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## TEOLOGIA UNIVERSALIS: THE ACADEMIC CONTRIBUTIONS OF THE FACULTY OF THEOLOGY FOR KASTAMONU UNIVERSITY TO THE INTERNATIONAL SCIENCES

Before the establishment of the Republic of Turkey, from the medieval age, Madrasas and other Islamic educational institutions were well-known to be in process of their reformation and development activities in the last period of the Ottoman Era. Religious instruction was also held in those madrasas under some departments such as; 1- Department of Islamic (Shariah) Sciences, 2- Department of Law and Legal Sciences, 3- Department of Fünun (Science), 4- Department of Medical Sciences, 5- Department of Literary Sciences. That Dar al- Funun built in the 1908's Emrullah Efendi's Sharia Sciences (Ulum-ur Şeriye) as Faculty of Theology in Turkey may be the first core fort his model. On March 3 1924, the Article of «Unification of Education» was issued out. With this constituttional article, a faculty of theology affiliated to Istanbul Darul Fünun was opened. The Faculty of Theology was closed in 1933 and soon after subsequently, the Institute of Islamic Studies was established in Istanbul however in 1936 this institute was closed as well. There has been experienced a dramatic process until 1949 when Ankara University has opened its doors to a newly founded Faculty of Theology. The Democrat Party, which came to power after the 1950 elections, opened Imam Hatip Schools (IHO) in the first year of its ruling times, as it promised for election periods, and this was followed by the opening of Islamic Institutes. In the following periods, schools and faculties providing many religious education were established. The Faculty of Theology belonged to Kastamonu University is one of these institutions. Although it is a newly established young faculty, it has achieved great success and made a fame and global name. In this article we will deal with its contributions to the global religious studies.

**Key words:** Religion, Religious Education, Faculty of Theology, Higher Religious Education, Democracy.

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### Теология универсалисі: Кастаному университеті теология факультетінің халықаралық ғылымдарға қосқан академиялық үлесі

Орта ғасырлық кезеңнен бастап Түркия Республикасы құрылғанға дейін медреселер мен басқа да исламдық білім беру мекемелері Осман дәуірінің соңғы кезеңінде қайта құру және дамыту іс-әрекетінде болғаны белгілі болды. Діни нұсқаулар сол медреселерде кейбір бөлімдерге қарасты өткізілді; 1 – Ислам (шариғат) ғылымдары бөлімі, 2 – заң және заң ғылымдары бөлімі, 3 – Фунун (ғылым) бөлімі, 4 – медициналық ғылымдар бөлімі, 5 – әдебиет ғылымдары бөлімі. 1908 ж. Эмрулла Эфендидің «Шариғат ғылымдары» (Ulum-ur Şeriye) Түркиядағы теология факультеті ретінде салған Дар әл-Фунун оның үлгісінің алғашқы өзегі болуы мүмкін. 1924 жылы 3 наурызда «Білім беруді біріктіру» туралы мақала шықты. Осы конституциялық мақаламен Стамбул Дарул Фунунға байланысты теология факультеті ашылды. Теология факультеті 1933 жылы жабылды, содан кейін көп ұзамай Ыстамбұлда Ислам зерттеулер институты құрылды, бірақ 1936 жылы бұл институт та жабылды. 1949 жылға дейін Анкара Университеті жаңадан құрылған теология факультетіне есік ашқанға дейін үлкен әсер етті. 1950 жылғы сайлаудан кейін билікке келген Демократиялық партия, сайлау кезеңінде уәде еткендей, басқару кезеңінің бірінші жылында Имам Хатип мектептерін (ИНО) ашты, содан кейін Ислам институттары ашылды. Келесі кезеңдерде көптеген діни білім беретін мектептер мен факультеттер құрылды. Кастаному университетіне қарасты Теология факультеті де осы институттардың бірі болып табылады. Бұл жаңадан құрылған жас факультет болса да, ол үлкен жетістіктерге қол жеткізіп, әйгілі және бүкіл әлемге танымал болды. Бұл мақалада біз оның әлемдік діни зерттеулерге қосқан үлесін қарастырамыз.

