

## Derleme Makalesi

# A Comparison Essay in the Context of the Management Phenomenon: Ancient Sumerian, Egyptian and Greek Civilizations<sup>1</sup>

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### Abstract

This study utilized secondary data and employed a compilation strategy. The objective of the study is to conduct a comparative analysis of the comprehension of management and society in the Sumerian, Egyptian, and Greek civilizations, which hold significant importance in ancient history. An attempt has been made to ascertain how the concept of management was developed in these three civilizations, the reasons that influenced management, and to identify and compare the key characteristics of management in each culture. The study aims to elucidate the disparities in governance and social structure among the three civilizations. The collected data reveals that the geography where a civilization settled and the cultural and religious values of the society it lived play a crucial role in shaping the management system.

**Keywords:** Administration, antiquity, Sumer, Egyptian, Greek

**JEL Classification Codes:** L20, M10, O10

### Yönetim Olgusu Bağlamında Bir Karşılaştırma Denemesi: Eski Sümer, Mısır ve Yunan Medeniyetleri

### Öz

Bu çalışmada ikincil verilerden yararlanılmış ve derleme yöntemi kullanılmıştır. Çalışmanın amacı antik çağın önemli medeniyetlerinden olan Sümer, Mısır ve Yunan medeniyetlerinde karşılaştırılmalı olarak yönetim ve toplum anlayışı üzerine inceleme yapmaktır. Bu üç medeniyette yönetim anlayışının oluşma şekli, yönetimi etkileyen faktörler tespit edilmeye, her medeniyette yönetim anlayışının öne çıkan özellikleri belirlenmeye ve karşılaştırılmaya çalışılmıştır. Çalışmanın önemi, üç medeniyet arasında yönetim ve toplum yapısındaki farklılıkları ortaya çıkarmaktır. Ulaşılmış olan bulgular sayesinde ise her medeniyette, yönetim şeklinin belirlenmesinde o medeniyetin yerleştiği coğrafya, toplumun kültürel ve dini değerlerinin son derece önem arz ettiği kanaatine varılmıştır.

**Anahtar kelimeler:** Yönetim, antik çağ, Sümer, Mısır, Yunan

**JEL Sınıflandırma Kodları:** L20, M10, O10

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## 1. Introduction

The birth of administration and the subsequent establishment of the state in human history signify the move from primitive civilization to advanced society. The state is a hierarchical system where the concept of governance is prominently shown, serving as an organizational framework that classifies individuals into two distinct categories: the governed and the governing, so the process of management and statehood entails the erosion of egalitarian qualities in human beings, giving rise to social, economic, and political differentiations such as the division of labor and hierarchical structures among individuals.

Disregarding the motives or rationales behind individuals gathering and establishing a management framework, an examination of the present perception of the management phenomenon reveals the existence of numerous distinct management styles. These styles pertain to the dimensions of the ruler-ruled relationship and have evolved through many channels over time.

In old agricultural cultures, a hierarchical connection existed where the ruler held absolute authority. However, in urban communities, which were more prevalent, there were more egalitarian interactions where the ruled had greater rights. Regarding this matter, it can be asserted that the three distinct civilizations examined in this study essentially align with three distinct relationships between rulers and the ruled. In the Sumerian society (e.g.), which was primarily focused on agriculture and trade, the relationship between the ruler and the ruled was characterized by authoritarianism, with religion playing a significant role. On the other hand, in the Egyptian civilization, which had similar production relations, there was a more absolute ruler-ruled relationship, influenced by the divine status of the rulers.

In contrast to both civilizations, the Greek society, characterized by urbanization and a reliance on handicrafts and trade rather than agriculture, demonstrates a more progressive comprehension of governance, despite the prevalence of deities. Indeed, all three societies acknowledge the existence of multiple deities. While religion holds significance in each society, the dynamics between the ruler and their subjects appear to vary, particularly in terms of production relations and interactions with neighbouring societies.

## 2. Management in Sumerians

Sumerology professor Landsberger saw the Sumerians in a privileged place among Mesopotamian societies because looking at the effects they have left on other civilizations for 4000 years and their reflections that have reached the present day, it is seen that the Sumerians have had the highest culture and civilization of the period they lived. Also, emphasizing that the disappearance of Sumerian civilization is not the end of Sumerian history, Landsberger stated that Sumerian

history continued, especially to the extent of its impact on Babylon and other cultures (Landsberger, 1943, p. 695-702).

The Sumerians, the civilization that started Cuneiform writing, also represent the beginning of written history (Durmus, 2018, p. 180-181). With the writing they originated, the Sumerians shed light on their own history as well as on the world history, and therefore on their civilizations, and it is possible to follow how their social, political, military, and administrative understandings are through written documents.

Naturally, the first written texts in every field are found in the Sumerians. The emerge of writing opened the door to many innovations in the Sumerians, especially accelerated the professional structuring. The existence of many occupational groups, especially agricultural activities, draws attention, and it has been seen that there were professions based on art and knowledge such as gold and silver work, clerk, archiving and sculpture. It has been obvious that the history of firsts, which started with writing, brought the Sumerians to the first place in many fields. The Sumerians, who were understood to have achieved a very high level of culture and civilization, deeply affected world history and civilizations (Durmus, 2018, p. 177-200). The Sumerians, the oldest civilization ever, are considered the teachers of other civilizations in this sense. Commercial and agricultural activities, the first bills used for money, organized professional groups and manufacturing, the idea of horse pulling carts, the emergence of social institutions such as schools and libraries, the manufacture and use of various tools and furniture, and most importantly, the discovery of cuneiform writing have made the Sumerians as the first teacher of the civilization issue. The development they have made in soil and stone working and the works of art they have created reveal the development of their intellectual communication skills as well as their development in aesthetic pleasures. As a result, it has been understood that intellectual communication creates concepts, theories, and rules in the society in the ongoing process, and the doors of sciences based on proof such as medicine, astronomy and mathematics were also opened with this process. It is seen that the thought system in Sumerian society is generally built on universal systems and the organization of the human community (Bilhan, 1984, p. 303-339).

It is thought that the "Theory of Strength and Struggle", one of the theories developed for the emergence of the concept of the state, can explain the formation processes of the states that first emerged in Mesopotamia. Shepherds and farmers constitute the majority of Mesopotamian society. Based on some sources, it is thought that the shepherds used force to gain superiority over the farmers that the process based on this idea found its main form when it was understood that life could not continue without the farmers, and that the first seeds of the state idea were planted in this way. In the following process, the theory that the preservation of the existing system and the desire to keep the community together and in control

requires the use of pressure, that is, the use of force, and that the successful state of this struggle is the first state formations, is also used to explain the stratification process of the Sumerians. Because the hosting of the first state models that emerged in Mesopotamia seems to belong to the Sumerians (Düvenci, 2018, p. 106-107).

