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RESEARCH ARTICLE

On Sociological Imagination and Philosophical Dialectics in the Context of Modernity in Western Europe: Some Notes on the Foundation and Rise of Public Administration

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ARTICLE INFO	ABSTRACT
	Modernity in Western Europe and the Enlightenment philosophies of different societies have been influential in the emergence and development of the discipline of public administration as a modern social science. As a matter of fact, public administration, which was born in America in the 19th century, has progressed with the developments in Continental European philosophy and the Anglo-Saxon world. The intellectual movement in Western Europe in the 18th and 19th centuries continued in the 20th century with debates on contemporary philosophy and sociology. German and French philosophy, with its more factualist and softened assumptions, shaped British and American philosophy and the way of producing knowledge for centuries. Public administration has also been influenced by this process in its formulation. The main purpose of this study is to analyze the effects of the British, German and French Enlightenment on the birth and development of public administration in certain aspects. The method of the study is a literature review. While public administration was close to American Anglo-Saxon values in the 19th century when it was founded, it continued its American-origin development in the 20th century with German and French influence after World War II.

INTRODUCTION

Public administration is a modern social science that emerged in the United States in the 19th century. The discipline, which progressed in the form of efficiency-based classical public administration in line with America's founding philosophy, was discussed with democracy in the 1930s and read as a paradigm shift in the 1980s under the name of new public management. In the 1990s, governance in public administration started to be discussed. In public administration, the American emphasis on market and democracy has strengthened. With the decisive influence of liberal democracy or political liberalism in the world and the dominance of American capitalism in the economy, as well as other conjunctural social and cultural dynamics, public administration has shown Anglo-Saxon characterized structure and functional features. However, the Enlightenment traditions in Continental Europe and their reflections in the 20th century also provided the main characteristic in shaping the theory of knowledge.

Beginning in the 17th century in Western Europe, the era of modernity and Enlightenment brought about a significant break with previous political, cultural, economic and legal techniques. The movement, which manifested itself with different qualities in different societies in the form of the English, German and French Enlightenment, created changes in public policies, social transformations and personal expectations. Concepts that have been debated in political philosophy for thousands of years have been rethought and put into certain molds with this

movement. Public administration has also been affected by this intellectual environment. Public administration, which is spoken about in very different intellectual fields such as justice, freedom, equality, culture and ideology, was officially scientificized in America with the culture of this country. Its subsequent development was predominantly based on Anglo-Saxon values. However, important political and social events and conjuncture in the world gave momentum to the process. Due to the worldwide prevalence of liberal democracy and political liberalism, public administration is strongly linked to Anglo-Saxon values of American origin.

This study seeks to focus on the aspects of the British, German and French Enlightenment traditions on the birth and development of public administration. The traditions of these different societies have influenced public administration as a science at various levels. The methodology of the study is based on a literature review. The hypothesis of the study is that the British, German and French Enlightenment traditions and their 20th century manifestations were the main determinants of the American origin of the establishment and progress of public administration. In the first part of the study, the phenomenon of modernity is explained. In the second part, the Enlightenment traditions of different societies are described. In the third section, the effects of Enlightenment traditions and their 20th century extensions on the establishment and development of the discipline of public administration are summarized.

Modernity: Philosophical/Sociological Perspective

The term modern is an adjective derived from the Latin word modernus, which is derived from the Latin word "Modo" (last times-just now) and means clarity of thought, freedom, independence from authorities, knowledge of new and latest ideas. In this framework, modernity as a radical mental transformation: A new understanding of science developed in the context of the subject-object dualism that emerged within the framework of a new perception of the universe that began with Copernicus, a new understanding of history that gained its true content with the Enlightenment's idea of progress, a new notion of rationality and subject, and the belief that all areas of social life should be reorganized under the guidance of science (Gençoğlu, 2016: 41).