**Түйін сөздер:** дін, діни білім, теология факультеті, жоғары діни білім, демократия.

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### Теология универсалис: академический вклад факультета теологии университета Кастаному в международные науки

До образования Турецкой Республики, со средневековья, медресе и другие исламские образовательные учреждения были хорошо известны тем, что в последний период Османской эры находились в процессе реформирования и развития. Религиозное обучение также проводилось в медресе при некоторых отделах, таких как: 1 – Департамент исламских (шариатских) наук, 2 – Департамент права и юридических наук, 3 – Департамент Фюнун (наука), 4 – Департамент медицинских наук, 5 – Департамент литературных наук. Дар аль-Фунун, построенный в 1908 году на факультете теологии Эмруллы Эфенди (Ulum-ur er'iyе) в качестве факультета теологии в Турции, может быть первой основой такой модели. 3 марта 1924 г. вышла статья «Объединение образования». С этой учредительной статьей был открыт факультет теологии при Стамбуле Дарул Фюнун. Факультет теологии был закрыт в 1933 году, и вскоре после этого в Стамбуле был основан Институт исламских исследований, однако в 1936 году этот институт также был закрыт. Драматический процесс продолжался до 1949 года, когда Университет Анкары открыл свои двери для недавно основанного теологического факультета. Демократическая партия, пришедшая к власти после выборов 1950 года, открыла школы имама хатипа (МГО) в первый год своего правления, как и обещала на период выборов, а за этим последовало открытие исламских институтов. В последующие периоды были открыты школы и факультеты, дающие много религиозного образования. Факультет теологии, принадлежавший университету Кастаному, является одним из таких заведений. Хотя это недавно созданный молодой факультет, он добился большого успеха и приобрел известность и мировое имя. В этой статье мы рассмотрим его вклад в мировое религиоведение.

**Ключевые слова:** религия, религиозное образование, теологический факультет, высшее религиозное образование, демократия.

#### Introduction

Here first of all we need to give to give a brief history about the adventure of Theology and Imam-Hatip schools as religious education institutions in Turkey. Before the establishment of the Republic of Turkey in the last period of the Ottoman madrasas and other educational institutions from time to time it is known for its reform and development. Emrullah Efendi, who also worked as the Ministry of Education (Ministry of Education) for a while in the last period of the Ottomans, was one of those who developed projects to make reforms. Emrullah Efendi founded and developed Darülfünun (University). The University of Daru'l-Fünun, which he has founded, has consisted of the following departments: 1- Department of Shariah Sciences, 2- Department of Legal Sciences, 3- Department of Fünun (Science), 4- Department of Medical Sciences, 5- Department of Literary Sciences. That Daru'l-Funun built by Emrullah Efendi in 1908 under the name of «Ulum-ur Şer'iye» (Sharia Sciences) Department was considered as somewhat Faculty of Theology in Turkey being the first core-pattern for that type of religious institution. However, in this Darü'l-Fünun founded by Emrullah Efendi, the department named Ulum-ü Şer'iye was removed by the new arrangement issued on October 11, 1335 (A.D.1919).

After the proclamation of the Republic, which has experienced a dramatic process of religious education institutions, for various reasons, religious education and religious sciences were shutted down as usual act until the opening a new one belonged to Ankara University in Turkey in 1949. Until that time, Religious courses for the Qur'an tragically were closed, teaching and learning of the Qur'an was banned, and a ruthless and merciless hunting pursuit began on religious people. On March 3, 1924, the law of «Unification of Education Law» was passed on the public. With this law, a faculty of theology affiliated to Istanbul Darul Fünun was opened. But that so-called Faculty of Theology was closed in 1933. Subsequently within that year, for the substitution, the Institute for Islamic Studies was established, which was soon also closed in 1936. After this date, very heavy sanctions against religion and religious leading persons were come into effect. Those men who read and teach the Quran were imprisoned or punished with verdicted trials and in result with serious crime by blaming them of having given religious education to the people without permissions. But after some so long lacked periods eventually, in 1949, occurred the

inauguration of Faculty of Theology by Ankara University, after which could be called on to lose the power of the single-party period and good tidings for democratization efforts in Turkey, and as a result, Turkey has received almost a long and deep breathe in this sense.

Democratic Party which was founded on 7th of January in 1946 and that year this party was in the opposition in the same year but after four years at the elections done, it annihilated the Single ruling power of Republican People's Party (CHP)'s longed for 27 years, being first Turkish political party which had won the power in the multi- political parties system. It also won the successive elections namely those of 1950, of 1954, and of 1957 respectively. That means it was on power for 10 years starting from 1950 until 1960. The Democrat Party was overthrown by the Military Intervention on May 27, 1960 and closed on September 29, 1960. Democrat Party's short name was DP. During its ruling times, the call to prayer at the mosques in Turkey has begun to re-recited in Arabic language in original form as well as it has removed heavy pressures on religion and religious people.