It has been seen that the Sumerians, who were estimated to have come to this region from the north, not only mediated between Eastern and Western cultures, but also formed a multifaceted, rich, and more original culture with their hybrid cultures arising from this interaction and constitute one of the examples of political administration and administrative organizations. Landsberger attributed the main reasons for this superiority to the Sumerians' understanding of the civil servant state and their well-organized organization in this area. With the start of writing and the subsequent emergence of the alphabet, all physical, mental and social activities of humanity could be recorded. This situation allowed the management and public areas to systematize the organizations, and brought the ideas of counting, archiving and control to come into action (Ates & Unal, 2004, p. 24).

In this context, the Sumerians constituted the first example in the world of the organizational structure that could be described as the state. The Sumerian city-states have been the first examples of the state institution in history (Ates & Unal, 2004, p. 25-26).

Landsberger, who examined the history of the Sumerians by dividing them into 10 periods in terms of development, determined the first period as the construction and settlement of the country, and the 10th and the last period as the birth of Jesus. The fifth period was classical and was the period of city principalities in which the organization was fully established. In this period, it has been seen that the organization was at its peak, the operation of the land was organized and controlled by the state itself, and the production was first collected in the warehouses of the state and then shared with the public. A large number of officers and printers were needed to operate this system. The cities ruled by the city lords called "Ensi" were dependent on the central authority, which was elevated to the level of God, namely the king. Each city has a different God to which it was connected, and according to the myths to which the clergy belong, each city had its own peculiarity (Landsberger, 1943, p. 697).

Considering the army structure of the Sumerians, it is seen that they gained wealth over time thanks to the civilization they established, and they formed an army to protect this wealth from the attacks of neighbouring civilizations. We see that they can protect themselves for a long time thanks to their armies equipped with bronze weapons. The Sumerian armies included temple workers, shepherds, and farmers. In short, the Sumerians could accept anyone who could use a gun as a soldier. The Sumerians divided their armies into infantry and charioteers. The cars they used were four-wheeled and pulled by donkeys. However, despite all this, the Sumerians

could not have a regular army due to their fragmented structure (Historical Science, 2017, p. 4).

In ancient Mesopotamian societies, there were Sumerian written sources showing that the taxes collected for the construction or maintenance of temples increased over time and became compulsory. A tax amnesty and reform are mentioned in the Sumerian tablet written in the 2400s BC, thus giving information about the tax practices of the central governments of the period. According to other sources, some expenditure of the administrations in Sumer were financed through taxes, and even taxes were a very serious source of income for the administrations. On the other hand, it is stated that the tax revenues provide aid to the poor and the wages of the people working in the construction of the temples are covered by taxes (Sirkeci & Abdullah, 2015, p. 1242-1243).

In Mesopotamia, which did not have any natural borders, it has been known that the interaction was quite intense due to the intense migrations from the environment and being at the centre of trade. In the region where settled life started with the developments in agriculture and trade, it is seen that the places that were previously called only hamlets or small villages turned into towns and cities in a short time. It can also be said that a classification reminiscent of the caste system began in the society, which started to become organized with the proliferation of roads, temples, water channels, workshops and similar structures. For example, it is noteworthy that temple priests, palace officials or officials, who could read and write cuneiform, and the teachers who taught them lived in different neighbourhoods or regions from those in other occupational groups, and a classification occurred according to profession (Çiğ, 1993, p. 14).

It is seen that the first economic model that emerged was the temple economy while the surplus production and the craft that started to develop were the beginning of commercial activities. An important part of everything produced was collected and stored in large temples, and distributed to the public in case of need, so all commercial activities in the cities could be controlled by kings and priests. Especially during the Uruk period, it is thought that the temples were the centre of social life and the activity in the cities along with religious ceremonies, this contributed to the revival of the economy and the emperors had the "priest-king" status in this period (Khurt, 2009, p. 30-31).

The priests in charge of the Sumerian temples had an obligation to keep an account of all the property and donations controlled by the temple, and to be accountable when the time came. Money, debts, receivables, and also taxes are recorded on clay tablets or metal plates in temples that have a function as a trade centre. With the written registration period from 3000 BC, it is seen that this responsibility of the temples also became registered and regular. In addition, the Sumerians, who established temple schools to train administrators, administrators, clerks, archivists and priests who would ensure the smooth running of the registration process, were

also called the Tablet House. It is seen that the registered system, which was mentioned with writing, was used effectively not only in temples but also in border determination, buying and selling of real estate, instructions sent to bureaucrats, and operating management, control mechanisms. The detailed information about the caravan trade and the merchants in some documents obtained from the excavations confirms this determination. Through the caravan trade, writing spread from the Sumerians to other Mesopotamian civilizations. During the excavations, documents used by the people of the region and containing information about the product and the price were found (Kaplan, 2018, p. 35).

It is seen that the phenomenon of religion in the Sumerians was intertwined with current life and nature, and this created diversity in the forms of worship and religious rituals. The development of cities also affected this situation, when a city developed or stood out, it was reflected in these worships, and the continuity of this situation increased diversity (Altuncu, 2011, p. 81).

According to the documents obtained from the written sources and the researches of the Sumerologists, it is understood that the temples were located in the social life of the Sumerians and in the centre. Each city had its own god, temple, and religious officials who ran the temple. It is thought that religious officials, who accepted donations or a share of the product in the name of God, made prophecies that connected the disaster or negativity experienced to the scarcity of donations. Over time, the authority of both temple officials and temples increased, donations turned into tribute. One of the main points on which Sumerologists agree is that the lands of Sumer were controlled in the name of the gods from the very beginning, and that the theocratic order, based on the belief in the reign of god, gave birth to temple cities and the powerful clergy. This situation explains the direct impact of temples and clergy on the administration and economy. As a matter of fact, a temple economy model is mentioned regarding the Sumerians and it is stated that the temples, beyond the appearance of religious places, paid the people in cash or over products and silver, and in this way, they established a partial slavery system. It is thought that the temples were powerful enough to conflict with the administration at times and played a role in the disintegration of the empire by weakening the state authority (Akrep, 2017, p. 463-467).

Autonomous deities of cities were accepted and respected by all Sumerians. In this context, the system of city gods fulfilled an integrative function rather than a divisive one. Priest kings in the administration of cities represented both divine and earthly power and were believed to serve in the name of god. As understood from the cuneiform tablets, the names of these rulers, who were accepted as demigods, were recorded with a star symbol and the celestial bonds of the rulers or God-kings were expressed in this way (Bilhan, 1984, p. 304-305).

As in many societies, it was possible to see the effect of religion on the administration in Sumerians. In the polytheistic system of the Sumerians, although

the gods had superior qualities and immortality, they also had human-like qualities such as eating, drinking, getting sick, getting angry, getting married and having children, so the number of gods who got married and multiplied increased over time. In parallel with the economic or political strengthening of the city he represents, the god also got stronger and his position in the pantheon strengthened. Just as the authority of the stronger cities over other cities increased, the authority of the god also increased, he gained respect and was worshiped in other cities. This situation was used by local rulers or kings and turned into political advantage. Therefore, it can be said that the power and prestige of a god in Sumer could turn into a strategy in administration (Altuncu, 2011, p. 33).

