RESEARCH AND DEVELOPMENT ON SOCIAL SCIENCES

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EDITED BY

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REGINA LENART-GANSINIEC
CHRISTIAN RUGGIERO
MEHMET ALI ICBAY

Research and Development on Social Sciences

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The Impact of Social Media Marketing on Consumer's Purchase and an Application on Facebook

Semih Solak, Fatma Cakir

1.Introduction

The rapid developments in internet technologies have developed the concept of classical media and have revealed digital marketing applications. The most popular of today's digital marketing applications is social media marketing. Many businesses are actively using social media marketing. Consumers use social media tools for different purposes. Blogs can comment on any product related content; can create content as a blogger; twitter microblog sites such as businesses or brands to browse web pages, they can have information about the products of the companies. in addition, before or after purchasing a product, they can exchange ideas with other consumers in online communities and social networks and change their buying decisions by being influenced by these comments and ideas. People who are familiar with the use of that product can follow the fan pages of social networking sites like Facebook and take part in the opportunities they offer to share with their favorite companies or brands by following a product introduction video on media sharing sites.

At the same time, social networks can see that businesses can follow detainees, identify changes in their buying behavior, is an environment in which consumers try to influence their preferences. Today, we can say that social networks actively used by individuals have turned into a large consumer market, and that consumers are creating opportunities to communicate with businesses through these networks. Examining how social media is aimed at consumer behavior, this study's purpose is to determine the effect of social media marketing on consumers' purchasing intentions and their connection with their demographic characteristics.

2.Social Media Marketing

Nowadays, internet communities, blogs and social networks have become important in most people's lives. As a result, social media, existing relationships and activities have become a fun alternative communication tool to enrich the users' experience. At the same time, due to the increased use of social media, it can be regarded as a platform that affects brandability and consumers' purchasing decisions (Kim ve Ko, 2010: 166). in recent years, social networking sites are the preferred communication method for many people. Social networking sites like Facebook, twitter, blogs and wikis, multimedia sharing sites like YouTube and Flickr have caused big changes in the communication process. Websites can be used as an important tool for marketing; social networking has become recognized as a means of strengthening social and economic networks as it offers the opportunity to sell advertising and products (Hayta, 2013: 68).

Users who interact with each other in social media share their own experiences, have an idea about many products and services, especially obey the recommendations of the individuals who like their pleasures and preferences, and put forward the concept of social media marketing (Miller ve Lamma, 2010: 3). Social media marketing can be thought of as a new way of product promotion, showing the ways to establish mutual relations instead of one-way communication with the customer (Wigmo ve Wikstrom, 2010: 20). Unlike the classical communication tools created with the aim of delivering information to people such as newspapers, television and news sites, social media marketing builds bridges and dialogues with its customers (Drury, 2008: 275).

Social media marketing; It aims to provide customers with their personal choices and the content they need on their social media networks when they need it (Kazanci, 2014:20). According to Akar, social media marketing is using social media sites to increase the visibility on the internet and to

promote goods and services (Akar, 2010: 33). Social media marketing is a new form of marketing for marketers to improve brand value and product awareness (Jerome, Shan ve Khong, 2010: 111). in terms of the impact of social media on marketing, it is crucial for businesses to make careful choices for using the right media, to put in place the right application, to integrate different social media tools, to create integrated media planning and to free everyone's access (Kaplan ve Haenlein, 2011: 107).

Satisfaction or dissatisfaction of consumers who share in social networking sites offers important opportunities for businesses to anticipate other consumers' purchasing decisions. Too much activity on people's social media platforms is a way for businesses to see these platforms as an advertising medium for potential consumers and to use social media marketing effectively (Iyengar, Sangman ve Gupta, 2009: 5).

With the help of social media, consumers can express both positive and negative ideas about brand perceptions and experiences very comfortably. However, people can also try to discredit a product or service with social media. By carefully evaluating these two situations, marketing managers need to consider the side effects that can occur as well as the benefits of being involved in social media (Powell vd., 2011: 32). It is therefore important to develop successful social media marketing strategies for positive and negative situations as well as sustainable social media marketing in order to achieve long-term success. Otherwise, the investments made were not used effectively, the marketing of social media was not maintained and most importantly the information that would adversely affect the sales and image of the business on the social media platform could not be avoided (Barutcu ve Tomas, 2013: 10).

The rapid spread of social networks from past to present day personal lives is an important issue in the selection of business strategies. Businesses create their own accounts on social networks, and through these accounts, there are many opportunities for major applications, designs and consumers. For example, these opportunities and ads are published directly on the Facebook wall, and links to product sales are also shared on Facebook. These links shared by the business are gradually shared among social media users, content is searched and comments are added. This continues until you reach millions of people. Thus, the business markets their products over these networks and gets a chance to reach the actual target audience (Boyd ve Ellison, 2008: 213). in view of the fact that corporate identity is a necessity, the enterprises that take place in Facebook are also able to reach target groups with their demographic characteristics and targeted advertisements according to their related fields.. With increasing number of users every day, Facebook is becoming a commercial space (Kircova ve Enginkaya, 2015: 98).

3. Materials and Methods

The main purpose of the research is to examine how social media is influencing consumer behavior. Survey study was applied as data collection method in the study. in the creation of survey questions, Yazici (2014),Islek (2012), Elbasi (2015), Schivinski and Dabrowski (2013), Aytan and Telci (2014) were utilized. in the first part of the questionnaire there are five demographic questions as well as six questions about internet and social media usage. in the second part of the questionnaire there are 27 likert scale about the behavior of consumers who are social media users and accordingly the purchase situation. Responses given to the statements in the scale were arranged on a 5-point Likert scale. The evaluations were done by giving 5 points to absolutely agree, 1 point to strongly disagree. The collected data was prepared using the IBM SPSS program. Descriptive statistics, t-test and one way anova were applied to the data.

The questionnaire used in the study with consumers who live in Turkey and has been created using Google Documents website and social media users survey link between 03.05.2017- 05.15.2017 intended to participate in the survey of participants conveyed to people through Facebook. The sample is 283 people.

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3.1. Reliability Analysis of Scales Used in Research

Table-1. Reliability Analysis

	Number of Question	Alfa Coefficient (α)
Variables	27	0.944

0.80≤α≤1.00 scale is highly reliable

When Table-1 is examined, the scale reliability of the likerty questions constituting the field questions is realized as 0,944. The fact that this figure is close to 1 explains that scale reliability is at a high level

3.2. Research Findings and Evaluations

Findings and analyzes made in the direction of scales determined in this section are included.

3.2.1. Hypothesis Testing

Tests were conducted on the hypotheses of the respondents regarding whether there is any difference between the socio-demographic characteristics of consumers and their perceptions towards social media marketing practices.

T-testi

H1a: There is a meaningful difference between gender and the belief that brands that use social media effectively are strong

.H1b: There is a meaningful difference between gender and the availability of a brand through social media, the expression of that brand in the positive direction.

Table2 T Test between Participants' Gender and Social Media Marketing Ideas

	Women (N=163)	Men (N=120)	T	df	sig
I think that brands that use social media effectively are strong	3,4294	3,7583	-2,692	263,145	0,008*
Accessibility of a brand through social media affects positively the perception of that brand	3,6012	3,8750	-2,384	246,298	0,018*

*P<0,05

When Table 2 was examined, it was found that there was a meaningful difference between the gender of the participants and the opinion that 'brands that use social media effectively are strong'. Looking at the table, it turns out that the average of men is higher. It has also been found that 'a brand's accessibility through social media, affects the perception of that mark positively' and gender are significant differences. As a result, two sub-hypotheses regarding gender were accepted. Looking at the table, it turns out that the average of men is higher.

One Way Anova

H1c: There is a significant difference between the age and the belief that brands that effectively use social media are strong.

H1d: There is a meaningful difference between age and the availability of a brand through social media, and the positive perception of that brand

.H1e: There is a meaningful difference between the age and the expression of I find it useful for brands to use social media tools within their marketing activities

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.*H1f: There is a meaningful difference between the age and the expression of having fun using social media tools in marketing context*

Table3. Analysis of Variance Between Participants' Ages and Their Thoughts on Marketing Practices in Social Media (ANOVA)

	Ages	N	F	Sig.
I think that brands that use social media effectively are strong	18-20	79	2,736	0,029*
	21-23	53		
	24-26	95		
	27-29	25		
	30 and above	31		
Accessibility of a brand through social media has a positive impact on the perception of that brand	18-20	79	3,531	0,008*
	21-23	53		
	24-26	95		
	27-29	25		
	30 and above	31		
I find it useful for marketers to use social media tools in their marketing activities	18-20	79	3,195	0,014*
	21-23	53		
	24-26	95		
	27-29	25		
	30 and above	31		
I find it amusing for companies to use social media tools in marketing contexts	18-20	79	3,875	0,004*
	21-23	53		
	24-26	95		
	27-29	25		
	30 and above	31		

*P<0,05

When Table 3 is examined, there are significant differences between the age of the participants and the expressions of some social media marketing practices. According to this, people in the age group 24-26 think that brands that use social media more effectively than people in the age group 27-29. Another finding is that people who are between the ages of 24-26 are more likely to have a positive attitude toward the brand than those who are between the ages of 18-20.. in addition, it turns out that the people in the 24-26 age group find it useful to use the social media tools of the brands within the marketing activities according to the persons between the ages of 18-20. The last finding about age is that it is fun to use the social media tools of companies in the marketing context according to the people between the ages of 24-26 who are between the ages of 18-20. Thus, four sub-hypotheses related to age were accepted.

H1h: There is a meaningful difference between the profession and the idea that the brands that use social media actively are strong.

H1i: There is a meaningful difference between the profession and the content sharing that a brand makes in social media to reach a large number of users and the expression of favorable brand preference.

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Table4 One-Way Anova between the Participants' Profession and their Thoughts on Marketing Practices in Social Media (ANOVA)

	Job groups	N	F	Sig
I think that brands that use social media effectively are strong	Student	160	2,741	0,013*
	Civil servant	17		
	Private Sector Employee	65		
	Retired	4		
	Self-employment	3		
	Academician	12		
	Not working	22		
Content sharing that a brand makes in social media has a positive impact on reaching a large number of users and the highly acclaimed brand choice.	Student	160	2,215	0,042*
	Civil servant	17		
	Private Sector Employee	65		
	Retired	4		
	Self-employment	3		
	Academician	12		
	Not working	22		

*$P<0,05$

According to Table 4, it is seen that there is a meaningful difference between the incomes of the participants and the expression "I think that the brands that use social media effectively are strong". It turned out that civil servants do not think that brands that use social media effectively are stronger than students, private sector workers, retireds and academics. Another finding is that brands that use social media effectively are stronger than students who do not work. in addition, it seems that there is a meaningful difference between the private sector employees and the retireds and civil servants in terms of the share of content that a brand makes in social media to reach a large number of users and the favorable brand preference. Thus, two sub-hypotheses regarding the profession were accepted.

3.2.2. Correlation Analysis

H2: There is a relationship between consumers' attitudes towards social media marketing efforts and their intention to buy.

H2a: There is a relationship between social media referrals for marketing practices and the participants' recommendation to people in their surroundings for the products or services they see in marketing efforts on social media

.H2b: There is a relationship between purchasing intentions and social media marketing practices in the future, as well as the brands that participants use social media effectively.

Table 5 Correlation Analysis of Participants' Perception of Social Media Marketing Efforts and Purchasing Intention

	I would recommend the service to the product that I see on the social media marketing efforts	*I buy brands that use social media effectively in the future.*	*I think it's fun for companies to use social media tools for marketing.*	*I find brands useful in marketing social media tools*
I would recommend the service to the product that I see on the social media marketing efforts	1	0,589	0,549	0,502
I buy brands that use social media effectively in the future.	0,589	1	0,581	0,570
I think it's fun for companies to use social media tools for marketing.	0,549	0,581	1	0,667
I find brands useful in marketing social media tools	0,502	0,570	0,667	1

According to Table 5, there is a positive relationship between the recommendation of the participants to the people around the service area of the product seen in the marketing efforts in social media and the usefulness of the usage of the social media tools in the marketing activities of the brands.(r=0,589) There is also a positively (0.581) correlation between the fact that the participants are purchasing brands that use social media effectively in the future and that companies think social media tools are fun to use within the marketing framework. As a result of the correlation analysis, there is a relationship between consumers' attitudes toward social media marketing applications and their intention to purchase, and two sub hypotheses of the H2 hypothesis are accepted.

4. Conclusion

The social media review of the behavior of consumers using social media is important for businesses to plan their marketing efforts and strategies in social media and to increase their effectiveness. One of the main findings of the study is that there is a significant difference between the participants' attitudes towards social media marketing activities and their demographic characteristics. Another finding is the relationship between the perception of the participants and the intention to purchase in the social media marketing efforts. According to this, there is a relationship between consumers' perception of product marketing services they are exposed to in social media, their recommendation to the people around them, and the use of branded social media tools within marketing activities. There is also a meaningful relationship between consumers buying brands that use social media effectively in the future, and companies thinking that using social media tools in marketing is fun.

As a result, this study found that there are differences between consumer demographic features and applications of social media marketing. in addition, it has been determined that there is a relationship between consumers' social media marketing intentions and purchasing intentions. According to marketing practices in social media, consumers' purchasing intentions can be affected. That is, consumers are greatly influenced by social media marketing practices, and purchasing behavior

can vary. As a result, enterprises that want to reach their marketing targets and want to increase their competitive advantage should work on social media marketing effectively, plan demographic characteristics of consumers, plan social media marketing efforts and develop all strategies according to consumer behavior.

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The Use of Safranbolu Mumtazlar Mansion As A Cinematic Place

Mustafa Aslan, Yeter Can Domruk

1. Introduction

Societies give the place they live in their names or take the names of the place. The words "homeland", "territory", and "country" remind people of a feeling of belonging which is about the place. An individual person just like societies cannot be independent of a place either. Some people are remembered by the name of the place they live in. Because place is a good helper to describe a person. Among the branches of art, cinema and architecture are the most similar arts in terms of the relationship they have formed with the place. Both art branches designs, re-designs and base their narration on the place. in cinema, the director dreams of the place he/she will shoot the movie and for this, uses either real place (manipulating the space in his/her mind anyway) or recreates the imaginary place in film production studios. Similar processes also take place in the architecture. Architecture and cinema are the arts that reflect the feeling and experience of the place most. While architecture does this in a real sense, in cinema it is just artificial (Besisik, 2013).

in social researches, the importance of city architecture is quite significant. The place where a society lives, the location and the structure of houses, the interior and exterior decorations of houses hold unlimited clues to analyze the society inhabited there. The architectural structure of the houses gives the information that in which period the society lived and what was their belief. Safranbolu Mumtazlar Mansion is a suitable example to analyze the lifestyle in and around it. The rooms, social spaces, and especially the interior ornaments of the three-storey mansion are among the exemplary architectural structures of the period in terms of art and design.

The only art that can give the experience of place with a sense of reality other than architecture is cinema. Although the projected movie on the screen is virtual, cinematic techniques (perspective, camera movements, light, etc.) used gives the audience a sense of reality. This way, the audience experience the place mentally. This experience can only be provided by cinema (Grigor, 1994).

The movie 120, tells about the events taking place in Van in 1914, a period when the Ottoman border line was facing the danger of war. The people of Van are afraid that the Russian armies would attack them. The fact that the Armenian minority in the region is also preparing to support the attack of the Russian army makes the people nervous day by day. 1. After the outbreak of the World War, the replacement of all the troops in the cities to border increases the anxiety of the people. in order to meet the ammunition needs of the Ottoman soldiers on the border, the task of delivering the ammunition in Van to the soldiers is given to 120 children aged between 12 and 17 years old. The main subject of the movie is that 120 children freeze to death while struggling to deliver the ammunition to border units in severe winter conditions.

Places used in the movie provides limitless information for analyzing the socio-cultural lifestyle of the period. Some places used in shooting the movie was in Safranbolu. Cinema and architecture use the same technology and aesthetic elements and they also inspire each other. Cinema and architecture provide quite valuable information to researchers for understanding the society and individuals.

The concept of place in this study is approached from the perspective of both architecture, one of the archaic arts, and cinema that has affected, changed and transformed all another art form in last century. in the study that has a difficult subject to discuss, the relationship between cinema and place will be handled with one example from each discipline. The study approaches the concepts of architecture and place through the example of Safranbolu Mumtazlar Street and will evaluate the concept of cinematic place through the movie *120*.

The study doesn't aim to dominate the whole body of literature and will only examine such a deep subject only superficially without going into particular. The study, however, provides enough

discussion for the function, meaning and contributions of the place to the cinematic narration. in this context, the issue of representation in cinema will also be mentioned. The question "what the cinema represents and how it represents" is one of the focused and fundamental questions in this study. Representation and content creation in cinema is made through the combination of many elements like the use of camera and audio, framing, film transitions, etc.

in this study that focuses on the movie 120 to analyze the relationship between cinema and place, the places created by the director are examined. Places, characters, and the relationship between characters and places in the filmography of the director provide good examples for observing the effect of the social places on individuals. The incidents that individuals in the grip of war and anxiety go through and their emotions reflect cinematic places. While the places were examined, Lefebvre's concept of "abstract space" was taken as a guide. in the analysis, the visual patterns such as houses, rooms, streets, urban areas used by the director were determined and linguistic and discursive analyzes of the movies were made by forming related categories regarding these elements.

The ultimate goal of this work is to examine how the place, an indispensable concept for mankind, is used in cinema and architecture from the perspective of two different examples. This study examines the use of place in architecture and the representation of the place in cinema. This work will try to explain the concept of space with two different examples from two different disciplines (architecture and cinema).

2. Place in Cinema

The inseparable relation of mankind and place proves the fact that art cannot be made independent of place. Because of the fact that art is the embodiment of the world of emotion and thought, and both the performers and the target audience are humans, it is dependent on place. When compared to other art branches, cinema has a stronger bond and relationship with space.

It is not possible to imagine the art of cinema without a place. Director is in need of some cinematic elements to tell his/her story. And the main elements are time and place. Although it is possible to create a cinema work without music, color, dialog, effects and actors, a cinema work without a place is not even imaginable. All movies are shot in a house, a street, a city, a village, a park, a hotel, etc. but it definitely is shot in a place. There is a requirement of place to create characters and set up stories. There are also movies shot in an infinite background where no place is seen in the cinema. Even scenes shot in the infinite background with the opportunities of technology are not lacking space. in cinematography, these infinite backgrounds called green box need a space in reality.

in cinema, the place comes in three basic forms. These place types are: Place used as the background of the story, place that supports/complements the story and place that is the main actor of the story. The place that influences the meaning of the stage can sometimes change the meaning as well. in his work on image and architecture in cinema, Pallasman (2007) emphasizes that whether an event is taking place in the bedroom, in the bathroom or in library effects the course of the story and the same event bears differences depending on time, light, sound perception (Besisik, 2013).

The director writes the shooting scenario of the movie as a guide for himself and his team to make the necessary preparations and to create the cinematic atmosphere. in the shooting scenario in which the outline of the movie is written in a technical language, the place is absolutely addressed. Because the space used in the movie affects all other cinematic elements. Dialogues, music, costumes, attitudes of the actors, camera movements, etc. are completely shaped according to place. For example, a marriage proposal scene would show differences when shot on Bosphorus during nightfall and when shot in a stadium hosting ten thousand people also during nightfall. Although the actors and the dialogue are the same, the meaning of the scene, as well as the whole atmosphere, would change depending on the place.

Oguz Adanir states that the most important thing that forms the meaning in cinema is the audio-visual combination, and with "visual" he means place. For this reason, the place where the dialogues take place directly affects the narration of the movie. in cinema, it is not possible to separate space and dialogue. They both have mutually complementary aspects. in cinematic narration, places that are suitable for the dialogues are built (Adanir, 2012).

All frames seen on the screen affects the narration just like the place. Places used in movies helps the viewers to create images in their minds. For example, a house shown in a movie can give pages of information to viewers. The house or environment that a character lives in a movie is very important for analyzing the movie. The place also has the role of forming the meaning in cinema. For example; table symbolizes focusing, bed symbolizes privacy and bathroom symbolizes sensuality (quoted by Pallasmaa, 2007 from Wollen, 1996).

The greatest success of the cinema which recreates reality in fictional narration and presents the cinematic elements as if real, is to be able to manipulate the reality. Sociologist Slavoj Zizek defines the greatest success of the cinema with a perspective that goes beyond this statement. From his point of view the greatest success of the cinema is that it makes us realize the fictional part of reality and even more, experience it as if fictional (Zizek, 2001). So, cinema transforms into a medium in which we experience reality beyond just representation. Cinema is both real and fictional. It is the unification of reality, fictionality, present time, life and memory in the same mental level (Morin, 2005). If we ignore Zizek's extreme interpretation of the reality of cinema, we can say that the cinema represents reality (Diken and Laustsen, 2010).

Shortly after the invention of the cinema, it was noticed by the intellectuals of the time that it affects large masses and attracted the interest of different disciplines. Artists dealing with other branches of art also began to see cinema as a means to reach their target audience. The interest of the architects who design interior and exterior to the cinema can be evaluated in this context (Besisik, 2013). The director combines the technical elements of cinema (framing, shooting angle, music, light, etc.) with an aesthetic point of view and establishes a movie-specific place. This interaction between cinema and architecture is also reflected in the technical concepts they use. in both disciplines, technical concepts such as frame, camera angle, sequence, collage, montage, perspective, shooting scale, light, color and time are used (Besisik, 2013).

3. An Architectural Place Example: Safranbolu Mumtazlar Mansion

Mumtazlar Mansion was built in 1888 by Mufti and Mudarris Ziya Efendi, the Head Mudarris of Gazi Suleiman Pasha Madrassa. Its construction was completed in five years and opened for use. It is a three-storey building when the living room downstairs is also included. The main room of the house is made of 4,000 wooden pieces (Tuncozgur, 1999).

Safranbolu has a harsh climate, especially during winter times. It is known that climate conditions are taken into consideration when urban settlement plans are made. Residential areas are established in a valley preserved by nature where houses are built side by side. When the residential area was being built the most sun-soaked places were chosen. It was planned to warm the city during summertime with the sun rays reflected from the rocks surrounding the city center which is closed and located in a hollow.

As a consequence of this settlement plan, it gave rise to the highlander lifestyle which became a tradition in our country. Safranbolu has preserved its structure until the present day as undoubtedly the most interesting example of the Western Black Sea region. Karabuk's Iron-Steel Industry have attracted many people and it stands as an example for getting over the pressure of development. Safranbolu houses are shaped by the closed economy model in which production is only for consumption. It is seen that these houses host many family members from different generations which is an indication of extended family tradition (Gonenc, 2005).

Every family meets their needs for clothing as well as food. Summer crops are preserved and consumed until next summer. in order to preserve foods this long, special ventilation methods were developed and special places within the architecture of the house were built. The lifestyle of Safranbolu shows similarities to the lifestyle of ancient Turks which inhabits in different places during summer and winter. They inhabited a valley to protect from cold winter winds. People migrate to Baglar which is a cold and breezy place during summer time. But this migration is not for feeding the animal with fresh grass but to cultivate fruits and vegetables. When fall comes and the weather gets cold people migrates back to winter place.

There are plenty of rooms in homes due to the extended family tradition. There are three to eight rooms in a typical home. One room is for the head of the family and his spouse, two rooms for children, one room for aunt, one or two rooms for grandchildren and grandmother, and one room for cooking. The best room is given to newly-married couples which are on the top floor and this room is like the home of the bride. This is the very own place of the bride, so she can decorate it any way she wants (Sozen, 2001).

in Safranbolu, there are a lot of important professions such as headscarves producing, blacksmithing, leatherworking, saddlery, coppersmithing. Therefore, the life in a marketplace where winter houses are located continues in the same intensity. The marketplace of the town is considered as the trade center. It is the commonplace that people come to get the news and keep themselves updated.

Safranbolu houses have *haremlik* and *selamlik* rooms (separate rooms for men and women) for privacy. The windows of women's room that see the street is sealed with cage. If there are guests in the house food services between men's and women's rooms are made by a special turning table. Rooms function as if they are separate houses. There are cabinets inside the rooms and after beds are laid these cabinets transform into small bathrooms (Gunay, 1999).

When describing Safranbolu houses, the accessories that are used to decorate both inside and outside of the house, as well as architectural features, are very important. Although these were mostly made for aesthetic pleasure, they have become a part of the main architecture over time. Among these aesthetic items, there are wooden ornaments, handwoven pieces, and stone or iron engravings.

The wood used in Safranbolu houses is cut with various saws in a curved form. Generally, the cutting process is followed by beveling. These engravings can be seen on doors, windows, cupboards, window and cupboard latches, doorcases, door frames, mirrors frames, stove moldings, rail posts, window bars and some pillars and caps. Ornaments made by lathe machines (also known as "hirhirci works") are used on windows handles and bars. Color and texture contrasts caused by the material is also used quite often. This method gives a contrast of color and texture, and unpainted wooden surfaces turn red over time naturally. This wooden color forms a pleasant contrast with white plastered surfaces (Uysal, 2003).

One of the elements that complements the interior design of the houses are undoubtedly woven pieces. These are carpets, rugs and other woven pieces put on couches and glassware. The tablecloth laid under the floor table is also woven carefully. These floor tables are decorated with wood prints and they are known as an indispensable part of the architecture of Safranbolu.

The most beautiful stone ornaments are seen on the stone seats next to the stove and on the stove. These ornaments are geometrical shapes done by engraving and scrapping methods. There are also engraved pots and meerschaums on the pool fountains. There are also ironwork examples of door rings, escutcheons, padlocks, weather vanes and big doornails. Hearthstones in almost every room are also ornamented so that they provide visual variety indoors. All of these items are traditional accessories and objects. For this reason, they are crafted in the blacksmith forges in the marketplace with great care and placed in the houses.

4. Place in the Movie 120

The places (mostly the mansion of high school principal Cemal Bey's mansion) used in the movie 120 was not distracting and so it was one of the most successful examples in the recent Turkish cinema movies. The movie intensely reflects the urban life in Anatolia. The most frequently seen and remarkable place in the movie was the mansion of high school principal Cemal Bey. Other remarkable places other than this mansion are streets paved with stones, the fountain that is the most symbolic structure of Ottoman architecture, the stone bridge built over the river dividing the city in half, the marketplace that is the trade center, the headquarters, the high school building, the mosque, etc.

The first scene after the movie credits takes place in the high school principal Cemal Bey's mansion with the subtitle "1914". The inner courtyard of the three-storey, wooden house separates the mansion from the street and softens the transition between the street and the mansion. The first shooting made

in the Mansion in the movie was made from the lower angle and by this, it was aimed to increase the magnificence of the place.

in the indoor shooting of the mansion, you can a children's room, an entrance hall and a hall where the guests are hosted. The biggest room in the mansion is the living room that is covered by couches. Almost all the indoors shootings show examples of the use of wood as a decorative item in traditional Turkish homes. It is possible to see these details on cabinet doors, room doors, windows, ceiling trim, flooring, stairs and railings in many places. in the mansion the interior decoration is fairly simple, ornaments on the wall and showcase are made of wood and walls are painted white. The color white is not eye-straining and brings the other objects in the house to the forefront. in addition to arousing a sense of simplicity and spaciousness, the white color illuminates a large room with a small amount of light, while the small amount of light emitted from the gas lamp is scattered into the room. There are also other details in the indoor design of the house in the movie. All the rooms in the house are connected to the hall. It can be seen that all rooms have hearths for heating. in addition, lamps used for illumination are visible in the niches located on the walls of the room.

The excessive of the number of windows compared to modern architecture is the characteristic feature of these constructions. There are also other functions of the windows that make it look aesthetically pleasing from the outside. Getting the benefit of the street lamps or moonlight is one of these features. The windows give the opportunity to see outside of the house from every corner which allows to see the incoming guests and other incidents on the street. It is seen that while the Munire character is waiting for Lieutenant Suleiman and sending him to war, she looks out of the window quite often. The architecture of the house presents an angle that the outside of the house can be clearly seen from indoors but the inside of the house cannot be clearly seen which is designed according to the privacy tradition.

The courtyard, the indispensable element of the traditional Turkish residential architecture, is the part where the guest is welcomed. The courtyards that separate the public area from the private area also provide a smooth transition between the street and the house which functions as a preparation place both for the host and guests. While the guests are welcomed by the host, the other members of the house will have time to make the house appropriate for the guest. Thanks to the stone walls of the courtyard separating the mansion from the street, the entrance door to the house is not seen from the street.

The meeting place of those who try to support the war by creating internal disturbance is shown as a dark and bad place. These scenes were shot in the barn in the ground floors (also known as "Tashlik" in Turkish) of traditional Safranbolu houses. This room is made completely of stones and has a very small number of windows which gets narrow towards indoors. in cinema, the place where the daylight does not enter or dim represents a place of uncanny, fear and betrayal. However, in architecture, spaces, where daylight does not enter, are not considered as living spaces. These places, which do not take daylight in the mansions are used as stables, pantry or storage as they are cool.

in the movie, the police station and the high school building shows the characteristics of traditional architecture. These structures, which are designed as a formal building, are characteristically different from the mansion buildings. Since the privacy of the mansion-type buildings is in the foreground, you can enter the house after another door following the courtyard and through stairs. Also, the main door and the stairs are not seen from outside. The police station and the high school in the movie has a courtyard before the entrance. While entering the building towards the courtyard gradually there are two stairs next to the main door. The interior courtyard is used as an area where people see and interact with each other in formal buildings. in the headquarters scene of the movie, it is seen that the prominent inhabitants of Van sits and talk about national issues. in the high school building, interior courtyard is also used for a similar purpose.

The marketplace in traditional Turkish city planning is very important. The only place that inhabitants hear from each other is a marketplace. The marketplace, which is usually located on the busiest street in the city, is a place where every kind of shop is present where people can meet various needs. in these spaces, people both fulfill their needs and hear from each other. The announcement of

the declaration of mobilization in the marketplace in the movie is also very important in terms of explaining the sociological impact of the marketplace.

5. Conclusion and Evaluation

Architecture and cinema are similar to each other in terms of the close relationship they have established with the place. While architecture produces discourse entirely on the place, cinema often uses the place as an element to support its story. But sometimes in movies, the place also forms the backbone of the story. The most important reference source for researchers working in the community is architecture and cinema. Both art branches directly address to humans and serve humans while also trying to understand them.

Places that are the most concrete form of everyday life with a very complicated structure are the result of a social process. Place is one of the most important keys to daily life. Lefebvre depicts everyday life as an abstract "reality" that coincides with and develops simultaneously with modernity, and points to place as an area where this abstract reality can be embodied (Lefebvre, 2010).