There are so many concrete data historically about the fact that the «strict understanding of secularism» applied between the years when the founding party, CHP, was on power as a single party in the political system had turned into oppression and hostility to freedom of religion and conscience especially in the 1930-1940s. During these decades, «Freedom of Religion and Conscience» was put under very heavy pressure, and there were serious difficulties in learning and practicing religion and especially those considered sacred by Islamic religion, mosques were closed, a significant number of mosques were sold out, some of them were turned into secular places such as barns, haystacks or restaurants with alcoholic drinks, even into pavilions or people's houses or into CHP buildings, Muslim Call (*Adhan*) was set out to recite in Turkish, Qur'anic instruction was banned, or it was almost impossible for the Qur'an to be taught /learned in basic Arabic alphabet with the ardent pressures by the gendarmerie. It is observed that injustices reached at the level of cruelty were performed for the sake of ordinary people. All of these are the eye- witnessed events that occurred in the country started in the 1930s and lasted in 1940s under the CHP ruling eras. We may add that from the first revolutionary period until the end of CHP rule (1923-1950) 2815 mosques were sold out totally (İşte tek parti dönemi CHP'sinin camilerimize verdiği statü! Ahır, içkili restoran, depo... 2021).

Article 4 named as the Law of Unification of Education, regulating the education of religious officials, has foreseen the opening of the official schools in the secular education system under the titles of Imam Hatip Okulları (Schools for Muslim Clerics) in order to provide religious services of the ordinary people despite the closure of more religious madrasas. Therefore, these schools foreseen in the law were at the beginning opened in 29 city-centers in 1924 under the name of «Imam Hatip Okulları». The schools were at the four termed secondary level. But the principals appointed for these schools had not received any special religious education. They were mostly experienced educators and their aim was to train intellectual clergies loyal to the Republican State. Most of the lecture hours were filled with the secular sciences or with foreign language courses, and the class-lessons related to religion were backed behind as secondary level courses. But in time Imam Hatip Schools have been ignored by the secular Government for long, and eventually in 1930, was closed by the reasons of not received financial adis or funds, etc, but main reason was lack of enough students(!). Between the years of 1930-1950, we could consider that there had been a complete «*Interregnum Period*» in the religious education on behalf of the secular interests of our country (Çavuşoğlu, 2021).

After these heavy pressured days, Democratic Party (DP), which came to power after the 1950 elections, opened the Imam Hatip Schools (IHO) in the first year of its rule, as it had promised to the peoples during its electoral campaigns. So, the educative designs of newly founded and officially funded Imam Hatip Schools were better than the earlier formas in that the first period of which was four termed years as secondary period, and the high school period was termed as three years, and constituting in seven years as a whole, having been opened in seven different Turkish provinces from 1951 until 1952. In the 1963-1964 academic year, free boarding students were admitted to Imam Hatip Schools for the first time.

While the numbers of IHO were 45 in 1965, these numbers increased to 65 in 1966-67 and 84 in 1967-68. With a regulation issued by the government on May 22, 1972, Imam Hatip Schools were turned into vocational schools that provide four year termed education after secondary school, and but by this time, the right to study in all programs of higher education was abolished for those who graduated from high school (Vikipedi 2021, Turan 2021, Karadaş 2015).

### **Carta Vitae Teologia: Establishment Journey of the Faculties of Theology in Turkey**

The idea of establishing the Faculty of Theology arose out of the public need to instruct Islamic Sciences within the modern Turkish academy with a more modern scientific mentalities and trends. Earlier form such as madrasas, which were medieval Turkish instructive institutions, taught both Islamic sciences and the positive sciences in their time. There were some certain times when specialization was made in madrasahs too; for example, The Medicine Schools (Dar al Shifa-s) or Schools for Muslim Tradition (Dar Al- Hadith-s) were separate ones distinctively as well as those Astronomical Observatories created during the Seljuk period. Moreover, Ottoman madrasahs gathered in Istanbul left this specialization aside; instead, it unified and melted all the Muslim Studies (Ulum al- Arabiyya) and Human sciences (Ulum al- Dahiliyah) into the same instructive system. It would be appropriate to consider Fatih-Süleymaniye madrasahs, which were placed in several stages of higher education on secondary education and reached the highest level with Sahn al Saman or Sahn al Suleymaniya, as the founding models for modern Istanbul University in the medieval age in consideration of the Islamic sciences branch taught in that period as the first form of modern faculties of theology (Ankara Üniversitesi, 2021).