The Sumerians were highly influential on the surrounding states and cultures with the social and political innovations they pioneered during the period they took their place on the stage of history, tried to live life more meaningfully through the myths they created and shaped their belief systems based on these myths. The Sumerians, which were at the peak of civilization between 3300-2358 BC, rose as the largest and most developed empire in the Western Asian geography around 2897 BC, under the rule of Lugal-Zagizi. Compared with its contemporaries, the reason why Sumerian culture and civilization stood out clearly is that, in city-states with their own organizational structure, it is thought that everyone from the highest level to the lowest level had to have their place and function determined in this organizational structure. It is noteworthy that even many gods equipped with human qualities were positioned within the organizational structure as a part of social life with mythological elements, rituals, and ceremonies (Bilhan, 1984, p. 306-307).

When we think about the elements of the administration in the Sumerians, the existence of a political administration is clearly seen. In other words, rather than an image of a state governed by military, feudal or oppressive elements, a management approach that is compatible with the ideological and general cultural structure of the society draws attention. Considering the general profile and level of civilization of the people of that period, it can be considered as the first reflection of the democratic management approach, which took thousands of years to appear on the scene in real terms. However, it should be noted that this situation is noticed not only in the Sumerians but also in the management approach of most ancient Middle Eastern societies. Even in the earliest Mesopotamian civilizations, it is claimed that violence was not used unless it was necessary, and that political and cultural ideologies were more respected than violence (Ateş & Unal, 2004, p. 27).

In some of the documents unearthed through archaeological excavations, it is concluded that the kings used the phenomenon of religion to strengthen their authority and justify the sanctions. It is seen in Sumerian written sources that the Sumerian kings legitimized political expectations through religion, while writing instructions for the society or some legal texts, and that the great influence of religion on society was used to manage and direct the society. It is noteworthy that

the tendency of the rulers to use religion as political power increased in Babylonian, Akkadian or Assyrian civilizations that followed the Sumerian civilization (Eser, 2014, p. 5-6).



Source: [http://www.medeniyetufku.com/wp-content/uploads/2015/07/sumer\\_harita.jpg](http://www.medeniyetufku.com/wp-content/uploads/2015/07/sumer_harita.jpg)

**Figure 1: Ancient Sumerian Map**

### 3. Management in Ancient Egypt

Excavations in the geography where the Egyptian civilization is located show that the culture of the society gradually started to mature in the Neolithic Age and before, and the concept of division of labour emerged. In 5000 BC, city-states, also called "Nome", which contain different cultures and languages, began to emerge. It is noteworthy that at the end of the Neolithic Age and in the ongoing process, class differentiation and slavery occurred due to wars. Finally, when it comes to 4000 BC, the magnificent, great Egyptian State, consisting of the combination of city states, appears on the stage of history. It is thought that the favourable conditions provided by the Nile Basin were effective in establishing such an effective state model dependent on the central authority (Huseynova, 2019, p. 123).

In the historical process of the Egyptian civilization that progressed and developed gradually, the beginning of the pharaonic period coincides with the period when the cultural unity developed between Lower and Upper Egypt. At that time, the Nagada community dominated the Upper Egypt region. The Lower Egypt society also has a unique cultural structure and a developed economy in the field of production. It is seen that this economic system was reflected in Upper Egypt society in time and cultural unity was ensured. This process continued with the formation of the hierarchical structure and gained speed. The formation of the elite class paved the



way for wealth and glory, and it is thought that this elite class was very effective in the establishment of the pharaonic states (Donmez, 2019, p. 6).

The increase in production, trade and wealth, the deepening of the hierarchical structure and the problems experienced in achieving political unity drew attention during the dynasties. This period, also called the Hyksos period and in which foreign rulers were involved, emerged as a result of political wear and gradual collapse. When it comes to the period of the empires, Egypt, which lived its most glorious times, overcame all economic, social and political problems, and revealed the flexible structure of its administration and institutions that were resistant to all conditions. The Hyksos were removed from the administration and political stability was achieved. However, the widening of the area under the control of Egypt brought them against both the Hittites and the Mittanni State (Khurt, 2009, p. 265-275).

Trade is known as the most prominent element that legitimizes the state in the Ancient Egyptian civilization. The Egyptian civilization, which was effective not only in its own borders but also in the stateization of the civilizations around it, was also effective in the stateization processes of the societies settled in the south. In this process, it is claimed that Egypt followed a strategic path, kept its close neighbours as a dependent transit point by somehow preventing them from becoming a state, and developed commercial relations by especially supporting some of the more distant societies. The control and security of the commercial networks, which have been moved and multiplied over longer distances due to the development of trade, is extremely important for the Egyptians, and it is thought that the army was focused on the protection of these roads rather than the borders. Although the nomadic lifestyle of the border neighbours did not pose much of a threat to border security at that time, trade and trade routes were the most important issue for the Egyptians. On the other hand, although the effectiveness of the trade and trade networks that developed around the Nile River brought Egypt to its golden age, it was also the forerunner of the political crisis that emerged in 2200 BC. Because the elite was no longer limited to the dynasty, and with the increase in political staffing, the number of those who received a share of the income was also increasing. With the dynastic authority losing power over time, a period of interregnum began (Çıvgın, 2015, p. 371).

While researching the history of Egypt, it is seen that the army lags far behind the gods and magnificent architecture. When the army was first established in Egypt, it was not formed from indigenous peoples, but from other peoples, primarily Nubians. In later periods, it was seen that the local people became a warrior tribe over time. When we look at the wars and raids, it is seen that the Egyptians were not very successful against the civilizations that left their mark on history. The Egyptian state also benefited from mercenaries. In general, the armies of the Egyptians had a structure based on defence. Rather, Egypt was naturally protected

by natural defence, but despite all this, it is seen that they could not resist against very large and powerful attacks such as Romans and Macedonians, except for weak peoples. The Egyptians also established a naval fleet for the first time during the twenty-sixth dynasty. As a result of the research, swords used in war were found from the graves, it is also seen that the Egyptian army used bronze, bronze weapons, and arrows with metal caps, and was equipped with horse-drawn chariots. During the Hyksos period, weapons made of iron began to be used in the army along with horses and carriages. In general, although Egyptian society is commercially open, it trails in a military point of view (History of Philosophy, 2020, p. 7).

As in the Sumerians, taxes were seen as a serious source of income in Egypt and compulsory taxes were collected from the people. In fact, some archaeological excavations reveal that there was a heavy tax system in Egypt about 4000 years ago. Some extant documents show that Ptolemy, who once ruled Egypt and was originally of Greek royalty, set a standard for taxation. It reveals that it imposed high taxes especially on imported products, grazing on public lands was subject to tax, the farmer paid half of the product he produced to the state as tax, and even taxes were collected from sales and rental activities (Sirkeci & Abdullah, 2015, p. 1245-1247).

