Chapter 1

Immigration, Epistemic Violence and Ontological Security: The Crisis of Knowledge and Belonging ⌀

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Abstract

Throughout history, people have demonstrated various forms of mobility. One of these is migration. Today, it is estimated that over 100 million people in the world are migrants. However, if we take the Turks as an example, they live thousands of kilometres away from their first homeland. The same phenomenon is also valid for many nationalities and societies that give names to the geography they live in today. The most frightening thing for an immigrant is the feeling of uncertainty. For example, the French Protestants who immigrated to Geneva and London in the 16th century turned these two cities into the world's leading clock manufacturing centres, while the Germans had the same influence in the United States in optics and piano making. A similar example can be seen in the fact that the community called Malakan, who were settled in and around Kars during the occupation years between 1877 and 1914 by the Russians, taught the local people especially in the production of kashar cheese and today Kars Kashar has a brand value. When it comes to migration, only physical migration comes to mind. However, for a long time, especially with the framework of thought called Eurocentrism, non-Western societies have been subjected to migration and even deportation, so to speak, from the history of civilisation. In a period often described today as 'an age of anxiety, anger and nonsense', migration has become a reflection of the contemporary crisis. Migration is not only a physical act, but also an epistemic, ontological and psychological upheaval. The experience of migration causes individuals to be cut off from their knowledge systems, cultural meaning frames and identity continuities, while in host societies it leads to the questioning of collective belonging and identity integrity. While the process of modernisation has created an effect that can be

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called a civilisational leap for the West, it has caused an intellectual deportation and psychological collapse in non-Western societies. For this reason, it has been like a drug with serious side effects in non-Western societies, and the question of what these side effects are is still a problem among the intellectuals of these societies. In these societies, which have entered an existential crisis in the history of civilisation, ontological security has become the main problem. This constant tension has become a traumatic process in many non-Western societies, including Turkey. This situation has turned into a crisis of meaning, a crisis of identity and above all a crisis of belonging.

Introduction

Throughout history, people have demonstrated various forms of mobility. One of these is migration. Today, it is estimated that over 100 million people worldwide are immigrants. However, Turks live thousands of kilometers away from their original homelands. The same phenomenon applies to many nations that have given their names to the geography they live in today. The most frightening thing for an immigrant is the feeling of uncertainty. However, according to Sowell (2020), not every immigrant becomes a burden to the place they go to. Sometimes, immigrants manage to add value to the place they go to. For example, the French Protestants who migrated to Geneva and London in the 16th century turned these two cities into the world's leading watch production centers; while the Germans had the same influence in the United States in terms of optics and piano production. A similar example can be seen in the community called Malakan, who were settled in Kars and its surroundings by the Russians during the occupation years between 1877 and 1914, teaching the local people how to produce kashar cheese, and today, Kars kashar has a brand value. When we talk about migration, only physical migration comes to mind. However, for a long time, especially with the framework of thought called Eurocentrism, it has caused non-Western societies to migrate or even be deported from the history of civilization. In a period frequently described today as the "age of anxiety, anger, and absurdity", migration reflects the contemporary crisis. In addition to being a physical act, it is also necessary to see that migration is also a shock at the epistemic, ontological, and psychological levels (Lados et al., 2023). While the experience of migration causes individuals to be separated from their knowledge systems, cultural meaning frameworks, and identity continuity, it also leads to the questioning of collective belonging and identity integrity in host societies. While the modernization process created an effect that can be called a civilizational leap for the West, it caused an intellectual deportation and psychological collapse in non-Western societies. Therefore, it has had effects like a drug with serious side effects in

non-Western societies, and the question of what these side effects are still a problem to be solved among the intellectuals of these societies. In these societies that have entered an existential crisis in the history of civilization, ontological security has become a fundamental problem. This constant tension has become a traumatic process in many non-Western societies, including Türkiye. This situation has become a crisis of meaning, an identity crisis, and above all, a crisis of belonging.