Therefore, it may consider that academic religious education has come on the agenda after the start of multi-party political life in Turkey. Especially On January 14, 1948 some members of Turkish parliament presented a law proposal for the opening the faculties of theology. «To make it possible to examine religious subject-matters according to more sound and consummate scientific principles, to prepare the necessary conditions for the training of clergy in order to have strong professional knowledge and a strong thought ‘ as for this dual purposes, the draft-text was accepted on May 9 in the Turkish parliament and the law was issued in the Official Gazette on June 4, 1949, and entered into vital force as Law No. 5424. By November 21, 1949, the Faculty of Theology started its education period with 85 registered students, affiliated with Ankara University.

Having been considering the main aims of the Higher Islamic Institutes stated in the High Islamic Institute Staff Law dated June 16, 1959

and numbered 7344, it is seen that the main purpose of these schools were to train religious teachers who are competent enough in secondary and equivalent schools, and to educate religious scholars who are equipped with the positive and vital information that the country needs. In the regulation prepared in 2011, the Ministry of National Education deemed itself responsible for training teachers, as well as to train mufti-s, preachers and other religious officials need by the Presidency of Religious Affairs.

After the establishment of that one in Ankara University Faculty, other faculties of theology were also established in many parts of the country. The purpose of the establishment of theology faculties was to carry out needs for academical or higher religious education and as well as the religious services with a more moderate and all- embracing religious discourses that would establish the unity and solidarity of the country by getting Quran and Sunnah as referential basis. «At this point, Turkey’s in-door needs a as well as those in the immediate next door countries where religion-based political and ideological or radical movements formed intensively were one of the major causes to provide a more genuine understanding of religion to the society by the help of these faculties. As the wholly embraced by Turkish community expressed in the form of warmly exhibiting attitudes, in addition, the fact that these faculties as a model have carried out their moderate religious discourse to the field of religious services and religious education as well as they have prevented radical movements from finding emancipation in the Turkish society (Bardakoğlu, 2016).

Above all Atatürk University Faculty of Islamic Sciences was established on 12 March 1971 in Erzurum, as the second one after Ankara’s Faculty of Theology, and has started education in 1971-1972 academic year. This faculty was followed by the establishment of other faculties of theology to be founded in many Turkish provinces (Öcal, 2011; Aydın, 2013: 27, 57-58; Görgün, 2015: 149-164).

Its twin sisters founded with the name of «Higher Islamic Institutes» were transformed into faculties of Theology on 20 July 1982 and amongst many such institutes joined in their universities under the new names for instances, faculties of theology based in Selçuk University (Konya), that of Uludağ University (Bursa), that one in Erciyes University (Kayseri), of Dokuz Eylül University (İzmir) and of On Dokuz Mayıs University (Samsun) could be mentioned. These

faculties were followed by the new faculties, which were opened in 1980-2000. After 2000, new faculties were established in many more universities. By the year of 2021, a total of 61 numbers are under the name of the faculty of Theology and 43 faculties are under the name of «Islamic Sciences» as established «Islamic academia» in Turkey. In these faculties, some certain 703 professors, 523 associate professors, 1373 Doctor entitled teaching men can be listed as academicians along with other persons such as 620 lecturers and 1381 research assistants (Yükseköğretim *İstatistikleri*, 2021). In conclusion, we should point out that despite the names differed between «Islamic Studies» or «Theology», all the faculties are subject to the same instructive programmes.

#### **A Global Religious Academy in Anatolia: Establishment of Kastamonu University Faculty of Theology**

The Faculty of Theology affiliated to Kastamonu University was established by the Decree of the Turkish Council of Ministers dated in 16.12.2011 by number of 2011/2605; having been published in the Official Gazette dated 10.01.2012 and numbered 28169. The faculty has completed its establishment process faster than any other equivalent faculties in Turkey and started its educational activities in the 2012-2013 academic year under the leadership of Prof. Dr. Ali Rafet ÖZKAN, the founding dean of Kastamonu University Faculty of Theology. Following the commencement of undergraduate education, immediately an academic cooperation protocol was signed between Çorum Hitit University and Kastamonu University for a well-educated graduate programme as well as a joint magister programme between each other initiated in 2013.

