thinker, realism, modernism and postmodernism should be seen as cultural periods organized according to the development of machines. The mechanical production of steam engines after 1848; the mechanical production of electric and explosive (combustion) engines after the 1890s and the production of nuclear equipment for machines after the 1940s are the turning points that gave birth to these three periods. Jameson describes the period we are in as the “Third Machine Age” or the “International Capital Age” [28]

Many thinkers describe the society that emerged in the last quarter of the 20th century as a “post-industrial society”. The first thing that comes to mind with this description is; what does this situation mean? In other words (in Şaylan’s words); “Is there a new stage in the socio-economic order defined as capitalism or is a different new social order emerging?” Şaylan sought an answer to this question through Jean Baudrillard. Baudrillard described “post-industrial society as a society that has undergone a complete transformation and as a result is determined by a culture and technology specific to itself”. He also states that the society in this description emerged with the change and transformation of the age of modernity. Industrial technology, commodification of services and mechanization have determined the basic industrial society -in other words- modernity. It should be noted that this starting point also constitutes the starting point of the institutions related to industrial societies. [6]

Postmodernism is described and evaluated as the continuation of modernity by some thinkers, and as a new era by others. For example, Habermas accepts modernity as a series of processes (projects) that have not yet been completed and adopts an understanding that rejects postmodernism. Anthony Giddens, on the other hand, has approached this situation cautiously and stated that the process of postmodernism; “instead of entering a period of postmodernity, we are heading towards another period in which the results of modernity are more radicalized and universalized than before, (...) we can perceive the outlines of a new and different order that is being formed beyond modernity; this order is postmodern.” He stated that there is a different postmodernism from the postmodernism that is currently being discussed and conceptualized. Because Giddens stated that the concept of postmodernity is not an accurate description and preferred to use the term “late modernity” instead. [29]

The concept of Postmodernism, which is the most frequently discussed topic in contemporary cultural discussions, is a contradictory and political phenomenon. It can be seen in architecture, literature, photography, film, painting, video, dance, music and many other areas. The concept, which has its roots in the field of architecture, defines the tension and paradox contents between opposites by confronting them with each other.

Postmodernism, whose political and ideological basis dates back to the 1960s, has evolved from the axis of challenging authority and the emergence of minorities to the questioning and purifying postmodernity of today. [29]

Anthony Giddens, in his work titled "The Consequences of Modernity", expresses his disbelief in the process of postmodernism by stating that if a process of modernity is being moved towards, then the direction of social change, development and transformation has been turned in the opposite direction of modernity and is moving towards a different social (negative) order, and then he states that "postmodernism, if it is in a convincing form, can express that such a transition is being realized, but it does not show that it exists." [30].

10. CONCLUSION

It is possible to describe modernity as a project. In this project, it wished for man to be freed from the shackles that bind him, and for objective science, morality, universal rights and freedoms to be established under the leadership of science and reason, and it acted in this direction. In other words; the fundamental cornerstone of modernity is that it has acted with the fact that there is a common mind. With the emphasis on common mind, it is expected that all developing, changing and transforming values are one/the same. Human beings will be able to define/comprehend the truth, good and right with their mind and logic. The greatest argument is that there will be no value/right adopted by reason, and that the authority of reason alone will be adopted. In this context, modernity states that modern societies cannot be based on the hegemony of any power other than reason. The behaviors of these societies can neither be based on belief, nor on emotion, nor on traditional/customs/traditions. Modernity contains the systematics of shaping itself within a pure cause and effect relationship based on reason. It is possible to say that modernity first changed man and then the world. We can say that modernity's basic perspective on people has changed people's attitudes, attitudes and perspectives towards the environment they are in. Man has established his hegemony over nature/environment by using the knowledge he has obtained with reason, tried to maximize his benefit and in this direction, he has given direction and shape to nature for his own interests, tried to maximize his benefit. Man has achieved this situation by using his sole reason, relying on the power of knowledge, thanks to technological advancement.

With modernity, the dominance of divine order, absolute fatalism, and the understanding of a single divine truth have collapsed and these concepts have been replaced by rationality, absolute reality of reason, and universal science. With modernity, the belief that the source of knowledge is no longer solely divine and that accessing knowledge based on reason is one of the basic characteristics of man has been placed at the center.

The main research question of this study was to examine how the concept of modernity emerged in the historical process, what it expressed and what kind of historical developments it went through. In this context, first of all, the concepts of modern and modernity were defined, then the processes related to the concept of modernity/in which it took place, developed and transformed in the historical process were examined. These processes were the Renaissance, the Reformation, the Age of Enlightenment, the Scientific Revolution and the Industrial Revolution. (Since it would be right to give detailed information here in order not to repeat ourselves, the details of the processes mentioned above have not been entered into.) After modernity went through these historical developments, criticisms of modernity emerged, and some thinkers stated that the age of modernity had ended and a new age had opened, and this new age was postmodernism. Some thinkers emphasized that the idea of modernity had evolved into postmodernism, in other words, that postmodernism was the continuation of modernity. It is possible to say that these two views are still current today. Because there is no clear and single consensus in academic sources on this issue. It should be noted that no matter how much criticism is brought to modernity, today's world is significantly different from pre-modern society in economic, social and political terms. As a result, the concept of modernity was motivated by the claim of progress through pure rationality; it realized this desire/claim by initiating unprecedented changes/transformations in human history.

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