Eurocentrism, the most advanced example of evaluating societies based on their set norms, like going back and forth, is an issue of excessive self-confidence and a narcissistic approach for the Western world. In contrast, for other societies, it is a loss of confidence in the opposite direction, and it has become schizophrenic based on doubting one's past. For this reason, the world order has evolved into a world dominated by narcissistic and schizophrenic individual and social characteristics. Today, similar characteristics are seen in people and societies, as well as the leaders who emerge from those societies. Today, the statements of US President Trump are the best example of this. It has gone so far that it is seen that there are parallels between the healthy mental and mental states in the DSM (American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders), which sets out diagnostic provisions between healthy mental states and unhealthy mental states in psychiatry, and the Eurocentric frame of mind. The most obvious parallel to this is that the confession mechanism made to priests within the church institution in the Middle Ages in Europe, which was also considered a relief from sin and alleviation, was replaced by the confession mechanism in the modern period in front of psychologists/psychiatrists, indicating a similar process. Indeed, Kristeva (1985), Richter (1980), and Teoman Duralı (1999) have identical observations on how Christianity and Judaism contribute to this narcissistic and theological background lying in the subconscious of Western civilization (Kristeva, 1985; Richter, 1980). Although in a more secular tone, we can see that both philosophers and writers continue the culture of confession in many names, especially J.J. Rousseau (Capra 1989, Watson 2014). Again, in another work by Watson (2012), there are psycho-philosophical analyses on how human nature and the understanding of history produced by that nature have changed with the dominance of Western civilization (Watson, 2012). All of these, the modernization centered on Western civilization that emerged with the idea of establishing a paradise on earth and technology at the end, the comfort of a minority world population leads to a loss of meaning and identity/crisis for the vast majority of the world and even further to an existential crisis and ontological security anxiety. The world has become a hell for the vast

majority, including those who cannot even find clean water and has become a paradise for minority group. Moreover, this becomes more difficult with the heavy traumas of displacement and the migration phenomenon. It is necessary to see the biggest mistake made regarding the issue of security as being free from these concerns.

1. Ontological Security and Its Psycho-Philosophical Framework

Ontological security is related to individuals' and societies' continuous sense of identity and worldview. In this context, migration is a demographic issue and a deep questioning of national identity, cultural belonging, and social continuity. Rumelili & Adisonmez (2020) emphasize that ontological security has become an increasingly prominent field of study in international relations in recent years. Ontological security has a content that draws attention to individuals and societies outside of non-state actors and military security, and it focuses on a psycho-sociological background (Rumelili & Adisonmez, 2020). The issue of ensuring the social continuity of a society, especially cultural belonging, has become the central issue of all civilized and state-formed societies. This issue of social continuity is not only the existence of a formal state but also institutional formations. This would be an incomplete definition. The continuity of societies, in other words, their ontological continuity/existence in more philosophical terms, is also the worldview of which social and cultural memory is the carrier. According to Kalın (2018), the continuity of a civilization is the product of the whole, which includes the metaphysical framework we call a worldview and the political and economic systems we call the conception of existence. Any discontinuity here causes societies to face an identity crisis or a crisis of belonging, and in a broader context, an existential crisis. The fact that Western civilization sees itself as separate from other civilization frameworks and outside and above the Great Chain of Being, as Lovejoy (2023) calls it, also indicates a major rupture. The fact that the West sees itself above human existence gives important clues in reflecting a kind of narcissistic psychology. Indeed, as Karen Horney (2013) puts it, narcissism is not an expression of self-love but of self-alienation (Horney, 2013). Or, as Kristeva (1985) puts it, the West acts within a projection psychology by attributing the negative characteristics it does not want to see in itself and sees as disgusting to the other (Kristeva, 1985).

This psycho-philosophical analysis framework can help us better understand why we live in a more unequal world today than the old one. Constantly seeing the other as degrading or even disgusting not only has moral problems but also helps to establish a kind of mental-psychological

domination relationship. Making civilization a tool of domination, including the history of thought and science, involves the material exploitation of other civilizations and societies by modern Western civilization and the exploitation of the other as an object. Indeed, colonization, one of the most essential concepts of colonialism, remains incomplete if understood only in an economic sense. Cultural colonization was also put into place here. Here, the other is constantly exploited for one's own existence. The other is seen here as a kind of psychological food provider. Indeed, orientalist studies show this. The most typical examples of these cultural colonization efforts are the perception of the East and Islam as the topography of backwardness in many areas, from history to politics, and the writing of history in a way that almost gives today's modern West. The fact that the other is constantly seen as a place of backwardness based on race, gender, language, religion, and values , and is continuously constructed as an object of humiliation, has been the most decisive element in the West-East relations of the last 300 years. This can be evaluated as intolerance to living with others in space and the history of thought and civilization. For this reason, the historical fiction in many social sciences, especially history, has been designed accordingly. Indeed, Hegel clearly states that even if Eastern societies and Muslims have contributed to civilization, this is minimal and can be ignored (Hegel, 2016). Indeed, in the history of philosophy and the history of civilization, books written in the West until the end of the 18th century, the West perceives itself as a continuation of world history and even as a part of the great chain of existence, to the extent of starting the modern era with Islam. However, starting in the 18th century, knowledge began to gain a public and formal status. Moreover, Humboldt's university reform and the establishment of a new educational institution began to reverse this process. As can be understood from the expression "knowledge is power as a principle", knowledge has ceased to be a tool for understanding the universe and the world, and has now begun to be seen as a tool for changing the world and even intervening in line with one's wishes and desires. As a result of all these determinations, dichotomies such as advanced-backward, barbarian - civilized have begun to be re-established. Over time, these dichotomies have turned into epistemic violence and have started to be used as the sword of Damocles on other societies. The formal knowledge, rules, and institutions established by the West have turned into elements of domination and even violence, almost as immutable divine commands.