Since 2013, the Joint Master Programme belonged to Kastamonu University Institute of Social Sciences and Hitit University Institute of Social Sciences Department of Philosophy and Religious Sciences has continued until the end of the academic year of 2017-2018.

In this respect the proposal for the opening of the Philosophy and Religious Studies Magister Programme with thesis, planned to in order to provide education within the Institute of Social Sciences at Kastamonu University as of the spring semester of the 2017-2018 academic year, was well approved by the Council of Higher Education (YÖK) on 27.12.2017. Thus, the Department of Philosophy and Religious Sciences, as being opened independently with its own staff, continues its activities.

On January 21, 2014, a protocol was signed for the opening and execution of the Joint Graduate (Master and Doctorate) program of Hitit University and Kastamonu University Social Sciences Institutes, and a joint postgraduate education was initiated in the field of basic Islamic Sciences. Today, both the Department of Basic Islamic Sciences and the Department of Philosophy and Religious Studies carry out master's and doctoral programs independently because they have sufficient academic staff.

The Faculty of theology with teaching members included in 4 Professors, 5 Associate Professors and 19 Dr members, continues its education and training activities on Kuzezykent Campus along with other academical members, namely 5 Instructors, 6 Research Assistants.

As in any other faculties of theology, the faculty of theology in Kastamonu University consists of three departments:

One is the «BASIC ISLAMIC SCIENCES DEPARTMENT». In this unit; 2 Professors, 3 Associate Professors, 13 Dr. There are Faculty Member (7 Turkish / 6 Foreign) 4 Research Assistants and 6 Lecturers can be listed (4 Turkish / 2 Foreigners) 8 out of 28 academicians in the department are foreign.

Another of the departments is the «DEPARTMENT OF PHILOSOPHY AND RELIGIOUS SCIENCES». In this unit; 1 Professor, 3 Assoc. 2 Dr. There are 7 academicians in the department as a faculty member and 1 research assistant are included

The third part is «ISLAMIC HISTORY AND ART DEPARTMENT» In the section:

1 Professor, 2 Dr. 3 academicians work as a faculty member and 1 research assistant included.

NUMBER OF STUDENTS AT THE FACULTY OF THEOLOGY				
PROGRAMME		CITIZEN	FOREIGN STUDENTS	TOTAL
LICENSE	DKAB (RELIGIOUS CULTURE MORAL KNOWLEDGE TEACHING)	5	1	6
	DKAB (RELIGIOUS CULTURE MORAL KNOWLEDGE TEACHING 2. TEACHING	6	-	6
	THEOLOGY	569	52	621
	THEOLOGY 2. TEACHING	474	9	483
ILITAM (THE COMPLETION OF THE THEOLOGY)	DISTANCE LEARNING	285	-	285
				1401

Today some 4500 foreign students from 55 different countries receive education at Kastamonu University and 61 students from 16 different countries continue their education in the Faculty of Theology.

#### **4. Postgraduate Education and Its Contribution to Global Academy at Kastamonu University**

Institute of Social Sciences in Kastamonu was established on March 17, 2006. Today, there have been magister studies, magister without M.A. thesis, distanced education without thesis and doctoral programmes. In addition, there have been 18 different magister programmes with M.A. thesis as well as 5 other non-thesis magister programmes and other 2 distanced learning magister programmes without thesis including 8 diversified doctoral programmes.

Since 2013, Kastamonu Institute of Social Sciences and Hitit University Institute of Social Sciences Department of Philosophy and Religious Studies have opened a joint Magister Programmes. As a result of these studies carried out, a proposal to open the Master's Program with Thesis in the

Department of Philosophy and Religious Sciences planned to provide with education within the Institute of Social Sciences by the spring semester of the 2017-2018 academic year, was approved by the Turkish Council of Higher Education (YÖK) on 27.12.2017. The Department of Philosophy and Religious Sciences belonged to the Institute, which is opened as a stand-alone, still continues its academical activities in the Magister Programmes with thesis.