This study that examines the use of place in the movie 120, presents examples for the fact that place is both the production and the producer in the context of cinematic narration, characters, and discourses introduced in the film. The movie 120 shot in 2008 was examined in the perspective of traditional Turkish residential architecture. The story takes place in Van but Safranbolu was chosen as the place for shooting. Safranbolu is one of the most special areas of Turkey and the world with its rich historical past and different natural and urban sites preserved and made it to this day. Safranbolu was included in World Heritage List by UNESCO in 1994 and is very rich of the structures that should be protected.

Because Safranbolu is located on important trade routes, it has hosted many settlements. Because of this feature, it is one of the important gateway towns in history. For this reason, different ethnic groups have lived in peace for many years together. Peace is very important for providing a peaceful environment for traders visiting the town. Having a history dating back to prehistoric times, Safranbolu was known as Dadybra in ancient times. After the Turks came, it was named Zalifre Borlu/Zagfiran Borlu.

After the Turks came to the region, they built a traditional stone-based Turkish house with wooden details. The preservation of these mansions to this day provides much information on family structure and lifestyle of those times. in the movie 120, the director used the mansion and city planning as a decisive element in terms of presenting the traditional family structure and lifestyle to the audience.

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A GENERAL EVALUATION FOR HEALTH JOURNALISM IN TURKEY ON MAGAZINATION

Basak Gezmen

Introduction

One of the key problems that our current journalism faces is the corruption experienced in news messages. Transition to industrial society and constantly developing new communication technologies leads to changing and transforming mass communication. At this point the news and journalism are also affected by this change. The news whose ultimate objective is to provide information and informatics has started to be gradually undermined. News has started to be one of the gears used for justifying the functioning of the capitalist process. It has been switched to a new journalism concept with predominant entertainment and sensational side rather than information emphasis. This case has started to settle in all kinds of news ranging from politics, economy, sport, culture and art. The concept of health is one of the areas that the public sensitively lay emphasis on. in this context, presentation and inclusion of health messages in the newspapers are also of high importance.

in the study, health news has been investigated over the newspapers contemplated to reflect different ideologies investigated on designated dates throughout Turkey. Which newspaper includes health news in what frequency and the language they use in their news is addressed over the phenomenon of magazination.

1.1. Changing and Transforming Journalism over the Phenomenon of Magazination

The word of magazine deriving from the plural form of mahzen (mahazin) meaning cellar. This word was used in the meaning of the store where several goods are shown. As time goes, it has gained the meaning of "magazine where a wide range of information is present" and it has started to be used for periodical publication in the world and Turkey. in French, "magazine" means daily newspapers including photographs and pictures in weekly magazine periodical published with pictures generally on a permanent basis with a wide range of topics. (Ozkocak, 1985, pp: 193-194.) Magazination is delivering the contents equipped with funny and emotional elements to the masses in a simple and easy presentation. in our time, magazination has become a phenomenon observed in all media not only in news or newspapers having particular wording styles in particular topics. Even news such as politics, economy, international relations qualified as serious news in the past are currently presented with a concept for entertainment purpose. These are the news aiming to entertain the audience without having them to think about it and generated in a format which will enable the audience to feel better. Ozkocak emphasizes that magazine cannot be fulfilled by providing news from only the private lives of cinema and art life and indicates that the function of the magazine is to educate while entertaining. Political issues can occasionally fall within the scope of the magazine. (Ozkocak, 1985, p.197).

*Dr.Oğr.Uyesi,Istanbul Medipol Universitesi,Iletisim Fakultesi Gazetecilik Bolumu,gezmenbasak@gmail.com

in past years, as magazine newspapers were sold by way of the exhibition in the boulevards in the afternoons in Europe, they were called boulevard newspaper. As they were published in tabloid size by providing sensational news, they were also called tabloid in America. A characteristic feature of boulevard newspapers is its diversity in the topics showing close similarity to periodicals. The editor takes into account mass psychology while picking the topics and attaches importance to the language used. in this kind of journalism, it is aimed to keep the public away from stress and to appeal to the ordinary people. It is continuously attempted to discover short sentences, topic diversity and new colours. Over time, particular pages are reserved for sensational entertainment news. (Schneider and Raue, 2002, pp. 108-110). Natural disasters, catastrophes, science and need-to-know topics for consumers, weird and entertaining events have come to the prominence for attracting more interest by

gradually ignoring serious making news. Striking headlines, coloured capital letters and red tones are used for creating a difference in layout and recursive publication of news and comments and increase in photographs have started to attract attention.

An evening paper, the Star Newspaper has announced its first boulevard newspaper manifest as *"type of journalism such as sometimes touching, anectode-like, statistical, fashion craze, home administration art."* William Randolf Hearst from New York Mirror Newspaper that is one of the first boulevard newspapers published in America has stated that publication mission of the newspaper is to provide information containing 90% entertainment and 10% non-boring information. (Hargreaves, 2005, pp: 81-83). The magazine is considered as an extension of public journalism spreading to England, the USA and Europe. Tokgoz shortly states public journalism concept as "attracting attention and underselling". This understanding has also paved the way for a transition to mass journalism. (Tokgoz, 2012, p.413). Journalism techniques used for attracting the attention of the public has started to manifest itself in all mass publications. (Alemdar and Uzun, 2011 pp. 207-208). James Gordon Bennett and Joseph Pulitzer are the two journalists laying the foundations of magazine journalism. (Tokgoz, 2012, pp.413-414).

Advancements in new communication technology, authoritarian state concept, Westernization, populism, capitalization form the decisiveness of external impacts relating to the eighties. (Kejanlioğlu, 2004, p. 191). It has been gradually alienated from elitist news concept together with the advancement of technology, the industrial revolution and cheap costing. The growth of advertising platform following the World War II, advancements in press technology, speed-up of circulation, developments in transportation and communication infrastructure and reaching many readers have led to earning money from media. Journalists such as Simaviler, etc. that is one of the rooted journalists in Turkish press has maintained journalism from father to son and has managed their newspapers as a family company for long years. These newspapers have not compelled their newspapers for a transition to an industrial structure but have gradually kept up with taking steps towards conglomeration with horizontal and vertical expansions complementing newspaper and magazine press. Entry of holdings in the 1960's and 1970's in media has led to serious transformations in media structure. Giant media companies have brought along media patronage desiring to using the active power of media for masses. There were severe struggles in the media world in this process starting with the period after 1980's and speeding up in the period of 1990's. Entry of some capital groups excluded from the media sector into the media sector has increased the use of the press and the power of instantly influencing millions of people by the press. 33-35). It is observed in the survey conducted in the last months of the 1989 year in Turkey that newspapers attached more importance to magazine news. Magazine news account for 15.50% of total news of 7 newspapers with high circulation. (Tutar, 1993, p.35). Media working based on competition conditions and profitability principle has started to continue with attractive, humour based, striking, drama oriented, strong and sensational structure. As circulation concern is in the forefront, serious news mixed with colourful news and magazine press has made new middle class living in metropolitan cities as a target. (Dağtas, 2006, p.124). Within this context, the period after 1980 is the time where this process paved the way for the press relinquishing the ownership of family companies and integration with capital and financing sector and journalism became popular and a transformation was undergone in news values. The period of 1990's in Turkey is the time where visual media came to the fore in parallel with magazination. (Dağtas, p. 115).

Magazination is frequently encountered in TV journalism and format compatibility of this journalism. With its many technical features, television is attuned to provoking and alluring structure of magazine. "Infotainment" word is used for the news for entertainment. "Infotainment" comes from the combination of the words of "information and "entertainment". It is an entertaining presentation of information on television without boring the audience. (Alemdar and Uzun, p.209). in media show, Kellner speaks of the existence of a community of education and entertainment with the term "edutainment". This community is the new structuring of society and culture show. Entertainment changes its format and is adapted to the forms shaping each field of life ranging from the Internet to politics. (Kellner, 2010, pp. 38-39). Popular texts draw the attention of the large audience and touch their imagination. Folk culture frequently benefits from the statement of magazine enabling the

culture industries harvesting the values created by popular culture, the public itself, etc., and re-generating those values for everyone to tightly stick to the existing system. (Ergul, 2000, p.71). The entertaining aspect of the magazine not boring and overwhelming the audience is among the elements making it attractive. At this point, it takes effect in almost every field of news branches and health journalism is among these fields.

1.2. Featuring Health News as a Popular Culture Material

Concepts such as being healthy, beautiful and well-groomed and staying young, shaped by ever-evolving technological advancements have become the topics that the society displays sensitivity. Delivering all kinds of information related to health is also among the duties of media. However, every news published is not related to health and everyone writing articles in the newspapers relating to health is not a health journalist. (Demir, 2010, p.80). Media also offers a new way of life to the individuals as well as the construction of exact information. At this point, control of mentality and life practices is provided together with body control upon the emergence of a new medical-industrial area. (Yildirim, 2013, p. 385). Sutlas states that medical technology has started to be sold together with advancing technology in the part titled as "contribution media to the commercialization of health" of his book-themed as media and health and speaks of increase of those making profit from this process. Life and health have started to be marketed to individuals in a sense by way of diagnosis and treatment of diseases and various diseases have been invented by necessitating new and constantly money-making diseases and means of easier and long-term money-making have been acquired. (Sutlas, 2007, pp. 322-323).

Adorno and Horkheimer emphasize continuously promising and deceiving aspect of culture industry while transferring functioning of the capitalist process. Individuals switch from the world they would like to flee with only flamboyant and exaggerated desire and menus offered to themselves. (Adorno and Horkheimer, 2010, p. 190). Culture industry offers brand new worlds to individuals by generating new popular culture tools. This case also shows itself in the health field. New nutrition forms (vegan, ketogenic, etc.) and organic lifestyle and life paradigms have been foreseen for being a healthy individual, especially in the recent years. New statements of 21st-century offer support to new system and system supported products. The individuals prescribed by the period should have a young look away from the effects brought by its fitness and life. in this context, the system also supports new chemical products and aesthetic interventions. For the individuals of the modern age, the concepts of looking healthy and fit concepts have been started to be used together. Capitalist system prescribes the individual obligation areas for looking healthy and fit. These are: new dietary patterns, Pilates and similar new sports branches, brand new beauty elements shaped in the axis of alternative medicine, new clothing and outfit areas and accessories. One of the key conditions of looking healthy is having a nice and muscular body now. Anti-aging products, promises of looking younger continuously with Botox and brand-new aesthetic areas emerge as the areas that new market economy consider fit and mandatory for us. These areas should be continuously developed for the legitimization of system and its easy functioning. While these areas were only limited to celebrities and high society in the past, the system now has gradually developed its area including housewives. Women and new man models of metropolitan life strive to stay younger with aesthetic interventions such as Botox, etc and prefer continuously refreshing products in each field of life including mouth and dental health.

in this context, the requirements of the market economy have emerged in the past to a market or commodity economy from closed economy in capitalist kind and it is observed that this has led to a period where transformation value and commodity fetishism are appreciated. (Gungor, 1990 p. 131). in a sense, constantly consuming society has been forced to consume in the health field. Prof. Dr. Rasim Kucukusta emphasizes that health has gradually become one of the fields that have been commoditized by capitalism. By giving the example of Swine Flu case in 2009, he states that exact and accurate information flow is not sufficient at that period and a campaign based on intimidation and threat has been maintained. (Kucukusta quoting from Aroğan, 2010:13-14). Health is one of the most successful fields that can be used in this area by generating new fear policies and new markets can be

strengthened. Culture industry should use an entertaining and sensational language while legitimizing new popular cultural areas. People prefer this entertaining aspect of for getting rid of tedious and routine aspects of life. Magazination trends have not emerged as a decision taken consciously in media and there is a reciprocal interaction here. (capli, 2002, p. 106). Statement of magazine overlaps with a specific feature of mass culture. An attempt of commercializing mass culture and thus, vacating cultural contents of widespread products, mass production and stereotype criteria are the methods frequently used by the statement of magazine. (p.106).

in the book of dream blinding, Rigel states that only looking mass prefers the second blinding experienced with the destruction of dreams colouring darkness of the blind people. Today's people are now in the hands of the media industry. The media industry is now hypnotizing the problems of real life in the tranquilizing softness of dream world as *"a giant marina"*. Media transfer thousands of images to the minds of the people and enables the people to get lost in an illusion (Rigel, 2000, pp. 10-11). Mass communication tools interpret and complement societal phenomena where individuals are shaped and re-generated ranging from sports, politics, art and entertainment regarding all daily practices with verbal and semiotical language as a common expression of our time. This interpretation fictionalizes the interest of the ruling government within the statement of sovereign class and all verbal and semiotical techniques utilize dependent classes and legitimize steadiness of the system in a manner that would be useful for generating consent. (Oktay, 1995, p. 169). Consumer society considers the individual's staying away from grief as a primary objective of life. As stated by Illich, *"commodity focused sovereign culture"* plans to transform this process from discontent into content and to conceal sovereignty relation. Free times in the sense of area marketed by culture are turned into an ideological and political area. (Oktay, p.195).

1.3. Investigation

1.3.1. Objective and Importance of the Study

Health and medicine are one of the most important fields in terms of revealing the conditions directly affecting the life of the public. All the developments in this area attract the attention of the public. Many problems arising from the issues such as system, etc. may come to the agenda. Media here should direct the society to be sensitive by primarily creating relevant awareness areas rather than the function of free time entertainment.

The objective of the study would be to investigate the reflecting style of health news with regard to new culture concept shaped in mass culture hegemony. The changes occurring in social life after industrialization have necessitated new sovereignty types for the capital process to legitimize itself. Media has also been affected by this change and transformation occurred in each area of life. Messages of media shown as the fourth power for influencing the masses have started to be profit-oriented popular cultural products. Information and informatics-oriented journalism give its place to the news maintaining instant thrills with sensational and magazine emphasis. Health news has started to be subject to magazination together with this transformation and new life practices are prepared with visual supports placed and they are started to be promoted to the individuals over health.

1.3.2. Methodology and Limitations of the Study

The main topic of the study covers the health news published in traditional media in Turkey. At this point, representative newspapers have been selected by considering the breadth of the universe. 6 national newspapers representing different opinions published on 15th July-25th July have been investigated in the study for an objective approach for offering an impartial perspective.

The formats of how published Cumhuriyet, Yeni Safak, Posta, Milliyet, Sozcu and Turkiye newspaper present the news and visuals have been taken into consideration. Weekend and other attachments and columns of newspapers have been excluded from the scope of the study.

Investigation
(Health News Headlines in Cumhuriyet, Sozcu, Posta, Milliyet, Yeni Safak, Turkiye Newspapers)

On 15th July, Sunday, while there was no health news in **Yeni Safak and Milliyet Newspaper,** 2nd page of Cumhuriyet Newspaper has the news such as "Middle age disease in 1.3 million children", "Non-existing appointment", "When polyclinic transferred to another hospital in Ankara continued to give appointment, hundreds of patients were refused from the door", "Exercise in hot weather and threat of overworking". On 19th page of Posta Newspaper includes Doctor Haydar Dumen Answering your Sexuality-Related Questions. Operator Doctor Hande Akbas Answering your Questions. Prof. Dr. Teoman Kadioğlu publishing Question-Answer Men Health Columns. On 16th July, Monday, the last page of Cumhuriyet Newspaper includes the news with the headline of "Good for depression, Strength exercises Reduce Anxiety". **18th page of Posta Newspaper** provides information in regard to the treatment of various diseases while answering the questions in Haydar Dumen Column and Women and Men Health columns. **Yeni Safak and Milliyet Newspapers** have no health news. On 17th July, **Yeni Safak Newspaper** includes the news of "Health screening conducted in Finike" on the 19th page. **Milliyet Newspaper** includes the news of "Investigation started for 59 healthcare professionals." On the 18th page (from the statements of the Ministry of Health), while **Cumhuriyet Newspaper** has no news, **Posta Newspaper** continues its daily publication as information columns answering the readers' questions by three doctors. Other than this page, there was news with the headline of "We highly care about health investments" from the 15th page.

On 18th July, Wednesday, **Sozcu Newspaper** includes the news of "Great accomplishment of Turkish academician", "Method exterminating cancer is being developed," "Tube in the throat removed, he ate solid food for the first time," **Turkiye Newspaper** includes the news of "24 tubes of serum to be given Aref", "Ban on in vitro fertilization to the addict", **Milliyet Newspaper** includes the news of "Health screening in Australia and smoking prohibition in the workplaces from the 3rd page, "One of 4 persons affected in the column of Life", "Moles are indicator of what", "Disabled national athlete clutched onto the life again with the liver of his father", "Early warning system to professional diseases" from the 6th page, "Appalling chemical in slime dough", "Danger in pet shop", **Cumhuriyet Newspaper** includes in the full health page the news of "Pain, liar risk, fatal", "Brain tumour disrupts personality", "SMA patients to want to get over the problem of statement in the prescription", "Combating malaria in Nigeria", "It contains chemical leading to infertility," "Insurance condition in vitro fertilization", "He got rid of bulk with his hope", on the 3rd page includes the news of "Aref to be given 24 tubes of snake serum" **Posta Newspaper** includes the news of "Celebrity, Aref returned from the dead", "Health professional to be early retired" from the 8th page and Haydar Dumen continues his column of Women's and Men's Health on the 16th page.

Health news headlines of **Sozcu Newspaper** on 19th July, Thursday: "Unconscious sport makes you crippled", "200 workers were poisoned from food", "Operation on wrong finger", "Depreciation to health professionals with bag bill", "2000 Turkish Lira increase for retired doctor; **Turkiye Newspaper** includes the news of "Packing Free Nose Operation", "Tried in Early Diagnosis, Magnetic Wire in Cancer Cells", "Healthy emojis", "Polluted air adversely affects intelligence", "It strengthen your vision, red pepper, sweet potato and salmon are good for eyes", "Herald to the qualified doctor, retirement pension with 2000 Turkish Lira increase", "University to receive contribution", "Company to be established for health tourism"; Headlines of **Yeni Safak Newspaper** "Attacked the doctor with cobble stone", "Platinum on healthy finger", "739 people were poisoned from food in Aliağa", "New death in tick", " "Wage increase to the doctors" on the 7th page on economy page, 3rd page of **Milliyet Newspaper** includes the news of "Miracle Baby", "No support for in vitro fertilization in smoking." On the 13th page, "Put an end to stone age violence", "Enough is enough", "Hundreds of people hospitalized in two provinces", "They fell ill after drinking water", "Claim for operating healthy finger" (health news compiled on the same page); "Herald news from bag bill, depreciation right is on the way for healthcare professionals", **Cumhuriyet Newspaper** includes the news of "Enough is enough, stop it" on the 2nd page; "Cancer test from saliva", "Reaction to the institutions concealing child pregnancies from TTB", " Those who are under 18-years of age is a child, Denunciation is an obligation." "300 people were poisoned in Sivas" on the 3rd page; "Arin baby at the hospital" on the 8th page. **Posta Newspaper** includes the news of "Struggled and won" from the headline "Poisonous overworking", "Wage increase

to the retired doctor"; there are health columns of Haydar Dumen, Hande Akbas, Teoman Kadioğlu on the 18th page. On 20th July, Friday, there was no health news in **Milliyet** and **Yeni Safak Newspapers. Cumhuriyet Newspaper** includes the news of strokes on the 7th page, "Put an end to this violence" on 2nd page, "Professional Organizations should not get away with this", "Diabetes disease is much more in polluted city", "Caution rash causing virus", **Posta Newspaper** includes the news of "The number of those poisoned is 2.100" and there are Haydar Dumen and Women's Health and Men's Health columns on the 18th page. 13th page includes the news with the headline of "What does your body tell you" 7th page of **Turkiye Newspaper** includes the news of "The gum she swallowed condemned Derin to bed", "Japan prohibited smoking", "Scream of a mother heard", **Sozcu Newspaper** includes the news of "Excess temperatures trigger heart attack", "Do not tire your body while walking", "Sudden temperature change is dangerous", "Air pollution increases diabetes", "Doctor on whose head cobble stone was broken told the moment of horridness", "Call for help of Erdem looking after his paralyzed mother got a response" on the 2nd page; "Chemotherapy killed not cancer" on the last page.

On 21st July, Saturday, there was no health news in **Yeni Safak Newspaper. Cumhuriyet Newspaper** includes the news of "Reaction to increasing violence cases", "Healthcare professionals want emergency law" from the 1st page and "Less sun and more D" on the other page; **Milliyet Newspaper** includes the news of "Those feeling young has a young brain, too", "Cancer risk in food", "Mobile phone radiation may affect memory", "Doctor rebelled against violence" on the 3rd page; **Posta Newspaper** includes the news of "Lose 3 kg weight per day with watermelon cheese diet" on the 6th page and "It does not make you weak" on the 7th page. There is health news of Haydar Dumen, Dr. Teoman and Dr. Hande in their columns on the 17th page. **Turkiye Newspaper** includes the news of "Vegan nutrition diet is harmful to health", "His kilograms are his job", "Protect your gentle skin from sun", "Lifting weight is good for depression" from T health page; "The Ministry takes action against violence to doctors" from the 3rd page", "An attack to doctor in Istanbul", "Curing milk is wanted for Baby Efe"; **Sozcu Newspaper** includes the news of "20 tubes of antidote administered to Aref", "Doctors are exposed to violence each hour". On 22nd July, Sunday, there was no health news in **Cumhuriyet Newspaper.** The news of "Racing against time for finger" in **Yeni Safak Newspaper** and "Doctor looks after the children of the patient" **in Milliyet Newspaper** and "Clinic sued for "mini" cat" are published on 12th and 13th pages. **Posta Newspaper** includes the news of "First in vitro fertilization baby in the world" on the 16th page and the columns for answering the questions of 3 doctors regularly published on page 24", "Innocent sweet from 7 dieticians". **Sozcu Newspaper** includes the news of "There was a pickaxe handle under our desks in the past, shall we return to those days", "He said "I will kill that doctor", "6 people were hardly prevented"; **Turkiye Newspaper** includes the news of "Violence never stops, He attacked the woman doctor by saying you should shoot her" from the 3rd page", "Severed finger stitched in Antalya", "America father went inside emergency operation", "Serious warning for ears, do not let your pleasure turn into your nightmare".

On 23rd July, Monday, there was no health news in **Yeni Safak Newspaper. Cumhuriyet Newspaper** includes the news of "Free treatment is deceptive, cancer treatment of the government does not reflect the fact" from the 1st page and "Transgender doctor candidate whose only wish is to be a doctor asks for support"; **Milliyet Newspaper** includes the news of "Protection against heart attack, Diabetic Patients Should Consume Moderately" from the 3rd page, "Depreciation right to healthcare professional" on the 9th page; **Posta Newspaper** includes the news of "5 kilograms in 14 days with Bikini Diet" from the 5th page, "Seawater for sinusitis" from the 5th page, "Alzheimer risk in pregnancy more than 5", Haydar Dume and other doctors columns are included on the 16th page. There was no health news in **Sozcu Newspaper. Turkiye Newspaper** includes the news of "Do not incite brother jealousy", "Result of the study, do not let your wedding dress get tight."

On 24th July, Tuesday, **Cumhuriyet Newspaper** includes the news of "Our diabetes news moved to the council, Cancer Treatment Asked", "There are disabled children more than 600.000 in Turkey, they want to be noticed, right diagnosis is very important" on the 2nd page; **Milliyet Newspaper** includes the news of "Killing pill is still sold in the Internet" om the 3rd page; "He waited for two years for giving his kidney" from the 5th page, "The patient with alcohol and his relatives attacked 112 emergency doctor" on the 14th page", "268 institutions to receive health tourism certificate on the 22nd page. **Yeni Safak**

Newspaper includes the news of "Decayed vaccine scandal in China" from the 24th page. **Posta Newspaper** includes the news of "Live healthily up to 100 years of age with gene test" on the 11th page", "Herald to the healthcare professionals" on the 11 page and there is health information from Haydar Dume and other columns on the 24th page. **Sozcu Newspaper** includes the news of "Attack never slows down to the healthcare professionals" on the 3rd page, "Father of 3 children victimized with tick", "State support in hot spring treatment" on the 9th page, "TTB: Wage increase to retired doctor is not sufficient", "Your doctor says that take a shower for a good sleep" on the 24th page; **Turkiye Newspaper** includes the news of "Nutrition making your liver young", "First aid in drowning", "Diabetes increases cancer risk", "Avocado against aging", "Remedy from chicory", "Toxin cleansing with Brussels sprouts", "Intensive inspection for intensive care", "Sugar triggers a tumour", "New method developed in addiction treatment" on the 18th page, "Remedy found for malaria with a single dose", "Vaccine scandal in China".

On 25th July, Wednesday, **Yeni Safak Newspaper** includes the news of "Increase is 50 percent per month" on the 8th page, "700.000 persons came from health"; **Cumhuriyet Newspaper** includes no health news. **in Milliyet Newspaper** Specialist Dietician ... Is it men or women who lose weight easier? **Posta Newspaper** includes the news of "5 signs of vitamin deficiency" on the 4th page, "Do not neglect drinking plenty of water, caution potassium in summer months on the 4th page, "Dr. Akin Akyut, Veni Vidi Eyes Health Group, Eye Diseases Specialist "Informs about smart lenses" on the 5th page and general health information of Haydar Dume and other doctors on the 17th page", "Transformation costing a billion", "Fish Friendly for your Brain"; **Turkiye Newspaper** includes the news of "700.000 tourists both travelled and gained their health again" on the 6th page; "He recovered from cancer and is now healing the other patients." **Sozcu Newspaper** includes the news of "If your ears have pain after the flight, caution", "Two spoons of sugar for your tea is a reason for Alzheimer", "Your doctor says "Peach prevents cancer". There was no health news in **Cumhuriyet Newspaper**.

CONCLUSION

Health concept is observed as peaceful, fit and comfortable living condition in society. in other words, being healthy does not only mean not being ill and disabled. The topics such as health, medicine, etc. are the fields that are emphasized in the most sensitive manner by society in the world and Turkey. At this point, ultimate duties of media can be listed as molding public opinion in both healthcare services and similar functions, determining and announcing whether or not functioning is accurately executed. However, profit-oriented perception where commercial concerns come to the fore has become prominent in each field of life together with the society formed after industry. They have started to become materials that can be purchased and sold for profit purpose by changing and transforming in the news and journalism. A new journalism perception where magazine and sensational language are prominent has emerged by moving away from information and informatics content for mostly selling purpose. A language with wider, more entertaining and plenty of visual prominence has become the usage area in the media world for making gradually continuous and more sales.

Brand new health industry field and ruling have emerged and media has been started to be used for reinforcing this domination in particular points. Insatiable media is offered to the masses becoming happy and taking pleasure by continuously consuming and new physical forms and nutrition forms, beauty and well-grooming concepts are continuously brought to the agenda. Alternative medicine products planned to make a contribution to traditional medical services if it is correctly used have been considered a popular culture element from time to time. Health concept that is gradually undermined has been started to be offered as a whole with aesthetical phenomenon marking the 21st century. With new technological methods, beauty concept has been started to be marked successfully over health.

Individuals are trying to create a space for themselves in this magnificent world where commodity fetishism is prevailing as new men and women figures of metropolitan life. The individuals desiring to look healthy should have a fit and muscular body and beautiful woman should take as a target fashion nutrition forms (organic, ketogenic, etc.) and younger look by moving away from all impacts of aging. in this context, the system is supported with new diseases and treatments, anti-aging products, Botox,

new technological interventions, fit showing clothing and outfits, accessories, beauty products (makeup care materials) and a myriad of products envisaged to be used is released to the market with fairly high prices. At this point, media pumps newly emerging markets to the individuals and functions as important means enabling supporting of legitimization of the system. The pages are continuously adorned with the role models from celebrity and profession communities and new concepts such as style icons are generated. in this regard, the individuals learn from these role model molds shown to themselves that which products they should use for looking nice and showing their healthy body forms and fashion of that time, which sports branches are favourable for fit and muscular bodies.

in the study, reflecting styles of capitalist economy logic over magazination phenomenon have been attempted to be revealed in the axis of the designated newspapers. in Posta Newspaper, Dr. Haydar Dumen regularly answers your questions, Prof. Dr. Teoman Kadioğlu answers the questions of their readers regarding men's health, Opr. Dr. Hande Akbas answers the questions of their readers regarding women's health. Doctors answering the questions against various diseases such as menopause, prostate, sexual information, etc. make interaction with their readers. Other than this page in the back pages, Posta Newspaper generally includes the news of watermelon diet on magazine pages and shock diet news as 5 kilograms in 15 days with bikini diet and bikini visuals of celebrities. Many news with the headline of poisonous overworking contains a sensational language. in addition to this, Kardashian family and Kylie Jenner had a lip filler in the news such as transformation costing billions and information regarding new lipstick brand released to the market is provided. Turkiye Newspaper and Sozcu Newspaper frequently have general information news with a health theme. For example, there is news such as statements of the ministry of health regarding receiving a wage increase of retired doctors, violence news against doctors, cancer treatment drugs, infertility, in vitro fertilization, poisoning, etc. The language in this news is didactic and simple. Other than this, Turkiye Newspaper arranges T health page consisting of one page and there is news relating to alternative medicine and miracle treatment methods on these pages. Such kinds of news can be found in Sozcu Newspaper. This news includes the news with the headlines of "If your ears have a pain after flight, caution", "Two spoons of sugar for your tea is a reason for Alzheimer", "Your doctor says "Peach prevents cancer" and "Avocado against aging", "Remedy from chicory", "Toxin cleansing with Brussels sprouts". The news is supported by plenty of colourful and magazine visuals. While general health news is included in Milliyet Newspaper in moderate frequency, the news with magazine statements compiled from a single page in particular periods can be encountered. The newspapers where health news is rarely published are Cumhuriyet and Yeni Safak Newspapers. Within the scope of the study, health news with magazine statements are not encountered in the newspapers where information messages with health theme and health policy news is predominantly observed. Use of visuals is less observed when compared with the other newspapers. Health news is mostly included sporadically in all newspapers.