2. Epistemic Violence and Epistemic Injustice

Epistemic violence manifests itself in the form of blocking access to information, exclusion from knowledge production processes, and devaluation of a group's knowledge. This concept describes environments where immigrants are politically and cognitively marginalized. One of the best examples of this is the educational problems experienced by Turkish children in Germany and the claims that they are pedagogically backward. Syrian children in our country experienced similar issues. Of course, here, epistemic violence contains a domination mentality and colonial ideology. Such domination-making mentalities have a very harsh attitude towards the other. They include a definite judgment that nothing can be learned from the other. The secular worldview is also one of the main factors of this framework. As such, ethics replaces morality, and an instrumental understanding of morality prevails. As such, the framework of knowledge and morality that would legitimize even cutting off people's limbs in Gaza in its current form and earlier periods in the American continent or Africa begins to prevail.

A secular worldview, an instrumental moral understanding, and a political mentality that sees its nation as entitled to dominate other countries, and a mental background that sees no harm in seizing all kinds of resources economically, will now see both humans and nature as objects to be exploited, and will begin to see nature and societies outside its civilization as tools, goods, and commodities to be subjugated. In nature, humans are now subject to all kinds of measurements, forms, and classifications, and can be occupied, used, and conquered. Moreover, presenting this as a humanist ideology appears to be a completely different level of domination. This domination has caused a profound transformation in humanity's perception of common sense and reality for thousands of years, and perhaps even a metamorphosis in the history of humankind. Because if we do not include the differences in style and paint between the picture of a cow drawn on a cave wall thousands of years ago and the Renaissance, there is an almost unchanging continuity (Taftalı, 2017). However, with the process that began with the scientific revolution, humanity's objective natural perspective, based on common sense and in a philosophical sense, quickly began to give way to a subjective natural perspective. This meant the beginning of a break from humanity's thousands of years of common sense and experience.

The idea that humans do not come into the world with any innate knowledge, but rather as a blank slate, which began with the British thinker J. Locke, has become a defining framework. Human knowledge is based

solely on experience and is constantly in flux and formation. It has to be continuously redefined within every moment and formation. In such a case, there was neither a first cause, a founding logos, nor an idea of a first example behind what was seen. Such a framework would not grant life to religion or religious ideologies because it would not need God as a first cause, nor a Prophet or thinker as an example (Messiri, 2021). A de-godified, commodified, and egocentric structure that provokes human pleasure, lust, violence, and ambition on a human basis, and when this provocation is successful, this is evaluated as a "success". At the center of this egocenter is the European man. Douglas and Isherwood (1999) describe this constantly fluid understanding of life not as a decision-making process, even from an economic perspective, but as a feeling of being dragged by events. Even though man is seen as a rational being in financial terms, he is actually under the pressure of the irrational.

According to Özel (2021), one of the most important examples of this irrationality is the character of Captain Ahab in Herman Melville's novel Moby Dick. Although Ahab, as a ship captain, established a very rational ship order and caught successful hunts, he lost his life in pursuit of a very irrational ambition, such as taking revenge on the blue whale. The irrational ambition behind this rational fiction later affected and continues to impact the world order with the Western domination mentality. There are profound parallels between Trump's statements and ambitions and Captain Ahab's behavior. Or, it is necessary to consider the genocide that Israel implemented on Gaza within this irrational framework.

The idea that a person is a blank slate/board from birth, which began to gain importance with Locke, is today famous primarily for his studies on learning psychology and whose theories on this subject have made a worldwide impact, according to J. Piaget (1992), the idea that knowledge is based only on sensations is an empty tale. According to him, knowledge does not occur with small sensations, because it can only be meaningful by forming specific conceptual networks and schemes in our minds, which we call knowledge. For example, there are many trees and tree species worldwide, but with the concept of a tree, we can gather millions of trees under a single tree. With this style, also called the Gestalt method, the human brain does not know existence one by one through sensations and senses, but knows them by giving them meaning according to some templates that exist in the mind in a way that will create an unquestionable integrity.