Although modernity is identified with the French Revolution for some thinkers, the process of modernity is based on the developments in the late Middle Ages. The dissolution of feudalism and the development of trade led to the emergence of the phenomenon of urbanization, which in turn led to an increase in maritime trade and communication and interaction between countries. With the geographical discoveries, the struggle for the authority of "church-feudal lords and princes-national monarchies" dominated this period. Religious and traditional thought was abandoned, and the philosophical and intellectual infrastructure of modernity was formed with the Renaissance and Reformation period, where human reason and scientific knowledge were given importance. In addition, the cultural and intellectual developments of the Age of Enlightenment were complementary elements of modernity and changed and reshaped social life (Bayram Topçu, 2024: 17). The Enlightenment mentality, which was a component of modernity with Renaissance humanism, was based on the following assumptions: (i) Human beings are inherently good and have reason. (ii) The purpose of life is to be good in this world and this purpose can be achieved through the use of science. (iii) The biggest obstacle in achieving this purpose is ignorance, superstition and intolerance. (iv) Enlightenment - science - is needed to overcome these obstacles. With the enlightenment that will emerge within this framework, both morality and the progress of the world will be guaranteed (Bayram, 2009: 5). Another important effect of the Enlightenment thought is seen on the methodology of social sciences. This is realized by transferring the positivist approach to social sciences. According to the social theory based on the positivist method, the social world is no different from the natural world (Köroğlu and Köroğlu, 2016: 9).

This period, called modernity, has been a period in which everything has been reinterpreted by bringing new openings to all existing individual and social relations. At this point, the method of dialectical thinking can be activated to recall what the modern world has come into existence by opposing or entering into a relationship of opposition with. The opposite side of this opposition, as will be remembered, is tradition, and the modern period is in fact a break from the traditional (so-called) period. A re-examination of the pillars on which modernity rests will reveal this

dialectical process more clearly. For example, the Industrial Revolution refers to a transformation in which agricultural production was replaced by mass production based on iron and steel. On the other hand, with the French Revolution, the empires, which were the main political structure of European countries, were replaced by independent nation-state structures established by the ethnic elements within the empire (Birekul and Alkın, 2015: 82).

Postmodernity, on the other hand, refers to a change in mood at the level of interpersonal relations, social practices and modern institutions. A dizzying array of terms - "postmodern condition", "postindustrial society", "global age", "consumer society", "postmodern scene" - have been used to describe a break with modernity, to proclaim the end of history and society, and to hail the collapse of European or Western hegemony (Elliott and Turner, 2017: 15). Postmodernity takes as its critical task an epistemological transformation that builds on the arguments of modernity. Its methodology is more psychologically explanatory, deconstructive, anti-positivist and interpretive (Temizkaya, 2015: 178).

After modernity was defined and revealed with all its dynamics, this phenomenon was criticized by many theorists (Çötok, 2017: 197; Bumin, 2010: 50). As a matter of fact, the Enlightenment, which corresponds to a moment of the modern world and modern philosophy, could not prevent the instrumentalization of knowledge and knowledge acquisition, and knowledge turned into an element of power with modernity (Şan and Koçkaya, 2021: 56). Bauman, one of the contemporary sociological theorists, has criticized modernity in all aspects in his writings within the framework of reflexivity. First of all, Bauman thinks that modern thought harbors an elite, elitist conception and ideology. Modernity is a set of conceptions that find expression in engineer-like perceptions and actions in which the goal is to bring the structure called society to the most perfect togetherness. The manifestations of this engineering in social fields can be summarized as division of labor, technical rationality, bureaucracy and intervention in the field of morality (Kineşçi, 2017: 62). According to Habermas, the main problem of modernity is that the system world concerns the world of experience with instrumental rationality (bureaucratic criteria, instrumental reason, capital-centeredness and specialization) and leaves no room for communicative rationality. For this, it is necessary to prevent the system world from colonizing the world of experience (Açık Turğuter, 2023: 22). Giddens' comprehensive theory is essentially about grasping the dynamics of modernity. Some of the questions he poses regarding this understanding are "how should we best characterize modernity? What are its origins? What is the current axis of development of world history and what are the main dynamics affecting this transformation?" Giddens is against defining the social world in terms of distinctions and oppositions such as agent/structure or individual/society. He believes that this binary approach would create duality in the design of the social world and prevent a holistic understanding. Instead of dwelling on the distinctions of opposites, Giddens suggests focusing on their interactions, which take into account their effects on each other and build each other together (Bayır, 2021: 60).

It is possible to evaluate modernity scientifically as a dialectical entity at the philosophical level and as a cultural, political and discourse that has been shaped within the framework of a new critical paradigm with the imagination of contemporary sociologists, especially after postmodernity in the 20th century.