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Newspapers and Magazines

15 Temmuz-25 Temmuz(Cumhuriyet,Milliyet,Posta,Sozcu,Yeni Safak, Turkiye)

A Discussion on Media Systems in Turkey

Selda Bulut, Serpil Karlidag

1.Introduction

Both economic and social structures as well as political systems all determine the media system of their period. There is a close relationship between the ownership structure of the media and the way in which the media systems have been organized, and the extent to which media institutions can fulfil their social functions. in addition, the market system and the political power of government significantly shape the media system. Because the political system is a sort of "form of power" which determines the legal framework of the rules of conduct of the media. Since June 24, 2018 all the political and economic institutional structure have begun to be designed in accordance with the principles of the new political system in Turkey.

in order to describe the relationship between the political system and the mass communication systems, Fred Siebert, Theodore Peterson and Wilbur Schramm (1956, 1963) classified the Four Theories, which are respectively, Authoritarian Theory, Libertarian Theory, Social Responsibility Theory, and the Soviet Communist Theory. Paolo Mancini and Daniel Hallin discussed the media system in their book, which is known as *The Four Theories of the Press* (Siebert et al., 1963), putting forward *Polarized Pluralist Model, Democratic Corporatist Model,* and *Liberal Model*. in this study, how the recent economic, political and social developments affect the media system is to be examined with the political economy approach. This study aims to identify the media system in Turkey; Siebert et al. (1963) covering *The Four Theories of the Press* and discussions on models such as the *Polarized Pluralist Model* of Hallin and Mancini (2004). Although Turkey's post-80s media system is significantly compatible with the polarized pluralist model (Kaya and Cakmur, 2010), it has recently been observed to have evolved into a more authoritarian structure. Thus, the objective of this study is to investigate whether the media system in Turkey is a sort of polarized pluralist model or not. For this purpose, the dimensions of the concentration of property in the media, the legal regulations related to the media and the level of intervention of the political power to the media system have all been analysed.

2.Capitalism and Political Systems

in order to conceive the media systems, it is necessary to have a look at the economic and political structure in which these tools operate. Economic structure is the basis determining the relationship between production and distribution relations within the country. On the other hand, the political system determines the media and communication system as the main determinant of relations.

The specific form of the capitalist state in a given period depends on how the ruling class is organized. According to Poulantzas, this situation led to a new form of state which he defined as "authoritarian state" in 1970s. The authoritarian state form represents the new democratic "form of the bourgeois republic at the stage of today's capitalism". (Poulantzas 1968 quoted from Oguz, 2012). The authoritarian capitalism – which was used to recognize the economic, political, ideological and environmental crisis of capitalism is based on the social consensus and pressure created by rapid economic growth. Restriction of freedoms in almost every field is seen as a precondition for political stability. Despite the liberalization of market forces, neo-liberal policies are being implemented in a state-guided manner. The liberalization of centralist political systems through market forces strengthens authoritarian capitalism almost everywhere (Insel, July 3, 2018). As a matter of fact, Zizek (2009) stated that after the financial crisis of 2008, what is emerging in the Far East is regarded as authoritarian capitalism. "I think it's going to be something new: a much more dynamic capitalism than ours, but in the long run it will be one of those that doesn't need democracy (Zizek, 2009). According to Insel (July 7, 2018), the central model for authoritarian capitalism in the former Eastern Bloc countries is the governing model of Victor Orban, defined as the "illiberal democracy" of Hungary.

Orban, with a two-thirds majority in the parliament, changes the state structure step by step and institutionalizes the authoritarian regime. With its constitutional amendment in 2012, the economy is managed like a private company. Insel (July 14, 2018) states that the total commodification of social relations in authoritarian capitalism is nurtured by mistrust, deunionization, future anxiety and social polarization, which is the result of taking steps towards establishing a market society, not just a market economy. What Putin describes it as a "vertical power" is the ideal governance model of this authoritarian capitalism that all state powers are monopolized and institutions lose all their autonomy. The strict supervision of the media also forms the basis of this new structure (Insel, July 14, 2018).

Although it is assumed that capitalism has evolved into authoritarian state structure; according to the principle of separation of powers in the political sphere, legal systems are divided into a parliamentary system, a presidential system and a semi-presidential system (Gozler, 2010). in the presidential system, legislative and executive functions are clearly separated. It is possible to explain the characteristics of the presidential system through Sartori's definition as follows: the president is elected by the public for a certain period of time, either directly or through a similar method; the government cannot be designated or toppled down by the vote of the parliament; the term of office of the president is fixed. The president, who does not allow a dual authority in this system, presides or directs his own appointed governments (Sartori, 1997 quoted from Ates and Akpinar, 2017). in the semi-presidential system, the president is elected by the people and is based on a parliamentary system. According to Duverger, in order for a government system to be defined as a semi-presidential system, it must have three conditions: the direct election of the head of state, the president with major constitutional powers, and the presence of a prime minister and his cabinet, who carry out the duty of execution. in addition to these conditions, based on the prime minister and the parliament's trust it is also required (Kahraman, 2012) Referring to Turkey, since the constitutional amendment requiring the president to be elected by the people in 2007, de facto Turkey in the literature and rare example embodiment, a semi-presidential system, and on 24 June 2018 the presidential government system was adopted.

3.Theoretical Foundations of Media Systems

There are common features of studies in understanding the media systems. Most research focuses on state control, constraints and barriers, media partisanship, political parallelism, media law, political-guided attacks on journalists, and the ideological foundations of relevant mass media. The theoretical origins of these studies are based on a tradition that was initiated by Siebert, Peterson and Schramm (1956, 1963) and criticized by McQuail by Merrill and Lowenstein (1979), Hachten and Hachten (1981). in addition, though Siebert et al. (1956, 1963) used *The Four Theories of the Press* to classify media systems and Raymond Williams, Melvin DeFleur, Joseph Turow, Wiio, Altschull (1984), Picard (1985), Breunig, Blumler ve Gurevitch, Neron, Ostini and Fung (2002), Daniel Hallin and Paolo Mancini (2004) and Michael Meyen (2018) used new classifications (see, Table 1).

Table 1: Classifations of Media Systems

Siebert, Peterson ve Schramm (1956, 1963)	Authotarian Theory	**Picard, (1985)**	Depending on the Media Sistem Typologies – Democratic Social Theory
	Libertain Theory	**Altschull, (1984, 1995)**	Free market
	Social Responsibility Theory		Marxist
	Soviet Totaliterian Theory		Progressive / Developing Country System
Merill ve Lowenstein, (1979)	Negative – Under Government Control - Authoritarian	**Mancini ve Hallin, (2004)**	Polarized pluralist Model / Mediterranian Model
	Positive – Under Government Control – Political Negotiator		Democratic Corporatist Model / North European Model
	Without Government Control Libertarian		Liberal Model/North Atlantic Model
	Partially Governmet Control Social Libertarian	**Meyen, (2018)**	Liberalism
	Social Authoritrian Model		Idealism
Hatchen, (1983)	Authoritrian Model		Cartelism
	Western Model		Clientalism
	Revolutionist Model		Patriotism
	Progressive Model		Governmentalism

in the typology that Siebert, Peterson, and Schramm developed in order to classify the mass media in *The Four Theory of the Press* (1956), Liberalism and Authoritarianism represent inclusive theories, while Social Responsibility and Soviet Communist models are considered as their variants. During the Cold War, the authoritarian system, characterized by control and oppression, was used to conceptualize media in the Soviet Union, and the term liberal system was used to describe the media in the United States. The authoritarian and liberal theories are fundamentally different in their views on government, truth, and the nature of human. Authoritarianism naturally sees the elites as good and wise; the masses are relatively ignorant and cannot distinguish the truth independently. The key role of the press in an authoritarian society is to convey the information controlled by the government to the masses and to protect it from harmful ideas that might threaten the regular and harmonious society. in contrast, liberalism sees people as rational and capable of discovering truth if they are allowed to participate in a free marketplace. in the search for truth, the press acts as a guardian of the government and informs the citizens of the actions of their elected representatives.

The models presented by Hallin and Mancini (2004) are conceptual tools designed to describe the relationship between media and politics in eighteen countries of Western Europe and North America. The four variables affecting the fields of politics and media in Media Systems are: 1) the structure of media markets, 2) political parallelism, 3) professionalism and 4) the role of the state.

According to the classification of Hallin and Mancini (2004) (Table 1), the media system in Turkey – the Mediterranean / Polarized Pluralist Media model is said to have the characteristics of Pluralist Media Model (Bulut and Karlidag, 2016). in this model, professionalism is considered to serve the public interest beyond journalists' particular parties, ownership and social groups. The development of journalism as a profession was prevented in countries where the state intervened. in the Mediterranean Model media system, newspapers have low circulation. in addition, political elites determine the agenda of newspapers / journalists, and thus they also dominate the public agenda as the most

important source of news. This situation leads to the emergence of an interpretation based reporting. Thus, the news media, rather than providing information to the public, has been operating as a realm of struggle for the elites with different interests. The reason for this is the dominance of the clientalism, which puts the interests and interests of the public in the background while highlighting certain interests. Therefore, even though the media system is a liberal structure, such features as clientalism, the strong influence of the state, and the low professionalism are the distinctive features of this model. According to Hallin and Mancini (2004), Max Weber described the rational-legal authority as a form of rule with a commitment to formal and universal rules. For Weber, the characteristic institution of a rational-legal system is bureaucracy - an autonomous administrative tool. Here, political parties, individuals and social groups act in compliance with certain rules and serve the society as a whole. However, where the rational-legal authority is strong, the professional autonomy of civil servants, including journalists in public broadcasting, will always be more or less balanced. (Hallin and Mancini, 2004, p. 55-56). in addition, Hallin and Mancini indicate that instrumentalization of the media is less likely in systems with strong rational-legal authority. Here, media owners are less likely to have strong and stable alliances with certain political parties as well as to use media ownership as an instrument to intervene in political relations. (Hallin and Mancini, 2004, p. 57).

in this model, clientalism refers to a social organization model in which access to social resources is controlled by the moguls and given to customers in return for submission and various forms of support. This is a special form of social organization where formal rules are less important than personal connections, or where the customer population is linked to political parties, churches and other organizations. Clientalism tends to be associated with the instrumentalization of both public and private media. Business owners will often have strong political links to obtain state contracts and concessions (including broadcast licenses) and the many paths required for a business to operate successfully. They will often use media properties as a tool to negotiate with other elites and to intervene in the political world. For these reasons, political parallelism tends to be high in areas where clientalism is strong. (Hallin and Mancini, 2004, p. 58).

Clientalism is also associated with lower levels of professionalization of journalism. Journalists tend to integrate into customer networks, and their ties to the owners or other moguls weaken professional solidarity. Likewise, the process of political communication is not open: public hearings and documents are less important to the political process, closed talks between elites are more important. Journalists' access to political information is more dependent on their political links, and it is more likely that political communication tends to serve the negotiation process than the elite, rather than providing information to the mass people. (Hallin and Mancini, 2004, p. 59).

Political parallelism is one of the four categories that constitute the theoretical framework of Comparative Media Systems. Seymour-Ure, who measures the level of parallelism, proposes four criteria for some characteristics of political parties: (1) the organization, that is, the meaning of the ownership and management of a newspaper part; (2) loyalty of a newspaper to a political party goals; (3) correspondence between the supporters of one party and the readers of a newspaper; and (4) the ratio between parties and newspapers. (Seymour-Ure, 1974 qouted from Albuquerque, 2012).

For Seymour-Ure, it is defined in parallel to a party if a newspaper is "closely linked to organization by the party, loyalty to party goals and partisanship of its readers". As a result, a press system can be defined in parallel to a party system "when there are such links between each newspaper and the party". Therefore, if the newspaper is connected very closely to one or another party in the three aspects aforementioned, a complete parallelism can be mentioned. (Artero, 2014).

4. Media System in Turkey

Most of the studies related to Turkey's Hallin and Mancini's pluralistic media system is to find similarities with the polarizing model. The lack of professionalism and a strong rational tradition, the lack of circulation, the lack of autonomous public broadcasting, the lack of arrangements for the public interest in the media industries, and the lack of difference between the media and political institutions reflect the similarities with this model. in a sense, such problems as clientalism, instrumentalization,

lack of consensus on the norms of journalism, etc. are common in many southern European countries, like they are in Turkey. These problems are generally - closely related to the development of democratic life and the inability to access public resources equally (Hallin and Mancini 2010, p. 61-62). While the government and the army's influence over the media system in Turkey demonstrate the unique characters in different periods, this influence appeared to be experienced in different forms. The press contributing to the Kemalist regime during the one-party period has become popular since the 1950s, and thus has undergone changes in terms of form and content, claiming independence. After 1980, state and capital have transformed mutually different forms (Bek, 2010, p. 109-110). Historically, there have been established mechanisms of oppression against the media, in particular to large media organizations, which seems to have been in agreement with the state's incentive of capital. Oppression mechanisms are either in the form of "explicit or implicit" or rewards or penalties (Bek, 2010, p. 110). in essence, there are four main elements that Hallin and Mancini suggest that the state plays a role in the media, which include: (1) implementing censorship or other forms of political oppression, (2) providing economic subsidies to the media, (3) possessing media companies and (4) making arrangements for the public interest in the media.

Thus, similar to the Mediterranean countries, so as to strengthen the local press and alternatives in Turkey, where there are no public funds, it is likely to mention the existence of a media system where the mainstream public services under the control of large capital groups, as well as a public media weakened. Low levels of newspaper circulations, political parallelism, the instrumentalization of the private media ownership, public broadcasting and journalism as an autonomous profession, but for reasons such as limited level of development in Turkey, Southern European countries is classified as Mediterranean / Polarized Pluralist Media Model.

Clientelism in public administration and private sector is of course not far from the media. While the appointments in public media such as TRT and AA are based on political loyalty rather than professionalism and merit, in the private sector media, owners have close relations with the government in order to obtain public tenders and to have some other privileges. Throughout the 1990s, the media owners who have the accumulation of capital in different areas in Turkey, have seen media as their own property. They have used media as bargaining tool with other elits (Laciner, 2015, p. 67), and they also have done media fights between each other (Kaya, 2010, p. 249-250). The effect of clientelism on the media is also reflected in the outputs. Leaving professionalism aside, journalists who report to the bosses and their interests do not justify the public interest, but rather distort or somehow censor these information and news. Sometimes media also have made order news (Kaya, 2010, p. 302). As a matter of fact, Yavuz Baydar explained the decisive meeting of Prime Minister Erdoğan in October 2011 as follows: "This was a meeting which allowed media owners to accept auto-censorship conditions in newsrooms as a systematic method. It was a very critical meeting. in this meeting, even media owners like Dogan and others have argued that some kind of media censorship committees and have established common censorship assemblies and that news that will disturb the government will not be published, printed or broadcast". (Schweiger, 2017).

Since the 1980s onwards, the implementation of a liberal market economy and the resolution of the national monopoly of the state (in 1990) have seriously shaped the Turkish media market. Since the 1980s, the ownership of the media has changed. Since these years, it is seen that the holdings that have investments in different sectors have come to control the media sector. However, there are few holding companies in the media market in terms of market share and directing the media.

Therefore, the relations of the media holding conglomerates with political power have been an important factor affecting the media concentration. Today, these enterprises operate in many different industries, primarily the construction and energy sector, and are often dependent on lucrative contracts awarded by the government. to obtain state contracts, media companies of these holdings have developed a kind of self-censorship to create pro-government areas.

With the sale of Dogan Media Group to Demiroren Group in April 2018, the majority of the media market was under the control of a few group. These are Demiroren group, Turkuaz Media Group, Ciner Group, Dogus Group. (Demiroren Holding Group has Hurriyet, Milliyet, Vatan, Posta, CNN Turk,

Fanatik and Dogan News Agency's as many broadcasters. The total circulation of newspapers belonging to Demiroren was close to 900 thousand after the realization of sales. This means that almost 3.1 million circulation / daily newspaper sales in Turkey (controlled by Demiroren Holding's, making up to 31.6% of the total sale.)

Meyer (2018, p. 13) (Table 1) examines the media system in Turkey in the conglomorate category. According to Meyer (2018: 17), who classifies media systems into six categories, liberal, pro-governmental, patriotic, idealist, cartelist, and clientalist typologies as media types, according to their position on the axis of the direct / indirect influence of the state and whether or not the media is a mission, The state, which is in the cartelist mass communication tools as the major media owner is not a large advertiser, subscriber or buyer. Moreover, because of the political power's attitude towards the media, Meyer states that the sovereign power legitimizes the taboos, editorial sanctions, interventions and even the attacks on journalists on the grounds of national security and national interests in countries such as Russia, Belarus, Malta, Uganda, Rwanda, Israel and Singapore (2018, p. 19). in a sense, Sebnem Oğuz described this situation, which corresponds to Insel's authoritarian capitalism.

During the 2000s, increasing the global competitiveness of capitalist production policies in Turkey required reinforcement with new mechanisms of neo-liberal authoritarian state forms. in this context, the growing authoritarianism trend since the AKP came to power in 2002 is interpreted as a transformation of the neoliberal authoritarian state, which was built step by step since the early 1980s, in the 2000s, not as a conquest of the state by a narrow political party. The main objective of this transformation is that the neoliberal authoritarian state is flexible enough to penetrate deeper into the social texture at different scales, so as to react more rapidly to the reorganization of capital accumulation on a sectoral / regional basis, thus creating new political-managerial mechanisms that will enable them to behave in a centralized way (Oğuz, 2012).

in this new era, the media was largely controlled, while the judiciary system was made more dependent. Government in Turkey is increasing the pressure on the media through both legal regulations and lawsuits. Broadcasting and print bans that can be considered as censorship also intensify the pressure on the media. (Sozeri, 2015, p. 22). Again, the fact that the opposition journalists faced an obstacle to accreditation or were forced to resign shows how fragile and insecure they work (Sozeri, 2015, p. 5).

The media environment in Turkey and the government-media relations in March 2018 have been reshaped when the biggest media group Dogan Media was sold to the pro-government Demiroren Group. Ceren Sozeri (22 March, 2018) stated that this was a wrong decision in terms of media policies and also expressed that the balance in the media would be completely destroyed. Although it has long been criticized by the media that it has lost its characteristic of being a mainstream media, Dogan Media Group has kept its position against the government, protecting the opposition journalists, giving critical writings and quality news reporting, as well as operating reader representative, which used to have formed the balance. As a matter of fact, the Media Ownership Observation Report counted the media owners who were in direct contact with the government, while excluding the Dogan Group owner.

While the former chairman of Dogan Media Group, who spoke to DW Turkish, stated that the sales carried out were not a commercial but a political move, he also told, "the Demiroren Group turned the Doğan Group into something else and that he wanted to work with the men who would fit in with their policies". The question related to *Hurriyet* was that "the reader was told that there was a subtle change in the dimension that the reader could not perceive, but was fine-tuned". in particular, the Turkish people, the conscious part of Demiroren decided not to read the newspapers or not to watch their TV channels to show their reaction, while in the social media #KapatGitsin [#TurnThemOff] campaign has started (Ozbek, 2018). As a matter of fact, the negative effects of this sale for the readers and the viewers are of great importance. Doğan News Agency, which monitors the news from all corners of the country, says that YAY-SAT, which is a printing house and a newspaper and magazine distribution company, will create new problems in terms of the freedom of being informed and of access to the news (Sozeri,

2018). The state-owned formations in the media continue after the June 24 elections. These new changes are summarized below:

5. Changes in the Media after June 24

in general, there is a tendency of "downsizing and closure" in the media after the June 24 elections. Turgay Ciner's decision to close the Haberturk newspaper is one of them. It is suggested that Doğus group will also shrink and after the closure of NTV Spor for this purpose, major layoffs will be carried out at NTV.com.tr with STAR and NTV News centers (Media Radar, July 2, 2018). From an economic point of view, it is seen that the increase in the printing costs due to the fact that the newspapers which are close to government received the lion's share of the advertisements and the rapid rise in the dollar. in fact, the Chairman of the Board of Directors of Ciner Holding also explained the unpredictable decline in the circulation of newspapers as a result of the tendency of the younger generation to move away from the printed press and to access the news via their mobile, on the other hand, the share of advertising in the media ecosystem is regularly lost. (Tekdag, 2018). Fatih Altayli, said that there had been a decrease in revenue of advertising since 2014, and it is now a sort of "political declaration" for the advertisers when choosing where to put their adverts or commercials and he also mentioned that it was like "this situation is about the total status in Turkey. Turkey will not be able to make newspapers investments in main media as long as they continue in this way".

However, Fatih Selek from Turkiye newspaper also wrote an article about Haberturk and he said that though the newspaper is very good at the design, graphics and news, yet it has no ideology and he added that it is neither a supporter nor in opposition and the system has disposed everyone out of the system (July 9, 2018). Likewise, Ceren Sozeri stated that "the newspaper has become a misfit, being neither a pro-partner, nor letting the "fugitives" like Doğan Group had done to from time to time and they could react but later they had to apologize. As long as Hurriyet existed, it was clear that Haberturk could be needed at any time, but there was no need for Haberturk after it had fallen (Evrensel, 2018). Garbis Kesisoğlu, in fact, emphasized that print media can co-exist with digital media and that later the death of print media is not inevitable in the face of the digital revolution. Despite the diversification of the news sources in the Turkish press, it is not clear how the title of a journalist or columnist in the newspapers are given to those including the movie stars, sound artists, fashion designers, businesmen, which in turn cheapened the profession and led to the loss of dignity. However, he underlined the importance of making newspapers investment in good reporters by saying that today's conditions require supporting investigative journalism, specialization and deepening of the news.

Considering the public broadcasting after the election, it is seen that rapid changes have been commenced in TRT according to Decree Law No. 703. With the regulation made in TRT Law No. 2954, TRT has been authorized to establish a company and to employ personnel who are experts in its field. Thus, the institution will be able to become partner or buy the institutions it needs. Changes to be made in terms of technical and infrastructures lead to a downsizing in the number of personnel while aiming to update the institution with the arrangements made. Personnel designated as "the surplus personnel" other than the retired personnel shall be appointed to different institutions and organizations, and staff such as producer and strategy consultant offices shall not be included. The regional directorates will be closed, the lodgings will be sold and the revenue will be evaluated during the investment process of the institution. All channels and auxiliary units are intended to be managed from a single center, while the center of the agency is planned to be moved to Istanbul (memurlar.net; Cumhuriyet, July 17, 2018).

The government continues to form media and communication channels in a virtual environment. On the date of the sale of the Dogan Media Group, the law passed by the Turkish Grand National Assembly (TBMM) was put into effect to control these within the framework of RTUK law. It is thought that the law which causes the discussions of censorship will be effective on critical platforms. As a matter of fact, in order to be able to make broadcasts on the internet, the institutions should get the broadcast license and the platform managers should receive broadcast transmission authorization from RTUK.

Thus, RTUK will be able to supervise all audio and visual broadcasts on the Internet in accordance with its own broadcasting principles, and inform the Information and Communication Technologies Authority about its publications that it finds unacceptable. The RTUK and the Information and Communication Technologies Authority (BTK) are expected to prepare a joint regulation within six months after the entry into force of the legal Regulation (dw.com, n.d.). Ismet Demirdoğen, the RTUK member elected from the CHP quota, evaluated the changes made in the Regulation with the words; "Internet was under the double censorship of both RTUK and BTK" (Evrensel, March 23, 2018). The RTUK is currently composed of five members of the ruling party (AKP) and four members of the opposition, and serves as a qualification body for the government to regulate the broadcasting market (Yanardagoglu and Gokdemir, 2014). With the last regulation, digital TVs, websites, social media and media institutions can be prevented without going to courts.

6. Conclusion

The structure of the media market of Turkey's media systems, political parallelism, professionalism and the role of the state reveals a more complex picture. Turkey seems to show the characteristics of media systems in the Mediterranean Media Systems as a category: low circulation of newspapers, orientation towards the elite, the late emergence of the press and the enormous influence of television as a news source can be mentioned.

Considering the interaction between the political system and the media, via which Turkey seemed to have reproduced the dominant political structure is quite significant. Along with the fact that the state is increasingly shaping both traditional and new media and getting more intrusive as well as being more clientelist networks carry the media in Turkey further from Halin and Mancini's Pluralistic Polarized Model.The weakness of democracy, freedom of expression, and political culture lead to a more superficial and stifling media, while dissenting voices are less audible and more invisible.

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Spatial Memory in Films: Analysis of "Alice in Wonderland"

Melike Selcan Cihangiroglu

1. Introduction

Film is a very powerful tool that allows you to transfer your imagination to the third dimension through unlimited narration techniques and creative processes. It creates a connection between the viewer and the message behind the storyline. The individuals who view the film, interprets scenes with their own personal and cultural backgrounds. The physical space plays a significant role to convey different ideas or emotions. The features of the space, which includes color, material, form and proportions, guides the thoughts and feelings of the audience members, which may be triggered through their experiences. The desired event or the desired emotion can be transferred to the viewer by the exaggeration, emphasis or the focus on the design features of the space. This study is aimed to discuss the relation of senses and spaces through the selected scenes of the Alice films, which are analyzed and will be explained at the later chapters of the research. in order to understand the meaning and relations of films and spaces; it is necessary to make some explanations about design elements and spatial features used in spaces, memory, stage, and films.

The French sociologist and philosopher Henri Lefebvre (2014) describes space as live, perceived, and imagined dimension (Lefebvre, 2014). There is a necessity of mentioning the concept of memory when addressing perception and imagination. Also, when memory is examined; other notions such as senses, emotions, physical stimuli, attention and perception emerge. According to Cangoz (2005); ideas are dull and / or bad copy of sensations and when a stimulant enters a sensory field in close proximity of another stimulant in time and space, the same affinity will come to life with the ideas in the minds of people. As a consequence, a connection will be established between the ideas and memory, which can be understood as an association. in other words, an idea that exists in memory is alive in the mind of people as a result of perception of a stimulus through sensation. in these explanations, it is argued that there are associations that remember. Principles such as proximity, similarity, contrast, and shape-ground relation are also conveyed as factors that cause association in time and space (Cangoz, 2005). Spaces, which are created in the scenes, transfer various emotions to the viewer with the data that they already have. The power of the story increases when the viewer actually begins to live the story. At this point, the phenomenon of reality is accompanied with time and space concepts. Using the relation between time and space/ real space/ virtual space is a choice that the story and expression requires. According to Pezzella (2006), the important thing is to create a perceptive unity by enhancing and moving beyond the space. in the literature, there are many explanations and researches about the relation between film, space and architecture, which is discussed by many different researchers who have performed in multi disciplines. As an example; Koeck (2013) conveys Benjamin's comments and Weishmann's thoughts as follows:

> "Since Benjamin recognized that the camera is a powerful means by which we can gain a new perspective on architectural and urban spaces, the natural question is whether moving images are particularly pertinent to capture the 'aura' or spirit of places and cities. (Koeck, 2013, 72)...Weihsmann notes that architecture seen in film is an intrinsic part of a complex play between form, meaning and symbol which frames psychological and aesthetic interpretations" (Koeck, 2013, 31).

After these statements, he explains the relation between film and space as follows: "Film is created by movement, and where there is movement there is also *space*. in other words, even the most abstract and experimental films – works of art using only shapes and movement, and omitting traditional pictures, have a natural spatial dimension." (Koeck, 2013, 32). According to explanations above; it is possible to say that, the scene is perceived as a unity, however the ingredients of this unity

effects the perception of the viewer and they can relate the emotional experiences of them with the story and space. Film is a tool that allows people to transfer imagination to the reality, which interpreted by the individual through their own imagination and memory. The scene has a conceptual dimension and it reaches the viewers by visually touching their senses and emotions. The design of the scenes strengthen the perception with some prominent features beyond the technical acts and differences of shooting techniques. Besides time and space, other principles such as; movement, color, material, lighting, emphasis, semiology, symbolism, exaggeration and contrast can affect the perception of the scene. As an example, Buttler (2011, 34-35) examines lighting, and states that, objects appear differently depending on how they are illuminated. A light in the front will illuminate the objects strongly, however, a light in the back will create a silhouette. Using the illumination in different ways can be effective in emphasizing to something or a character in the scene, and can emerge different emotions of the viewer. Contrasts such as lightness-darkness, starvation- fullness, good-bad or simplicity-exaggeration associated with the story in the scene can be seen as examples of frequently used concepts in contrasting and emphasizing of the spaces. The selected scenes in this study will be examined in the context of the mentioned concepts and relations above.

2. Method

This study is prepared with personal observations and experiences through the films of the story "Alice's Adventures in Wonderland". It is based on comparative interpretations between two films, which were filmed at different times; 'Alice's Adventures in Wonderland' (1972) and 'Alice in Wonderland' (2010). These two films were analyzed by examining the similarities and differences; emotional effects, symbolic and spatial approaches of design features in the films. Furthermore, it is aimed to emphasize the visual features of films on individual memory and spatial perception.

3. Analysis

The two selected films were dramatized to cinema from the original novel of 'Alice's Adventures in Wonderland', which is commonly shortened as 'Alice in Wonderland'. The English writer Lewis Carroll wrote the novel in 1865. It tells of a girl named Alice, who is falling through a rabbit hole into a fantasy world, that is called 'The Wonderland' and then, series of fantastic adventures begin for her. The Wonderland is an imaginary world, which has fantastic, extraordinary places, creatures and incidents. There are many different theatrical plays and films about the story. The reason to choose these two films produced in different times was to make a comparison about senses, spatial analysis and design features in terms of how the story and spaces were used at different times and techniques.
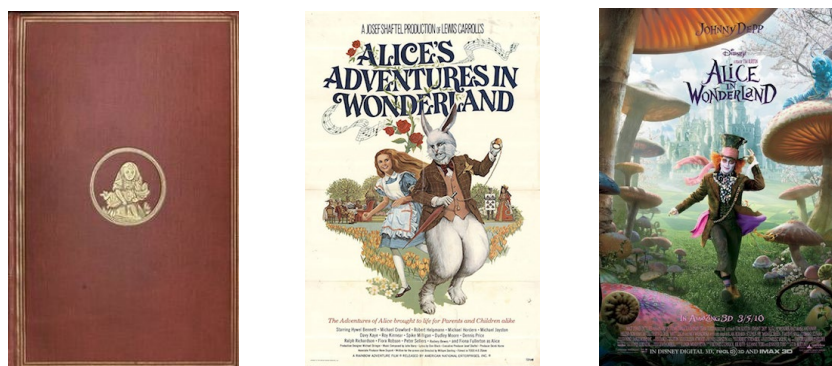
Figure 1. a. The 1865 original novel cover (Photograph taken from https://en.wikipedia.org/wiki/Alice%27s_Adventures_in_Wonderland)
b. the 1972 movie poster (Photograph taken from http://www.imdb.com/title/tt0068190/)
c. the 2010 movie poster (Photograph taken from http://www.imdb.com/title/tt1014759/?ref_=nv_sr_2)

in the original story; Alice is trying to be a part of the Wonderland, however characters and incidents that cause some adaptation problems for her. This adaptation issue, which Alice experienced

especially in the selected films, is conveyed to the viewer through the scale of spaces, characters and objects. Alice is constantly having problems with her own dimensions in the spaces she has gone through can be summarized as an abstract transmission of trying to adapt to this fictional world. in the 1972 film, Alice is visiting the Wonderland for the first time and it could be observed that she finds this new and fictional world exciting and extraordinary. in the 2010 film, the story is about her second visit to the Wonderland and she remembers her first visit and experiences in time, which the viewer could give meaning to as they follow Alice through spaces and events in the scenes. in the chapters below, it is aimed to interpret the emotions; meanings; and ideas of the spaces, which will be discussed on the selected scenes of these two films.