We also encounter the view that Piaget put forward in psychology and presented as a new epistemology idea in Ahmet Davutoğlu's ideas within the

political and civilization history plane. According to him, there is an essence that transcends institutional structures in the background of the existence of civilizations. This essence determines the view of that civilization on existence, humans, and nature (Davutoğlu, 2018). He talks about a kind of civilizational scheme. To support this view, he thinks that orientalists, especially Huntington's and Fukuyama's ideas, cannot make sense of the civilization-based revival in the Islamic world. Indeed, many Western researchers working on Islamic civilization, especially these two thinkers, are concerned that this civilizational revival is taking place despite all the institutional/formal weight of modernity and its claim that it is universal worldwide. According to them, the end of history has come. Humanity has now come under the dominance of Western civilization, and other civilizations will either adapt to it or be erased from history. Robert B. Marks (2022), who uses the term "great deviation" for such a change in Western epistemology, says that Europeans, Americans, and Japanese have instrumentalized knowledge and put forward some racist arguments to conceal their own superiority and colonial policies. The best example of this can be seen in Rudyard Kipling's poem "The White Man's Burden", which tells the story of the mission of the white man, and says that the white man has taken on an onerous burden, such as civilizing the world. In short, scientific knowledge and the framework it determines, which has changed with rationality in Western thought, have caused a kind of epistemological knowledge migration not only in the field of science but also in art, literature, politics and even in every area of social life, and have tried to invalidate the knowledge frameworks produced by other civilizations. While presenting itself as the sole and universal criterion of innovation and advancement, it has reduced the other to a metaphysical category of nothingness (Erdem, 2019). Because the construction of the other in Western metaphysics has been based on certain ontological and metaphysical assumptions since ancient Greece, for this very reason, Western epistemology, which is what almost all of us do business with today, is almost violent towards other civilizations, to some extent. **Table 1** shows the classification of violence based on Western epistemological views;

Table 1 Classification of Violence

Type	Example
Cognitive Violence	The only way of knowing is the Western way of thinking, which has a universal quality.
Cultural Violence	Arguments that the cultures of non-Western societies are backward or even primitive
Epistemic Injustice	Unjust practices against the knowing subject capacity of a person or society.

Although the concept of epistemic injustice was first used by Kusch (2007), the 1944 film Gaslight also addresses this issue and tells how a healthy woman is tried to be convinced by a man that she has abnormal behaviors. What happens is that the protagonist in the film doubts all of his actions, reasoning, and even his memories, causing a scattered mind structure like those named by Adam Gazzaley and Larry O. Rosen (2018). Kusch defines epistemic injustice in two important dimensions. Injustice regarding testimony is particularly evident in prejudices against a person or a society that are more visible daily. In more subtle hermeneutic injustice, a person or a society is deprived of channels to express themselves in many areas, from education to culture, from art to literature. In other words, it is the total disadvantage of a person, a society, or even a civilization (Kusch, 2009). When interpreting this situation, hermeneutic injustice already means being left away from the efforts of interpretation, understanding, and making sense; it can also be interpreted as the meaninglessness of the concepts of a person or a society or even a civilization basin and being deprived of the ability to express itself. This meaning is also seen in the fact that the nation state, in the political sense, has an important function in the establishment of Western dominance, as well as the fact that the political organizations produced by other civilization basins throughout history have been characterized with names such as backward and outdated. The nation state has been introduced as the indispensable part of scientific knowledge, almost like a divine command. In this sense, the nation state has almost revealed itself as a general belief that it has an exceptional place in world political history. Again, in this sense, it has almost taken the place of God and has emerged as a structure with strict restrictions that can even interfere with private life.

3. The New Order of the Political Scene: The Nation State and the Politicization of the Other

The modern nation-state establishes itself as an exceptional entity. This exceptionalism developed with the West pushing God out of the center and eventually transformed into an ontological center. This transformation leads to the state being seen as the ultimate source of all meaning systems. In religions based on monotheism, the idea of a creator God is above everything and has an impenetrable hierarchy. We come across this in religious dictionaries as the idea of istiğna. In other words, it is a hierarchy of being whose essence we cannot have knowledge of and whose essence cannot be penetrated. Here, in the classical period, the medieval political understanding, which based its political legitimacy on receiving it from God, gradually became the main axis of the secular and anthropocentric framework, and God ceased to be the determinant not only of nature but also in the political field, and the nation-state structure entered its hierarchical void.