Although the history of Egypt is generally considered as 3 main periods, it is seen that civilization has continuously improved itself in science, politics, art, education, administration, and architecture throughout all these periods. In addition, the information obtained from written sources is illuminating about the ancient lifestyle, traditions, religious and worldly rituals of Egypt. Another prominent point in the history of Egypt is that the visual sources, including the ancient Egyptian period, are extremely abundant, and the Egyptians' habit of illustrating their lives is extremely common. It is noteworthy that the Egyptians, who were observed to be fond of music, were accompanied by music in all kinds of rituals, celebrations and even wars, and music and dance took place intensely in religious worship and rituals. It is thought that this fondness for music and dance stems from primitive beliefs. On the other hand, visual sources draw attention to the fact that these dances and music were performed during the harvest or planting period, and it is seen that they were used to increase production (Huseynova, 2009, p. 123-124).

It is known that with the increase in wealth, especially in the period of kingdoms in Ancient Egypt, the classification in society increased and the hierarchical structure deepened. It is known that the lower strata of the society were generally illiterate, were employed as seasonal workers in the fields or in construction works, and were assigned to the work of local governments, religious institutions, or people from the upper strata. Since the records of people in the lower classes in Egyptian society began to be included only in the middle empire period, the least information about social life belonged to this class (Valbelle, 1992, p. 15-35).

Human resources are a concept directly related to people that has existed since the emergence of management thought, and it is thought that human resources management also exists in all areas where management thought is concerned. The organization carried out during the construction of the Egyptian pyramids and the management style of this organization are among the first examples in history in this sense. The organization seen in the construction of the Egyptian pyramids is considered as the first obvious step of human resources management (Demirkaya, 2006, p. 2).

The Egyptians, who have a strong economy and a colourful culture, are thought to have a colourful and active social life. Living well, enjoying life, being interested in the arts, sports, and leading an active life were issues that Egyptians care about. It has been seen that entertainment, games and social life were given a wide place, sports competitions were organized, elites, women and even children participate in these organizations. Looking at written and visual sources, it seems possible to say that sports and entertainment were an important part of their culture. During the excavations, areas thought to be sports halls are encountered, racetracks, large halls and courtyards attract attention. Among the figures depicted on the walls of large buildings, there are visuals showing sports such as fishing, athletics, long jumping, swimming, weightlifting, wrestling, and rowing (İmamoğlu & Koca, 2018, p. 554).

Wilkinson points out that, the influence of the Nile River in the emergence and rise of the Egyptian civilization was really important. In addition to being a fertile region, the Nile River is seen in the strengthening of kingdoms, the organization of military activities, the transportation of obelisks and even its use in parades held in the name of the gods. When the technical skills, cultural richness and organizational success of the Egyptian people are added to the table, it becomes more understandable why the Egyptian civilization has risen so much (Wilkinson, 2013, p. 45-55).

The Egyptian civilization, one of the oldest and greatest civilizations in history, rises not only thanks to the fertile lands of the Nile River, but also thanks to the ability of the Egyptian society to adapt to the conditions and its management with rational structures. The Egyptians, who were able to systematically farm by controlling the floods in the Nile River, had a surplus of production, traded with it, managed to control these networks by turning the trade into nets, processed the mineral deposits and established a regular and disciplined army. All these events are managed with a good organization, and in the centre, there is a management team consisting of the pharaoh and the elite. It is noteworthy that the polytheistic religious structure of the Egyptians continued in harmony with the sovereignty of the pharaoh, who was called the god-king. In Egyptian society, which was very involved with religion, the Sun was the most meaningful sacred figure, and it is seen that it was depicted very often. Even if huge pyramids were built for the pharaohs, who were considered immortal, and they were viewed as God-kings

during their reign, they could remain on the throne as long as they maintained abundance, wealth and stability (Basar & Yıldız, 2019, p. 816).

The Egyptian political system was more stable and longer lasting than the political systems of Sumer and other civilizations in Mesopotamia although wealth in Egypt led to the strengthening of bureaucrats. The most important reason for this is that the Nile Basin and delta, where the Egyptian civilization was born and developed, were free from external threats and were surrounded by natural borders such as desert and sea. The fact that Egypt was in a sheltered area with such natural borders ensured that it had a longer life than all other civilizations, despite its problems. This stability eventually allowed for the existence of powerful kingdoms, and kings were often able to rule alone as God-kings (Gunay, 2015, p. 50).

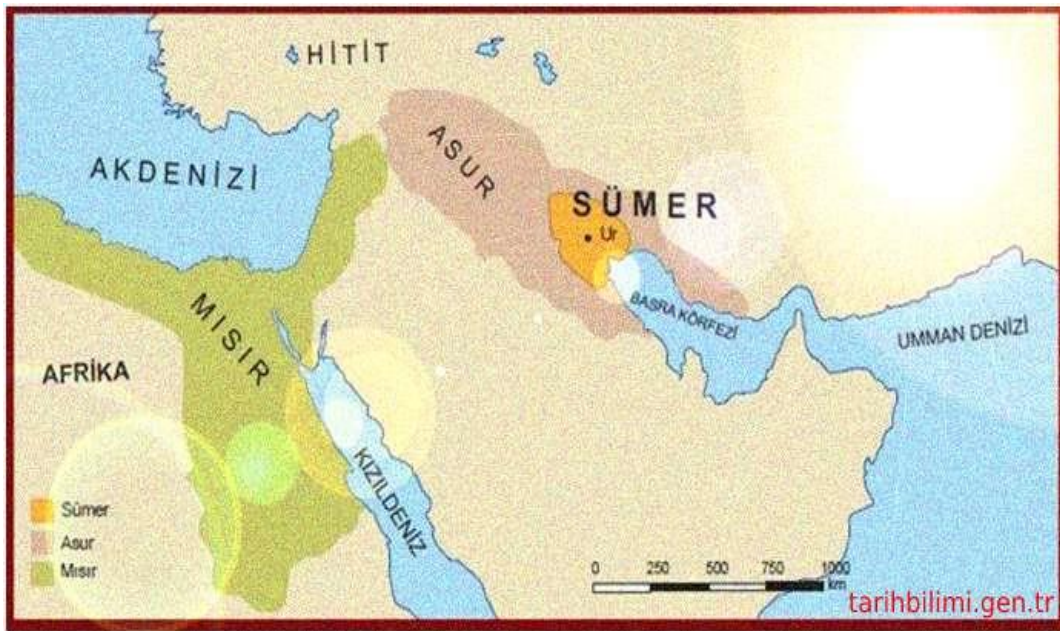
The Egyptians' former imperial period, from 2778-2413 BC, was also a brilliant period of long-term stability. For the Egyptians, this part of their history is the golden age of their civilization. It is known that the pyramids were first built in this period. In addition, it is seen that tax collection started in this period, the tax collected from the public on agricultural products was collected and stored in a single centre, and the system called warehouse institution emerged (Desplancques, 2006, p. 48-55).