3.1 Alice's Adventures in Wonderland

The first selected film, Alice's Adventures in Wonderland, which is directed by William Sterling, with screenplay by Fiona Fullerton; produced at 1972. The film could be summarized as follows:

"Alice (Fiona Fullerton) falls down a rabbit hole and into a magical dream world populated by surreal characters and bewildering adventures. It's a journey of self-discovery for Alice as she searches for a way out of Wonderland and encounters many bizarre creatures such as the White Rabbit (Michael Crawford), the March Hare (Peter Sellers), the Queen of Hearts (Flora Robson), and the Dormouse (Dudley Moore). Musical highlights include the inspiring song "The Me I Never Knew."" (IMBd, 2018).

in the entire film outdoor spaces were used rather than interior spaces. The transitions between the spaces of the scenes are disconnected and therefore it is hard to follow the story. The transitivity between spaces, where the incidents occur, happens so quickly and this may cause confusion in the mind of viewers. in the film, the characteristics of space are transposed with emphasis and exaggeration of some features (color, scale, material, etc.) to the viewer. in one of the first scenes, where Alice passes through the Rabbit Hole, there is a symmetrical order in the hallway and the repetition of the doors are used to point out the small door, which are emphasized through the use of curtains, that marks the entrance of the Wonderland (Figure 2). The scale and orientation of the door and the curtains are important spatial features of this scene. The intention here could be to cause the viewer, a feeling of mystery and curiosity about this unknown world.

Figure 2. The hallway and the doors a. (Photograph taken from the 1972 film)
b.(Photograph taken from http://www.imdb.com/title/tt0068190/)
c. (Photograph taken from http://www.imdb.com/title/tt0068190/)

One of the important things for this film is; there is a powerful contrast between facades and interior spaces of the building. This can be observed in the scene, which shows Duchess' House, by looking at the contrast between the facade of the building, the garden and the interior of the house (Figure 3 and 4). The exterior of the building is white, which is a symbol of purity and order. It has a classical architectural style and symmetrical features in the placement of windows and columns.

Figure 3. The Duchess' house (Exterior view and garden) (Photographs taken from the 1972 film)

On the other hand, the interior of the house is chaotic and presents to the viewer an opposite world (Figure 4). The objects do not have harmony. They are complicated and disorganized. Besides that the characters, whom has been in that house have the same chaos and this transfers to the viewer as a sense of discomfort.

Figure 4. The Duchess' house (Interior of the house, the kitchen) (Photographs taken from the 1972 film)

in the following scenes of the film, it is possible to observe that the colors used in spaces fit a fictional world. They are soft and also suitable for animation since the story is narrated as a fairytale (Figure 5). Some of the architectural works in the film, including Red Queen's palace, is built from scaled models (Figure 6). This could be interpreted as an effect of the inability of shooting techniques at that period of time.

Figure 5. The color selections of the scenes (Photographs taken from the 1972 film)

Figure 6. The Red Queen' Palace and the garden (Photographs taken from the 1972 film)

The director generally used form and scale differences of objects rather than sounds and colors, to transfer feelings to the viewer by emphasis. in different scenes, the inconsistency of spaces and/ or characters' scale and object's scale is emphasized with disproportion of the spatial features (Figure 7). It can be observed that exaggeration is constantly being used to emphasize spaces in this film.

Figure 7. The scale problems of Alice (The White Rabbit' house and the tea party) (Photographs taken from the 1972 film)

in the court scene the materials, which had common use in that period (after 1960's to 1980), are important such as the checkered floor and the wood paneling on the court's walls. Alice is the focus point of this scene, who sits at the center of the court. in addition to that, the scale of Alice is an important factor in the scene as well as in the entire film. This may be explained through the inadaptability of the Alice figure in this different world. The Wonderland is a production of Alice's imagination.

Figure 8. The Court Scene (Photographs taken from the 1972 film)

3.2 Alice in Wonderland
The second selected film, Alice in Wonderland, which is directed by Tim Burton, with screenplay by Linda Woolverton; produced by Richard Zanuck, Joe Roth, Suzenne Todd And Jennifer Todd, produced at Burbank in 2010. Gulec & cağlar (2014) summarized this film as below:

> "Alice goes from her own world to the Wonderland. This passage starts on the ground (London city and people); and moves to the underground (wonderland and fairy-tale characters), which actually describes the fantasy world of the main character. Film's first and main opposition is the emphasis between the real world and the fantasy world. in his movies, Tim Burton generally focuses on oppositions that reflect the complexities and contrasts of the modern world against fantasy or even surreal worlds." (Gulec & cağlar, 2014).

The techniques used in this production are visibly different from the previous film. However, Alice still has a scale problem with her own dimensions, which is evident in the use of spaces and clothes. One of the important characters of the story, the red queen, is an evil character (Figure 9). This is reflected through the characteristic and spatial features of the scenes that feature her, and even if the fairy tale is not known, people can recognize this through spaces. At these scenes, the colors can be observed to reflect the complexity; darkness; and chaos (Figure 10). Swamps, dry trees on the way to the Red Queen's palace; red color intensity; the sharpness of the used forms keeps the viewers alert

in terms of their feelings. These features create an effect that an evil incident could happen at any moment and this expectation also creates the excitement.
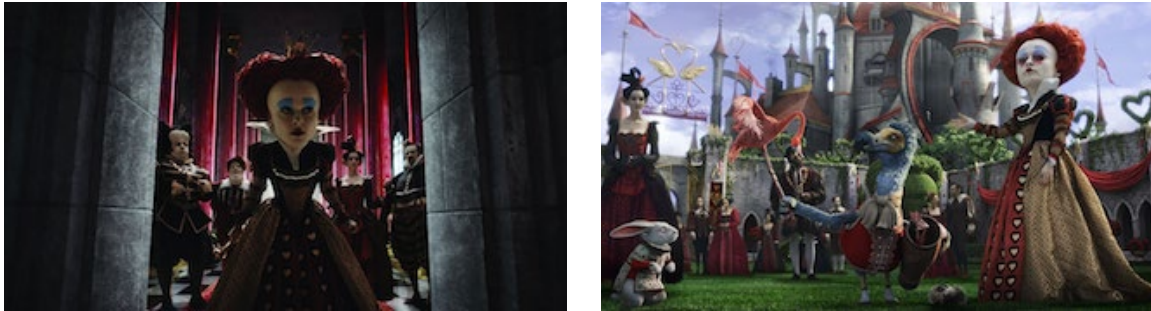
Figure 9. The Red Queen (Photographs taken from the 2010 film)
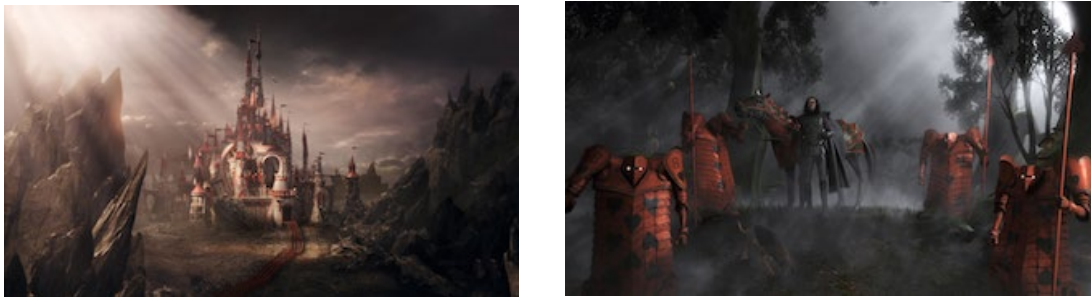
Figure 10. The Red Queen' palace / Commander and the playing card soldiers (Photographs taken from the 2010 film)

On the other hand, the White Queen, who is not included in the previous movie, and her palace is white, which could be explained as a symbol of order and purity (Figure 11). The garden of the palace is full of colorful flowers. The interior and exterior of the palace has soft transitional forms. These features could convey a sense of goodness to the viewer.
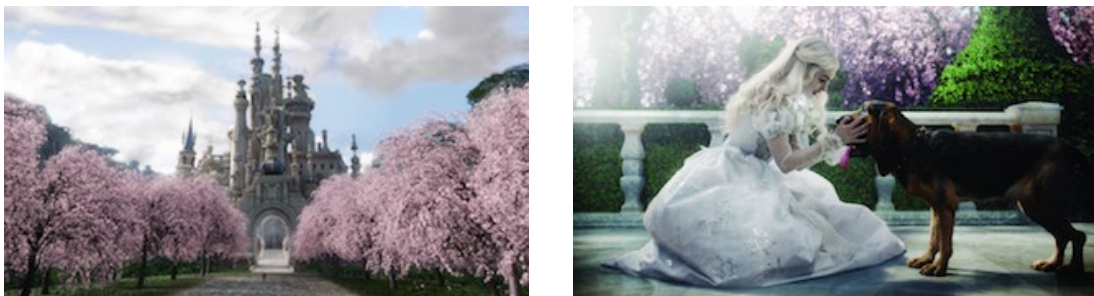
Figure 11. The White Queen' palace and The White Queen (Photographs taken fromhttp://www.imdb.com/title/tt1014759/?ref_=nv_sr_2)

The spaces, whether real or virtual space, are not just backgrounds but rather they are just as important elements as the characters. in the film, the characters who are seen in real or surreal spaces are a part of where they live with their costumes and bodies. According to these observations, it is possible to state that the viewer could live and understand the story more effectively with the effects of the visual perception of the scenes. Interactions between opposing places and characters are one of the most interesting features of the film (Gulec & cağlar, 2014). One of the important scenes in the film, which reflects the contradiction between good and evil to the viewer, is the battle scene. The good side is expressed by vivid colors, white costumes and light. On the contrary, the evil side is expressed by darkness, red and/ or dark colored costumes, rocky and arid places (Figure 13). in this scene, the viewers can clearly follow the importance of the spaces to reflect the emotions and the given messages.

in the film, the scenes were created mainly by the use of visual effects, which strengthens the perception of the viewer. in the scenes that can be seen in figures 10, 11, 12 and 13, the exaggerated

and colorful aspects of the characters and spaces are visible. The contrast between the concepts of beautiful / ugly and good / bad are also supported through the characters, which are also strengthened by the make-up, the body and the places in which they are located. in the scenes, notions such as color and light are used to make emphasis on the ideas and symbols, which have strong influences in revealing the opposite concepts that are conveyed to the viewers. It could be stated from the film that these two notions, which are commonly used in the scenes are important to draw attention to stimulate the visual perception.
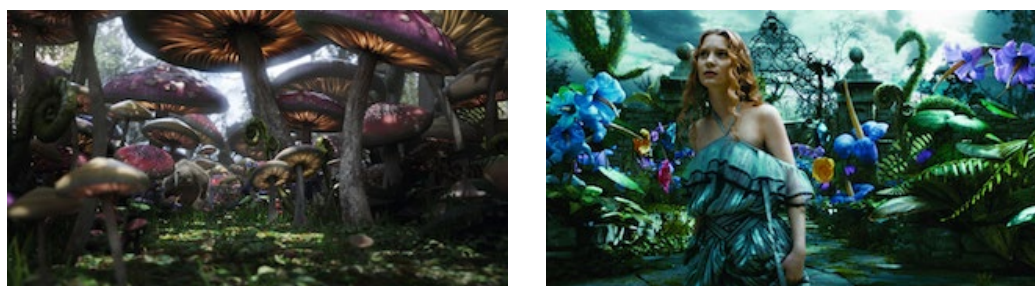
Figure 12. Spaces from the Wonderland and Alice (Photographs taken from http://www.imdb.com/title/tt1014759/?ref_=nv_sr_2)
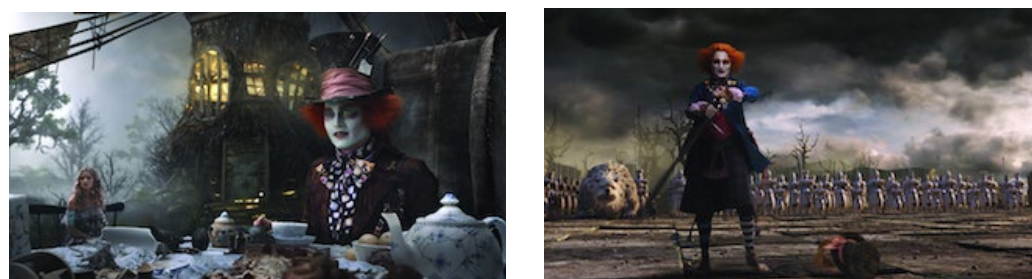
Figure 13. The Mad Hatter (His House- tea party and the battle field) (Photographs taken from http://www.imdb.com/title/tt1014759/?ref_=nv_sr_2)

4. Discussion and Conclusion

There are many different methods and choices to convey the narrated stories to the viewers in films. in the selected two films, it is observed that the same story is being expressed in two different ways. The producing years and techniques are very different, which affects the expressions of the story. The variability of emphasized features and narrations are not similar in these films. Alice's Adventures in Wonderland (1972) was made on a more theatrical and musical level, which may cause more emphasis on characters than on places in the transfer of emotions. Also, the transition between incidents in the story and space patterns of the scene could be interpreted as inadequately for this emotion transfer through the spaces. On the other hand, in the 2010 film; it could be observed that the spaces used in the scenes are prominent since the characters and process of the story is being unfolded through both spaces and characters.

The emotions and actions of the characters, who lived in the story, are being conveyed to the viewers with the density and emphasis of spatial features and music more clearly. This could help the viewer to perceive and follow the transfer of the emotions more successfully and adapt to this fantastic world. It is directly related to the viewer's own perspective and ability of evaluation to interpret the used spaces in the films in both real and virtual spaces. in these films the viewer finds herself/ himself in a fantastic world. The creation of this world and narration of this world to the viewers is also achieved by going beyond the normal limits of symbolic, exaggerated or emphasized features in the spatial elements used. The transfer of feelings in films by touching the viewer's own experiences and personal backgrounds is usually a known method. However, as in the reviewed films, it can be said that perception and transfer in such fantastic stories are triggered by imagination rather than experiences.

in conclusion, we are confronted with perceptual influences rather than past experiences, which force our imagination. Together with the scenes that were examined, it is possible to state that, the use of real space or virtual space is linked to the story, but what is important is the perceived connection that the viewer has established with the scene.

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The Hegemonic Discourse of Judges in the TV Competition Shows: An Analysis Over "O Ses Turkiye and Yetenek Sizsiniz" Shows

Akin Deveci, Adile Celik

Introduction

Within the context of Marxian theory, power and hegemony considered to be relevant to the economy and means of production. Therefore this relevance points out to a thought that, economy is the main determinist of the ideological system and social formation. Nowadays with the studies in the area of communication and the post structuralist studies in sociology it is believed that hegemony and power are much more diffused in the social formation with the means of cultural formation.

With this belief our study aims to analyze the most watched TV Shows in Turkey "O Ses Turkiye" and "Yetenek Sizsiniz" (the Turkish formats of The Voice and America's Got Talent) to understand how the hegemony and power being reproduced by the popular culture. in our examples, the most distinct detail is the formation of judges and the jury competitor relations. As Brass (1991) mentioned the elites of a society or an organization, represents the whole power which it belongs. So it is clear that, with a refer to the Foucault we may see the micro power's relation with its belongings. While we are mentioning about power it is obvious that, it should have been accepted by the subjects. It is common for a group of elite to define themselves as a representator of the whole power/system but it is needed to research how it has been accepted by the people.

in order to understand this acceptance and we will first try to exposit the main features of power and hegemony feom a cultural perspective and will strive the understand the nature of hegemony of micro power. With a digging to the competitor, jury relations and the whole seizing power of moderator, we will be able to determine the dialectics of hegemony in the context of discourse analysis. in our discourse analysis the Lacanian perspective of psychoanalysis, the relational capital Notion of Pierre Bourdieu and capital-society relations will be tried to reveal.

1. Ideology and Main Aspects

Symbolic order can be defined as a machine which regulates the existence of the objects unwittingly (Lacan, 2005:235). This offering suggests us that every seen and unseen order defines and regulates our meanings of existence within its borders. As Althusser discussed before it is nearly impossible to understand the origin of power or hegemony but we can only see the distributors of it (Althusser, 2006). And with the rise of the communication Technologies and ascending in media coverage in the context of culture industry, communication studies become the most significant area to understand the hegemony.

Mass media communication defines the moral values of the groups by the means of; Daily life, meanings and practics in order to construct the image of social information, social imagination and whole understanding of world. Somehow this construction is defined as an object of desire with its aspects. So for the people, aspects of the ideological power of being a part of the social system is defined as "object petit a" (Lacan, 2005:235). Object petit a can be described with the Hegel's master-servant relation dialectics with the means of self realization. The realization of servant itself, refers to a realization over the others (Master) power with a mutual perception. in our study, the jury and the moderator in the competition shows symbolizes the power of master, in object petit a's dialectics. The success in the competition depends on the mutual recognition of the jury and competitor both. While the jury seems to appear as the representator of the system and realization of itself, competitors become apparent face of the servant of the contemporary system who needs to get involved into the structure and realize itself.

in these circumstances, there appears a duality; jury, as a symbol of the system and the hegemonic power of the popular culture, stands on a place which the competitiors races to reach. It can be defined as a final destination or object of desire (Lacan, 2005) for those who tries to be a part of the system. Horkheimer defines this situation, in his study of "abdication of reason" (Horkheimer, 1998). Just like the situation of the World in a solar or lunar eclipse, the subject become influenced by a much bigger power (in our allegory of eclipse it is sun) feels him or herself darkened and realizes that it is impossible to become enlightened without the light of the much bigger power.

in our example, the elites represents the gateway to a much bigger power which nowadays can be called as the capistalist system and with a wat of understanding in the show business "culture industry". Normally being included by a group or a community, depends on people's skills or abilities, there would be no gateways and the way of acceptance should be determined with a free will of the candidate. But, as the nature of capitalist system indicates that, there are unseen classes, insuperable boundaries and confined group dynamics. (Frank, 1972). We are certainly aware that, we are merging both a psycho analytic paradigm and a Marxian one together and this is being done intentionally. For sure, the competition shows has political economic tendencies from the beginning of their existence, just like the remaining of the media. Any programme which should not serve the purpose of the media owners, has no chance to live and this is crystal clear. With a glance to the show we can clearly say that "the moderator" Acun Ilicali is using his economic power over the jury and competitor both. Many times we can see the jury also complains naively about their working hours, long lasting programme shoots etc. But also the jury uses the economic power of their class in order to reign over the competitors. As we have mentioned before, the existence of the ideology is layered and the hegemony grows step by step with a will to share (Foucault, 2002:11-16). Sharing the economic power would certainly make the economy grew and create new classes. Although with a reductionist attitude towards the ideology and power can be well understood, it is impossible to understand why the competitors give such an importance to the jury or how do they make sense of it.

1.1. Ideology in TV Competition Shows

As Pierre Bourideu has conceptualized, "the capital" can not be limited within the borders of the actual Money-capital (Bourdieu, 1990:112). After the capital has been shaped by the social conditions, contemporary tendencies and daily routines, it turns out to "habitus" which can be called as the situation of daily ideology or the current social dynamics. With the people having been surrounded by the habitus, the notions of the capital which has been shaped by effects of the current situation becomes determinant. Mostly Pierre Bourdieu defines this term as "symbolic capital". Symbolic capital does not indicate the power itself... It mostly positions itself affiliated to the acclaims of the mass, current trends and the drifts in society.

Within this context the jury symbolizes the symbolic capital, much more than the actual capital. The members of the jury has already gained the acclaim of the public and with this acclamation they've been nominated as a part of the jury who will decide, "who is going to be able to enter in their community". This role of gatekeeping, inevitably grants the jury the right of using the symbolic capital. As it is written above "the object petite a" refers to the capital "A" with its symbolic power and just to represent the real power. As in the allegory of "abdication of reason", the jury obsorbes the light of the "capital A" with its symbolic capital, and for the competitors it is inevitable to escape from the eclipse, till the time comes. As in the metaphor, the enlightenment can not happen instantly, it needs a time and a process to become full.

So, being chosen by the jury acts as a passport for becoming a part of the community and seems to represent the "object of desire" symbolically. This symbolic way of understanding directly refers to the Hegel's servant-master dialectics and the way of realization of itself with the symbolic power of the master.

With this allegory we have no such aim to tell that there is a master-servant duality, in the contemporary hegemonic relations. On contrary we try uncover the nature of current power relations with an allegory.

As Engel's wrote in his book: "it is hard to deal with the capitalism, because it is a shade" and as the way of post structuralism, it is only possible to understand it by giving our whole projection over the shade from different angles. As a shade of the capitalist system and consuming culture, th competition seems tos hare the symbolic power between jury and competitors. Afte the jury elects the competitor, now it is time fort he competitor to choose the jury who he/she will get along with.

This can be understood as an independence to the competitors to choose their way but in reality, all the members who are constituting the jury, symbolizes the capitalist system and the culture industry without any doubt. It is clear that none of the members of the jury belongs to an alternative music or show community and all of them comes from the very inside of the popular culture. So with an imagination of choosing a jury, the competitor only choses the way of being popular actually. This is not a real choice and as Adorno indicated in his groundbreaking study Minima Moralia "it is the impossibility of choosing the second option".

From a historical-sociological context, it is clear that jury-competitor relation is a minimalistic version of the actual capitalist relations and hegemonic constitution. Hall's understanding of hegemony-subject relations and media relevance, depends on the "cultural lead" of the mass media communication (Hall, 2005:24). According to Hall, "although the hegemony doesn't convert the life style, understanding, manners and civilization of a society according to a group of elites, it has the supremacy in process of ways of converting and reshaping" (Hall, 2005:24-36).

Starting with the proposition of Hall, we may consider that the competition shows has the supremacy in dictating the manners and understanding of hegemony over the mass. This is the sublime competence of the shows and the way they dictate their hegemony in order to reach the popularity.

With a wide perspectived understanding, it is quite clear to propose that, the competition shows are a micro model of the contemporary sittuation and it is possible to examine it with a paradigm, combining the psycho analytic view and Marxian understanding.

Any argument that implies a micro model is existing, also quietly imply that there occurs a simulation of the macro system. Avoiding from the Jean Baudrillard's simulation and simulacre terms, "simulation" refers to a situation which is completely equal or equivalent to the more complicated quasi version of the issue. in our study it is just the hegemony and its cultural apperrarances itself. For a more meaningful explanation we use the term simulation as a researcheable piece of the common/Daily situation.

Bourdieu, while discussing the position of the arts and artists indicates that culture producers plays a key role in legitimazing the social order by producing symbolic capital deriving from the symbolic labor (Bourdieu, 1990:114). It is clear that in our example the legitimization process of the culture is much more complicated than the Frankfurt School's ciriticize "culture industry"... in our example the culture industry has already been produced the output of culture with the popular culture or mass culture but what we are facing is the re-production of popular culture with a wat to legitimize it. Also the hegemony of the "popular" is being reproduce by the hand of the jury so called "elites" by the mass.

in order to understand the hegemonic situation of the TV show we should enhance a sociological imagination and we should imagine that, there is a so called "jury" constituted from the very popular areas of music and entertainment market, this jury plays a role in choosing who or whom will enter the market newly with the effect of the TV Show... on the other hand there are many competitors who prefers to sing or perform the main productions of the culture industry with a hope to have a place in the production process. With a glance to this situation it will be clearly understood that there is an imagined community of cultural production, this imagination has been accepted by the mass with the power of it, so it is repeatedle being reproduced by the jury and the competitors itself. So there is no such an option fort he competitors to perform a production of high or alternative culture with a hope to enter the system. That is how the system not just legitimize but reproduce itsel by the means of symbolic capital and labor.

As the Bourdieu sociology calls the "actants" as actors, "the actors" (in our study it refers to the competitors and the jury), shapes their imaginations with the borders, which can be called reachable or un reachable. in this situation although Lacan himself suggests that "there is no satisfaction in the object of desire"(Lacan, 2005:223), actors will have, have to limit their desires with the reachable borders and these

borders would clearly signify the "object petit a". While the "Capital A" seems to be placed unreacheable, obtaining the main goods of the "petit a" should clearly be a part of justifying itself.

With such a deterministic power over the competitors it is impossible to suggest that, there is no hegemony between the components of the shows itself. As a role modal, gatekeeper and the symbolizer of the system jury would clearly play a key role in the reproduction of the popular culture and the moderator himself would play a role with his economic power over the whole programme.

As we have seen the neo marxian and post marxian paradigm with an understanding of psycho analytic perspective is quiet right while they were interpreting that the "contemporary social conditions can not be only understood by the means of production". And there needs a more complex point of view in order to analyze the micro representations of the current system.

Although we accept that the main reason of this contemporary situation is depending on the relations in means of production and we do not exclude Marxian theory, it is crystal clear that, this would definitely be a reductionist point of view for observing our issue. Cultural reproduction processes and the economical conditions should be separated from each other without losing the analytic expression between them. With a so merged paradigm it would be possible to understand the multi-dimensional situation of cultural reproduction.

Discourse analysis as its clearly devoted itself to uncover the ideological relations between cultural, economical and social situations would be helpful to obtain this multi dimensional perspective.

As Foucault predicted, "expression" is the formation of the social context which combines culture, economy and social formation together with an output called "ideology" deriving itself from a sociological and historical context by bundling to the contemporary situation. So it is only possible to understand the formation by deconstructing the "expression".

2. Method

in order to deconstruct the expression, first we are going to dismantle the order of discourse which has been built over the bundle we have written above. While dismantling first the oral hegemony between the jury, moderator and competitors will be deconstructed and fragmented with the "verb-subject relation". The acceptance of the hegemony will be derived from the verbs which has been chosen by the jury and competitors. The notion of "you" will be examined with the "cosiness" in Turkish grammatic rules. At this very moment we should pay attention to the pronoun "you" in Turkish language. "You" when used in the singular for points out to an informal and cozy relation between the sides of the issue but the plural use of "You" (which is called "siz" in Turkish" points to a more formal relation. So the people who doesn't know each other usually uses the plural form of "you" in order to sustain the formal relation. As it can be seen from suca small example the verbal constitution of the ideology could be strongly effective in the understanding of hegemony.

After deconstructing the verbal/oral building of hegemony, the visual context will be deconstructed with the methods of discourse analysis that are derived from the psycho analytic perspective. As the cinema studies have been verified that, the hegemony can be constructed with the techniques used in cinema, the construction of visual hegemony in the shows will be examined. in this examination we are going to pay attention to the manners of the competitors and jury, the positioning of the sides in the stage, very clear camera moves and the visual formation of the shows itself. It shouldn't be understood that the shows will be examined scene by scene but a general understanding of "visual expression" will be deconstructed with the means of visual discourse analysis.

Mostly, discourse analysis method, faces the criticize of "with which evidences these examples have been chosen?". in this study we only going to examine the most significant examples which are pointing the hegemonic and ideological expression. If we take a glance at the show, it would be clearly seen that, "chosen examples to examine" has a frequency in the show which repeats itself usually. Because of this situation, chosen examples will be able to give us a cumulative opinion about the hegemonic relations in the show.

3. Findings

The shows we've selected for our study, always gets a ranking in first 10 in the season they've been broadcasted. Mostly "O Ses Turkiye" gets ratings around %9 and share about %11 at that time Yetenek Sizsiniz ratings are about 10 percent with the share of 12 percent (decimals have been deleted for a cumulative use). With these rating and share ratios, both Tv shows are the most seen competition programmes in their own broadcast stream. The next best competition show called "Yemekteyiz" also belongs to Acun Medya which is the broadcaster of these 2 shows and stands in the 65th rank of the rating chart. These datas exactly show us that competition programmes as a TV genre, has been monopolyzed by the Acun Medya itself. As we've mentioned before, from a Marxian point of view it is definitely explicit that both shows have a hegemonic power with its economy politics over the genre.

As it is crystal clear that popularity of "popular culture" has a correlation between prevalence, these shows gives a chance for all the competitors to reach the widespread mass. From a widened perspective of Marxian theory we can see that these shows are determinant in order to designate the value of the meta which corresponds the arts-shows in this significant example. With such a power in the area, most of the competitors admits that "being seen in the show helped to reach better places in the show business". For example, in Yetenek Sizsiniz a competitor tells that "Thanks to the Acun Media, with this we have been able open both domestic and abroad market with our show. I especially thank to Acun himself and his staff" and in another example from the "O Ses Turkiye" a competitor tells that "My goal is making myself a little bit Professional with the gainings from the competition, I hope to pass the first stage".

As it is seen in both shows, competitors and also supposably the audience believes that these shows are a gateway to be successful in the area of music or stage shows. According to the discourse analysis an a priori acceptance of the power of elites in order to reach a place which has been desired, completely leads to full espousing, to the power of the elites. Such an unequal balance of the power gives a dominance to the elites who/whom seize the power with their symbolic hegemony of the area. As it has been indicated before, the power that has been seized by such a group is just a shade of the capitalist system. With an obedience to that shade the competitors accepts the whole power of the system willingly. So the sides has been determined as "decision-makers" and "obeyers". Being unsuccessful also doesn't mean that the competitor is completely excluded from the system. Most of the competitors (after not being elected by the jury) tells that "this has been a promotion for them, it has been a life time experience, also it is an honour to be in that stage in front of the jury". As we have clearly mentioned before this is likely to the master-servant dichotomy of the Hegel himself. The competitors realize themselves even though they have not been elected by the jury. Because as Foucault said servant represents the power of the master with the existence... It is clearly a determinant rule of a class to have a servant. Although this seems like a dichotomy, none of the audiences, or jury nor the competitors believe that. After this acceptance of the power relations, most of the competitors tells their regards. If the competitor chooses the second option of not accepting the power of the jury, moderator himself (Acun) seizes the control and blames the competitor for not being polite or being unbelievably arrogant. Also he suggests that being such arrogant to the jury completely symbol of desparation and it is clear that those kind of competitors will surely be unsuccessful.