This area, which the modern state understanding began to cover and encompass in a hierarchical plane in this sense, has also been instrumental in the emergence of the concept of sovereignty as a phenomenon. Although sovereignty as a phenomenon is as old as human history, it is also new in the sense of orientation, along with the modern state. Sovereignty may differ at a certain point in history and according to the characteristics of cultures. However, according to Beriş (2014), the concept of sovereignty as a phenomenon is an indispensable condition of the modern state. At this point, Carl Schmitt (2002) claimed that the concepts of the modern state are secularized theological concepts in the sense of a kind of secular theology. Aniveas and Nişsancıoğlu (2019) evaluate this issue of conceptual transformation as an effort by European ideologists to legitimize the genocide committed by the European colonialist mentality in the American continent. According to them, Christianity could not meet the needs of this new colonialist capitalist mentality, and therefore its elimination was inevitable. Christianity's claim of universality did not work in the new world and also led to competition among European states. Therefore, there was a need for a new universality that would pave the way for a new type of capitalism and colonialism. This universality should not be of divine origin but of a secular character parallel to the scientific revolution. In the New World, a fundamental question in the relations with the natives who were unaware of the universality of Christianity would later become the fundamental determinant in the West's relations with the other. That question was whether the nature of the natives was human. Just like Israel today, for the Gazans or Trump's theopolitical discourses. In response to

this question, the Spanish claimed that the natives were human but that they were primitive and backward due to their own cultural codes and therefore could not comprehend the Spanish values. In the next stage, the negative characteristics of this absolute other would begin to be defined and they claimed that the natives had characteristic features such as "savage", "barbarian", "devil" and that they were deprived of any religious belief due to their nakedness, that they did not know how to cultivate the land, that is, that they were deprived of an economic and political system. The attempt to establish a new European Self with these negative qualities also gave birth to the process of constructing the other as the absolute other and caused them to see them as creatures that needed to be domesticated. This perspective was not only a specific perspective of the Spanish towards the American natives, but also a valid framework for the average European intellectual and even the people's perspective on the Islamic and Eastern world. Because Thierry Hentsch (1996) also presents similar frameworks from the West's perspective on the Mediterranean East. There, too, the idea that the East is a world of rulers and people who are lustful and in pursuit of pleasure finds a wide audience.So much so that the description and definition of the Harem in the Ottoman Palace, which is almost entirely based on fiction and personal fantasies, are shared as if they were truths. This issue is still understood this way today. Again, many European philosophers and thinkers, especially Hegel, have not gone beyond a completely instrumental political view of the Eastern world. Of course, there are exceptional views, such as those of Vico and Herder, but the main framework thinks the opposite. So much so that the views that the Eastern and Islamic worlds are incapable of establishing civilization have had serious buyers. In terms of political order, while the West's first contact with the Eastern and Islamic world was positive, especially with Dante and Montesquieu, and even though there are some views that Hanafi jurisprudence forms the basis of Hobbes' understanding of the state and the idea of contract, with the scientific revolution and the capitalist-colonialist order, this view began to be considered almost entirely negative. While the qualitative positive features in the political field were completely under the responsibility of the West, all negative features were attributed to the Eastern-Islamic world. So much so that while the West was the cradle of personal freedom, intellectual vitality, political order, and democracy, the East-Islamic world began to be seen as an autocratic political order abandoned to the fate of a ruler. This situation has caused the West to see its own thoughts as a political liberation prescription to be exported to the other, but the other has been exiled from history and even entered an ontological existential crisis. Because societies that are stuck

between their own traditional values and Western values, as emphasized by Deleuze and Guattari (2014), establish the connection between capitalism and schizophrenia as a kind of anti-Oedipal attitude, causing other societies to become alienated from themselves and to develop hostile attitudes and political attitudes towards their founding fathers or values (Deleuze & Guattari, 2009). If they want to integrate into the Western political and economic system, they must abandon their barbaric, savage, and primitive attitudes and hold Western values in high regard. For this, they must open themselves up to Western systems and close themselves off. In other words, a one-way domination relationship is established in this way. A self-centered West that has closed itself off from the intellectual, political, literary, etc., richness of the other and sees itself as the only absolute and universal truth is born in this way. This points to periods in history that can be called intellectual contraction, and economically, it means that the majority of humanity has to live in difficult conditions for the happiness of a minority.

4. Information Migration and Intellectual Contraction:
Comparison Between the Periods of Intellectual Mobility and the Periods of Closure and Collapse from Open Civilization to a Single Civilization There is a beautiful saying attributed to Ibn Sina that knowledge leaves a place where it is not valued. As can be seen in the table below, a comparison has been made between the mobility of knowledge and human mobility based on certain periods of history. This comparison is not limited to the mobility of knowledge and thought systems; it is also directly related to human migration. Throughout history, during the period of open civilizations, people have had the opportunity to move in different geographies, and these migrations have paved the way for new syntheses and cultural riches. For example, during the Abbasid period, scientists were able to move freely in a wide geography from Central Asia to Andalusia, and thus a great intellectual synergy was created. Similarly, in the Ottoman Empire, the migrations of people from different ethnicities and beliefs kept the exchange of knowledge and culture alive.