Established in the fertile basin of the Nile River, Egypt has made great progress in the agriculture of aquatic plants and the "papyrus", which is referred to with Egypt today, is also grown in abundance. By using the paper, they obtained by using the fibers of papyrus in writing, the Egyptians could record religious letters and correspondence, calculations, geographical information, literary texts, judicial and medical transactions. In this sense, papyri are among the most important sources that shed light on the history of Egypt. In the Egyptian society, where writing is so important, education is also an area that is emphasized, and it draws attention that different types of writing are used. It is noteworthy that the hieroglyph, known as an expression with the method of illustration, is often used in the writing of sacred texts. Quite a large part of the total written documents obtained about Egypt are related to the administration and the texts related to the law are also frequently encountered. It is seen that the abbreviated form of hieroglyphs is mostly used in these documents (Memis, 2008, p. 74-76, 98-100).

Considering the birth and rise of the political authority, which can be defined as the state in general, in Egypt, it is seen that the relations and accumulation on the economic basis are important. Egypt, on the one hand, is built on the rich Nile River and its delta, on the other hand, it has entered economic and political relations with the surrounding communities in its favour and thus became stronger. Egypt rose under these conditions as one of the oldest regional kingdoms in the world, with trade, crafts, and complex bureaucracy. However, the deepening of political institutionalization in Egypt has been one of the main factors that brought the end of this magnificent rise over time. Because, as the accumulated wealth enriched the

bureaucratic elites outside the dynasty, the authority of the dynasty weakened and the period of successive dynasties in which the bureaucracy was effective began. In time, this played an important role in the loss of the long-lived prosperity of the Egyptian civilization.

Religious belief and politics are the most serious and effective institutional structures of societies. Ancient Egypt is among the first civilizations where these two institutional structures were intertwined. When we look at the administrative structure of Ancient Egypt, it is clearly seen that religion was used by the rulers as a very effective management tool. The concern for legitimacy connects religion and politics in almost all monarchical governments. This situation is also striking in Ancient Egypt; especially the Ptolemaic Dynasty (305-30 BC) is thought to have used religion as a very strategic management tool and adopted it into the society. In this administrative system seen in Egypt, legitimacy was the basis of religion, and power was the most important basis of politics. The monarch was the symbol of the sacred truth on earth for the society, and this situation offered the dynasty unlimited legitimacy. To put it more clearly, this link and relationship of religion with politics legitimized the power of the rulers (Guzel, 2017, p. 33-34).



Source: <https://www.tarihbilimi.gen.tr/sumerler/>

**Figure 2: Map of Ancient Egypt.**

#### **4. Management in Ancient Greek**

Greek civilization, one of the first civilizations that comes to mind when it comes to ancient civilizations, emerged at a time when many civilizations developed in different geographies. Periodically, with the effect of this closeness to each other

and the legacy of Egypt and similar civilizations before it, the Greek civilization is not a completely original civilization like the Sumerian or Egyptian civilization, but a civilization that has been influenced by many civilizations and cultures. When we consider the history of the Greek state, it is seen that it was in a great struggle with the Persians, who rose in the same period (Sevinç, 2014, p. 232-233).

It is possible to say that the Greek civilization, which also interacted with the civilizations around it, differed from the previous civilizations in this respect. The accumulation of the ancient period, which is defined as Hellenic culture today, is not only a culture created by the Greeks, but a collection that can be considered as the legacy of the relations established with various civilizations in the surrounding area, especially the Egyptian and Anatolian civilizations.

When we think about the economic and social life in Ancient Greece, historical sources show that in the economy built on the slavery system, slaves did all the work based on human power, women took on the administrative responsibilities of the house, while men spent more time for themselves and their own pleasure. Spending time wandering in the agora and the shops in the agora, chatting or shopping were among the main occupations of men. It is known that the Greek society attaches great importance to art, artists, craft branches and education for them, that the master-apprentice relationship continues by handing down from father to son, and this tradition was valid both in art and craft. In these large public spaces called Agora, in addition to commerce, a significant level of socialization was experienced, the people could participate in the courts, political conversations and were interested in politics. However, women were completely excluded from social, political and administrative life, they had no right to speak in any field other than housekeeping, and it was considered the sole duty of women to manage the house and raise children (Candur, 2019, p. 39-40).

Considering the administrative and economic structure of the Hellenic cities of Ancient Greece, it is seen that the income sources were not high in many settlements outside the main centres. Here, the economy was mostly tried to be revived through donations. When it comes to the Classical Age, it is seen that the main income sources that feed the economy in Athens and big cities like it were the payments received at the city entrances, port usage fees and especially customs taxes. Another source of income was the income from the rental of public lands. In addition to these incomes in the historical process in Athens, it is seen that income was obtained by collecting taxes from mines, marketplaces, private workplaces and slaves. Moreover, court fees, court fines and the confiscated assets of those who were found guilty were also among the income of the cities (Aristotle, 2016, p. 544-556).

In the following process, with the use of the Phoenician alphabet, the establishment of colonies in the near seas, the revival of commercial activities and the use of money, the framework of trade expanded, new craft branches were formed, and some changes occurred in the social structure in parallel with the increase in the

need for division of labour in the society. A significant diversification was observed in agricultural production. The emergence of new markets with the increase in colonies also changed the nature and form of production in response to the increasing demand. In this respect, it is seen that the economic structure began to change. However, due to the increasing need for labour, the slavery system was institutionalized. Money changed many things in the economy. The concept of taking money with interest or borrowing emerged, and the money used in trade became the guarantee of wealth by being hidden at the same time. As a result of all these developments, a different social class emerged in the society. This new group of nobles and peasants was urban and wealthy at the same time. Over time, it is seen that this class struggled against the nobility by taking the peasant class behind the partial political power it gained (Okte, 2008, p. 39-40).

Ökte states that around 1000-700 BC, the ancient Greek society split into nobles and farmers. Farmers with little or no land of their own made up the majority of Greek society at the time, as opposed to the nobility, who held both large amounts of land and political power. The nobility of the period, beyond being landowners, could highly restrict the powers of the king and intervene in the administration. It is seen that the commercial activities of the Greeks, who were seen to have made progress in agricultural activities and animal husbandry, were not sufficiently developed at that time. The need for labour is provided by slaves, and it is understood that the people settled in the estates carry out their economic activities in small markets within the estates (Okte, 2008, p. 39).

In the ancient Greek army structure, we see Hoplite (heavy infantry) soldiers, consisting of citizens of the ancient Greek city-states, armed with heavy shields and spears. Hoplite Greek soldiers used the "phalanx" formation, which can be called a new fighting discipline, in order to be more effective with fewer soldiers against the enemy. This formation prevented the soldiers from acting alone, and the soldiers acting alone would endanger the entire formation and reduce their strength. The hoplites consisted of armoured, armed, and capable adult males, accounting for one-third of the population. It was represented by landlords, farmers, and artisans, who were free citizens. Besides all this, the Hoplites were not professional soldiers, and at times it was seen that they did not have sufficient military training (Mimir Turkish Encyclopedia, 2020, p. 3).