German, French and British Enlightenment: Classical and Contemporary Philosophy/Sociology Debates

Enlightenment philosophy is known for some of its prominent characteristics. These characteristics such as rationalism, scientism, progressivism, humanitarianism and optimism have gone down in history as the characteristics adopted by European civilization in the 18th century. While this is the case in the most general dimension, the nature of the contributions of the nations that make up Europe in particular to the idea of enlightenment may vary. The forms of enlightenment that we can divide into the French enlightenment, the German enlightenment, the American enlightenment and the English/Scottish enlightenment point to the differences within this idea. Therefore, although we examine enlightenment under the umbrella of European civilization, it should not be perceived as a process experienced in the same way for all societies

that make up Europe. The thinkers of the Age of Enlightenment defended very different arguments and this led to the formation of different veins in Enlightenment thought (Tezcan, 2023: 1180).

The Enlightenment owes its foundation to England, its deepening to Germany, and its discourse and driving force to France (Ewald, 2010: 19). Continental European philosophy has been in direct opposition to the analytic philosophy that dominated academic philosophy in the English-speaking world in the latter part of the 20th century (West, 2020: 15). In Britain and the Anglo-Saxon world, on the other hand, there is analytical philosophy, which is based on Kant's theory of knowledge and its criticisms by various schools (Akarsu, 2010: 5). Although both philosophical traditions are based on different schools and theories of knowledge, there is mutual determinism and culture between them.

Dialectic and imagination are processes of philosophizing or knowledge production that have been widely used in history by many philosophers and schools of thought in the Continental European and British traditions (Johnson and Gray, 2010). In the context of the critical approach, the Enlightenment based on the sovereignty of reason evolves into cultural studies in the transition from instrumentalism to purposiveness (Jay, 2006). Beginning in the 19th century, the French factualist tradition of thinking, which began to soften with the criticisms and contributions of the German Historical School, German Romanticism and English idealism, shaped modern sciences in the 20th century with a unique way and method in America with German, English and French contributions.

British/Scottish Enlightenment

Unlike the American and French Enlightenment traditions, the British Enlightenment tradition was inspired by the English Glorious Revolution of 1688 and inherited its intellectual foundation from this revolution (Koç, 2018: 55; Little, 2023: 48; Kaye, 2009: 152). The British Enlightenment is simply a manifestation of decisive events such as the creation of the Anglican Church, the "English Civil War" and the struggle of the rising bourgeoisie against the Aristocracy (Özkan and Parladır, 2014: 862). On the one hand, the British Enlightenment represents modernization; on the other hand, it can be seen as a reaction to modernization. This is because the thinkers of the British Enlightenment gave importance to experience, senses and passions in the face of reason and advocated a gradual modernization based on "social evolution" in the face of radical and rapid change or modernization (Koç, 2017: 49). In England, property and individualization started quite early (Macfarlane, 2021: 125).

Whereas the English Enlightenment developed in an atmosphere of calm scientific research, the French Enlightenment is a passionate philosophy of war". Hobbes and Locke, two important figures of the English Enlightenment, contributed to the separation of politics from religion, which is an important element of the Enlightenment. While religious and political development in England developed parallel to each other, Protestantism and especially Puritanism were influential on Enlightenment philosophers. The Puritan sect adopted a life of austerity as a moral code and recommended avoiding excesses. Puritans wanted to purify the Anglican Church from "papist idolatry". After the union of Scotland and England with the "Treaty of Union" (1707), Scotland benefited from England's industrialization process and its political system based on the supremacy of parliament. The Scottish Enlightenment, which was influenced by the English Enlightenment but had different characteristics, emerged between 1730-1780 with the contributions of theorists including Adam Smith and David Hume to the fields of moral philosophy, history and economics (Dinçkol, 2021: 878-879). In the academic literature, the Scottish Enlightenment is sometimes referred to as the Scottish School of Moral Philosophy and sometimes as the Scottish Historical School. Among the leading thinkers of the Scottish Enlightenment are Francis Hutcheson, David Hume, Adam Smith, Adam Ferguson, Thomas Reid, Lord Kames, Dugald Stewart. In the 18th century, the works of these thinkers were influential throughout Europe and translated into various languages (Köktaş, 2011: 235). In this respect, in the thought of the Scottish intellectuals who pioneered the criticism against the rationalism of Continental Europe, the power of reason in the formation and functioning of the social order, social institutions and the rules of social relations, as well as in the personal sense, remains

limited. For this reason, the complex formations (such as rules and institutions) in which we live cannot simply be derived from reason or the conscious design of reason (Zariç, 2022: 1645). In the 18th century, when the Enlightenment influenced Europe, there was a serious love of science and education in Scotland (Baygül, 2020: 38). The universities of Edinburgh, Glasgow and Aberdeen have employed some of the most admired philosophers and scientists of the modern world. The classrooms of Adam Smith and John Millar in Glasgow, Adam Ferguson and Dugald Stewart in Edinburgh, and professors of medicine in Edinburgh attracted students from all corners of the Continent and the Anglo-Saxon world (Phillipson, 2009: 19).