On the other hand, during periods of introversion, both physical human mobility and cultural permeability were suppressed. In the modern nation-state era, the understanding that borders have become rigid and immigrants are seen as potential threats has led to epistemic standardization and weakened both knowledge production and social harmony. Today's refugee crisis and the xenophobia that accompanies it historically indicate a course contrary to the principle of an open society.

Table 2 Civilization Across Different Time Periods

Period Civilization	Information and Human Mobility	Epistemic Environment	The State of Civilization
Abbasids (8th–10th centuries)	Travel of scholars, translation activities	Open and pluralistic	The rise of science and philosophy, a cosmopolitan structure
Andalusian Islamic Civilization	Cultural pluralism, transfer of knowledge to the West	Open to interaction	The transfer that formed the basis of the Renaissance
Ottoman Classical Period	Multilingual education, the Balkans, and Iranian influence	Flexible and wise	Political and cultural stability
Western Modernity (17th–19th centuries)	Scientific revolution, encyclopedism, diffusion	Secular and centrist	The rise and exclusionary global spread
Post-Cold War (2000+)	Migration, information monopolization, and national lockdowns	Polarized and stereotyping	Epistemic crisis, conflict, and alienation

Table 2 shows how open information exchange and human mobility encouraged civilization development in different periods of history; on the other hand, it shows how closure, exclusion, and epistemic standardization led to collapse and crisis environments. While communication and interaction between different information basins increased in open civilization periods, both individual and collective meaning production were interrupted in periods that tended to be introverted. Although modernity and the Western worldview have established an unprecedented communication channel in terms of opening themselves to the world, what is actually happening is that they are imposing their own worldview and lifestyle in an unprecedented way. Moreover, they do this by incorporating it into technological products with a kind of encryption. Technique and technology have played a very important role in the West spreading its own cultural values around the world. In other words, using a technological device is not just a simple technical issue but also means transferring value. According to Metin (2018), the mind that produces the object also transfers cultural codes to the object as a coding process, and the buyer, on the other hand, has to comply with the patterns required by that object while using it and is in a passive participation in the process. As Norbert Elias (2000) stated in his work The Process of Civilization, the spread of the Western lifestyle to the world began with the socio-psycho behavioral changes of the upper classes, then with the concrete functions of daily life such as eating, clothing and finery, and then

spread to the wider public, and this spread to the entire world as a civilizing project. The progress of the process in this way began not only within the daily social rock, but also began to be built on the more subtle imitation and consumption values of the classical civilized-barbarian distinction. In other words, a new typology of world citizens who could imitate and consume the Western lifestyle began to emerge. Economic capitalism, the idea of democracy in politics, and the secular view of life in individual life have now begun to become almost the entire world's way of life, and those who claimed otherwise were classified as reactionary-primitive. Not only individuals but also states, as Chul Han puts it in some of his works (2023; 2019; 2020b), are no longer becoming a disciplinary society as in Foucault's theory, but a performance society and subject under the mask of freedom. One of the most important steps in this area is the stage of teaching the Western lifestyle and worldview to the masses through various pedagogical patterns in education. As Adem İnce (2021) emphasizes, the production of today's techno-human typology and the fact that humanity has become a zombified structure is an event that can only be achieved through education. Whether at the primary school level or undergraduate level, the structure is made entirely by focusing on the Western way of life and Western historiography in many fields, especially the history of civilization and thought.

In this way, societies that have been epistemically and culturally alienated from the history of civilization tend to emulate the powerful center. However, this tendency is not only an adaptation strategy; it is also the trigger of a deep identity crisis and search for meaning. As Victor Frankl states in his work Man's Search for Meaning (2023), man needs a sense of meaning to sustain his life; when this meaning is lost, existential emptiness becomes inevitable. Similar approaches are also important in Marcuse's work, One-Dimensional Man (2016). The individual's capacity to produce singular and plural meaning is suppressed within the capitalist social structure and reduced to standardized behavioral patterns. This causes both the individual and society to lose their depth of meaning.

In Oliver Roy's The Flattening of the World, the Crisis of Culture and the Domination of Norms (2024), he explains how the normative pressures brought about by globalization suppress cultural pluralities, especially the cultural identity conflicts experienced by immigrants as they integrate into new societies. In Thomas Bauer's The Uniformization of the World and the Loss of Ambiguity and Diversity (2024) and The Culture of Ambiguity and Islam (2020), it is stated that the epistemology of Western modernity, based on the search for certainty, threatens the historical ambiguity and pluralism of the Islamic world. This deepens the ontological security crisis.