The effectiveness of the "agora" and the agora economy in Greek civilization is remarkable although examples can be found in other civilizations. Agora, which was functional like today's large-scale business centres or marketplaces, is considered as the first example of free trade in the history of humanity. The agoras, which were out of state control around the 6th century BC and were a kind of private public space, represent the centres of free trade in Greek cities (Akture, 2018, p. 31-32).

It is seen that the first social structures that started to appear in the early period in Ancient Greece were based on religion or ancestry or based on small cooperation. These unions, which started to be established on a small scale in this period, were not yet political, but rather individual in nature. While ancestry or tribal unions form the basis of social relations, socialization in these unions was mostly carried out with family members, relatives or neighbours and remains within these limits. Units based on lineage continued to exist in Greek society until the political organization periods that would emerge in the future. These ancestral Greek communities in ancient times were called by different names such as oikos, genos, phyle and phratri. Among them, genos refers to the smallest form of social structuring and consists of individuals from a common ancestor. Phratri, on the other hand, is a broader social structure that is formed by the participation of more than one lineage and, unlike genos, goes beyond primary ties. The phyle, which was wider than these and also a form of military partnership, is also referred to as a tribe (Gözlü, 2018, p. 226-227).

When it comes to the political structure of Greek civilization in the ancient period, it is seen that it had a structure that was quite different from today's nation-states and even opposite. "Police" states could meet everything they needed from within their own structure and represented the first example of the political organization of Western societies. The word politics is derived from the word "police" and meets the meanings of city life, system of powers, constitution. It is seen that the Greek economy was built mainly on the slavery system. It is noteworthy that the problems related to the administration were discussed in the agoras, and the people of the city also participated in these discussions (Sanemoglu, 2016, p. 42-43).

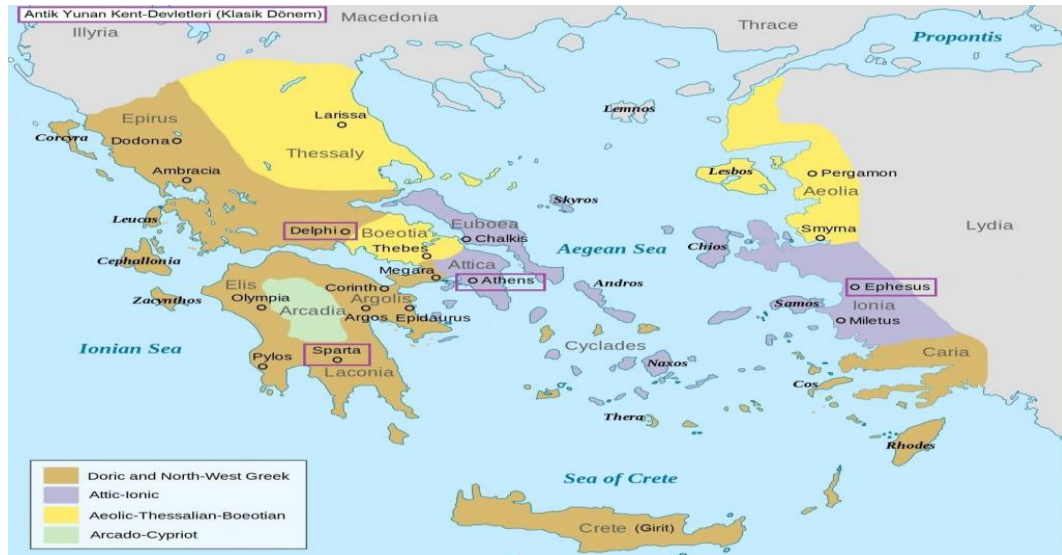
It is accepted that the Greeks took the city-state (polis) system from the Ions, who had previously established a strong dominance in many of the Western Anatolia and Aegean Islands. Until the period when the Ionians established their political organization in Anatolia, the administration was generally shaped under the rule of a powerful ruler. It is possible to see this very clearly in the cultures and civilizations of Anatolia, especially the Hittites. However, it is accepted that the Ionians were organized in the form of city-states and this organization later passed to the Greeks, leading to very important political consequences. City-states differed from all the administrative systems up to that period as self-sufficient administrative, political, and economic management units, which sometimes included the surrounding villages and towns. In this respect, the polis was a self-sufficient unit and at the same time a free administration unit. Later, it is seen that the same system was continued in the Greeks (Metin & Lamba, 2016, p. 161-163).

In Greek society, the majority of the population resided in city-states such as Athens and Sparta. These settlements were also called "sites", and the population of these sites was around 350,000-400,000 on average. On the other hand, the number of Greek citizens in this population was only around 25,000, and the main population consisted of slaves and foreigners residing in the estates. At this point, a very sharp



distinction in social classification and life was striking. While the most important occupation and interest of Greek citizens was state administration and political activities related to administration, all the production activities were carried out by non-citizens and slaves. The connection of the nobility with production activities and economic issues was at the point of managing these activities (Savas, 2000, p. 28-30).

Greek civilization had an important place in terms of its influence during its reign. Since providing security against external threats was a priority as of the period, it was seen that the most intense organization in the Greeks was in the military field, and the bureaucratic organization started in the military field in the same way. The source of the power of the Roman State was based on this well-organized army and bureaucracy. It was seen that the Greeks, who also had an extremely advanced legal organization, started to study law in order to train the staff who would fulfill this task, as the need to regulate and interpret the laws increased over time (Çevikbas, 2014, p. 83).



Source: <http://www.antiktarih.com/2019/04/27/antik-yunanlar/>

**Figure 3: Map of Ancient Greek City States**

## 5. Research Methodology

This study was prepared in accordance with the systematic screening method by comprehensively scanning, analyzing, synthesizing, and evaluating the validity of books, articles and conference proceedings published in the literature in this field, and then combining the information obtained.

## 6. Evaluation: A Comparison Essay

It is not yet possible to mention the existence of a distinct administrative structure in Mesopotamian civilizations, which are chronologically older although the first emergence of concepts such as administration or public administration as it is used today is mainly in Mesopotamia, Because, although there is a management idea and a partial structuring, there is no clear institutionalization depending on a central sovereign. However, in the later times of history, quite well-organized administrations and centralized administration systems were encountered in Egyptian civilization and China. The concept of bureaucracy first emerged in Egypt, and it is accepted as the first bureaucratic form of administration in which administration was provided with certain principles. It is thought that the main reasons for the significant rise of Egypt in the field of stateization and administration were that the kings ruled as representatives of the god and the economy was managed in a planned way (Çevikbas, 2014, p. 81-82).