As it can be seen being famous or taking a part in the show business is an object of desire for the competitors and the jury holds the door for reaching it. Although they've not been fully satisfied or it is not certain that they've rached their goals, being elected by the jury represents the gathering of "petit a" in the road of getting the "capital A" and reaching full satisfaction.

in both shows Jury suggests career planning for the competitors, for example they offer to do the show in some places or sing another genre of songs. An ability to offer a career plan is unevitably refers to the hegemonic power of the side making the suggestion. Also, the jury mostly suggests the competitors to work harder and attend the show again which signifies the inadequation of them.

in "O Ses Turkiye" after jury has elected the competitor and accepts that he/she is capable of being in the show for the further stages, the competitor selects the jury member who he/she wants to go on with. in that process mostly the jury tries to convince the competitor to select him/herself. While they are trying to convince the competitors, they always offer: "to create a showman/girl from them, putting great stage

shows to the scene" sometimes they also flirt with the competitors of the opposite sex, making domestic offers such as baking traditional Turkish foods etc. As we can see from the offerings in the convincing, they do not make any suggestions about the nature of the work. Most of the offerings are irrelevant for the competitors to make a choice.

in the theoretical part of our study, we have mentioned the usage of "you" pronoun in Turkish. All the competitors uses the plural form of "you" "siz" as a significance of the respect but except Gokhan and Yildiz Tilbe (Although sometimes she uses the singular form) in O Ses Turkiye all of the jury members or moderator uses the singular form of "you" (sen) as a significance of being more powerful. Especially Acun, beacuse of being a part of the jury in "Yetenek Sizsiniz" and holding the position of moderator in "O Ses Turkiye" always uses the singular form of "you" (sen) as a representator of power. As it is usual, hegemonic power seems to get hidden behind the curtains of being casual.

in both shows we can easily see that the moderator Acun has a dominant power over the show and the jury. in O Ses Turkiye he stands in the highest position above all the competitors and jury with a communication between the audience. He represents himself as the voice of the audience and persuades jury members to sing or being a part of the show. in Yetenek Sizsiniz Acun plays the role of chairman fort he jury and mostly the other members of the jury accepts his opinions about the competitor. Usually it can be observed that jury members may change their opinions according to the attitudes of Acun himself.

As it can be seen most of the competitors represents a loser image in front of jury. Mostly they tell that "this competition is their only chance, they worked hard for the show, all his/her family is watching at that moment for the probability of bringing the success. They also tell that it is such a proud to be in front of the jury and they got excited very much. These chain of acceptances, determines the hegemonic relation between the competitors and the jury.

If the competitor comes from a lower class of education, money or reputation and he/she has tragic experiences in his/her lifetime before the performance the programme shows a VTR which is paying attention to the tragedy of competitor in order to dramatize the show. This dramatizing attitude mostly becomes effective over the jury or the audiences in the studio, they cry or show compassion to the competitor.

With all these signifiers it can be called that the Tv shows we've selected represents the power of the hegemony of the bigger system which it belongs to and reproduce its Dynamics in a micro level symbolizing the whole Picture.

4. Conclusion

It is clear that daily routine of social relations is affected from the ideology itself which is consisted by the political system and socialogical background of the society. Within this context starting from the hypothesis of "media reproduces ideological background in a routine" we can easily see that TV competition shows as a genre reproduces the hegemonical relations in its concept.

The jury acts as the center of acceptance and clearly dictates the competitors how they can enter the music market or show business. The jury is being elected by the popular characters from the business and instead of educating the competitors they mostly pay attention to the show side of the entereetainment.

Competitors who enters the TV show accepts the hegemonic power of the jury from the beginning and acts as if its their last chance to enter the entereetinment market. The usage of "you" in Turkish as it has been explained in the previous chapters refers to the respect between people. Although the competitors uses the plural form of "you" as a sign of respect, jury rarely uses the plural form mostly uses the singular form as a sign of hegemonic power.

Body expressions and the comments of the competitors shows us that they rely on the jury and Acun Ilicali himself as the moderator in order to be successful in the job. While their object of desire is being successful in the entertainment market, they got satisfied by being elected by the jury. Because the process of electing by the jury simply can be seen as the "objet petit a" in reaching the desire which we may call as the capital A. Within this context we can clearly say that the TV competition shows which are being produced by Acun Ilicali, reproduces the hegemonic relations and ideological background in a routine with its format and the context

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From Nationalist Grassroots to Center: The Good Party

Belgin Buyukbuga Tarhan, Ahmet Bora Tarhan

1. Introduction

The Constitutional Referendum on 16 April 2017 proposing a Change in Government System has created a new way of doing politics in Turkey. in addition to the many changes that can be foreseen politically, it has opened a door for new political formations and/or accelerated them. The process of establishing a new party has been shaped around the opposition in the Nationalist Movement Party (MHP). The request of an extraordinary congress along with currently ongoing disagreements in the MHP could not have been resolved within the party and the issue has been brought to trial. Differences of opinion in the process of the constitutional referendum have deepened the disputes within the party and resulted in the dissolution of the expulsion of opposition from the Party[1].

The process leading to comprehensive amendment of the constitution, which envisages a change in the government system, was initiated by the General President of the MHP, Devlet Bahceli.

The Justice and Development Party (AKP) offered the constitutional amendment proposal and after debates, the Turkish Parliament decided to hold a referendum. Under the leadership of Devlet Bahceli, the MHP approved 18 proposed amendments and supported the campaign for the "Yes" votes in the referendum process. Contrary to the MHP headquarters, a group of opponents such as Meral Aksener, Umit Ozdağ, Koray Aydin and Sinan Oğan founded "Turkish Nationalists Say 'No' Committee". The dissidents have tried to strengthen the "No Front" by organizing public meetings in several provinces.

This Committee, created by the dissidents who have left and/or expelled from the MHP following the disagreements in the referendum process, has also served as a trial balloon before the legalization of a political party[2]. The new formation brought Aksener to the forefront so that it has begun to be referred as "Aksener Movement". The process of April 2016 Referendum has strengthened the will to establish a new party and functioned as a tool to break the dissidents' connections with the old party, MHP.

Although the founding cadre is mostly idealist and nationalist, the Good Party positions itself in the center of the political spectrum and declares to do center politics. The Good Party alleges to offer a new option for a broad electorate trapped between the AKP and the HDP in the east, and the AKP and the CHP in the west.

This study seeks to identify the political position of the Good Party, which is included in the new period of Turkish politics after the change of the government system. in this context, a conceptual analysis in the sense of the central party, central party rhetoric and voting will be conducted on the axis of the Good Party. in addition to the conceptual analysis, the first part of the study involves the center-right politics frequently evoked by the founders of the Good Party and its recent representatives such as the Democratic Party (DP), the Justice Party (AP), the Motherland Party (ANAP) and the True Path Party (DYP). The second part discusses the Good Party's approach to the major issues of Turkey. in the last part, the position and the impact of the Good Party on the political arithmetic during the Presidential and parliamentary elections planned to be held on 2019.

2. Center Party Politics

The "center-periphery" duality, mostly cited in political sociology, makes significant contributions to explain the positions and relations of power and political parties. Political scientists such as Rokkan,

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[1] The prominent names of the opposition within the MHP are Meral Aksener, Umit Ozdağ, Sinan Oğan and Koray Aydin who took part in the MHP for many years, served as deputies and were renowned politicians.

[2] The figure of Meral Aksener became prominent in the process of referendum and it was called as "Aksener Movement".

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Shills and Tilly define the center-periphery cleavage within the framework of each society's own cultural value forms. For these three thinkers, center is the one holding power in the political area and providing the continuity of the current political order (Tosun, 1998: 27). Political power (government) is the center and political parties are civic organizations originating in people, thus periphery. Beyond the representation of the periphery, political parties desire to settle down in the center, thus obtain the political power. Political parties will therefore both monitor the requests of the periphery and struggle to remain in the center within the rules of center/power.

The concept of "center" in the context of political parties also needs to be examined. Center, in the Western political tradition, refers to remaining away from radical ideologies and doing politics for large-mass-of-people. Lipset and Rokkan claim political parties have emerged as a result of the cleavages, thus conflicts in the society. Accordingly, there is a biaxial conflict line as local and functional in the society and political parties as its representative. On the local axis, there are on the one hand regional conflicts against central tendencies, on the other hand, conflicts among national elites. On the functional axis, the ideological divergence affecting the structure of political parties along with specific interests embitters the conflict (Saribay, 1998:101-102). Therefore, a center positioning implies to disregard or steer away from all these differences, divergences and conflicts. A center positioning by moving away from the meaning of "part", "division" on the origin of "party" as a concept and focusing on the whole constitutes a contradiction to the nature of political parties. With reference to the evaluation of Lipset and Rokkan, it can be claimed that parties moving toward center try to achieve through addressing dissolution on the local axis to the population having the greatest share possible and combining relatively concordant ideologies in the functional ground.

The tradition of political parties in Turkey prefers using center-right or center-left conceptualization rather than center-politics or center-party. Ergun Ozbudun draws attention to the difference between the West and Turkey in the issue of center-right and center-left distinction. According to Ozbudun, left-right political spectrum is based on attitudes of political towards socioeconomic problems in Western democracies while these concepts refer to secularism-conservatism distinction in Turkey (2016: 73). in the studies related to Western democracies, "far-right" and "far-left" phrases generally denote anti-system parties which do not adopt rules of the democratic game to a certain extent. On the other hand, the existing left-right distinction in Turkey corresponds to the traditional center-periphery division emerging as Turkish-Kurdish, Sunni-Alevi or religious-secular fractionation. As the founding will of the Republic in Turkey arose in the Republican People's Party (CHP), the only representative of center/power was the CHP. The Democrat Party (DP) by contrast as the second powerful party desirous of the center assumed spokesmanship of center-right[3]. However, periphery took the advantage of the condition that the center adopted discourses of the periphery. Peasants supported the DP in anticipation of that the party would handle their daily problems, relieve Turkey of the hierarchical and inaccessible bureaucracy and discuss religion from a more liberal perspective. According to Mardin, the DP was regarded as an organization identical to the peripheral culture. The striking fact was that the four founders of the new party were the Republican Party's politicians. During the era in power, the DP accomplished to carry the peripheral values to the center through the regularization of Islam and rural values (2000: 95-98).

The lack of a significant difference between the politics of the CHP and the DP led both parties, one on the left and on the right, to pursue strong center politics. The position of the CHP has not been changed in time; however, the representative of the center-right became the Party (AP) in the 1960s and 1970s, the Motherland's Party (ANAP) and The True Path Party (DYP) in the post-1980 era. Center-right parties have shown sensitivity to cultural and religious values of people instead of secular elitist tendency represented by the CHP. Center-right parties in Turkey have generally taken a close stand to conservative, nationalist and partly liberal values.

It can be claimed that the main aim of this study is, the Good Party, identified with the center-right tradition. The party founders give references to the DYP and ANAP of the 1990s and even to the AP of

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[3] Emre Kongar defines the center as "Statist-Elitists" and the opposing periphery as "Traditionalist-Liberal" rather than using the conceptualization of center-periphery cleavage in order to find keywords helping class analysis in the Turkish political life. Emre Kongar, *21. Yuzyilda Turkiye*, Remzi Kitabevi, Istanbul, 1999, p.131.

the 1970s in their statements. Although the founders of the party were formerly MHP politicians and included in the idealist/nationalist movement, they express the Good Party discursively and politically reflects the mosaic of Turkey.

  in this section of the study, the Good Party is analyzed within the framework of center party conceptualization as its founders claim. The definition of a center party or center politics beyond the concepts of center-right and center-left will be provided. in this context, the center party approach can be examined by dividing the concept into interrelated three parts: discourses/values of the center, the position of the center and the voters of the center.

2.1. Discourse/Values of the Center in the Good Party

Center politics involves the whole people instead of a minority or a certain fraction of the society. It, therefore, concentrates upon the modest rather than the radical, cohesion rather than distinction and disintegration. The Good Party accordingly prefers an inclusive discourse that is able to attract the majority of the people. in the direction of receive the majority's support, the highest value underlines by the Party is "non-ethnic nationalism". The second most important subject of the party discourse is related to "democratic values". Progress in the path of democracy is perceived as the only option for the middle class to achieve material conditions, prosperity and freedoms permanently, albeit a long and burdensome path. The third discourse of the Good Party targets social segments that can be hardly reached with the former two. Three manners of discourse adopted by the Good Party serve to reach the broadest electorate of center politics.

Pursuing the Politics of Unifying: "Nationalism"

The adverse effects of political polarization and division in Turkey have been discussed quite frequently. in this regard, the politics of dividing/polarizing is in contrast to the politics of unifying. Polarizing politics refers to othering and segregation within a society on the basis of ethnicity, religion or denomination. Clinging to a rigid ideology or a cause marginalizes political parties. Such parties, instead of the ruling party, generally undertake a permanent role of opposition, expressing the problems of the social base they represent. Parties that are ideologically rigid or do politics on the basis of ethnicity are often indicated as divisive and polarizers, and politically excluded in such a way that they cannot even bring problems and demands of the persons they represent to the opposition because of the high electoral threshold. The destructive quality of politics in Turkey to non-centrist parties inevitably directs new political formations to the center. in this direction, the values of the center have combined conservative discourse with nationalism in the post-1980 center-right (Bora, 2003: 158).

in accordance with the political order, center parties tend towards the politics of compromise rather than conflict, solidarity rather than polarization and unity rather than separatism. As Tanil Bora expresses, nationalism is essentially a project of homogenization and the unity and solidarity discourse of the state regime, thus the center, reveals the main function of nationalism and religion (2003: 138). This context obscured the boundaries between the Welfare Party (RP) and the MHP within the ideological framework during the 1990s and led the acceleration of the RP following the RP-MHP alliance in the 1991 elections (Bora, 2003: 134).

The Good Party program and the speeches of the party founders underline that Turkey has emergent problems to be overcome, therefore, needs to avoid "separatist", "divisive" and "polarizing" politics. Umit Ozdağ, one of the founders of the Party, states that Turkey passes an extraordinary period and draws a parallel with the First Parliamentary period ruling the War of Independence in order to explain the gravity of the situation (2017a). The president of the Good Party Meral Aksener (2017) expressed divisive and polarizing politics serves the purpose of the ruling party that makes people obligated to the government by embittering this type of politics. The General Secretary of the Party Aytun cinar (2017) promises the non-ethnicity based unifying politics in the Good Party.

Ozdağ issued a statement that the Good Party should be associated with "non-ethnic nationalism". According to the founders of the Good Party, there is a need to hold on to the union of nation-state as a higher value while going through the phase of crisis. Within this context, the Good Party appears to stint the area of political convergence. The Good Party pledges to solve the problems of Turkey from

past to present via this higher value. The Party overlooks Kurds' demands for fundamental freedoms and does not even mention. Umit Ozdağ states that they would not prefer the term of the "Kurdish Issue" since they do not consider the matter as a problem of ethnicity (2017b). The Kurdish Issue discussed in the second part of the study, or the Eastern and Southeastern Anatolia Issue as the Good Party refers does not serve for the politics of unifying. The term reflects a so-distant understanding to involve a large proportion of the society.

Politics of solidarity instead of divergence, division and polarization is not a new purpose in Turkish politics. The polarization between the CHP and the DP in the 1950s turned into the CHP-AP duality after the 1960's coup d'état despite the emergence of new political candidates. The ANAP under the leadership of Turgut Ozal after the 1980 coup assumed the unifying role of the right. Fledgling political tendencies in several parties of the 1970s were invited to gather under the roof of the ANAP for the post-coup order. The ANAP, in its program, described the party as nationalist, conservative, social justice advocate and supporter of competitive market economy (ANAP, 1983). The ANAP was responsible for establishing the order of vanquished parties by the military intervention, consolidating democracy and restructuring civil political arena and equipped for the mission to determine the center of politics. The ANAP led by Ozal constituted the center-right politics based on nationalism, conservatism and liberalism that are relatively in compliance with each other.

Democratic Centralism of the Good Party: Adoption of Inclusive Values
Political parties can be mapped along a left-right axis in terms of their position in the ideological spectrum. Ideological position also determines the social origin of the party. An ideology and a party marginalize toward the left and right side of ideologies while ideologies and values become ambiguous toward the center. Values of the ideologically radical party programs are more complete against indiscriminate values of the party programs moving towards the center.

For instance, the defense of private property and free-market competition together with social justice in the same party program shows an example of an indecisive party and causes ambiguity to decide which one is significant or minor in practice. The founders' committee of the Good Party, which identifies itself as the center party has the majority of the center-right, nationalist and conservative base. The sun with eight lines in the yellow navy logo highlights the values of the party tendencies. The party tends towards "good things" representing the values of *hope, determination, justice, future, knowledge, wealth, courage and civilization* rather than ideological values. The slogan of the party is accordingly "Turkey will be good". in the bylaw of the Good Party, it is written "The Party adopts fundamental concepts and principles of democratic constitutional states such as democracy, human rights, justice, equality, free thought, free will, competence, independent and objective judiciary, balance and audit systems" (Good Party Bylaw, 2017). The Good Party declares not to give up the universal standards and institutions as well as being loyal to the founding values of the Republic in order to address a major part of the Turkish population. The sine qua non in the party program and founders' statements is to revert to "the constituents of the Republic" (Ozdağ, 2017c).

The aspects of democratic politics, national will, fundamental freedoms, and the functionality of the rule of law principle within the framework of European Union ideal in the center-right party tradition as observed in the party programs of the ANAP and the DYP along with the leaders and founding the cadre. The values above are oft-voiced by the CHP and the AKP that today develop policy to be the main actors of the center-party politics. However, what is the most important is whether democratic ways are involved in the intra-party operations and/or the governing process rather than to what extent the primary elements unique to democratic regimes are mentioned. According to Habermas, the theme of the politics has changed in the last century and the political perspective dealing with the issues of the political custom like human rights, social right and self-realization has replaced the politics based on security. The issues have been mostly related to the cultural sphere rather than the economic one and moved towards the topics such as social integration and socialization (Yilmaz, 2003: 243-244). Undoubtedly, values such as human rights, rule of law, social justice are indispensable elements of contemporary democracies. The adoption of universal democratic values in party programs and bylaws and the appropriation by party leaders and representatives is preferable.

However, the expression of these political values in a haphazard way is not enough to achieve the ideal of contemporary democracy. These political values often find meaning under a political ideological perspective. These values otherwise impede and exclude each other in addition to their potential to support and maximize each other.

The haphazard usage of democratic values by the Center Party politics and keeping moderate ideologies together implies that the party is distant from a political course and ideology. Indistinctness of parties' political identity due to the lack of a political cause, the shift from a cause-based party to an interest-based party and first and foremost indistinguishable character of parties standing for the center are on the origin of problems oft-experienced by center parties.

Pragmatic Discourse: Populism

"Turkish-Islamic-Western" synthesis as the cement of the post-80 project of the center associated Westernism to Kemalism and the center parties in this process resembled each other in the discourse, the differences were built around market pragmatism and its rationality (Bora, 2003: 128). If the Good Party remains in line with this form of nationalism and democratic politics, it will be incapable of being a catch-all party and embracing the masses. The Good Party tries to overcome the deficiencies in its discourse with its promises of food, job, thus a good future for the time to get power. The Party Program (2017) describes the main purposes as:

> "*We take an action to provide the right to live and equality for our women, peace, confidence and care for our elderly people, joy, happiness and health for our children, unity and solidarity for our nation. We are aware of the fact that we are taking action in tough times and difficult conditions. We believe and put trust in our people. We are eighty million people. We are a great nation. We are a great economy. We work and produce. We cannot share. We will share fairly. Together we achieve. We will be fair. We will secure the justice.*

These promises that are quite influential especially at the time of the elections are attempts to directly improve the life conditions of the citizens. in addition to democracy and democratic institutions requested in the long run, emergent solution proposals for low and lower-middle income groups and the disadvantaged people are also offered in the practice of politics. in this context, populist and benefit-oriented practice of the center functions as a tool in the way of power.

2.2. The Position of the Center in the Good Party

It was stated that the political parties came out from the periphery in the center-periphery duality, but aimed to be located at the center. Political parties desire to have an impact upon the power and transform it. However, the discourse and demand of a political party to directly become the central party shows that it is ready to integrate directly with the state. The Good Party is a very new party, but gains ground on becoming the central party and has the center in its sights. The Vice President Umit Ozdağ as among the founders of the Party states their party is a national center party. Aytun cinar (2017) the General Secretary of the Party, said in one of her interviews that "they are not on the road to the center because the party has been already established in the center-right".

Tanju Tosun expresses that the center has an attraction in the countries with no history of social struggles like Turkey (1998: 18). in the countries where the political power is not restricted by the democratic values and institutions, the state is reluctant to share the political power as a strong actor. The center/power also regulates the politics in the societies with an authoritarian administrative culture rather than democracy. The survival of the political parties depends on remaining around the axis of the state. According to Tosun, the authoritarian political culture from the Ottoman Empire to the Republican era has modified its instruments and has been influential in the Turkish political system as well as in party cultures, and furthermore, it is not possible for political parties and ideologies to have the autonomy from the state and exist despite the state (1998: 19).

The lack of unique characteristic of parties, as a result of which the central political parties are deprived of an ideological base and spin on the axis of the center and carry out policies in line with the state, also make the party identity vague. This ambiguity is fulfilled through giving the party up to dead or living leaders. The functioning and management of the party is entirely based on the directives of the leader. The party leader is an important figure both before the public and within the party. The leader is in the forefront against the ambiguous party identity and politics. The CHP has idealized Mustafa Kemal Ataturk and his reforms while the DP banded together around leader charisma of Adnan Menderes. After Turgut Ozal, the founder and head of the ANAP, broke away from the party to run the Presidency, he left the center-right for right parties, especially the DYP. When Suleyman Demirel similarly became Turkey's ninth president, the DYP lost popularity and the public vote. Central political parties have managed to stay in power under the auspices of their founders and leaders and have been drained away without their leaders.

The same conclusion is valid for the Good Party. The Good Party was established following Meral Aksener's movement. Other experienced politicians and staffs lead the way for Meral Aksener. The Good Party which aims to be at the center and offers policies to involve the whole society, on the other hand, purports to be the party of a leader. Meral Aksener is a more prominent figure than the Good Party in the public eye.

2.3. Voters of the Center:

The Good Party leaders or supporters have agreed on the basic principles of the party regardless of which opinion they adopt and claim that every voter can be a member of the Party. in an interview with Ozdağ, he states that there is no obstacle to the unity of different ideologies under the Good Party irrespective of whether they are nationalist, idealist, conservative social democrat or liberal and puts an emphasis on the fact that the political references of people can be different. Within this framework, Ozdağ expresses a reference to Turgut Ozal and Suleyman Demirel along with his reference to Alparslan Turkes at the same time does not pose a cause for separation in the Good Party (Ozdağ, 2017a). The fact that the references given by Ozdağ are from the central parties indicates narrowness of the party range. The target group for the Good Party should be analyzed within this context.

Due to the above-mentioned distinctive features of the center party understanding, we can claim that political behaviors are determined by two factors. The first is a weak bond between voters and the party. Election results and survey studies indicate that there is no voter loyalty because of an ideological void and lack of a political cause. The second factor is the absence of a significantly distinctive quality that voters can forge a link between the center parties. These two conclusions result in the third one for the voting behavior that voters make decisions based on economically pragmatic motives.

Economic and pragmatic voting shows that voters comprehend the politics of the center and act accordingly. The voters of the center parties are so successful to grasp the new party system that there can be a rapid change in their preferences among center parties from one election to another. This is the indication of the volatility of voting behavior. The new formation describes itself at the "center" and the party program seems to be tantamount to a traditional "liberal right" party program. in this context, the Good Party considers the voters of the former center-right, namely ANAP and DYP, which is removed from the political scene by the AKP government and also winks at the conservative and nationalist voters. The party members prefer using "patriots" while describing themselves to the concept of "nationalism". Opinion polls suggest that the general profile of those who say they can vote for the Good Party is "urban, educated young people and women" and argue that "the conservative voters in the rural areas have preserved their preference for the AKP" (Meral Aksener Start Off with the 'Alternative Plans', 23 October, 2017).

The weakness of voter loyalty in an order of political parties without a party identity enables the center party members to create divisions within the party if they receive sufficient public support. A division is an extreme danger in a leader-centered central political party. The functioning of democratic channels averting the division, the suppression of the opposition, the authoritarian leadership and the differentiation of political practices expedite the division.

3. The Good Party's Approach to Turkey's Problems

When the fundamental problems and solution recommendations are examined from the Good Party's perspective, the two interrelated headings can be opened. The first is that the criteria required for a democratic political order such as human rights, rule of law, independent judiciary, freedom of thought and expression and social justice could not be provided. The main problems derived from the region in which Turkey is located in addition to its cultural, economic and political conditions persisted until today can be investigated under the second heading. This section can highlight the longstanding and unresolved issues of Turkey rather than the first-group problems. For the reason that the criteria of the democratic political order are adopted by the Good Party, at least in the party program, as in several other parties and appear like a planned course for the party. On the other hand, the consolidation of democratic institutions and instruments will serve to resolve Turkey's current problems.

According to recent social and political researches, Turkey's main problems are prioritized as terror (PKK and FETO) and economy-accordingly unemployment, education, unfair distribution of income- (Most Important Problems of Turkey, 2017). in the party program and statements of its founders, Turkey's basic problems and their potential solutions are mostly expressed. Two main issues are discussed in this section: the "Eastern and Southeastern Issue" in the Good Party's expression and "Economy".

3.1. The Eastern and Southeastern Issue:

in the matter of which is named as the Kurdish Issue by who associates it to freedom while called as the Eastern and Southeastern Issue by whom approaches it from the perspective of security, the Good Party is opt for the second. The Good Party's attitude towards the issue also gives the sign of its approach to the problem and recommended solutions. Like the DYP of the 1990s, the Good Party deals with the issue within the scope of security and considers it as the "Eastern and Southeastern Issue"[4]. According to the Good Party's program underlining the underdeveloped conditions of the region, the problem can be resolved in two steps. The primary purpose, similar to what the current government offers, is to maintain the fight against the terrorist organization and take the initiative in the civilian sphere. The Good Party, in the second step, brings forward legal, political, economic, social and cultural projects for the underdeveloped region through positive interventions (Good Party Program, 2017).

It seems unlikely that the Good Party will accomplish the two-step objective. It is not yet possible to end the armed struggle against the terrorist organization while the political unity of Syria right beside Turkey has been dissolved and active conflict in the region conflicts. The problem is now more complex and internationalized than in the 1990s. in this regard, the Good Party's proposal to solve the problem needs to be updated. The evaluation of this longstanding problem from a securitarian standing by disregarding individual liberties, social rights and ethnic identities of the local community means to agree on and pursue the policies of the DYP era in the 1990s and the AKP period in the 2000s. in both periods, the issue which was militarized instead of tackling the problem on the basis of reconciliation and negotiation could not be resolved.

The Good Party has, with the aim of the center, signaled to provide a broad field of vision for all parts of the society, but used the phrase of "non-ethnic nationalism" as a unifying subject of non-separatist, non-divisive and non-polarizing politics. Umit Ozdağ, one of the party founders, states that (2017a):

> "We will not allow the division of Turkey. There is one nation living in Turkey, Turkish nation. There are different sects and ethnic groups, but they are all parts of Turkish nation. We are desirous of a country that each citizen of the Turkish Republic has equal rights in the state of law and uses equal rights on the merit principle. However, we are against the divisive ethnic structures."

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[4] The DYP, within the framework of a nationalist ideology adhering to traditionalism, expressed itself with the slogans like "*the flag never goes down, the azan never stops*". For the detailed information about the DYP's ideology see also Hasan Bulent Kahraman, Sağ Turkiye ve Partileri, Imge Kitabevi, 1995, p. 215-243. For the periodical policies related to the issue see also; Rusen cakir, Turkiye'nin Kurt Sorunu, Metis Yayinlari, Istanbul, 2004.

The Good Party leaders, instead of receiving the public support to the greatest extent possible, describe a particular section of Turkey with their own criteria and pay no attention to the opinions of sides related to the issue while determining the political choices required for the solution. Such a strong and exclusionary language makes the Good Party familiar with the MHP which it has parted company. The Good Party's treatment of this issue will indicate whether the Good Party will turn into a party of the center or a party supported only by ossified Turkish nationalists in the forthcoming elections.

3.2. Economic Policies:

Another chronic issue of Turkey is economic problems creating a set of questions such as unemployment, education and unfair distribution of income. Economy is one of the most important topics in the Good Party's program. The evaluation of the Good Party's economic discourse can be based upon its solution recommendations. in this regard, two features of the Good Party's economic policy become prominent: Mixed Economy Model and an AKP-type economy falling into repetition.

The Good Party supports the model of mixed economy. in accordance with the center party politics, it takes the pro-free-market economic view of the property right, the freedom of enterprise, the compliance with the international law and stability. On the other hand, it is stated that the state's planning and coordination, and support in case of need, is inevitable with reference to the concerns of the unequal distribution of wealth caused by the free market economy (Good Party Program, 2017).

The economic policies of the Good Party appear to be the repetition of the policies practiced in the Justice and Development Party's program. Aksener consigns the economic policies of her party to Durmus Yilmaz, the former Governor of the Central Bank of Turkey and a former member of the MHP at the same time with Aksener (Good Party, in the Leadership of Meral Aksener, Priorities are Become Clear, 28 October 2017). Yilmaz, who served in the first years of the AKP government, was successful in the administration of the economy. Therefore, the Good Party does not offer any objection against the AKP, which it criticizes in terms of economic policies, and is satisfied with similar proposals. The plan of affordable home loans for low-incomers is shown as a tool to increase economic capacity and a product of social state ideology aimed at middle and low income people during the AKP government. The construction industry, through TOKI (the Housing Development Administration), led by the AKP has helped middle and low income citizens to become homeowners with cheap credits. The Good Party similarly aims to restore the structure of TOKI and Emlak Konut (Real Estate Housing) to work with Emlak Konut in harmony so that they will provide houses to low and middle income citizens (Good Party Program, 2017).

4.   The Good Party in the New Competition Order of Politics

The Constitutional Amendment on April 16, 2017 was approved by the people that ensured the transition from the parliamentary system to presidency. Unlike the parliamentary system, the executive branch was strengthened while the authority was delegated to the president alone. in the two-round election of the new system, the candidate who wins 51% of the vote is elected. On the other hand, the current Turkish system has the 10% threshold in the parliamentary elections that result in the under-representation of all delegates of the society and thus, indirectly preventing peripheral parties from entering parliament. A higher of receiving the 51% votes was added to the pressure below that the party should surpass the 10% national threshold. Turkish politics, after this amendment, press upon political parties and their voters to have the "majority".

Aksener and her team actively led the "No" campaign for the 2017 Turkish constitutional referendum proposed a "Turkish-Type Presidential System" or known as the "Presidential System". Since the "yes" votes had prevailed in the referendum, Aksener has sether next goal to be a "presidential candidate as a rival to Recep Tayyip Erdoğan. Aksener suggests that all parties in the "no" bloc should nominate their own presidential candidates. These parties will, therefore, form alliance in the second round runoff involving the two candidates with the most support. A possible victory is seen as the key to "return to the parliamentary system" for Aksener because the new government system is described as an outdated and monstrous by Aksener (Meral Aksener Start Off with the 'Alternative Plans', 23 October, 2017).

in the light of the above information, it can be argued that the Good Party, a four-month entity, will have no chance. However, the Good Party does not limit itself to a certain fraction (idealist) in the society as the present ruling party does and welcomes the majority and values of the center. The Good Party will primarily erode the support base of the Nationalist Movement Party in which the Good Party members were previously acting as a group of opposition. in an article published by the journal of Foreign Policy, Aksener stands out as a politician that will unite opposing segments of the society. Aksener as a compromise candidate of the Islamist wing that Erdoğan appeals, on the one hand, and secular and left wing against Erdoğan, and furthermore could have the potential unite nationalists reacting against Bahceli and politicians offended by the AKP[5].