McGilchrist's studies on the Split Brain and the Search for Meaning examine how the human brain's right and left hemispheres process meaning. The left brain focuses on order, repetition, and control; the right brain processes meaning, context, and relational information. The fact that modern cultures settle on a left-brain-dominant plane disrupts both individual and collective meaning production; thus, the epistemic and ontological ruptures that emerge with migration deepen (McGilchrist, 2012). This epistemological rupture and its ontological reflections are demonstrated below in **table 3**.

Table 3 Epistemological Rupture and its Ontological Reflections

The Western Stage	Represented Periodic Power	Its Impact on Eastern Civilizations
Reformation and Renaissance	Questioning religious authority	Western-centric interpretation of classical texts related to Islamic thought.
Scientific Revolution	Discovery of the laws of nature	Internalization of Islamic science without showing its origins
Enlightenment	Rationalism and individualism	Presentation of Islamic, Indian, and Chinese ideas as irrational or traditional
Industrial revolution	Mechanization and technology	Non-Western societies are considered backward and primitive.
Imperial Period & Modern World System	Capitalist center-periphery structure	Establishing economic, political, and epistemic dependency relations

The rise of Western civilization through stages such as the Reformation, Renaissance, scientific revolution, Enlightenment, and Industrial Age has brought about its internal development and the displacement of great civilizations such as Islam, India, and China in the world system. This process can be read as a "displacement between civilizations." Samuel Huntington points out the inevitability of the clash of civilizations and emphasizes that this transformation means suppression and domination at the level of cultural codes. On the other hand, Fukuyama positions Western liberalism as the peak of human history with the claim of the end of history, while describing other civilizations as either outside this process or as copies of it.

Arnold Toynbee argues that internal creativity, not external pressures, is the determining factor in the dynamics of the rise and fall of civilizations. He states that the introversion of the East in the face of the rise of the West has led to an epistemic crisis. The world historical transformation that Fernand Braudel reads through long-term structures shows that a "geo-intellectual" vacuum has emerged as Islamic civilization has lost its economic

and intellectual dominance in the Mediterranean region. According to Wallerstein's world systems theory, the West has maintained its central position through the financial and cultural exploitation it has applied to the periphery. At the same time, it has also monopolized the processes of knowledge production.

In this context, epistemic violence has become operational not only at the individual or cultural level, but also as a form of suppression and exclusion between civilizations. The West's imposition of its history as universal history either ignores other knowledge systems or renders them dysfunctional by transforming them within its hegemony. Below, an attempt is made to show how specific historical periods have led to ruptures in the history of civilization. For example, the banning of the ideas of Ibn Rushd, an Andalusian thinker, by the papacy in the last quarter of the 12th century constituted a turning point in terms of European thought, and Ibn Rushdist European thinkers emerged and, according to some claims, paved the way for reform and Renaissance in Europe. If we look at them in items;

1. **The Fall of Andalusia (1492)**After Andalusia, one of the Islamic scientific bases that laid the foundations for scientific developments in the West, was destroyed by the Catholic Kingdom, hundreds of scientists were exiled to Europe. This migration of knowledge formed the epistemological infrastructure of the Western Renaissance (Braudel, 1984).

2. **Transformation of the Education System in the Indian Subcontinent (19th century)**During the British colonial period, with Macaulay's declaration "Minute on Indian Education", traditional Indian education systems were devalued and British knowledge systems became dominant. This situation created an epistemic fracture, and knowledge production in Indian society was disrupted (Spivak, 2023).

3. **Suppression of Confucianism in China (mid-20th century).** In line with Western modernization policies, traditional knowledge systems were suppressed in China with the Cultural Revolution and replaced by a materialist understanding of knowledge. This caused China to experience an epistemic alienation from its knowledge systems (Wallerstein, 1991).

4. **University Reforms in the Middle East (20th century)**: The educational reforms implemented during the transition from the Ottoman Empire to the Republic and other Arab countries resulted

in the marginalization of Islamic sciences and the centralization of positivist knowledge systems. This process weakened Islamic civilization's internal knowledge production capabilities (Davutoğlu, 1994).

According to Davutoğlu (2018), the world system has been in a crisis for almost a century because an order could not be established, and this situation has caused the feeling of ontological insecurity to strengthen in non-Western societies. Because civilizational revivals depend on the eclectic relationship that each society establishes between its values and the values of the other, as well as the representation of its values through social and political institutions. Similarly, according to Şentürk (2018), a new discourse must be created to reach a multi-layered civilization framework again. For this, a transition should be made from a closed understanding of science to an open understanding of civilization and science, and a transition should be made to a relational metaphysics instead of the metaphysics of the absolute and hostile other. As will be shown below, the historiography of the Enlightenment period drew a framework based on the rejection of the contributions of other civilizations. It virtually imposed a framework based on Western metaphysics as the sole source of knowledge and truth.