Locke, an English philosopher and politician, is one of the leading thinkers of the British Enlightenment. Locke came to prominence mainly with the type of enlightened man he defined in line with his understanding of metaphysics and science based on his understanding of knowledge, and his understanding of the individual and the state defined in line with his political philosophy. Published in 1690, Locke, the author of "An Essay on Human Understanding" and one of the key figures of the first period of the Enlightenment, criticized Descartes' theory of innate ideas and influenced the views on human intelligence of later thinkers such as Hume, Condillac and Kant by arguing that the source of knowledge is in experiment and sensations and that the soul develops thought based on these (Usta, 2018: 80). In parallel with the scientific and philosophical developments of his time, Hobbes completely excluded metaphysics and theology and developed his own mechanical materialist, empiricist, nominalist and naturalist philosophy. His political theory based on ontology and epistemology made him the first defender of the modern state (Dönmez and Elmalı, 2024: 13).

In Britain, the empirical method developed as the source of contemporary analytical philosophy based on empirical knowledge and American sociology (Collins, 1983: 266). The contemporary American sociologist Mills criticizes and isolates the main theoretical tradition that he sees as opposed to what he describes as "Sociological Thinking", which is also the title of his book. Mills differed from his contemporaneous sociologists in his opposition to the arguments put forward by theory in the name of thought rather than science. But his opposition to abstract and normative theories of human nature and behavior was shared not only by sociologists in the English-speaking world, but by the leading practitioners of all the humanities at the time (Skinner, 2015: 9-10). It is seen that contemporary philosophy and sociology in England on the legacy of the Enlightenment was shaped by logical positivism and reflexivity, also influenced by the German tradition (Steinmetz and Chae, 2002: 125).

German Enlightenment

According to general opinion, the German Enlightenment can be divided into two phases. Christian Tomasius' first lectures in 1688 and Christian Wolff's death in 1754 constitute the first phase. In the second period that began after this, the influence of Wolff's philosophy gradually began to fade away and unofficially ended with Kant's "Critique of Pure Reason" (1781) (Şimşek, 2024: 57; Maliks, 2018: 451).

In the eighteenth century, thinkers such as Wolff, considered the leader of the German Enlightenment, which continued classical idealism, and Kant, considered the last philosopher of the Enlightenment, criticized the authority of religion and tradition, but took a more moderate attitude towards religion than the French (Usta, 2018: 87). Kant is undoubtedly the most important and interesting philosopher of the Enlightenment who contributed to it from Germany. Far from contributing, he is considered to be the paradigmatic or exemplary philosopher of the Enlightenment. The reason for this is that he first and foremost erased the last traces of the medieval worldview from modern philosophy and realized an absolute humanism with all its elements. Indeed, Kant brought together some of the valuable insights of the two previous schools of philosophy, the rationalist school and the empiricist school, and created an important model that reveals the subjective origins of the basic principles of both science and morality (Cevizci, 2017: 429). At this point, it can be reminded that Kant's enlightenment was not a political enlightenment like the French Enlightenment. In fact, French enlightenment brings to mind the idea of revolution under all circumstances, so much so that Rousseau's 'Social Contract' is almost like an early declaration of the French Revolution. In fact, Kant's enlightenment is a way of

thinking that has nothing political about it. So much so that Kant does not recognize and even opposes the idea of revolution. Therefore, according to Kant, a revolution claims to eliminate certain prejudices and replace them with different prejudices. In this sense, according to Kant, it is wrong to support revolution, but it is also not right to enter into conflict with a revolution if it has already taken place (Zariç, 2022: 1647). Kant's student Herder rejected the 'spirit of time', which he saw as an assumption of unitarism based on smug parochialism. Herder's discomfort with 'easy, grandiose' generalizations and his emphasis on the contingency of history were reinforced by his work on the origins of language. Subscribing to a nominalist approach, Herder emphasized how specific, descriptive concepts were transformed into universal denominators (Fillafer and Osterhammel, 2011: 132). Wieland's answer to the question of the nature of enlightenment was that as soon as there is light, everything becomes clear, visible and distinguishable (Robling, 1990: 411).