Mesopotamia, the birthplace of the first civilizations, is also the geography of the first and longest lasting administrative experience. The reflection of the radical change experienced with the agricultural revolution is seen in every field, especially in the economic and social field. For example, the formation of a hierarchical structure is considered as the gathering of people in certain centres to form cities and this hierarchical organization forming the first model of state organization in the process leading to stateization. The city-state model of Mesopotamia is the forerunner of the polis seen in Greek civilization in the later period. However, there are differences in terms of management styles. Because, in Mesopotamia's river, irrigation and canal-oriented structuring, the construction and maintenance of these structures requires a regular and continuous manpower, and organizational regularity and authority are inevitable to ensure this. Therefore, a monarchical authority, loyalty and a well-functioning bureaucracy form the basis of the administration. There is no such a rigid monarchical management organization in the city administrations of European civilizations. Another important difference is seen in the ideological foundations of the administrations. It is seen that a theocratic management approach is dominant in Mesopotamia and almost the entire Middle East. The great temples built in the city-states are the centre of everything and the settlement is concentrated around them. At the same time, in these monarchical governments, a sanctity is given to the state through the kings, and the earthly administration is accepted as a part of the divine administration. It is seen that there is a different approach in terms of ideological foundations in Greek civilization (Ates & Unal, 2004, p. 39-40).

Like the Eastern civilizations that used writing and numbers, the Greeks also benefited from accounting in their management activities. It is seen that the amounts of the products and animals were recorded in the accounting records of the Sumerians, which were processed on stone or clay plates, dating back to 4000 BC.

It is stated that in large cities where there are huge temples, administrative activities were more prominent and receipts consisting of several copies were used. Accounting activities, which were limited to temples at first, continued their existence as large-scale organizations later on. It is known that in ancient Egypt, accounting was held in a much more comprehensive manner in the field of management, there were trained clerks for this job, and these clerks were reputable people in the society. Clerks, who kept books and knew special accounting methods, kept records of the state treasury and temple inputs and outputs, and even do budget studies. When we look at Ancient Greece, it is seen that they had an advanced accounting knowledge and organization as of the period they lived. Just as in Sumer and Egypt, the need for accounting began with the temples in the Greeks. It is remarkable that income and expense accounts were made before the attempts to be made and detailed chronological information was given in the records. As a matter of fact, it is thought that banking activities, money swapping and lending processes developed much earlier in Greek civilization compared to other civilizations (Kızıl & Kocur, 2017, p. 330-334).

While both urban structuring and social structure displayed a more democratic appearance in the classical period in Greek society, it is seen that this balance changed in favour of the wealthy in the Hellenistic period. The idea of luxury came to the fore and became visible in urban structuring. It is noteworthy that the Greek cities were surrounded by walls and adopted a structuring towards the centre, unlike the outward structuring in the east. It is thought that the most important factor that made the management phenomenon inevitable in Greek cities was ensuring the harmony and control of the society, which was diverse in both ethnic and hierarchical terms. In the early days, a more natural management structure based on family, tribe or clans was seen, but in time, a management authority that went beyond the borders of the city was formed. The management of the polis in Greek civilization is also the first model of political organization (Mazı, 2008, p. 42-43).

It is seen that the economic and political character of the Greek civilization was significantly different from the Mesopotamian and Egyptian civilizations. The main factor behind this was the difference in geographical conditions and this difference led to differentiation in livelihoods. Sumerian and Egyptian civilizations were civilizations that were established on wet and fertile lands and realized their social and political organization based on agricultural economy. However, because the land of Greece was not as wet and arable as the regions where these two communities lived, it is seen that the Greek society tended to different economic activities, especially maritime trade, and they were not as dependent on the soil as the societies of these two civilizations. As a result of this, it is seen that a trader and freer society structure that was different from the traditional society structure based on land emerged. In addition, as a result of the fact that the land-based economy was not as strong as the others, it is seen that the population was concentrated in the

cities and a city/site (polis)-based management approach developed in the political structuring (Gunay, 2015, p. 50-51).

Although civilizations such as Sumer and Egypt, which were established in the Mesopotamian geography in ancient times, made serious developments in economic areas, they could not show the same development in many other areas. The fertile lands of the Nile Basin first enabled the development of agriculture and then trade, and as a result, these civilizations also prospered. They led other civilizations in agriculture and production, but they trail compared with Western civilizations, which had less economic potential than themselves in areas such as economic thought, science, philosophy, politics and law. Because the more dominant religion in Mesopotamia, the activity of tradition surrounding all fields, together with religion, prevented the development of economic thought and other fields and narrowed its borders. In ancient Western civilizations, conquests along with trade expanded the economy as a separate source of income. Compared to the East, the absence of a dominant influence of religion in these civilizations and their secular structure paved the way for a more independent and mind-oriented development. It is seen that the effect of religion was less in scientific, economic, legal, philosophical and other fields, and the effect of tradition and independent thought was more (Gunay, 2015, p. 62-63).

Today, it is accepted that this liberal environment of Greek thought has an important effect on the source of development and progress in Europe. In fact, the defenders of the idea of Europeanism do not hesitate to see themselves as the continuation of Greek and Roman, even proud. It is seen that there are strong references to the values and images of the Ancient Greek civilization, especially in the formation of the secular European identity after the Renaissance and reforms (Aksoy, 2020, p. 26).

**Table 1: Comparison of Ancient Sumerian, Egyptian and Greek Civilizations**

	<i>Sumerians</i>	<i>Ancient Egypt</i>	<i>Ancient Greek</i>
<b><i>State and Social Structure</i></b>	A very well-organized social structure with a fragmented city-state model and a civil servant state understanding.	The state model, which began to emerge as city-states, followed by the state model, the concept of division of labour, class differentiation, and the social structure in which slavery began to form.	The city-state model, called the polis, is a social structure influenced by the cultures of many civilizations.

**Table 1: Comparison of Ancient Sumerian, Egyptian and Greek Civilizations  
 (Continued)**

<b><i>Economic Structure</i></b>	After the surplus produced by agriculture and developing craft (temple economy model).	An economy that thrives on surplus production, trade networks and keeping these networks under control, and mutual trade with distant societies.	The economic structure based on the slavery system, craft, port fees, city entrance fees, donations in poor places, interest and trade is the agora.
<b><i>Tax Applications</i></b>	Charity based on voluntary basis at first, tax system that later became compulsory.	Taxes are seen as a serious source of income, and some archaeological excavations reveal that there was a heavy tax system in Egypt 4000 years ago.	Taxes are mandatory, taxes were collected from private businesses, mines, slaves.
<b><i>Social and Religious Structure</i></b>	The social structure where the temples are in the centre and the fondness for art is high. A religious structure in which the theological foundation is based on myths. Worships and offerings are all for this world, there is no belief in the afterlife (For them, the other world is just the land of the dead).	A colourful and lively social structure where music is given importance to religious rites, art and sports, including working in the field and harvesting. A religious structure with many deities converted into a strong culture rather than a belief.	In the early period, social life was limited to relations with family members, relatives and neighbors. During the period of the polis, society was divided into 3 classes, aristocrats, folk and foreigners, polytheistic and goddess religious structure based on myths.
<b><i>Army Structure</i></b>	It is seen that the Sumerians had an army structure. soldiers; they were made up of temple workers, farmers, and shepherds, and were armed with bronze weapons. The army is divided into infantry and chariot.	Even if the Egyptians had an army structure, they lagged behind their magnificent architecture and pharaohs. First they formed an army from other peoples and then from their own people, and they used bronze and iron weapons. The first war fleet belonged to the Egyptians.	The Greeks also have an army structure. Military system of Hoplites (heavy infantry), made up of citizens of the Greek city-state armed with heavy shields and spears.