With the Enlightenment, European-centered historiography began constructing the narrative of universal knowledge and progress as solely the product of Western civilization. This approach excluded many Eastern societies, especially Islamic civilization, from history, and their contributions were either ignored or evaluated as merely a means of transfer to the West. For example, the medicine of Ibn Sina, the political philosophy of Farabi, or the astronomy and mathematics studies developed in Andalusia were systematically marginalized in 18th and 19th century historiography. This situation meant not only the forgetting of scientific contributions, but also the blunting of a civilization's capacity to reinterpret its existence. One of the roots of the epistemic violence experienced today lies in this historical exclusion. The idea that knowledge belongs only to the West suppresses the potential of both immigrants and non-Western societies to produce knowledge; it fundamentally weakens epistemic pluralism.

Throughout history, civilizations have risen in periods of high information and human mobility, and disintegrated in periods of introversion. Migration is not only demographic, but also the migration of information systems.

5. Recommendations

The world's emergence from the framework of a single, uniform civilization and the state of depression, constant crisis, and conflict it creates depends not only on economic-political reasons but also on a revolution in mentality. Every civilization should be able to write its own story based on its resources. Epistemologically, the way should be opened for each culture to make a new periodization by taking into account its civilization basin, in addition to the periodization of history by Western historians. If necessary, serious budgets, including the UN, should be allocated for this issue. Regional cooperation-based organizations should take encouraging steps in this regard. For example, the Organization of Turkic States should allocate funds and resources to study the civilization history centered on the Turkic peoples and support projects in this field. Again, the Organization of Islamic Cooperation should allocate resources to create a new mental framework centered on the Islamic world and reflect the common identity of each nation without denying cultural differences. It should also open the way for researchers in this regard. Steps taken solely in line with the interests of the nation state will hinder this process. However, the example of the European Union has shown us very well that significant compromises bring great gains.

In this sense, in recent years, studies such as Comparative Culture, Comparative Political Theory and Philosophy, and Intercultural Philosophy have been instrumental in encouraging steps in this field. Cohabitation as a new cultural framework and connectivity as a new scientific understanding by Kılıç (2020) provide important clues. We can say that the philosophical infrastructure is ready on this subject through some concepts. Comparative Political Theory and Philosophy, which started in the early 1990s and has essential representatives in the world today, has tried to address each civilization basin's political theory and philosophy within its conditions by subjecting the Eurocentric framework to serious criticism. At the same time, there is an effort to spread this to the curriculum and content of political science departments. According to Wimmer (2009), Roxanne Euben's concept of Intercultural Learning and Gadamer's proposal for the Fusion of Horizons contain essential expansions. While both thinkers point out that human thought and social memory exist within a specific cultural environment and that, for this reason, a perspective independent of individual or social memory can only exist at the level of discourse, what needs to be done is for individuals, societies and even states and civilizations to open themselves up to the other and be open to learning from and integrating with the other.

6. Conclusion

World history is not the history of a single civilization but of civilizations. The efforts of a single civilization to conquer the entire world have failed. However, today, there is a structurally different situation in relations between civilizations than in the past. The dimension of relations between civilizations is not only between civilizations that are geographically bordering each other, but also between different geographies. All civilizational basins have increasingly begun to establish relations. In other words, no civilization is isolated. Again, even if they share the same civilizational basin, a new form of relationship has emerged in which different social and physical spaces manifest. Because neither the USA nor Europe represents a single cultural structure, neither Islam nor Asian powers. In today's world, where geographical distance has disappeared and even become meaningless, the most important point to be developed is the awareness that humanity is part of a common life as a culture. The recent pandemic has reminded humanity of this most clearly. The virus knows no borders. Environmental problems, the influx of refugees, or economic weakness are not a burden to be shouldered by only certain countries or at a level where sacrifices are required. What needs to be done is to spread the idea of coexistence as a new culture and the idea of connectivity/relationalism as a new scientific method. Otherwise, the crisis in the world will continue, and conflicts will never leave humanity's agenda. When migration and information closure are evaluated together, the emerging picture is not only a social but also an epistemic and ontological challenge. The set of values proposed in this study focuses on seeing migrants as carriers of information, establishing the principle of coexistence, and ensuring epistemic justice. It will also have some negative consequences in world politics, as stated below.

- It strengthens the ontological security obsession of nation-states.

- It undermines global awareness of immigrants' cultural, epistemic and economic contributions.

- It discourages epistemic pluralism. Instead, it encourages cultural standardization.

- Principles of cohabitation and the epistemic vision of justice are damaged.

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