According to Çiğdem, the French Enlightenment provided the beginning and institutionalization of the Enlightenment, while the German Enlightenment represented the limitation of the Enlightenment in one aspect (Kantian theory of knowledge and ethics) and the transcendence of the Enlightenment project in another aspect (Sturm and Drang, Romanticism and German Idealism, German idealist philosophy of history). Çiğdem states that the French Enlightenment emerged as the product of the bourgeoisie as a social class, the media, lodges and salons, whereas the German Enlightenment was a movement that developed at the university and developed itself there (cited in Zariç, 2017: 43-44).

In contemporary German philosophy and sociology, various schools and theorists came to the fore and led the age. These include; The German Historical School emerged in Germany in the second half of the 19th century as a reaction against both the Classical School of Political Economy and Marxist Economics. In other words, the school is a reaction to the rationality, enlightenment and universally valid economic theory underlying English Classical theory (Kırmızıoğlu, 2022: 1615; Yıldırım, 2023: 59). The members of the Frankfurt School, whose views on society and the state have been influential in postmodern debates, expressed their discontent with the political and social devastation of the Second World War and its aftermath, as well as the culture of consumption and the transformation of capitalism by integrating it with the rational bureaucratic system, leaning on the German tradition of philosophy and sociology (Doğan, 2013: 192). Thinkers such as Max Horkheimer and Thedor Adorno argue that the perception of the scientific rationality of the Enlightenment as merely instrumental/methodical led to the genocidal organization that emerged in the Second World War. For according to them, reason and science, in short rationality, which were at the core of the Enlightenment, not only destroyed all myths, superstitions and religious beliefs, but also became an authority itself and did not allow anything else to develop. Thus, it created an environment of political terror (Çüçen, 2006: 33). In his theory of communicative action, Habermas followed the ancient program of critical theory to diagnose the contemporary period from an emancipatory perspective, but he redesigned the program on a strictly normative and communicative basis (Vandenberghe, 2016: 371). Husserl (1859-1938), the German philosopher who first used the term "Phenomenology" in the German contemporary philosophical tradition, also used the concept of Lebenswelt or life-world. Here Husserl speaks of the most fundamental levels of consciousness, levels that we are not aware of (Wallace and Wolf, 2012). Language debates and hermeneutics are at the heart of contemporary philosophy and sociology in Germany (Vandenberghe, 2009: 184).

French Enlightenment

The Age of Enlightenment is one of the most exciting periods in the history of science and philosophy. It starts from the second half of the 17th century and extends until the French Revolution, which was its culmination (Demals and Faccarello, 2016: 75). The French Enlightenment developed the concepts of experiment, reason, science, secularism, law, individual, nation, social contract, consensus-based law, which were the basic starting principles of the English Enlightenment, and began to bring the idea of enlightenment to a wider mass of people (Çüçen, 2006: 28-29). The historical development of the Enlightenment in Continental Europe was much more dynamic and colorful than in the lands where it was born. The France of Louis XVI, who ruled with the most spectacular absolutist monarchy in Europe, was almost like a

cultural and social stronghold of the Enlightenment. The change that had begun under Louis XIV had reached its cultural and social peak especially under Louis XVI. The term philosophie was used for most of the thinkers in the Encyclopedia movement, each of whom directly addressed social problems (Şekerci, 2015: 176). The French Enlightenment was guided by a number of scientists and thinkers. The views of names such as Descartés, the pioneer of modern philosophy, Newton, who put forward more consistent formulas about the functioning of the universe in the field of physics, Locke, who liberated minds with his liberal ideas, and Bayle, one of the defenders of the ideal of religious tolerance, shaped the mental world of the French Enlightenment and enabled them to propose new approaches in all areas of life (Şimşek, 2024: 55).