Toward the closest general elections in 2019, the MHP holds on to Turkey's President and the ruling Justice and Development Party's leader Recep Tayyip Erdoğan. The MHP, more than a year ago, promised cooperation with the AKP and appears to form an alliance. The same alliance is also valid for the opposition in case that none of the candidates can win the 51% of the votes in the first round. It is clear, at this point, that Aksener's chance of winning the election is not minimal as long as the understanding of the center party politics based charisma of the strong leaders exist. Aksener, as an experienced politician, involves the features of a center party in her party established with MHP-originated members. An article published the journal of The Economist wrote that Meral Aksener has a chance to challenge Recep Tayyip Erdoğan in the process of the presidency elections[6].

5.   Conclusion

The engagement, pluralization and hybridization of social and political identities on slippery ground in parallel with the process of globalization had led the party ideologies of the center-right in Turkey to providing holistic identities through uniting around the framework of religion and nationalism. Despite the fact that almost all of the Good Party's founders have come from the idealist nature and/or the MHP's base, the Party identifies itself with the center and has the political style of the government. Umit Ozdağ describes the position of the Party as "national center". The national center, on the one hand, bears traces of the center-right politics existing since the DP period in the 1950s, on the other hand, appears to be molded into a narrow sense. The center-right has the ideological set of nationalist, conservative and liberal democratic values while the national center solely owns nationalism. However, the meaning of nationalist values and discourse has been broadened in the current world of politics.

It can be argued that the Good Party, which is located at the center, has built its policies on a triple set of values to involve the majority of the people. At the top, there is Turkish nationalism considered as the common notion of the voters. The midsection includes the modern democratic values such as human rights, the rule of law and social justice. Both economic growth and recovery of the individual life standards appears to depend on the consolidation of democratic values and institutions. At the bottom, there are pragmatic solutions that quickly change the lives of the voters in a positive way. The internalization and institutionalization of democratic values is a quite difficult subject to achieve in – short-time ruling period like four or five years. The political parties, therefore, require a short-term, technical and pragmatic discourse. There is a need for solutions that recover the conditions of low and middle income groups through policies targeting at unemployment and income transfer. The Good Party has taken the line of using these three values/discourses if it is needed. The decision of in which case a certain layer become prominent will be made in the practice of politics.

There are many indicators that the Good Party will adopt power-oriented politics. It presents a statist party identity based on a nationalist ground rather than bringing the problems of the periphery to the center. The Good Party, in this status, is not a new party at least with regard to discourse and political cause. It has figured out the codes of the center and opens itself to large masses. This volatility does not weaken its chance, but on the contrary, strengthening it in the closest elections. When the politics

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[5] For the related article see also; *http://foreignpolicy.com/2017/04/24/can-the-she-wolf-who-rejected-the-harem-take-on-sultan-erdogan-meral-aksener/*
[6] For the related article see also; https://www.economist.com/news/europe/21731408-does-meral-aksener-have-chance-challenge-turkeys-erdogan

reach an impasse or fall into a crisis in particular periods, the party has the potential to come to power after the current amendment on the government system by gaining accomplishment as a new and unexperienced alternative for the voters.

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Leading Ladies' Communication Facilities in Contemporary Film: Individual Competence and Interpersonal Compassion as Artistic Role Models for Intercultural Consideration and Liberated Gender Relations

Konrad Gunesch

1. Introduction: comparing film heroes and genders for linguistic and cultural fluency

in the 1942 film classic *Casablanca*, the Norwegian heroine Ilsa Lund (Ingrid Bergman) translates on the spot the megaphoned orders of the occupying Nazi army to her American partner Rick (Humphrey Bogart), after he somewhat glumly admits that "my German is a little rusty". From the movie's backstory, we know that Ilsa's linguistic and cultural masteries are linked. in comparable fashion, the 2013 instalment of *Star Trek: Into Darkness* lets Lieutenant Nyota Uhura (Zoe Zaldaña) save ship and crew by speaking fluent Klingon and negotiating with hostile males. Even the tomboyish *Lara Croft* (Angelina Jolie) is treated to Buddhist temple meditation and tea medication in *Tomb Raider* (2001), gratefully and gracefully reciprocating with a Thai *Wai* bow that invites the audience to appreciate not only her cross-continental action stunts and chases, but also her cross-cultural sensitive and amiable connection with the respective local peoples.

By contrast, along all four films of the *Jason Bourne* series (2002-2016), the protagonist is fluent in six languages (English, French, Spanish, Russian, Dutch, and German, each spoken briefly on screen), but without recollection of his past and only rare and often violent engagements in the present. Linguistically much deeper, Christopher Waltz as Colonel Landau in *Inglorious Basterds* (2009) mesmerizes and menaces in four fluent languages (English, French, German and Italian). With more cultural detail and care, Kevin Costner's Lieutenant Dunbar's efforts to master the Sioux culture and their language (Lakota) in *Dances with Wolves* (1990) are however made possible only by the preceding, personal and painful, bilingual and bicultural re-learning of the English language by the main female protagonist, "Stands-with-a-Fist" (Mary McDonnell). to round up this overview of male hero interaction, Daniel Day-Lewis's bilingual and bicultural character in *The Last of the Mohicans* (1992), suggested as a well-rounded leader also culturally and linguistically, is nonetheless upstaged by a romantic rival otherwise portrayed as weaker (Steven Waddington) in the French language. This short overview serves to show that even if we draw on films that cast a mostly positive light on the linguistic and cultural competence on the male hero, languages often serve to dramatize and increase cultural distances and conflicts, rather than enable and endorse meaningful intercultural communication, understanding and engagement. in all these aspects, the female film heroine regularly seems to have the edge.

2. Film heroines conquer the academic literature

The female film heroine only belatedly conquered academic literature. As recent as 2007, Helen Hanson's book *Hollywood Heroines: Women in Film Noir and the Female Gothic Film* limits the spotlight to film noir. Only in her conclusions, she more broadly states that "Hollywood heroines are complex and highly engaging figures...generated out of particular moments in Hollywood production...conditioned by the structures of genre and of narrative...[and] generative of questions and debates about female identities, desires and roles" (2007: 199). When at last female film roles contributed to the academic spotlight, they ranged from the "erotic heroine" (D'Enbau and Buzzanell 2014: 3) to the "paranoid heroine" (Ponce 2014: 91), or from complex gender and genre models as the "(post)feminist (anti)heroine" (Snyder 2014: 17) to the "femme fatale and superhero(ine)" (Castillo

and Gibson 2014: 77). Yet so far none of these heroine types or portrayals has been analyzed for their communicative abilities or role model potential for intercultural communication and understanding or international education. Another recent research title, "Heroines Aplenty, but None my Mother would Know: Marvel's Lack of an Iconic Superheroine" (Edmunds 2014: 211) could be rephrased as the concern of this research as "plenty of potential in human heroines' actions and reflections, worthy of being known, whether by, as, or beside mothers". We will therefore look at heroines' linguistic and cultural skills as potential role models for intercultural communication and understanding as well as international education, linking film references and examples with research on young multilingual students and their cultural identities.

3. Research hypothesis and investigation

We thus postulate that female film heroines might be better suited as role models for widespread and commonly accepted educational ideals and goals in our ever more globalizing world, namely a certain stage or at least development towards what could be described in shorthand as a linguistically communicative, interculturally understanding, personally caring and generally open-minded world citizen. We investigate this thesis by firstly defining multilingualism, i.e. what it means to learn and speak many languages, and linking multilingualism and cosmopolitanism, then by defining cosmopolitanism, i.e. what is means to be a world citizen, and finally by looking at a group of young students who seem to have achieved both. Building on our conceptual framework and empirical investigation, we conclude and predict how to scrutinize examples of female film heroines for their potential to represent our communicative cultural and educational ideals.

4. Theoretical framework: defining and linking multilingualism and cosmopolitanism

Some of the literature on multlingualism requires mastering "at least three foreign languages" (Apeltauer, 1993, p. 275), conceding that in such scenarios "it is inappropriate to expect near-native speaker competence" (Morgan, 2001, p. 46). All our interviewees, between 22 and 27 years of age, had advanced working knowledge of between three and five foreign languages, in all four skills of reading, writing, listening and speaking. The literature on the identity of multilingual persons is then mostly unrelated to cosmopolitan identity. Authors merely find that they are "acquiring a different cultural identity in every language" (Kotchemidova, 2000, p. 130), or that they "have a richer repertoire of linguistic and cultural choices and could fine-tune their behavior to a greater variety of cultural contexts" (Stroińska, 2003, p. 97). Only two writers describe their linguistic identities in plastic but still basic terms, such as "strata" or "layers of a cake" or of "an onion" (Bassnett, 2000, p. 66-71; Steiner, 1998, p. 12-127). Overall, more research is needed on the identity of multilingual persons (Aronin and Ó Laoire, 2004, p. 12; Gunesch, 2008, p. 74-81 and 2013: 178). Only one other author has linked cosmopolitanism to linguistic development, giving examples of writers and poets who learned and prominently used foreign languages in their works, such as Vladimir Nabokov (Bruckner 1996), but taking for granted that his sketchy cosmopolitan model has a lot to do with language learning. Hence our interviews were exploratory, in-depth, semi-structured and covert, as the topic of "cosmopolitanism" was explored in a non-guiding manner to ensure full validity for any established links between the multilingualism of the interviewees and their revealed cosmopolitan personal cultural identity.

5. Cosmopolitanism's Conceptual Framework

5.1 Cosmopolitanism's History and Transdisciplinarity

Historically, cosmopolitanism has been especially intensely debated during the time of the Greek Stoics of the 1st and 2nd century BC, in the 17th/18th century, and since the 1990s (see Appiah, 2006, p. xiii-xv; Carter, 2005, p. 15-28; Grovogui, 2005, p. 103; Mazlish, 2005, p. 101). Multiple definitions across disciplines have changed during those historical periods (see Trepanier and Habib, 2011, p. 5; Brennan, 2001, p. 76; Dharwadker, 2001, p. 1). Our cosmopolitanism is a literature synthesis in form

of a topics matrix, enriched by considerable critical thinking, and describing a cultural individual identity as relevant for today's writers, teachers and students.

5.2 Cosmopolitans being at Home in the World
Cosmopolitans "feel at home in the world" (see Brennan's 1997 book, *At Home in the World: Cosmopolitanism Now*), or an interest in or engagement with cultural diversity by straddling the global and the local spheres in terms of personal identity, with one foot in each sphere, finding a balance in which the global is decisive without having to dominate all the time.

5.3 Cosmopolitan Global-Local Continuum, as well as Openness and Engagement
While persons that we typically see as "locals" may not be interested in cultural diversity, "cosmopolitans" consciously value, seek out and try to access local cultural diversity (Hannerz 1990: 237, 249-250; Pollock 2002: 17). This could be visualized as a continuum along which the cosmopolitan can advance, and which also serves to distinguish between different cosmopolitans with respect to their local competences, as well as between different degrees of competence (and local cultures) within the same cosmopolitan person. Closely related, a key characteristic of cosmopolitanism is "a willingness to engage with the Other, an...openness toward divergent cultural experiences" (Hannerz, 1992, p. 252; similarly Papastephanou, 2002, p. 69-70). Yet the individual cosmopolitan is free but not obliged to endorse that culture positively, either in its entirety or with respect to components of it.

5.4 Cosmopolitan Effort and Elitism
Cosmopolitanism might require personal effort. Bruckner calls it "finding joy and strength in overcoming habitual limits" (1996, p. 247), giving examples of poets and writers struggling to acquire or express themselves in their foreign language. One could see cosmopolitan effort as requiring all the personal resources aspiring to elements of the cosmopolitan matrix. As for elitism, Brennan puts forward "the unalloyed goodness of the 'cosmopolitan'" and argues that "in the English language, its connotations have been relentlessly positive: 'free from provincial prejudices', 'not limited to one part of the world', 'sophisticated, urbane, worldly'" (1997, p. 19). Some characterize cosmopolitans as "people with credentials, decontextualised cultural capital" (Hannerz, 1990, p. 246 and 1996, p. 108), while some see "intellectuals" as typical examples of cosmopolitans and in turn naming intellectuals at the same time as the typical example of transnational professionals (Robbins 1998, p. 254).

5.5 Cosmopolitanism's Relationship to Traveling and Tourism, and to Home
Cosmopolitan traveling is indispensable for first-hand experiences of cultural diversity (Beck, 2000, p. 96; Clifford, 1992, p. 103), if combined with "connaissance" (connoisseurship) and cultural engagement that differentiates it from mere tourism (Hannerz, 1996, p. 105; Robbins, 1998, p. 254). "Typical tourism" is often limited to holiday stereotypes and cultural clichés (Bruckner, 1996, p. 247-249; Carter, 2001, p. 77). This could likewise be considered a continuum, showing individuals between stages of tourism towards stages of cosmopolitanism. Closely related to traveling, for the cosmopolitan, "home" might not necessarily the "home culture" any more, but take on an entirely new meaning (Hannerz, 1990, p. 240, 248; Hannerz 1992, p. 253-254; Hannerz 1996, p. 110), or combine several locations or perceptions of home, while it logistically probably cannot be just about "everywhere". Our empirical part sheds new light on the array of cosmopolitan homes, specially mediated by the linguistic abilities of our interviewees.

5.6 Cosmopolitanism's Relationship to Transnationalism and Globalization
The classical Greek origin of *kosmou politês*, "citizen of the world" (Appiah, 2006, p. xiv; Carter, 2005, p. 21; Kemp, 2011, p. 23; Werbner, 2008, p. 2) lets some reject cosmopolitan attachments or loyalties beneath an all-encompassing global humanity. By contrast, a more moderate "rooted cosmopolitanism, or...cosmopolitan patriotism" (Appiah, 1998, p. 91) stresses loyalties and ties to smaller geographical or cultural entities, such as nation-states, local communities, or families. Also, etymologically the concept of "internationalism" (as "between and among nations") cannot easily

explain (as can the cosmopolitan "feeling at home in the world") why a person's home might be *outside* of one's nation-state, or in several parts of the world. Likewise, cosmopolitanism can easier capture cultural or diversity issues below or above the nation-state, such as in regions or cities, or world-spanning identities. All this makes cosmopolitanism far more transnational than internationalism, and more suitable for aspiring to a globalized identity that transcends nation-states in the sense of world citizenship. Consequently, while globalization is associated with cultural uniformity (Sifakis and Sougari, 2003, p. 60) just as much as with diversity (Scholte, 2000, p. 23), cosmopolitanism actively seeks out diversity. Also, the globalization debate started only in the 20th century (Scholte, 2000, p. 16), while cosmopolitanism's historical roots are much longer.

5.7 Cosmopolitan Conceptual Summary

Thus cosmopolitan areas of concern can serve as a reference for empirically investigating literally, culturally and cinematographically interested students and scholars, but also independently for building or analyzing one's personal global cultural identity: 1) straddling of "global" and "local" identity spheres; 2) knowledge of local cultural diversity; 3) willingness and openness towards that diversity; 4) possible personal effort to achieve a cosmopolitan identity; 5) travel mobility, just not only with a "typical tourist" attitude; 6) "home" notions that can be varied, just not everywhere; 7) nation-state identities between "rooted" and "unrooted"; 8) transnationalism beyond inter-nation-state limitations; and 9) globalization attitudes favoring cultural diversity over uniformity.

6. Empirical research: methodology, analysis, and synthesis

An overall sample of 48 international, post-graduate students at the University of Bath in the United Kingdom, pre-selected for their multi-linguistic competence, was narrowed to the 11 most multilingual students, via a self-assessment questionnaire to their language learning histories and abilities, determined along the quantitative and qualitative criteria outlined earlier. Hence each of the interviewees had an advanced working knowledge of between three and five foreign languages in the skills of reading, writing, listening and speaking. With these 11 students, the relationship between cosmopolitanism and multilingualism was explored as to how they revealed themselves in terms of cosmopolitan cultural identity against the matrix of cosmopolitanism. The interviews were exploratory, in-depth, semi-structured, open-ended, and covert in that the topic was not known to the interviewees, so that the relationship between multilingualism and cosmopolitanism could be explored and expressed in a non-guiding manner to ensure full validity of the results. The matrix categories were treated as interpretive and flexible tools rather than fixed categories, which allowed a pattern of three broad ideal types of interviewee profiles to emerge, which I labelled "Advanced Tourist," "Transitional Cosmopolitan," and "Interactive Cosmopolitan:"

1) The Advanced Tourist is not the "simple" tourist" of the literature (as a counter-example to the cosmopolitan) any more. However, some interviewees revealed mere functional mastery concerns, consumerist "taking" attitudes, and/or national identities to varying degrees, which limited their willingness to engage with the diversity of target cultures.
2) The Transitional Cosmopolitan is somewhere between the tourist and the cosmopolitan on the continuum, but moving towards the third type, namely the interactive cosmopolitan.
3) The Interactive Cosmopolitan reveals advanced forms of interactive and integrative behavior and mindset, as would befit the ideal-typical literature cosmopolitan individual, especially by displaying an open-minded, flexible, self-critical, as well as giving and sharing attitude.

These three ideal profile types are compared below in an empirical *synthesis*, in which each quote below corresponds to an interviewee; assembled interview statements highlight the synthesis.

The advanced tourist

The advanced tourist's identity centres on the local, regional, or national. While rational stances are adopted, such as in declarations of being an open and worldly person, the emotional inner world reveals rather parochial or local limits with respect to the matrix issues of "identity" as well as "home:"

"First I'm Basque, and afterwards a European. I don't know; my European feelings
haven't been very developed yet."

The advanced tourist stresses the *professional usefulness* of language learning, which suggest that the advanced tourist is a prototype of the literature concept of *"transnational occupational cultures"* (Hannerz 1990: 243, 246 and 1996: 108; similarly Robbins 1998: 254):

"I chose Spanish [to study] is especially because...Latin America is for Political
Scientists a very interesting field of study...This was more utilitarian, to have more
possibilities afterwards with the language...to find a job, in the now uniting Europe or
in a job market that is getting more international every time."

The transitional cosmopolitan

Transitional cosmopolitans move along the continuum between the advanced tourist and the interactive cosmopolitan. They might for instance have a profile more of an advanced tourist regarding certain matrix issues, such as the question of home, where national and even local attachments prevail, with wider attachments only established exceptionally:

"I tend to live wherever I go...It's where you are brought up, where you had your first
friends, and where you live, where your parents' house is...But then, you have other
parts of the world where you feel very comfortable as well...Madrid...became my
second home...It usually doesn't happen...but when it happens, it's something
exceptional."

On the other hand, transitional cosmopolitans have very cosmopolitan attitudes towards nation-states, with expressions of sympathy for cultures abroad triggering criticism from compatriots:

"The nation-state makes you homogeneous, and makes you patriotic, and gives you
myths, gives you symbols, and gives you a whole set of ideas which are not very helpful
if you want to live as a global person, and not as an ethnocentric person."

"I have been treated as a xenomaniac [sic] by my friends sometimes... The fact that I
can criticise Greece, it means that for them I am a little bit of a foreigner."

The interactive cosmopolitan

The interactive cosmopolitan reveals the most open-minded, flexible, holistic and giving attitude, substantiating and contributing to cosmopolitan core literature. Languages also pervade interactive cosmopolitans' identities much more, as they personalize the link between multilingualism and cosmopolitanism by rephrasing and substantiating the key aspect of "effort" in the advanced literary concept of cosmopolitanism, namely Bruckner's "finding joy and strength in overcoming habitual limits" (1996: 247) when overcoming linguistic insecurities and learning stages:

"[Learning and keeping up Dutch] was always kind of like a struggle, it was always hard
to maintain, somehow. But...I could find out something that was beyond my
limits...Through improving your language...you always go a step further."

"I would really look forward to that [being in a culturally completely unfamiliar
environment], if I could. When I went to Morocco...I was just so amazed...it was just
totally different...a bit uncomfortable, but because I couldn't speak the language."

"I would be curious [in culturally unfamiliar environments], nosy, would like to get to
know...and would look for the keys...Keys being...language as a main source...of
course it's also again feeling insecure, feeling incapable...but I think the feeling, or the
eagerness of wanting to cope would be higher, or weigh more."

For the interactive cosmopolitan, language mastery allows for highly open and interactive two-way cultural access and engagement, culminating in critical self-reflection about one's own country and culture. This enables a highly interactive and "giving" travel:

"[Languages] mean the opportunity of learning...Not only learning about people...It
also would inspire your personal view of things. It makes you more open...It makes me
feel more that I know where I'm going, and getting to know people better."

> "If I travel, I like to talk with people, and to learn something about their country...Language learning...it's a way of education, it's a way of learning not only more about other cultures but also about yourself...You can anticipate to give something."

The more interactive persons are, the more they see professional and private aspects of language learning and using as indissolubly intertwined. The reasons for such personal learning and use are also in development, from function or profession to mind-set, worldview, and up to aesthetics:

> "in contrast with European languages, you see that there are other systems, other ways of indicating things...My first inclination [to the Arabic language] was because of the artistic way of writing. It's really like a piece of art...It's a beautiful language."

Interactive cosmopolitans concede a "foreign identity" but refuse to substantiate it linguistically. Some would be taken into "another sphere" when using certain languages. This resembles "strata," "layers" or "onions" dimensions described by (just) two authors on the identity of multilingual persons (Bassnett 2000: 66-67 and Steiner 1998: 120-125):

> "I act differently when I speak Spanish. I'm more in the Spanish way of life. A bit more open, I'm more eager to say personal things...in my Spanish identity. Spanish identity, of course is an exaggeration...I have several identities, but you can't stick to the languages."

> "Speaking with a Dutch person carries me into another sphere. So, kind of this cake [of my identity dimensions] changes and shifts, like from context to context...But a piece of it is always Dutch...It's another way of seeing, of perceiving, I think...of being aware of yourself and of other people."

For an interactive cosmopolitan, language knowledge is an indispensable factor for feeling at home, and a matter of global identity, where languages serve as a passport or qualifier to access and cope in foreign environments:

> "Knowing the language well doesn't make you feel at home. But you cannot feel at home unless you know the language."

> "The language that is necessary to cope in the [everyday] situations is a basic factor of feeling [at] home."

Finally, the interactive cosmopolitan's "home" is differentiated and multi-dimensional, reflecting Hannerz's "privileged site of nostalgia" or "comfortable place of familiar faces, where...there is some risk of boredom" (1990: 248; 1996: 110), or depending on context, dynamic interactions, or involving multi-sensory experiences, all while embraced with an open attitude:

> "[Home:] How boring, at first. But of course, it's more than that...The word 'home' is 'stick to the same place', and I would like to move a lot...I would like to say that it is an uninteresting concept, but I still have some nostalgia towards home."

> "It [home] means people I relate to...It is also where you're born, but other home places accumulate... It captures all of your senses, it's what you see, it's also what you smell...Then again it depends on the context...I would say that "a home" is a place where I can live any mood, a range of different situations."

Theoretical and practical contributions

This research a blueprint and catalogue summary for comparing and evaluating (both male and female) film appearances for their communicative (especially multi-linguistic) facilities and skills, and how they relate to personal identity and intercultural understanding (especially in the form of cosmopolitanism). Any film's individual protagonist deemed relevant can now be analyzed as to the degree they reveal themselves (similarly to our students) as linguistically competent, culturally interactive and engaging, or educationally inspiring. Beyond that, every reader of this paper has a personal stock of preferred or remembered hero(in)es, which can now be examined as to their multilingual ability, cosmopolitan identity, or educational value, in a scientific, detailed and transparent manner. Characters can now also be evaluated as for their intercultural communication (as when linguistic and cultural skills are not only profitable but also inspiring, as in the 1997 Dutch

Oscar-winning movie *Karakter* (Character), or in the 2010 movie *Wall Street: Money Never Sleeps*), or within international education institutions (for example, within international school curricula and syllabi). The insights from this paper can now also be furthered within the field of media and art itself, especially in film studies. Beyond that, they can be transferred to other areas and fields such as global business, international education, world politics or leadership. to prepare the ground and with a view to such transfer, these insights shall be summarized once more below.

Comparative gender perspective: further questions and actions
Our examples suggest that film leading ladies regularly communicate and culturally interact better than their male counterparts, in areas such as:
1) Women's cultural and communicative power and ability, compared to male heroes; in the
2) Adventure and action genre, despite this archetypically male domain; having the
3) Educational edge in intellectual, linguistic, social and cultural competence; culminating in
4) Life Wisdom, for simplicity summarized here as "when all is said and done".

One could ask for example these further questions to students and practitioners of film studies:
1) Why are not more movies female heroines represented, produced or focused on, in Hollywood, Bollywood or elsewhere?
2) Why are not more of them demanded or paid for by the public, the media, or the woman and man in the streets?
3) Why is not more female linguistic, cultural, artistic and educational power invoked in families, homes, playgrounds, schools, universities, colleges and conferences?

We do not need to be ardent and declared feminists, or advancing single-minded feminist causes or frameworks, to be able and called upon to ask immediate follow-up questions such as these:
1) What values do we want to postulate and publish for our societies and the next generations?
2) Why should it be, of all academic areas and departments, mostly be business, management or institutional studies to monopolize discussions about "soft power", or to conduct gender comparisons as in Geert Hofstede's "masculinity/femininity index" (2001: 279-350)?
3) Why does sex, speed and crime (as in six movies with Nicole Kidman leading, for instance *Dead Calm*, *Days of Thunder*, and *to Die For*) still sell better than any of these:
a) Linguistic and cultural sensitivity (as for example in *The Interpreter*),
b) Scientific and political competence (as for example in *The Peacemaker*), or
c) Literary conflict and communication (as for example in *The Hours*)?

If life indeed imitates art, one could think about these questions to be posed, and appropriate results to be taken, on the levels of global integration, immigration, education, politics, or leadership, thereby of course enabling and empowering men and women alike. Adopting Jaques' famous monologue in Shakespeare's *As You Like It*, that "all world's a stage, and all the men and women merely players", each of us can be a director calling "action" at the start of each relevant scene in our daily social lives and interactions. This could make the resulting production an inspiring non-zero-sum-game with a local and global win-win sceanrio, for men, women and children alike, whether within movie theaters, classrooms environments, or circles of families and friends.

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Presidency as a Political Field: Reflections on Twitter from 24th June Elections in Field-Habitus Relationality

Gulden Ozkan

1. Introduction

It is possible to state that systems of government are enforced with two main models according to the attribute of the relationship between legislative and executive as a presidential system and parliamentary system. Roughly, despite the fact that there is a legislative and executive powers have the authority to dismiss each other's duties reciprocatively, such an authority has not been defined in presidential systems (Ozbudun, 2015). On the other hand, it can be said that the parliamentary tradition in Turkey takes its roots from the presidential monarchy that emerged in the Second Constitutional Era and a pure parliamentary system was envisioned with the 1961 Constitution Act. However, it is seen that this structured was alienated with the 1982 Constitution Act and the president was granted with extensive authorization which is common in parliamentary systems (Ulusahin, 2011:30). Ulusahin indicates that the unauthorized and symbolic position of head of the state who holds an impartial and mediatory role in pure parliamentary systems is not considered in criticisms brought to parliamentary systems on 'being double-headed; and underlines that parliamentary system is not "two-headed' without a direction yet it is "double-winged' in a way to enable flying (Ulusahin, 2011:32).

With this assessment, as it was indicated in the justification concerning the latest change in the system of government in Turkey, the position of the presidency which was extended exceptionally with the 1982 Constitution Act, and the possession of the authority to penetrate into all of the institutions of the state by this date has essentially brought about the double-headed situation that should not be existent in pure parliamentary systems. Therefore, the position of the presidency that has symbolic authorities in parliamentary systems carries a different meaning in Turkey in comparison to other parliamentary systems. Due to this reason, the tendency of parliamentary consensus in the presidential elections has settled down as a tradition in the Turkish political life.

As it is known, the law amendment on the election of the next president by the public was adopted in a referendum held on October 2007 (Sevinc, 2017:86), afterwards the first election was conducted in the year of 2014 and the president was elected by a referendum for the first time in political history of the Republic of Turkey. Recep Tayyip Erdoğan who received %51.79 of the votes in the election held on 10 August 2014 became the first president who is elected by the public. The referendum has not only changed the form of the election of the president in the country, but it has become possible to mention a presidency thattakes the actual head of the power beyond being a symbolic component and a perception that has been changing about the political system (Karagoz & Ozkan, 2015:193).

The aforementioned transformation in the perception towards the system has been concreted through the meeting of AKP and MHP on the common ground following the military coup attempt took place on 15 July 2016, parliament voting on the constitutional amendment that includes Presidential System and its adoption by the referendum. According to the content proposed in the referendum, the presidential and parliamentary elections that had been intended to be carried out on November 2019 were conducted on 24 June 2018 with the decision to hold an early election taken on April 2018; and these primary elections of the new governmental system have taken a vital position in the Turkish political history in terms of meaning, function and importance.

The election field that brought about novelties in the country from the perspective of political communication, not only as an absolute system of government is also stimulating for a communicative analysis. Therefore, this study aims to reveal the symbolic construction of afield of struggle towards electoral campaigns that candidates run for the presidential position as a political power field through

communication. in order to reach this purpose, the perspective of the French sociologist Bourdieuthat enables to understand the complex functioning of the social life in an integrative and relational manner was employed.

Starting from this theoretical background, the Twitter posts of six candidates were examined between the dates of 13 May 2018 that the candidate names for the presidency were announced by the Supreme Electoral Council and 24 June 2018. The tweets that were posted from the official Twitter accounts of the candidates during the electoral campaign were recorded between the aforementioned dates and the data that were obtained were analyzed through a qualitative content analysis. It is assumed that the obtained and conveyed qualitative data will form a background and guidance for the qualitative analysis that constitutes the next step of the research study.

in the following lines, the theoretical background that constitutes the background for the research was conveyed as the limitations of the study enable with its general lines, afterwards an information was provided on the methodology in the research section of the study, the findings were presented in tables and the study was concluded with the result section.