**Table 1: Comparison of Ancient Sumerian, Egyptian and Greek Civilizations  
(Continued)**

<i>State and Administrative Structure</i>	The city-state model in the fragmented structure, which is thought to have emerged according to the theory of force and struggle, is a management approach that is compatible with the ideological and general cultural structure of the society.	According to the theory of force and struggle, the state structure, which is thought to be crowned by the relations on the economic basis, and the central monarchical administration in which religion is used as a tool.	The polis state model, which can meet everything needed in itself (the first example of the political organizations of Western societies), is a participatory management structure in which the problems are discussed in the agoras and the people of the city participate.
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**Source: Created by the authors.**

When it comes to the ancient civilizations, it is seen that the economic structure was based on tradition and belief. Although the phenomenon of religion was extremely dominant, it is accepted that tradition was more decisive on the economy. The polytheism of religions in all ancient societies limited the development of faith-based economic activities. It is seen that this situation developed differently only in Egypt and India. There was a social structure, a system based on religion in Egyptian society. Likewise, a very strict caste system was seen in India, and social classes were determined directly through belief. Therefore, this theocratic social order prevents religion from existing as an oppressive authority in the economic field, and a different character was observed when compared to Mesopotamian civilizations (Tas & Gunay, 2015, p. 143-144).

According to Ahmet Koçak, according to Sezai Karakoç's study of his thoughts on Eastern and Western civilizations, how long a civilization will remain on the stage of history is directly proportional to its ability to meet the needs of its society. Although all civilizations are influenced by each other in one way or another, each one has its own dominant emotion. This feeling was distinctly "fear" for Egyptian civilization. While this feeling lied behind the construction of huge structures and temples, the feeling of fear dominated the management of the society. In Mesopotamian societies, this feeling was mostly "admiration". Especially the admiration for the order and aesthetics in the sky was reflected in their architectural structures and lives. It is seen that the dominant emotion in Greek civilization, society and administration was focused on art and aesthetics. In the following period, this feeling became more entrenched in the subconscious of the society, and the phenomena of to influence and/or to be influenced occupied an important place

in the basis of today's Western thought. In both Mesopotamian cities and Egyptian cities, it is seen that the temple economy was at the centre. With the expansion of trade routes and networks in time, economic activities increased in marketplaces established in city centres (Koçak, 2016, p. 54).

This situation, which was related to art and aesthetics in Greek civilization, was called "agora" with a direct culture-specific formation. Cities called polis in ancient Greece were structured to be self-sufficient economically. Each polis had its own organization and laws that maintained its own order. Although these differed from polis to polis, in order for a settlement to be called a polis, it had to be institutionalized. These structures, which were called Agora and acted as a kind of city square, were the most inevitable part of this institutionalization. Agora, which was the centre of all social and economic activities, was the heart of Greek polis cities. Temples were also the centre of socialization in Eastern civilizations, but unlike these in Greek society, this socialization took place independently of religion (Candur, 2019, p. 91-93).

It is possible to say that these three emotions accompanying the life of these three civilization circles corresponded to three different characteristics in administration. It was a worship culture and understanding in Mesopotamia, and it was a phenomenon that would lead to the formation of the obedient structure of the society. Today, it is possible to see the obvious influence of the same mythical understandings in the mentality of Middle Eastern societies. And this is shaped by the authority that has sanctified the ruler/managed relationship. The equivalent of fear in Egypt was clearly tyranny. In addition, the status of the rulers in Egypt, which was considered equal to the Gods (more precisely, the pharaohs' declaring themselves as Gods) was closely related to the intellectual infrastructure of the absolutist understanding of government. It can be said that together with art and aesthetics in Ancient Greece, Greek democracy matured over time and have inspired today's egalitarian ideas.

Considering about how these civilizations reflect on today's modern systems based on what has been written above, we can see that a new monotheistic religion emerged with the birth of Christianity, and this religion began to become more and more widespread in the West after it was accepted by the Roman State in time. When it comes to the Middle Ages, which started with the Migration of Tribes, we see that there was a feudalist organizational structure in the West and the central authority was weak here. The feudal lords governed by this feudalist system were self-sufficient in many areas. This reminds us of the periods in Ancient Greece when there was no central authority or when it was very weak.

At the same time, in the West of the Middle Ages, we can see that religious ideology began to gain weight in many areas. This is a situation that we encountered in Mesopotamian civilizations rather than in Ancient Greece, in which religious ideology spread well in the future, the church and priests evolved into landowners

like feudal principalities, the church had the authority to excommunicate even the kings, the Roman Germanic kings were crowned by kneeling before the priests. We see ceremonies being held. With these features, we see that religion was also a tool to legitimize the political administration. In all these periods, we see that the West of the Middle Ages remained away from the concepts such as liberal economic thought, science, art, philosophy, democratic participatory management, which were the greatest legacy of Ancient Greece, and experienced regression in many areas and they called this period as the Dark Age.

It is known that there is bureaucracy wherever there is a state and administrative management. It is known that this situation is also true for the modern state. When the concept of bureaucracy is investigated, it is seen that this understanding has primitive forms in Ancient Mesopotamian civilizations. In the ancient Egyptian state, where a central authority and management system began to form, the initial state of the state bureaucracy is seen. After Egypt, a strong bureaucracy system was encountered in both the political and military fields in the Roman State. Of course, the concept of bureaucracy also differed according to the years and conditions in which the states were established. However, when we look in general, the bureaucracy in the Ancient Egypt period is still alive even though it has undergone some changes by passing from state to state until today.

Considering the general evaluation of Greek civilization, it is possible to say that it was more egalitarian and participatory than the management approach in Sumerian and Egyptian civilizations. In addition, due to the rivalry of the Greek civilization with its rivals in the period, it is seen that the bureaucratic structure gained weight in the military field, unlike Sumer and Egypt. In addition, Greek civilization has left an important legacy in the field of art, aesthetics and law.

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**Ethics Statement:** The authors declare that ethical rules have been followed in all preparation processes of this study. In case of a contrary situation regarding scientific ethics issues, all responsibility belongs to the authors of the study and Çankırı Karatekin University Journal of Faculty of Economics and Administrative Sciences has no responsibility.