Unlike other examples, the French Enlightenment is unique in that it was a revolution that not only put forward the theory of Enlightenment but also brought it to light with its radical political, cultural, economic and sociological aspects (Sağlam, 2022: 45). The French Enlightenment, which was made by Lamattrie, d'Holbach, d'Alembert, Diderot and partly Condillac, Voltaire and Rousseau, who were called French materialists and Encyclopedists, sought to replace the absolutism of religion with the absolutism of reason and had a tendency to oppose religion and tradition (Başdemir, 2005:2; Bien, 1979: 97). At this point, the ideas defended in the "French Encyclopedia" prepared by Voltaire and intellectuals such as Jean d'Alembert, Diderot, Rousseau, Holbach, who came to the fore in the country with their ideas close to Locke and their anti-church struggle, made significant contributions to the Enlightenment (Zariç, 2022: 1646). The Encyclopedia is considered to be the most important reflection of the French intellectual world's views on politics, philosophy and religion in the eighteenth century. Representatives of this thought played a pioneering role in the development of the Enlightenment's skeptical and critical perspectives towards religion and authority (Çelik et al., 2011: 9). Among them, Voltaire adopted a middle way between the two camps that systematically denigrated Europe or proposed their own systems to transform Europe into a paradise. Voltaire was somewhere between the pessimism of Hobbes and the optimism of Leibniz, between Enlightened despotism and integral pacifism (Yıldırım, 2007: 92). Condorcet perceives the concept of reason as common to natural and social sciences. In natural sciences, reason discovers laws based on the regularity of nature and dominates nature. In the same way, reason can also discover and master the laws of human beings and society (Duman, 2006: 138). The political theorists of the French Enlightenment can be categorized into three rival schools. The royalists led by Voltaire, the aristocratic republicans led by Montesquieu and the democratic republicans following Rousseau (Bahçe and Bakırezer, 2004: 37).

In the second half of the 20th century, French philosophy as a whole was based on its German heritage (Badiou, 2019: 13). In contemporary French philosophy, genealogical genealogy is generally discussed within the framework of the French dialectical movement (along the lines of Hegel and Marx), epistemological and scientific approaches (Althusser, Foucault, Derrida, Macherey) (Marion et al., 2022: 8; Bayar Bravo et al., 2019). The two most famous names in postmodernity in French contemporary sociology and philosophy are Derrida and Foucault. They stand out for their cultural and historical work on Deconstruction and Genealogy (Wallace and Wolf, 2012). Contemporary philosophy and sociology in France has its roots in postmodernism and continental European philosophy at the cultural level. From a new theory of knowledge, a new philosophical tradition is being built (Butler, 2002: 8).

BASIC DYNAMICS IN THE EMERGENCE AND RISE OF PUBLIC ADMINISTRATION

In this section, the breaking points of the British, German and French Enlightenment traditions on public administration at classical and contemporary levels are succinctly stated. The philosophical dialectical and sociological lines of imagination of these cultures naturally influenced the foundation and development of public administration as a social science. In the development of public administration, these social traditions have a guiding role on discipline. Indeed, at a time when the world is trying to reconcile right and left, liberal and Marxist views in social sciences, public administration is an element of this unity and communication.

The Enlightenment traditions of some societies, and their influence extending into the 20th century, determine public administration in practice and on the ground, at the organizational and

functional level (Waldo, 1955: 16). As a matter of fact, these traditions and subsequent dynamics that affect almost all of the world also constitute the scientific aspects and cultural preferences of societies.

Contributions of Continental European Philosophy

Modern sciences emerged as a result of the legacy from the ancient Greek world to the philosophy of 18th century Continental Europe. Modern states and parliamentarism developed as a result of justice, freedom, rights and ideological debates. After that, the social rules, which are the subject of constitutions and laws, and the structure of the state and administration were also determined. Public administration, one of the social sciences, was also influenced by this legacy and emerged in America, especially with the influence of German, French and British Enlightenment philosophers (Parlak and Doğan, 2020: 84).

Continental European authors had a great influence on the formation of the basic identity of public administration. Again, after World War II, especially Continental European philosophy was taken up with discourses such as postmodernism, and a new theory of knowledge and public administration theories were influenced by them.

Thousands of years of knowledge production in Continental European philosophy from antiquity to the present day, especially with the contribution of philosophers such as Descartes and Bacon in the 16th century, determined the basic thinking practice before modernity. Modern sciences and public administration, fed by this intellectual process, were established in the following centuries with certain principles, assumptions and ideas. Later, Enlightenment philosophers guided the process with their views on law, politics, culture and economy. In the 20th century, the process continued as different cultures influenced each other. This created the interdisciplinary structure in public administration.