2. The Literature Review

It is a well-known fact that political elections are carried out for the purpose of determining the hand that the governance of a country will be given in the democratic governance forms. in the same manner, election processes are effective struggles for the power that are held in public fields. From the perspective of Bourdieu on social analysis; it can be stated that this struggleis actualized based on the capacity of candidates who run for power in the field to dominate, in other words, on their capital; and the result is determined through the reciprocity of the qualities (types of capital) of the candidate possessed and attributed a value in this process in the voter (voter habitus). Therefore, as Bourdieu pointed out, the relationship established between "political issues", "predispositions (habitus)" and "choices" play a determinative role.

The closely attached theoretical patterns that underlie the perspective developed by the writer and the reciprocal relationship and cooperation among these are vital in terms of comprehending the functioning of the social world in general terms and communication content within the scope of the political election process specific to this study.

A field, which is one of the main concepts of P. Bourdieu, possess a central position when social analysis is addressed. The field is where the game is played. The society relatively consists of the sum of autonomous fields of the game: economic field, cultural field, political field, religious field etc. The fields in Bourdieu, who attributes a relational property to a concept, are defined as an objective network of relations between locations (Bourdieu & Wacquant, 2003: 81). Due to the fact that the fields as grounds of conflict and competition are shaped based on the type of capital that is effective in a specific field, the struggle is maintained for the authority of being determinative on this type of capital. Thus, each field has its unique capital, an investment, and ones who dominate and are under domination. For instance, the competition occurs in the political field is carried out in this manner in a most visible way without absolute elections and enable the owner of the power to acquire the authority of determining the political discourse primarily. Furthermore, it is possible to observe that the players of the political field locate the voters that they represent as a privileged group in the process of struggle and they promise this location to the ones who will elect.

It is seen that the main subject of this struggle in the field is about the rules of the game. It is not possible to consider these rules independent from the qualities of the players who bring the game into existence and form its framework. While the players gain a right to involve in the game through what they have, in other words with their habitus, they also contain a potential to change and transform the ones concerning the game.

in its fullest sense, habitus is not completely individual nor determining behaviors individually; yet it is a constructive mechanism that functions within the actuators. According to Bourdieu, habitus is a kind of practical comprehension regarding what is required to be done in a specific situation (Bourdieu, 2006:41). Habitus that based on the principle of internalizing what is social and reproducing

it through behaviors is an obvious indicator of the fact that the individual and society are in a reciprocal relationality.

The social actors internalize and activate existed institutions practically through their 'constant tendencies' of the habitus. Accordingly, habitus illustrates the set of constant tendencies that we carry in our minds (such as class, language, ethnicity, gender) besides being a result of our social experiences in certain kind of grounds and circumstances (Tatlican & ceğin, 2007:315). Habitus of individuals depend on the position they possess in the social field, in other words on the type and amount of the capital they acquire. in other words, the capital that actuators possess for each social field forms their actions (Karagoz & Ozkan, 2015:180).

Capital, in other words, accumulation, as a formative, is also the determinant of individuals' positions in the social life while it forms the habitus that direct individuals' attitudes, behaviors and preferences synchronously. Naturally, various positions create different habitus. in this approach that every achievement which directs to a behavior is specified as capital, the most important capital might be the one which is 'symbolic'. According to Bourdieu, the symbolic capital is the one that determines the value of others. Therefore, it is possible to say that the function of the symbolic capital begins at the point of social acceptance and gives its owners a power to procure acceptance to a certain perspective.

Starting from this point of view that was tried to be summarized in general terms; June 2018 elections which are the first elections of Presidential Government System and have become the focus of political power struggle are tried to be addressed from the perspective of the relationship that the ones who became candidates to dominate the political field with the voter habitus. At this point, the field was tried to be analyzed by recording the messages posted by the candidates onthe official Twitter accounts as one of the most transparent examples to observe the relationality between the concepts of habitus and capital.

3. Method

Political communication is defined as "Communication that is established by political actors by using various transmission types and techniquesin order to procure acceptance to their ideological aims by specific groups, masses, countries and blocs in the society, and to put it in the action and practice when it is necessary' (Aziz 2003: 3). Despite the fact that it was defined in a narrow field as the communication between a government-citizen; the field has expanded with the inclusion of power, opposition and voter parties, and started to be described with its all aspects, tools, techniques and methods with the impact of the studies on the role of the media in the formation of popular opinion.

When it is considered from this perspective, the new media and social sharing networks that have been recently included in the political communication process have both facilitated the access of a voter to the information appropriate to the ideological position and paved the way for political actors to reach their voters, despite the fact that they are fragmented and belittled in numbers. in addition, studies, which reveal that this impact is minimal and strong, indicate that social networks are superior at the point of candidate-voter interaction (Hong, 2013:465).

Twitter, which is among these social sharing networks is a microblog which came into service in 2006. The network that enables to share through 280 character messages (tweets) has been founded on the values of "freedom of speech" and "equality in communication (abut.twitter.com). Twitter, which constitutes of 335 million active accounts worldwide by the year of 2018, allows additions such as video, photo, link and hashtag where participants can follow each other, re-share their posts (retweet), make comments and like.

It is possible to state that Twitter has become a frequently used medium in political campaigns with the election preparations of Barack Obama during the 2008 USA Presidential Elections.

in this study that aims to reveal the symbolic construction of the field of struggle with electoral campaigns that the candidates carried out for the presidential position as a field of political power, the Twitter part of the electoral campaign of the six candidates that participated in the first elections of the "Presidential System' held on 24 June 2018, and the practical use of Twitter for the candidates was tried to be demonstrated quantitatively.

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As it has been conveyed in the previous lines, it is possible to say that strategies of candidates to locate and interpret themselves and others within the network of fundamentally complex social relations network will be tried to be determined in the study on the field-habitus relationality ground within the scope of theoretical perspective that the study is based on. It is assumed that the quantitative data that was presented in the findings section of the study will have the characteristics of a background and guidance for the qualitative analysis that constitutes the second part of the research study.

in the process that had started with the publication of the Supreme Electoral Council resolution on Official Gazette dated 13 May 2018 that includes the absolute lists of candidates for the presidential system and came to the conclusion on the date of 24 June 2018; the messages posted by the official Twitter accounts of Recep Tayyip Erdoğan, Muharrem Ince, Selahattin Demirtas, Meral Aksener, Temel Karamollaoğlu and Doğu Perincek, who became candidates for the presidency, were accepted as sample units. The messages that were conveyed by retweets were excluded from the analysis within the sample unit and others were recorded, and the recording units were assessed through the quantitative content analysis method in the scope of research questions that were determined.

4. Findings

When the preferred account names of the six candidates who run for the presidential elections were examined, it was seen that six candidates preferred their names and surnames as the account name while Muharrem Ince chose his name in a way to remind his duty as 'vekilince' (deputyince), on the other hand, Selahattin Demirtas highlighted his part identity. Among the candidates, Recep Tayyip Erdoğan is the first one who joined the Twitter network and the last one is Temel Karamollaoğlu. It is seen that the number of Erdoğan's followers has taken precedence over the others due to the time advantage.

Table 1. General Characteristics of Twitter Accounts of the Candidates

Candidate	Account Name	Time of Participation	Number of Followers	Number of Followings
R.T. Erdoğan	https://twitter.com/RT_Erdogan	August 2009	13.063.922	4
M. Ince	https://twitter.com/vekilince	August 2010	4.749.978	1.528
M. Aksener	https://twitter.com/meral_aksener	May 2012	2.679.398	909
S. Demirtas	https://twitter.com/hdpdemirtas	December 2010	1.673.425	1.032
T. Karamollaoğlu	https://twitter.com/T_Karamollaoglu	December2014	276.869	9
D. Perincek	https://twitter.com/Dogu_Perincek	July 2011	165.853	16

The most important characteristic that separate new media mediums from the traditional media is the provision of an opportunity for a quality interaction. The number of accounts that the candidates follow provides a perspective towards understanding what extent the candidates take their voters into the consideration in the communication they establish with them. When it is assessed from this perspective, the number of accounts followed by the candidate with the highest number of followers, Erdoğan, is only 4. Ince has approximately 5 million followers and follows 1,5 million accounts and he takes the first place according to this data. When the ratio between the number of followers and number of followed accounts is considered, it can be said that Demirtas has a higher ratio than the others.

Table 2. Tweet Distributions of the Candidates

Candidate	Number of Tweets	Percentage	Number of Daily Tweets
M.Aksener	539	% 34,50	12,5
M. Ince	374	% 23,94	8,6
S. Demirtas	194	% 12,41	4,5
T. Karamollaoğlu	176	% 11,26	4,1
R.T. Erdoğan	142	% 9,09	3,3
D. Perincek	137	% 8,77	3,2
Total	1557	% 100	36

When it is examined from the perspective from the number of tweets which is the most important feature of Twitter, it was determined that the highest number of tweets were shared by Aksener and the lowest number of tweets were shared by Perincek in the 42 days period of recording. in this period, a person who is a follower of the six candidates sent 36 tweets per day in average and two-thirds of these 36 tweets (12,5) were shared by Aksener. On the other hand, it is possible to observe that Erdoğan, who is in the first place in terms of the number of followers has the last place in terms of the number of tweets.

Table 3. Retweet Distributions of the Candidate Tweets

Candidate	Retweet Total	Retweet Average
M. Ince	2.180.213	5.829
M. Aksener	883.905	1.693
R. T. Erdoğan	846.690	5.962
S. Demirtas	640.813	3.303
T. Karamollaoğlu	248.356	1.379
D. Perincek	19.976	137
Total	4.819.953	

Table 4. Like Distributions of the Candidate Tweets

Candidate	Like Total	Like Average
M. Ince	13.883.648	37.122
R. T. Erdoğan	3.606.253	25.396
M. Aksener	2.945.728	5.465
S. Demirtas	2.585.714	13.328
T. Karamollaoğlu	1.069.215	6.075
D. Perincek	58.333	425
Total	24.096.391	

Table 3 presents the number of retweets, in other words, the number of re-sharing of the messages shared by the candidates and the ratio between the retweets. When the number of retweets that are regarded as important data in terms of the size of users' impact, it can be said that 374 tweets shared by Ince were retweeted more than 2 million times and he is ahead of others in terms of the number of retweets yet it is not possible to say the same for the impact size because Erdoğan has reached the same impact size with 142 tweets. Therefore, when the retweet averages are considered, Erdoğan takes the first place. It would not be wrong to state that the impact size of Erdoğan is larger than the other candidates when the number of followers is also considered. The data concerning another feature of Twitter, the number of likes, were presented in Table 4. While Muharrem Ince takes the first place in terms of both the total likes and the average of likes, is a surprising result that Aksener who has the highest number of tweets with 539 messages takes almost the last place in terms of likes.

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Table 5. Distribution of Photos Used in Candidate Tweets

Candidate	Number of Photos	Percentage of Photos
M. Ince	489	%39,5
M. Aksener	412	%33,3
R. T. Erdoğan	185	%14,97
T. Karamollaoğlu	70	%5,6
D. Perincek	56	%4,5
S. Demirtas	23	%1,8
Total	1.235	%100

Table 6. Distribution of Videos Used in Candidate Tweets

Candidate	Number of Videos	Percentage ofVideos
M. Aksener	154	%38,59
M. Ince	131	%32,83
R. T. Erdoğan	57	%14,28
T. Karamollaoğlu	37	%9,27
D. Perincek	11	%2,75
S. Demirtas	9	%2,25
Total	399	%100

Table 5 and 6 presents the number of photos and videos that were used by the candidates in their messages. in the particular election period, the candidates shared 1235 photos and 399 videos in total. When the numbers, which are relatively high in terms of use of photos and videos, are assessed, it can be said that the message was reinforced in this way and the confidence of a voter was tried to be gained. On the other hand, the candidates who could not find a place in the state television, TRT, and claim that they were tightened in limited durations on other private television channels give the impression that they created the space they were looking for on Twitter. It is seen that Ince, Aksener and Erdoğan take the first three ranks in terms of photo and video sharing.

Table 7. Distribution of Hashtags Used in Candidate Tweets

Candidate	Number of Videos	Percentageof Hashtags
T. Karamollaoğlu	26	%28,26
M. Aksener	23	%25
M. Ince	15	%16,30
D. Perincek	13	%14,13
R. T. Erdoğan	12	%13,04
S. Demirtas	3	%3,2
Total	92	%100

The concept of hashtag which was added to the memories with the establishment of Twitter has become the most effortless way of gathering persons and posts related to the subject by adding a "#" sign in front of words or word groups, and in this way, and drawing an attention and customizing masses. During the data analyses of the study, the repeating hashtags were counted for one time while the number of hashtags was determined, and in addition, the hashtags that were added at the begging or end of a message as an election slogan were also included for one time. It is possible to see in Table 7 that 92 different hashtags were used by six candidates in total by six candidates in the presidential election period. The highest number of hashtags which are different than each other was used by Karamollaoğlu, and lowest number of hashtags with different content was shared by Demirtas.

5. Result

When the election periods are considered as a struggle of power that is carried out in various social fields, it is possible to say that this struggle is experienced at the point of the response that candidates who run for power and types of the capital of these candidates find in voters. in a similar way, the determinant of the struggle is the relationship established between social positions, predispositions and preferences.

in this study that tries to analyze the strategies of candidates to locate and interpret themselves, each other and their voters, the first elections of the Presidential Government System was tried to be examined through Twitter which is a microblog and a social sharing network. The shares of six actors that became a candidate for the presidency between the dates of 13 May-24 June were analyzed through the quantitative content analysis method.

in the scope of the study, the examination was started from the general characteristics of the candidate accounts, and at this point, it was determined that the interaction feature which is one of the most distinctive characteristics of the social media was not used in a satisfactory manner.

Within the context of the study, 1557 tweets of the six candidates in total were recorded and analyzed for a 42 days period by excluding the retweets. The obtained findings show that Twitter was used as a social sharing network intensely by the candidates with all of its opportunities such as photos, videos and hashtags.

It was frequently mentioned by the candidates that they could not have a widespread coverage on the traditional media. The analysis of the data enables to reach the result that the coverage that could not be obtained on the traditional media as it is claimed, was created on the Twitter environment. When the video and photo extensions are considered, it can be said that the candidates who share the first three ranks in terms of the number of messages have a photo that corresponds to a tweet and a video that corresponds to every three tweets.

Consequently, it is possible to state that the candidates who participated in the presidential elections that were held on the date of 24 June 2018 use Twitter intensely and try to reach the voters in this way, and enrich their messages with various extensions.

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The Reflections of Tourism Mobility in the Local Media: Kusadasi Sample

Gul Nihan Guven Yesildag, Mesut Iris

1.   Introduction

Tourism is an income item that cannot be ignored especially fo developing countries, which can be regorded as rich in touristic product supply, such as Turkey. On the other hand, the tourism sector is important not only with its great economic return in its sphere of influence, but also with its drag on socio-cultural change, its contribution to balanced development across the country as a stand-alone sector, its interaction with other sectors and as a leading sector to promote the country (Gocen, Yirik& Yilmaz; 2011:494). The preserve of tourists, who have detailed information about tourist destinations and who can buy various markets with different features, determine and review target group, create opportunities and take the advantage of these opportunities, in order to be successful in their marketing efforts.

Because cultural, social, personal and psychological factors play a decisive role in the formation of consumer behavior, the constantly seeing of tourists walk around in the local area and their interaction with residents, affect the formation or change of consumption behaviors of the local people. Therefore, with regard to the development of tourism in a destination, along with the natural, historical and cultural environment, the approaches of the local people who lives in that destination, to tourists plan a vital role (Ozcan&Coban, 2013:251).

However, there are many factors that affect the demand for tourist destinations. We generally order them; economic, social, political and psychological factors. Economic factors affecting tourism demand; the amount of per capita income, the economic situation of the tourism industry, the balance of payments, the current market price and the conjunctural status can be listed. Social factors that affect tourism demand are; family characteristics, population structure, education level, language difficulties and urbanization. Political factors affect tourism demand; diplomatic agreements between the two countries, bureaucratic obstacles, restrictions during the stay, tax and visa applications. Finally, psychological factors affecting tourism demand can be classified as fashion, image of destinations to be visited, religious beliefs, advertising and promotional activities (Cho, 2010:310). Especially media institutions have an important meaning in recognition of destinations. When the subject is tourism sector, the image that the destination has is very important. The image of destination is created with the help of advertisement and media. Continuous publicity work about the destination ensures that a certain image for that destination naturally occurs in people's minds.

in this study, it is discussed in Kusadasi, one of Turkey's major tourist destinations. Kusadasi is one of the important tourist attraction places where convenient conditions are available and also special interest tourism activities are performed in order to respond to the demand for marine tourism. The share of the Aegean regions, where Kusadasi is located, is particularly important for the formation of such a high potential that our country has. Cruise ships visit 26 ports of our country, 10 in the Aegean Sea. However, while Kusadasi responded to the demand for religious tourism with the closeness to The House of the Virgin Mary; Dilek peninsula, Davutlar thermal source, Sirince homemade wines, various settlements in terms of rural tourism types and camel wrestling are shown as sources of special interest tourism potential. According to the figures obtained, the number of tourists visiting Kusadasi in 2016 was 330.514, whereas in 2017 it was 126.890 (www.turizmdatabank.com). Between two years - a change of 63.7% is seen. The reflections of this tourist loss in the local media have been investigated.

2.   Method

The purpose of the study consists of the observation of the local results of the tourism mobility. Within this context; the reflections caused by the occurring tourism mobility in the eye of the expectations

have been tried to be seen as well as the observation of the tourism-oriented activities of the local elements in the region.

Seven out of forty three local newspapers published as daily, weekly and monthly and whose circulation changes between 250 and 5000 are published in the district of Kusadasi.* The population of the study is formed by Aydin city Kusadasi district and the sample of the study is formed by "Kusadasi Ekspres" which has been continuously published in Kusadasi since 1994 and which is a weekly political newspaper whose circulation is 2000. The data have been attained by scanning the news taking place in the related newspaper between the dates June 1st – October 1st 2017 covering the summer season in which the tourism mobility occurs most during the data collection process.

During the process of the determination of the news indicators, "**Content Analysis Technique**" ensuring us to be able to classify the textual data by degrading them to more related and interpretable data (Weber, 1990: 5) has been used.

While examining the news, the date and no. in which the newspaper was published and the number of the tourism-oriented news taking place in the newspaper have been tried to be taken into consideration. While the headlines show the information related to the subject of the news, the place of the news emphasizes the importance of the news. The keywords bringing the theme of the news into the forefront and used within the news have been revealed. What are desired to be reached with the keywords are the reflections of the news. in addition; the discourse of the language of the news has been examined under the headline "Discourse of the News". Seeing the discourse of the news language has an importance in terms of the approach of the mechanisms forming the news to the phenomenon.

3.   Findings

The headlines between the dates June 1st – October 1st 2017 have been examined, their content analysis has been conducted and findings have been reached. The tourism news and content analyses belonging to June 2017 are given in Table 1.

Table 1. June 2017 News and Content Analyses

Date	No.	Number of the Tourism-Oriented News	Headlines	Place of the News	Keywords	Discourse of the News
June 13th 2017	761	1	Cure Needed for the Crisis	Page 1 Caption	Crisis	Neutral
June 22nd 2017	762	3	It'll Get Better After This Month	Page 1 Caption	Crisis Hope	Critical
			Only 134 ships coming this season	Page 2	Expectation	Neutral
			Chamber of Commerce administration meets the shopkeepers	Page 2	Support	Neutral

The number of the tourism-oriented news of Kusadasi Ekspres newspaper selected among the local papers published in Kusadasi taking place in the sample within two publications published on June 13th and June 22nd within June 2017 is four in total. Two out of the tourism oriented news take place in the headline as caption and the other two news take place in the second page. The related news to take place in the front pages shows the importance given to the tourism.

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* 2016 – 2017 Press List of Aydin Governorship

The content of the news given with the headline "Cure Needed for the Crisis" consists of a meeting in which the concrete enterprises to be performed for not facing the crisis experienced in 2016 also in 2017 were discussed (Kusadasi Ekspres, June 13th 2017, No. 761, S.1). Kusadasi Mayor, Chamber of Commerce authorities, representatives of shopkeepers and tourism sector participated in the meeting. While the keyword of the news is crisis, the discourse of the news language is neutral.

The content of the news given with the headline "It'll Get Better after This Month" consists of the scarcity of 2017 tourism reservations and the belief of the tourism professionals that reservations will get better. While the keywords of the news are crisis and hope, the discourse of the news language is critical. The reason why the news language is critical could be shown as the part "Shopkeepers want Kusadasi Municipality understood to have not been able to comprehend the peril of the situation to make an attempt in the eye of the government" (Kusadasi Ekspres, June 22nd 2017, No. 762, S.1.).

The content of the news taking place in the second page with the headline "Only 134 ships coming this season" consists of the idea that the passenger ships that will stop by Kusadasi will be below the expectations (Kusadasi Ekspres, June 22nd 2017, No. 762, S.2.). While the keyword of the news is expectation, the discourse of the news language is neutral.

The content of the news taking place in the second page with the headline "Chamber of Commerce administration meets the shopkeepers" consists of the relation between Kusadasi Chamber of Commerce and the shopkeepers (Kusadasi Ekspres, June 22nd 2017, No. 762, S.2.). While the keyword of the news is support, the discourse of the news language is neutral.

When the local results of the tourism mobility shown by the headlines and contents above are assessed; while it is seen that the tourism mobility occurring in the previous year did not make the local people happy, it is also seen that the activities conducted for not facing the crisis again and the expectations for the tourism mobility for this year are coming to the forefront.

The tourism news and content analyses belonging to July 2017 are given in Table 2.

Table 2. July 2017 News and Content Analyses

Date	No.	Number of the Tourism-Oriented News	Headlines	Place of the News	Keywords	Discourse of the News
July 31st 2017	764	3	Objection to the Zoning Plum is rejected in the assembly	Page 6	Rent	Critical
			The struggle of the shopkeepers is tourist, the struggle of Ozer is America	Page 6	Hard condition Economic disaster	Critical
			Fruits growing in Kusadasi are introduced to the tourists with festivals	Page 6	Festival	Neutral

The tourism-oriented news number of Kusadasi Ekspres newspaper within July 2017 is three in total within a publication published on July 31st 2017. All of the tourism-oriented news have taken place in the sixth page.

The content of the news given with the headline "Objection to the Zoning Plum is rejected in the assembly" in the sixth page consists of a tourism zoning land. While the keyword of the news is rent, the discourse of the news language is critical. The reason why the news language is critical could be

shown as the part "Now, we are asking Ozer Kayali: What do you aim with this proprietary zoning plan alteration, who will benefit from this zoning rent…" (Kusadasi Ekspres, July 31st 2017, No. 764, S.6.).

The content of the news given with the headline "The struggle of the shopkeepers is tourist, the struggle of Ozer is America" in the sixth page consists of the USA holiday of Kusadasi Mayor Ozer Kayali. While the keywords of the news are hard condition and economic disaster, the discourse of the news language is critical. The reason why the news language is critical could be shown as the part "2017 tourism season is in a heavy trauma. Thousands of shopkeepers are in hard condition… Nothing is important for the Mayor Kayali. Now, he is preparing for the USA holiday he will go with his wife on August 5th with the justification of 'the visit of sister city'" taking place in the news (Kusadasi Ekspres, July 31st 2017, No. 764, S.6.).

The content of the news given with the headline "Fruits growing in Kusadasi are introduced to the tourists with festivals" in the sixth page consists of the festivals conducted regarding the tourists (Kusadasi Ekspres, July 31st 2017, No. 764, S.6.). While the keyword of the news is festival, the discourse of the news language is neutral.

When the local results of the tourism mobility shown by the headlines and contents above are assessed; while it is seen that the changes in the zoning plan and the holiday gone on by the Mayor during the tourism season have become an issue of discussion in the region, it is also seen that efforts are shown regarding the introduction of the local riches to the tourists.

The tourism news and content analyses belonging to August 2017 are shown in Table 3.

Table 3. August 2017 News and Content Analyses

Date	No.	Number of the Tourism-Oriented News	Headlines	Place of the News	Keywords	Discourse of the News
August 28th 2017	765	2	Domestic tourist raid is expected	Page 1 Caption	Tourist raid	Neutral
			Governor Y. Selim Kosger does not find it convenient to "completely" close the music in entertainment venues	Page 6	Problem	Neutral

The tourism-oriented news number of Kusadasi Ekspres newspaper within August 2017 is two in total within a publication published on August 28th 2017. While one of the tourism-oriented news has taken place in the first page in the caption, the other news has taken place in the sixth page.

The content of the news given with the headline "Domestic tourist raid is expected" given in the caption consists of the domestic tourist increase expected due to the extension of the Sacrifice Feast holiday to ten days (Kusadasi Ekspres, August 28th 2017, No. 765, S.1.). While the keyword of the news is tourist raid, the discourse of the news language is neutral.

The content of the news given with the headline "Governor Y. Selim Kosger does not find it convenient to "completely" close the music in entertainment venues" given in the sixth page consists of the visit of Kusadasi Chamber of Commerce for the Governor and Police Chief (Kusadasi Ekspres, August 28th 2017, No. 765, S.6.). While the keyword of the news is problem, the discourse of the news language is neutral.

When the local results of the tourism mobility shown by the headlines and contents above are assessed; while it is seen that a domestic tourist expectation has occurred in the local people due to the Sacrifice Feast, it is also seen that there have been some developmental works regarding the entertainment venues.

The tourism news and content analyses belonging to September 2017 are shown in Table 4.

Table 4. September 2017 News and Content Analyses

Date	No.	Number of the Tourism-Oriented News	Headlines	Place of the News	Keywords	Discourse of the News
September 15th 2017	766	1	Chamber of Commerce sustains the active introduction of Kusadasi	Page 2	Introduction	Positive
September 29th 2017	767	1	Consolation at the end of the season: 6 thousand tourists by 3 ships	Page 7	Consolation	Neutral

The tourism-oriented news number of Kusadasi Ekspres newspaper within September 2017 is two in total within two publications published on September 15th and September 29th. While one of the tourism-oriented news has taken place in the second page, the other news has taken place in the seventh page.

The content of the news given with the headline "Chamber of Commerce sustains the active introduction of Kusadasi" given in the second page consists of the social media works regarding the tourists. While the keyword of the news is introduction, the discourse of the news language is positive. The reason why the news language is positive could be shown as the part "Kusadasi Chamber of Commerce is continuing the publicity stunts without slowing down with renovations" taking place in the news (Kusadasi Ekspres, September 15th 2017, No. 766, S.2.).

The content of the news given with the headline "Consolation at the end of the season: 6 thousand tourists by 3 ships" given in the seventh page consists of the one-day Kusadasi visits of the tourists by ship (Kusadasi Ekspres, September 29th 2017, No. 767, S.7.). While the keyword of the news is consolation, the discourse of the news language is neutral.

When the local results of the tourism mobility shown by the headlines and contents above are assessed; while it is seen that the local elements conduct publicity stunts regarding the tourists, it is also seen that the local people have not been satisfied in 2017 in terms of the one-day visits of the tourists by ships.

4. Conclusion

The questions revealed by the study aims at showing us the local reflections of the tourism mobility. Within this context, 11 ea. tourism-oriented news have been examined taking place in totally six publications published between the dates June 1st 2017 – October 1st 2017 by the newspaper Kusadasi Ekspres published since 1994 in the district of Kusadasi.

3 ea. of the tourism-oriented news have been given in the main page as caption. The publication of the news in the caption shows the importance of the tourism mobility in the eye of the public.

There are also the headlines such as "Domestic tourist raid is expected" and "Cure Needed for the Crisis" directly reflecting the tourism-oriented expectations of the local people. The subjects such as the unsatisfaction from tourism mobility in 2016, 2017 expectations, actions necessary to be taken, criticisms of the institutions and publicity come to the forefront in the contents of the news.

The words such as crisis, expectation, problem, consolation and publicity among the keywords of the news clearly show the tourism-oriented developments occurring in the region. While the discourse of the news language is neutral (in 7 news), three news are observed in critical direction and one news is observed in positive direction.

As it could be seen in the conclusion of the study; local press offers an insight for us to see the issues discussed by the local people living in that area. It is also considered that the local reflections of the tourism mobility will form an idea also about the reflections in national extent.

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The Film *Manifesto* on the Frame of Walter Benjamin's Thoughts

Ozge Guven Akdoğan

1. Introduction

The *Manifesto* (Julian Rosefelt, 2015) is a film in which the responses of the various movements are structured in successive chapters in response to the question "What is the role of the artist in society?" There are 13 episodes in the film, each being a separate representation universe with a provocative content . The theme of art movements such as pop art, futurism, dadaism, dogma 95 and conceptual art in the twentieth and twenty-first centuries, combined with the sound and vision of the film's episodes, is told by the short dramaturgy of Cate Blanchett's characters. in the filming of 13 artistic trends, Blanchett takes on 13 different characters ranging from a news reporter to a factory worker, a stockbroker, a teacher, a homeless man to a puppet. Each manifesto, which takes about ten minutes, makes a collective call about art addressing the issues and functions of artistic creation.

The manifestos are texts written to oppose the bourgeoisie against the failure of the promises of enlightenment after the French Revolution. There is romance in the spiritual source in these texts that defies modernity and the unfulfilled wishes of enlightenment (Artun, 2010, p. 24). These texts convey a common set of values and beliefs in a political, economic and artistic context. Their aim is to promote a social movement and to make sharp claims. Many manifestos have been presented to the public not by publication but by public declaration (Artun, 2010, p. 33). The texts of the art manifesto have been published by symbolists and futurists before World War I. Amongst these, symbolist manifesto published by symbolists in 1886 and the futurist manifesto published in *Le Figaro* in Paris on February 20, 1909 (Artun, 2010, p. 27) are well-known refered. The manifestos emerged intensely after the First World War. As Artun points out, art manifestos make a historical and universal choice and make a discursive portrait of their own beliefs (2010, p. 28). When manifesting their goals, the art manifestos usually oppose currents that existed before them. It is such a moment that "there is no point in patience, reconciliation, negotiation. History should break at that moment. It is the time for action (...) "(Artun, 2010, p. 31).

Art movements arose from the desire of the artists to move away from the patronage of the church and the palace after the Renaissance. The process of movements has started with artists and designers who want to act independently of the control of the market and complain about the limitations of academic education. These are called schools, movements, groups or unions. As Barnard notes, in the 18th and 19th centuries, when the patronage of churches and palaces on the art circles began to diminish, the artists want to control issues related to their work (2010, p. 98). These movements and groups provide the opportunity to perform various and critical works for artists who are the producers of visual culture. Thus, artists and designers actively oppose and dominate the dominant value judgments of their society (Barnard, 2010, p. 98).