In this respect Basic Islamic Sciences Departments Joint Graduate (Master and Doctorate) program was signed and a protocol was signed by The Social Sciences Institutes belonged both to Hitit University and Kastamonu University. I, by myself, willingly would like to express my deep gratitude to Prof. Dr. Reha Metin ALKAN, The Rector of Hitit University and to all faculty members of his university.

Therefore, usual other academic cooperation protocols continued to be signed with many jointly foreign universities between the years when as the founding dean of the Faculty of Theology (2012-2017) and as the Vice Rector for International Relations of the University (2011-2019) and in

this context, I have worked as well as having being as «foreign counselor» for many foreign PhD students, especially for those students coming from Kazakhstan Al-Farabi State University.

Nowadays I have been foreign consultant in order to contribute to the studies done by many foreing PhD students from Kazakhstan Nur-Mubarak Egyptian Islamic Cultural University, Abai Kazakh National Pedagogical University and

L. N. Gumilyov Eurasian National University. I, Ali Rafet ÖZKAN, both as an individual person and as a former dean having been an actual teaching member of the Faculty of Theology of Kastamonu University still continue to be an ardent supporter to global scientific and Islamic studies.

The statistics of the students who continue their graduate education in our current faculty are as follows:

NUMBER OF MAGISTER (MA) STUDENTS			
DEPARTMENTS	CITIZEN	FOREIGN STUDENTS	TOTAL
BASIC ISLAMIC SCIENCES	73	38	111
PHILOSOPHY AND RELIGIOUS SCIENCES	56	3	59

NUMBER OF PHILOPHICAL DOCTORAL(PHD) STUDENTS			
DEPARTMENTS	CITIZEN	FOREIGN STUDENTS	TOTAL
BASIC ISLAMIC SCIENCES	9	9	18
PHILOSOPHY AND RELIGIOUS SCIENCES	3	-	3

DISTRIBUTION OF FOREIGN UNDERGRADUATE STUDENTS IN BASIC ISLAMIC SCIENCES BY COUNTRY	
COUNTRY	NUMBER
ALGERIA	1
CHINA	1
PHILIPPINES	1
IRAQ	20
KYRGYZSTAN	1
LIBYA	6
EGYPT	4
SUDAN	1
SYRIA	3
	TOTAL: 38

DISTRIBUTION OF FOREIGN UNDERGRADUATE STUDENTS IN THE DEPARTMENT OF PHILOSOPHY AND RELIGIOUS SCIENCES BY COUNTRY	
COUNTRY	NUMBER
AZERBAIJAN	1
BELGIUM	1
KYRGYZSTAN	1
	TOTAL: 3

DISTRIBUTION OF FOREIGN DOCTORATE STUDENTS IN THE DEPARTMENT  
OF BASIC ISLAMIC SCIENCES BY COUNTRIES

COUNTRY	NUMBER
CHINA	1
PALESTINE	1
KYRGYZSTAN	1
LİBYA	2
EGYPT	1
SYRIA	3
	TOTAL: 9

### Conclusion

In conclusion, we may say that one of the great highlights of Faculty of Theology, Kastamonu University is undoubtedly international undergraduate and graduate students. This subject matter about consulting foreign students should be mentioned too. For instance, by this noble activities, the Faculty of Theology for Kastamonu University makes itself different from many other theological faculties founded in Turkey. We may emphasize as another issue that these organizations were done in some very short times as well as, despite being a young faculty, it has made emerged some doctorate programmes offered under its university title. In addition, under the supervision of Prof. Dr. Ali Rafet ÖZKAN, an associate professor from Kazakhstan has returned to his country after completing his post-doctorate in Kastamonu. At the moment that academician is working as a senior manager of

a university established in Kazakhstan. Within these widened scopes of the international project, many students, especially from Libia, although many difficulties they have met, have completed successfully their magisters or doctoral education programmes in our faculty in Kastamonu University.

We may say that our university has got a significant and effective global success transculturally, having been a high rate of 52% foreign students as of 2019 in graduate education. We, as academicians, are also considered somewhat architects of these successful activities during our tenures. Today, it would be expected these academic rates would be more increased either slowly or rapidly and yet, the future global successes to be emerged for the given university must be achieved only with ultimate and pioneering visions and executive administrative conception. Since, in this neo-tempos either the eventual and absolute success or the failure in the academy are to be linked firmly to the skills of managers in the academia.

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