Effects of the Revolution in France

One of the most important consequences of the revolution in France was that it institutionalized the path to political liberalism and defined the notion of the nation-state. Thereafter, public administration was formally channeled through bureaucracy in a society organized under a particular ethnicity (Hayward, 2016: 48).

The biggest result of the French Revolution in public administration is the emergence of bureaucracy in France, which has an ancient history after the strengthening of centralized kingdoms, and the Constitutional tradition securing public administration.

The French Revolution, modern political ideologies began to crystallize. As a matter of fact, while liberalism, one of these ideologies, created the founding values of public administration, socialism, another important ideology, gave it social dimensions.

Social Policy and the Base of Poverty Laws in the UK

Social service-oriented reforms, such as the poverty laws that started in Britain in the 1500s, began to lay the foundation for the notion of social policy, which constituted one of the main debates of the 19th century. Indeed, these policies in the UK enabled the social liberalization of public administration management in the 20th century (Hitchcock, 2013: 4).

The fact that social issues and policies became a state policy in the UK at a very early date and earlier than other nations, and then with the enlightenment and 20th century developments, ensured that it was incorporated into public administration. England is an ancient civilization that has attached importance to social policies from the historical process to the present day. In America, the emphasis on sociability has come to the forefront in public administration, which has developed by feeding on this civilization.

In the 20th century, public administration was organized at a broader and more formal level with the incorporation of social and economic policies into the constitutions of modern states. In this way, human rights were strengthened for both public servants and citizens. Personal and professional rights of public administrators have been strengthened. This has increased academic

studies on personnel management in public administration. A holistic view of the public sector was paved the way.

Capitalism and Productivity Power in America

Since the United States is a young and newly institutionalized state, public administration was blended with the core values of this society in the 19th century: capitalism and efficiency. Therefore, the American market and efficiency system played a major role in the development of classical public administration (Rosenbloom et al., 2009: 11).

America's emergence as a capitalist state has resulted in the emergence of its political institutions. Indeed, public administration in the US was created by fusing business values and efficiency in the organization. As a founding country, the integration of public administration with business can be considered normal in America.

In the United States, public administration was closely aligned with the discipline of business administration at its inception, but after the 1930s it came into the orbit of politics and sociology. After the 1980s, it was again considered together with business administration, and after the 1990s, it returned to the axis of politics and sociology. According to Waldo (2006), this is the nature of the discipline. The future of public administration will be determined by its own value.

Changing World Order and Public Administration

In the 20th century, within the framework of the changing world order, political, cultural and economic transformation took place in many states, especially in America, where public administration was established. In America, it is seen that after the 1930s, efforts were made to democratize public administration. With the "new public management" movement created by Waldo, solutions were sought for the main social problems that America experienced in the 60s and 70s. Public administration, which came to the agenda with an emphasis on democracy and socialization, was designed with the justification that it should look at social problems more holistically (Frederickson et al., 2012: 43-44; Milakovich and Gordon, 2009: 42).

The change in the world system has brought about many new paradigms and debates not only in economics and politics but also in the scientific field. At the stage when British, German and French values were re-evaluated according to the conditions of the day, public administration, being of American origin, was influenced by these cultures and determined its direction. Democracy and sociability came to the fore with the American strategies of opening up to the world and efforts to overcome the obstacles to capitalism. The emergence of these can be read as the manifestation of German and French values on public administration. Indeed, with the emphasis on social liberalism, the ethical and justice qualities of public administrations began to be discussed. The debates on the natural law tradition in Continental Europe and Britain also had an impact on philosophy and sociology.

The tensions and damage caused by world wars and economic crises led states to adopt planning economic models after World War II. In this way, the bureaucracy and network of public administration expanded. In the context of trust in public administration, relations with citizens were increased and related institutions were established.

Paradigm Shift within the Interdisciplinary Movement

After the 1980s, with the impact of the globalization process, a paradigm shift has been observed in public administration in the world, especially in the USA. The structural transformation in the US and the world is seen behind this. With the "New Public Management" paradigm, openness, participation and flexibility came to the agenda instead of hierarchy, bureaucracy and closedness, which are the basic values of traditional public administration. Public administration was intended to be transformed with business methods and techniques (Maesschalck, 2005: 95).

With the paradigm shift in public administration in the 1980s, close contact with business science was re-established. Some scholars have argued that this cycle has dissolved the publicness of public administration and led to an identity crisis. Indeed, as discussed in the 1960s and 70s, public administration is as close to society and politics as it is to the market. With the discussions

here, the axis of public administration has shifted and research has been conducted to return to its previously mentioned crises and essence.

It is possible to interpret this paradigm shift in public administration as the eclectic nature of the discipline and the search for its axis.

Fragmentation and Multi-level Governance Process

In the 1990s, the concept of governance, an advanced model of the new public management approach, emerged. The crises created by the new public management approach in the world over a decade resulted in the emergence of a new development model led by the World Bank in the 1990s. Governance is a political/ideological model based on the joint decision-making of the private sector, civil society and government in determining public policies in a society. There are many different types of governance. One of them is multi-layered governance. Multi-level governance offers a model based on the joint decision-making of different levels of governance in a society with a common synergy and coordination. One of the most important applications of this model in the European Union is to increase democracy, participation, flexibility and transparency at different European levels (Daniell and Kay, 2017: 3-4).

In the 1990s, with the governance approach, the public dimension of public administration, which was said to have been neglected, was revisited. By associating public administration with democracy, politics and ideological issues, solutions to problems such as identity crisis were sought. Here, inspired by German and French values, efforts were made to transform market-oriented public administration into citizen-oriented public administration. Multi-level governance also focuses on improving the quality of the system by creating the administrative mechanism closest to the people. The academic research on this topic has been mostly based in major American and British journals and publishing houses.

As stated in the literature, while new public management was a reflection of postmodernism in public administration in the 1980s, in the 1990s, postmodernism completely entered public administration with governance. As a matter of fact, multi-level governance is related to postmodern public administration.

CONCLUSION

Modernity is a multifaceted intellectual movement that emerged in Western Europe in the 17th century. It transformed every field from science to art and social life. It was effective until World War II and then gave way to postmodernity. The British, German and French Enlightenment traditions that emerged with modernity are also thought to have grounded the modern understanding of society and science and carried it into the 20th century with different debates. As a matter of fact, public administration, which appeared to have French and German origins in its founding phases, later came under British and American influence. In the 20th century, it continues to be shaped by debates in different traditions.

Public administration emerged in America in the 19th century during its founding period with the influence of Continental European philosophy. The real influence of Continental European values on public administration emerged in the early 20th century and beyond. At a time when social liberalism was gaining strength in the world, democratization and social dimension in public administration increased with the discussion of Marxist and liberal values in contemporary philosophy and sociology. In the 1960s and 1970s, the schools and traditions of philosophy and sociology in Continental Europe and Britain changed the course of public administration in the United States. In the 19th century, the discipline of public administration, whose basic values were shaped by modernity and American capitalism, was shaped by a new philosophical school, dialectical philosophy and postmodern sociology in Continental Europe after the second half of the 20th century, and by analytical philosophy and sociological imagination in Britain and America. In the context of the restructuring of the social sciences, right-wing and left-wing knowledge and views were integrated in the face of public administration. As a result, public administration has been conjuncturally associated with politics and sociology.

As it is understood, scientific values formed over hundreds of years enter public administration with the effects of different Enlightenment traditions periodically. Following these ideological, philosophical and sociological debates in the discipline of public administration, a paradigm shift took place in the 1980s. This approach, called New Public Management, was replaced by governance in the 1990s. Today, there are multi-layered governance debates. The transition in public administration from traditional public administration to new public administration was mainly driven by the influence of Enlightenment traditions in different cultures and their potential to influence politics, sociology and philosophy. Public administration, as an interdisciplinary discipline, has to be linked to the traditions of political, sociological and philosophical thinking and theory of knowledge. As a result, public administration, under the influence of many different Enlightenment traditions, has determined a direction for itself in America and continues to develop in this direction. Due to its dialectical philosophy and sociological imagination, the discipline of public administration continues to be the main axis of social science discussions by showing an interdisciplinary character under the traditions of different societies in different centuries.

As a suggestion in the study, in order to overcome the identity crises in the discipline of public administration, which was formed by filtering through different Enlightenment traditions and influenced by contemporary schools of philosophy and sociology in the 20th century, the right and left literature should be melted in a melting pot in order to create integrity and theory. As seen in the study, it has been observed that the developments and debates in the orbit of politics, sociology and politics at a broader level over the centuries have determined public administration within an Anglo-Saxon framework with a focus on liberalism. As a matter of fact, the statements and analyses explained in the study have the potential to reveal an important method in the formation of the theory or theories of public administration.

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