This study intends to examine the relationship between Walter Benjamin's thoughts on the social function of art and the manifestations of the movements in the *Manifesto*. The film focuses on the futurism and dadaism trends in the work of Benjamin, focusing on the visual and audial transmission of the film. in the study, firstly, the themes of the currents are taken as a foreground, and then the connections between what is conveyed here and Benjamin's thoughts on art are being questioned. in the end, it is stated that the film is also a manifesto and there are commonalities between the visual and auditory preferences of the film dramaturgy and Benjamin's criticism of these movements.

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2. Carrying Traces of Walter Benjamin in *Manifesto*
Walter Benjamin who is a member of the Frankfurt School describes his views on art in the cult essay *The Work of Art in the Age of Mechanical Reproduction* (1936/2004a) and other writings. Members of this school are called persons who find the silver lining of the mistakes of bourgeois society in art (Dellaloğlu, 2007, p. 57). Founded by Felix J. Weil in 1923, the School of Frankfurt (Institute of Social Research at the University of Frankfurt), provides critical approaches to the capitalist system and conducts interdisciplinary research on political economy. Max Horkheimer, Theodor W. Adorno, Herbert Marcuse and Walter Benjamin are members of this school. At the core of their theory is the distrust of closed philosophical systems. The institute has focused on the problems related to the cultural superstructure of modern society. Their members did not only want to make the field of economy and politics as a fetish, but also tried to avoid the cultural field as a separate field in the society. However, according to institute members, the mutual relationship between culture and society is a relationship in which the first can never explain the inadequacies of the second. According to them, artwork cannot be regarded as reflections of the soul, nor as studies that the Platonist idea finds body; these studies are more or less a force field between the subject and the object (Jay, 2005, p. 257).

Born in Berlin in 1882, Benjamin was influenced by Bertolt Brecht, whom he had met in 1929. He tried to find universal implicitly placed particular. The *Passages* (2004b), which contains a comprehensive analysis of Benjamin's bourgeois culture, deals with Paris. This work of Benjamin, who has been working in this area since his career, is published after his death (Cemal, 2004, p. 7). ***The Work of Art in the Age of Mechanical Reproduction*** (1936/2004a) and *Edward Fuchs: The Collector* (1937/2007) are published in Zeitschrift. in these studies, Benjamin emphasized the impact of modern life in our perceptions. He admires *flaneur*, who wandered in passages in the nineteenth century in Paris, refusing to work; advocates that the entertainment of the spectator will have positive consequences. He says that, through politicizing in the socialist direction, art can overcome fascism. As for art works, he talks about the product's aura; emphasizing the fact that the uniqueness of the art work has been damaged with technical developments. This feature of the art work, which has been lost with the birth of the technical developments, is "aura". Aura is against the fragmentation of the allegorical structure of modern art, it is the mysterious totality that lies in the past. The disappearance of the original aura is the erasure of the traditional value of the cultural heritage and the dissolution of traditionally experienced experience. Accordingly, it is stated that the function of the art caused by magic and rituals disappears. The contemporaneity and closeness of the original product constitutes the concept of the reality of it. **Authenticity** remains completely out of the technical reproduction. However, according to Benjamin, the technical reproducibility of the work of art was the first time in the history of the world saved it from being the parasite of sacred ceremonies (2004a, p. 58).

2.1. Culture and Art in Walter Benjamin's Thoughts
According to Benjamin, the artist's creation cannot be perceived only as an expression of its creativity; it is necessary to evaluate the work of art in a historical perspective. Discussions on the social function of art should also be in this direction. According to Benjamin, the politicization of art should be the ultimate point of these discussions (2004a, p. 59). Benjamin begins with the place of the creation, which is a dream image in the culture's history. According to him, the development of the productive forces destroys the symbols of the dreams of the previous century before the monuments representing them terminates. This development leads to the independence of the forms of creation in the 19th century, just as science liberated itself against philosophy in the 16th century. The first step is the design by the engineers. The second step is to reflect nature through photography. Thus the creation, which is the dream image enters the application field of the advertisement graphic. Literature surrenders to the fiction in the arts pages of the newspapers. All these creations are now about to step into the market with property as products (2004d, p. 104). According to Benjamin, new is a property independent of its use value. New, wrong consciousness; is the essence of the false consciousness whose tireless agency is made by fashion (2004d, p. 100). These are reflections of the same remains. The product that emerges from the reflection is the deceptive images of the bourgeois class's own false consciousness and cultural

history. For this reason, the fantasy-consciousness of the new one in the era of growing capitalism's has turned into a form of praise of consumption.

Picture 1. A picture of a watercolor by Paul Klee's Angel of History (*Angelus Novus*). in his work "On the Concept of History", Benjamin applies this painting to explain the sociological aspect of past and future. According to Benjamin, the angel of history, on the one hand, has swept the face of cataclysm and destruction in the past; on the other hand, because of the storm cannot close its wings, dragged back into the future. According to Benjamin, that is exactly what is seen as historical progress (2004c, p. 42).

-According to Benjamin, art must make new the most important value now, because there are some doubts about its social function. The dazzling quality of the new one and the ideal of social progress are also fantasies. At the point where we are talking about art and culture, cultural history is only a representation of progression. It does not have the destructive element that the dialectical though possesses. The fantasia of the new turns into praise of consumption in the rise of capitalism. People must wake up from this mythic drop. The way is to see traces of historical dreams in the case of historical wastes and to see them as means of awakening. This requires following traces of historical dreams in historical wastes and considering these as means of awakening. The aim of art will be to turn to dreams of historical awakening by transforming dream images into dialectical imagery. in the mind of Benjamin, art can be transformed into a progressive function even with the means of capitalist industrialization (2004a, p. 67-68). It is possible for Benjamin to derive a new perception from modern times. in other words, the progressive nature of art can indeed be raised from these means in the age of mechanical reproduction of art work (2004a, p. 68). For this reason, revolutionary qualities must be dissolved in the manipulating qualities of the new; they must be transformed into a form that will function according to the interests of the working class. The collective unconscious will come up with this new thing and uncover the utopia. However, the removal of the revolutionary power carried by those who are about to be forgotten must be regarded as the salvation point of art in the social sense. The place where the truth will be re-created in the experience of our age that has lost its aura with the possibilities of technique (Benjamin, 2004a, p. 72).

2.2. Manifesto, Futurism and Walter Benjamin

At the beginning of the film, the flames of a burning match are shown in close-up after the text in "manifesto: a public declaration of policy and aims by a party, group or individual".
External sound tells us that everything that is permanent will evaporate.

> "I am against action. I am for continues contradiction for affirmation too. (…). I do not explain because I hate common sense. I am writing a manifesto because I have nothing to say I speak only my self since I do not wish to convince. Everyone does their art in their own way".

The names such as Marx, Engels, Tristan Tzaraz, Philippe Soupault, Lucio Fontana, John Reed Club, Alexandre Rodchenko, Guy Debord, Phillippo Tommaso Marinetti, Umberto Boccioni, Luigi Russolo, Gino Severini, Dziga Vertov, Bruno Taut and text "nothing is original", "all kinds of art

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`are fake today"` sentences appear. And then the manifestations of different art movements are filmed. One of them is the futurist manifest.

Futurism was first a literary concept. After futurist manifestos announced by Tommaso Marinetti in 1908, 1909 and 1910, the manifesto was to play a prominent and recurring role in modern art (Arnason, 2004, p. 193). According to Arnason futurism,

> "(…) began as a rebellion of young intellectuals against the cultural torpor into which Italy had sunk during the nineteenth century, when Renaissance and Neoclassical artistic values continued to dominate painting and sculpture, despite the proximity of avant-garde developments in France" (2004, p. 193).

Futurism is a movement which has prepared the ground for the development of dadaism and surrealism from contemporary art movements. Futurism was born in a modern life environment shaped by industrial civilization (Phillips, 2016). The aim is to express innovations, dynamism, speed, change, excitement, arts and arts in the most prominent qualities of this life; thus, removing the gap between art and life. in other words, futurism is an attempt to transfer industrialization to all human lives and activities. For futurists, life is a constant change and dynamism. For this reason, futurists want to introduce machine, speed and dynamism to every line of art; They tried to express their admiration for the machine (Phillips, 2016). The abundance, prosperity and peace brought in by modern era, technology and machine power - in contrast to painting or poetry - is championed by futurists. Emotions pertaining to past present or future is provided at the same time by breaking down conventional sentences, art styles or metaphors.

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Picture 2. Le Figaro. Manifesto of Futurism. Written by Flippo Tommaso Marinetti. February 20, 1909.

The chapter on futurism shows a five-storey rectangular space filled with computer monitors and a small number of people. External sound:

> "My friends and I stayed up on all night debating at the utmost boundaries of logic and filling up masses of paper without phonetic writings. At long last all the myths and mystical ideas are behind us. We believe that this wonderful world has been further enriched by a new beauty. The beauty of speed. We want to sing about the love of danger about the use of energy and recklessness as common daily practice. We intent to glorify the aggressive action life at the dub of a slap, on a punching fist. We wish to glorify war and beautiful ideas worth dying for. The suffering of a man is at the same interest to us is the suffering of an electric lamp. We will destroy the cult of the past, the obsession with the ancient and academic formalism. We want our country free from endless number of museums that everywhere cover her like countless graveyards. Shit a Florence, Montmartre and Munich. Shit a dictionary, orientalism, academicism. Shit a Dante, Shakespeare, Tolstoy, Goethe. Shit a Montaigne, Wagner, Beethoven, Baudelaire. Look at us we are not exhausted yet our hearts feel no weariness, but they feed on fire, on hatred

and on speed. Let the reign of a divine electric light begin at last! Make room for youth, for violence, for daring!".

Picture 3. The futurist manifesto is read at a workplace full of computer monitors.

Benjamin's view of futurism can be explained by fascism. Benjamin finds political potential in what high culture would deem ordinary. According to him, fascism has an understanding in the form of let art be created, though the world shall perish (*fiatars, pereatmundus*) (2004a, p. 79). With fascism, an aesthetic pleasure is created in a frightening manner following man's own destruction. Benjamin compares this to the futuristic worship of the futurists' technical revolutions and their eagerness to crush past's remains. For him, the ultimate point of this understanding would be the glorification of war (2004a, p. 79).

The organizing function of the artwork seems to be praised by Benjamin. He sees the potentials of the new technology as an opportunity for art to be politicized. However, he is cautious about the danger of the futuristic manifesto to worship technical revolutions. According to him, the things that high culture can see superficial and ordinary will turn into new experiences that could be evaluated as political. fascism perceives the satiation of sensual perception by art as "let art be created, though the world shall perish"; yet what is more frightening according to Benjamin is self-alienation of man with fascism and transformation of the state of viewing its self-destruction into a superior aesthetic pleasure. This reminds him of the enthusiasm of futurists worshiping the artistic revolutions of art and of destroying the ruins of the past. According to Benjamin, the ultimate point of enthusiasm for futurism is now the glorification of war (2004a, p. 79).

2.3. *Manifesto,* Dadaism and Walter Benjamin
Dadaism is filmed in a funeral dramaturgy. A woman wearing a black coat says at the beginning of a coffin:

> "I am against the systems. The most acceptable system is in principle to have non. Abolition of logic, dada. Abolition of memory, dada. Abolition of archelogy, dada. Abolition of the future. Dada is still shit. But from now on we want to shit in different colors (...). Dada is neither madness nor wisdom nor irony. Dada means nothing. You are all idiots. You are all complete idiots. You are like your hopes. Nothing. Like your paradise, nothing. Like your idols, like your political man, nothing. Like your heroes, nothing. Like your artist, nothing. No more painters, no more writers, no more musicians, no more sculptors, no more republicans, no more royalist, no more imperialist, no more socialist, no more politicians, no more proletarians, no more democrats, no more bourgeois, no more aristocrats, (...) no more anything, nothing, nothing, nothing (...)".

When the woman finishes talking, the coffin is buried to the ground earth. Such calls of dadaism describes destructive power and violence of the art.

Dadaism refers to the disappearance of the belief in modernity, progress and rationality after the First World War. The first dada manifesto is written by Hugo Ball and read in his own cabinet in 1916; two years later, the Dada Manifestos, published by Tristan Tzara in the Dada Magazine, is referred to as the founding declaration of the movement (Artun, 2010: 116). Tzara writes in this declaration that "I write a manifesto and I do not want anything at all (...) as opposed to the manifesto in principle, as opposed to the principles" (Tzara, 2017). Dadaists demand that the logic be removed. This is a manifestation that desires systems, hopes, dreams to be lifted and asks for a permanent revolutionary state. According to Breton, with dadaism, literature and art can be accessed through contemporary events beyond the day of the day, filled with debate (2010, p. 169).

Benjamin's thoughts on dadaism can be examined in the direction of innovation and progress of art. According to Benjamin, the disappearance of the magic of the single creation in art takes place in photography. There is a similar development in the cinema. His view on innovation and progress relies on the culture industry and these instruments. According to him, the revolutionary subject may be looking at us through these means; culture means a wreck, not a whole, and those who will shed light on the society are the pieces to be removed from this wreckage, just like *The Angel of History*. For this reason, the historical awakening in art will be with the evaluation of imaginary elements, like other fields. Dialectical thinking is the organ of historical awakening. New technologies are definitely capitalist fetishes. However, the hope of utopia will also be born from this new one. Each era will force the awakening, imagining the next one; the collective unconscious will pass through the new one and unveil the utopia. in this way, every art form will affect the emergence of a new form. Artistic creation will arise from the collective unconscious experiences joining the new ones. According to Benjamin, dadaists looking for the anger of the society in art is the best example of this. This effort of the dadaists is an effort to bring the life closer to art and helped the democratization of culture. The artwork that has developed in the way has opened the way to the desire for the film (Benjamin, 2004a, p. 74).

Picture 4. The Dadaist manifesto is read during a funeral.

For Benjamin cinema is the heroine of the modern life (2004a, p. 75). The cinema has the potential to re-acquisition of the lost indefinitely and integrity by completing the tactile reception with visual reception and the conscious with consciousness. For this reason, the disruption of the aura in the shock experience will not lead to a lack of depth; On the contrary, this distortion will be compensated by a new depth dimension which can be explained by psychoanalytic analysis processes related to cinema. The power of cinema enhances the knowledge about the necessities of our life by emphasizing the hidden details of the objects and analyzing the ordinary surroundings with the talented methods of the camera and further provides us with a giant motion field that has never been thought of before. Cinema creates a utopian space because it has the ability to compensate for the experience of distress in the modern age. Cinema integrates the person trapped in the house to the outside life and introduces him with the experience of scattered-time. This encounter includes an experience that painting art cannot

meet. The individual is able to meet his curiosity of the reality independent of the device through cinema (Benjamin, 2004a, p. 69).

3. Conclusion

in this study, futurism and dadaism movements in *Manifesto* were examined within the framework of Walter Benjamin's thoughts on these movements. The basic claims of futurism and dadaism in this film have been tried to be understood. Futurism has emerged from the excitement of modern life in individuals and in this context has put information and technology on the functions of artistic creation. in the film, this current is visualized by general shooting in a multi-story structure filled with computer monitors. The external voice reading the futurist manifesto emphasizes the beauty of speed and movement. The emphasis of futurism on the glory of war is emphasized. in this study, Benjamin's thoughts about this art movement are examined. in this context, Benjamin was seen to focus on futurism through the phenomenon of fascism. in Benjamin's thought, the relationship between futurism and fascism seems to have been formed by the fact that both phenomena follow the destruction of humanity and create an aesthetic sense of pleasure.

This study also focuses on the dramaturgy of dadaism in the film. It was seen that the staging of dadaism at a funeral represented the destructive and rejecting spirit of this movement. When Benjamin's thoughts on dadaism were examined, it was seen that Benjamin endorsed the anger-filled narrative form of the dadaists. Benjamin sees the thoughts of the dadaists as an effort to bring art closer to everyday life. in this context, he believes that dadaists play an important role in the democratization of art. The effort of the dadaists indirectly paves the way for cinema films. As a result, it can be said that in the *Manifesto*, the traces found in the manifestos of futurism and dadaism are the aspects that can be considered within the framework of Benjamin's thoughts.

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Signboards / Signs in Architecture Magazine: Yapi Journal

Nuran Irapoglu, Serap Durmus Ozturk

1. Introduction

The social texture and structures have been undergoing substantial changes brought about by the transition from agricultural societies to industrial ones, and necessitated the production of our own spaces and tools as the consumption culture grows by leaps and bounds. Standing out as the medium of such production, the cities were transformed to means of advertising, particularly with the use of signboards, and lead to changes in the meanings the user ascribes to spaces. A signboard refers to a plate bearing a promotional and descriptive text, remarks, sign or image, conveying the message to the user as clearly as possible, and serving information and promotion purposes (Satir, 2015; Sen, 2006; TDK, 2018). Also characterized as informational design products, the signboards have evolved into a tool for direction in the context of environmental graphic design (Uyan Dur, 2011a). As an object of interest in architecture, on the other hand, the signboard serves the purpose of providing direction towards the building that is the intended destination in the city, pointing towards the building, or providing direction towards specific spots inside the building.

As a means of communication, signboards can evolve into problem areas in architecture as a discipline, as they serve as a sign/indicator in the context of expressing the relationship between the city and the user, as well as between the building and the user. As a branch of the wider discipline of communication, the communication design enables enhancing the quality in the products of architecture, through the interdisciplinary ties it establishes with architecture. in this context, one would not be off-the-mark to claim that signboards represent the common ground between the communication design aiming to maximize the aesthetic quality, and all kinds of architectural production. For, architecture, as a discipline, exists as a form of communication based on the routine flow of internal and external relationships established. Such communication entails numerous connections in forms extending from the design process to the relationship between the architect and the society (Durmus Ozturk & Irapoğlu, 2017). That is exactly why the signboards can be considered as means of communication in the context of architecture, and can be used for any reading effected over visual media.

in this context, the objective of the this study is to discuss, in the context of architecture, the issue of signboards, which refers to an important sign/indicator in that very discipline, and to review its use in architecture magazines with reference to the case of Yapi Journal, which stands out as a long-standing and important publication in Turkey. in this context, 24 issues of Yapi Journal –a monthly periodical– from years 2016 and 2017 were used as the object of study for understanding and assessing the existence of signboards and visibility thereof in examples of architecture as presented in the journal. This review was performed with the help of the journal's mobile app, which is itself a product of the process whereby the media develops its own means using current technology. Doing so would not only draw attention to the indicator nature of the sign language presented through the examples concerning architecture in the context of this study focusing signboards as a crucial visual code, but also be considered an attempt to interpretation, trying to reveal the sensitivies of the architects and the media on this matter.

2. On the Relationship Between Communication, Design, and Signboards

Communication is an act known by all, but satisfactorily defined by few. The definition of communication can refer to a wealth of means and elements such as talking, television, internet, or disseminating information. For communication requires a multidisciplinary perspective, and is essentially a field conducive to study (Fiske, 2003).

Often communication is related with what is visual. The ability to see is more or less equally enjoyed by all individuals; yet, the level and forms of use of that ability is a function of the cultural perceptions and expressionistic patterns it is associated with. For that is how the visual organization of the society is built (Tanyeli & Taptik, 2009). The essential activities of modern man is dependent on the skills to communicate with graphic images, as well as the means available for communication (Becer, 2006). Having grown against this background, the graphic arts, in time, went through certain developments in terminology, and, nowadays, came to be called communication design (Erturk, 2014).

When the relationship between communication and signboard is investigated as part of a design problem, it is effectively rendered an object of various areas of study through the journey from the starting point to the end (Figure 1). in this context, signboards can assume information, direction, and marking functions in the following fields of the discipline of communication.
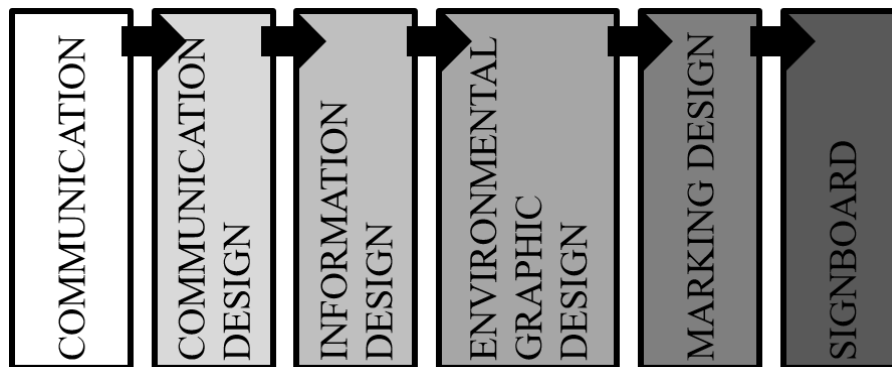
Figure 1 Relationship between Communication and Signboard

The information to be gathered with respect to communication design products are now more important than ever, as we live through an era where visual data grows exponentially and gets more complex. Information design, on the other hand, takes its part in communication design as a discipline on its own, and contributes to the transformation of complex and unorganized information to a planned and comprehensible form. The information design is defined as the design of the form of information as a concept and as an act, and is based on the same outlook and characteristics with communication design, with the purpose of focusing on an interdisciplinary perspective towards the goal of establishing effective communication. Inherently interacting with a number of fields such as communication design, information architecture, typography, linguistics, psychology, ergonomics, programming, and technology, information design makes use of the extensive and interdisciplinary nature of communication design and continues its development as a separate domain of expertise (Uyan Dur, 2011b).

As a form of information (as an act) design, direction, on the other hand, focuses on communication identity, information (as an act) and shaping the thought inside the space. Even though there are a number of distinct classifications of environmental graphic design, according to Uyan Dur (2011a), it can be discussed under four categories from a functional and content point of view: direction and marking design, exhibition design, bookmarks and pictograms (Table 1).

Table 1 Examples of Direction and Marking Design, Exhibition Design, Bookmarks and Pictograms

YKKS, Istanbul, Irapoğlu, 2017	MelburneCityMuseum, URL-1	Osmanli Bankasi Museum, URL-2	2000 Sidney, 2008 Beijing Olympic Games, (Uyan Dur, 2011a)

A form of information design gaining prevalence from mid-20th century on, direction and marking design is an amalgam of information design aiming to facilitate and to expedite the users' efforts to reach their intended destinations in outdoors or indoors spaces, with marking design entailing the marks specifying the name and function of the site, providing a definition of the destination reached. The plates on the doors, floor numbers, and building names etc. details are all components of marking design (Uyan Dur, 2011a; Guler, 2014).

The signboards showing/stating the name of the building are also considered cases of marking design. The signboards should be designed with a uniform character at all internal and external spots of the space, as well as in a form compatible with the surroundings. The signboards composed of elements such as emblems, symbolic signs, logos and text are expected to be in tune with the building displaying the signboard, as well as with the environment. Dutch designer Paul Mijksenaar, who develops direction and marking design for a wide range of spaces had the following to say about the need for a striking tone in an effective information design (Uyan Dur, 2011a): "Information should be structured in a manner to keep the attention of the people, so that their perception would remain unhampered...".

Yet, innumerable signs, images, symbols, pictures, texts, and messages they present, on the TV, newspapers and magazines, social media, streets and avenues literally a bombard the people with a dense rain of messages. Yet, most messages are not catchy, or they do not require attention to the messages they convey, as they are unnecessary. For people are not capable of sensing and perceiving all messages simultaneously (Becer, 2006; Sen, 2006). That is why the meaning and character of the end product is crucial.

The rapid expansion of the consumption culture brought about the need to generate its own spaces and means. The signboards expressing messages in various forms and for various functions in different areas, displaying distinct images, on the other hand, have evolved into a means of advertising reaching out to virtually every street of the city (Becer, 2006; Sen, 2006). Therefore, the meanings ascribed by the users to space also changed and evolved into various indicators. Communicating with all these images and indicators, the city has also been rendered a chaotic environment due to the fast-deteriorating balance of society and nature (Satir, 2015).

Inherent parts of the spatial order, the buildings are now rendered means of advertisement displayed on their facades, transforming alongside the space to something else (Venturi, 1993; Mert & Erturk, 2017). According to Venturi (1993), signboard, on the other hand, is even more striking than the architectural expression of the building; it verges on insanity.

in conclusion, the products of architecture assume different perceptions and looks in the context of changing cultural backgrounds developed by societies through time. Signboard as a form of communication, on the other hand, has the potential to evolve into a problem of architecture as a major mean of authenticity and lasting impression.

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3. Signboard in Architecture as a Sign Language

People usually reach out to deeper levels in the quest for meaning. in such quests, what is on the surface is usually simple. On this point John Berger (1995: 7) has "…sight has developed before speech. A child learns to look and recognize before learning to speak… " to say on this point. The act of seeing arises from an encounter on the surface, rather than from the deeper meaning. As a physiological faculty, seeing is coded into the genetic structure of the people. The visual aspect, in turn, entails cultural, technological, social and historical dimensions alongside all these genetic characteristics. Different cultures with differing perceptions and differing descriptions of the world generate different visual outlooks in different time frames (Tanyeli & Taptik, 2009). The building's communication with the user, in the same vein, is about the visual outlook.

As a means of information design, the signboards on the buildings or the nameplates of buildings are among the significant indicators developed for the act of architecture. That is why signboards which can be perceived as promotional means as well, are inherent elements of architectural design; they represent the architectural product and are crucial for the consistency of the visual language.

For instance, Berger (1995), in a piece on a painting by Van Gogh, stated that the act of pointing at the note scribbled under the painting led to a change in the meaning ascribed to the painting. The author noted that word and image could support each other, and that, in the painting in question, image shed light on the word. in the same vein, text in graphic design is also significant in the context of its fundamental indicative operation. The same change of meaning could also be possible for a signboard added to a building.

According to Adolf Loos (2014), who is convinced that the modern world is full of masks, the facades are the masks of buildings. Stating through his discourse advocating simplicity, that during the years which saw the dominance of rationalism in every walk of life, the first step in facade design should be the statement that it belongs to the society, Loos objected strongly against designs which were not in line with these views, and called them 'crimes'. For the design of the facades and the elements thereon are of major interest for the city and the urban dwellers.

Often, the application of the images and ideas on a limited number of concepts is called the act of thinking. Such an act is not about an abstract process taking place only in the mind, but also is a visual and sensory form of action. Akin to the process whereby the meaning of a sentence is distinct from the simple conglomeration of words, the ability to grasp the characteristic integrity is also distinctive (Ungers, 2013).

The design of built environments and examples of architecture, in consideration of the elements of graphic design and environmental/image-based factors is crucial in terms of responding to the aesthetical concerns regarding their integration with the environment they will be placed in. Yet, it is necessary to establish the limits of the message as a form of 3D communications, in terms of production variety, permanence, cost, responsible placement and positioning (Satir, 2015). in this context, the architect should also work as a designer, and apply diligence on the elements of information design while designing the facades and spaces of the building. From this perspective, a signboard pointing at the building becomes ever more important as a part compatible with or unique to the building as a structure.

4. Signboards in Architecture Journals
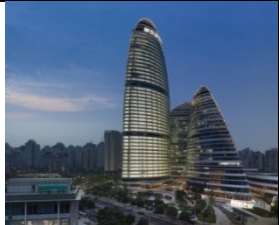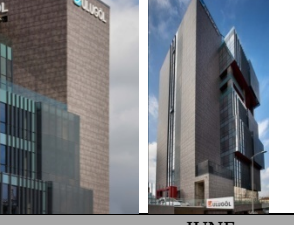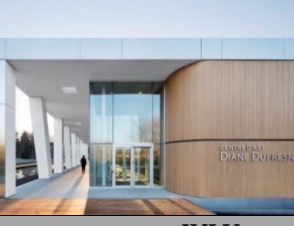
The rapid changes in computer and internet technologies led to a new era regarding the concept and outlook of media. in this sense, media assuming a distinctive aspect enables fast, effective and controlled access to many users or consumers without any time or space limitations (cekic Akyol, Akyol & Yilmaz, 2013). Printed media including the journals, as a conventional form of media channels, take the steps required to adapt to the conditions of the day. The Yapi journal as a favorite of academic staff, architects, as well as architecture students, in its turn, embraced a digital and modern method to bring its content to the readers, by developing a mobile app (for mobile phones and tablets).

With a view to understanding the attitudes the designers and design media have towards the importance and characteristics of signboards in the context of architecture, the architectural projects published in journals and magazines were reviewed. For this purpose, the images pertaining to the

architectural projects the Yapi Journal deemed worthy of publication in years 2016 and 2017 were analyzed through the mobile app of the journal, which had shared its issues from the last two years via the app. The analysis aimed to see if signboards were included or not.

The 12 issues from 2016 put 55 architectural projects on display. Through the images reviewed, the signboards stating the name of the building were observed in 19 projects (Table 2). Further research through various architectural publications, web sites of architecture offices, project presentation videos and Google Street View led to images exhibiting signboard use in 5 more projects.
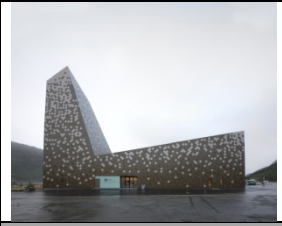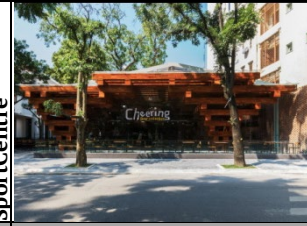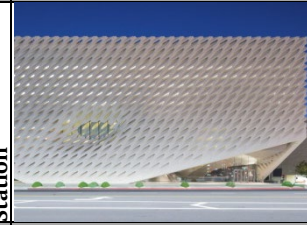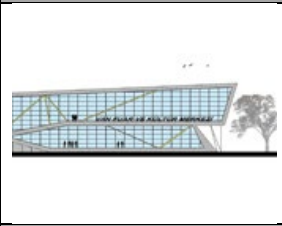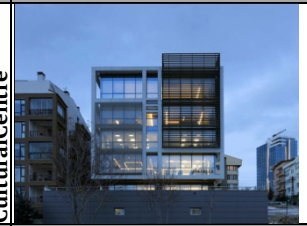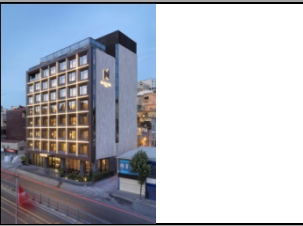
Table 1 Some examples of signboard use from Yapi Journal's issues from 2016

WangjingSOHO ZHArchitects **Office** JANUARY	**HualienResidence** BIGArchitects **Residence** JANUARY	**IncekShowroom** YazganTasarimM. **Office** JANUARY
Ford Otosan Center TeCe Mimarlik **Office** FEBRUARY	**Arnhem Center S.** UNStudio **Station** FEBRUARY	**Bzj Tekstil** Studioka **Factory and Office** FEBRUARY
TAEGUTEC TAGO Mimarlik **Factory and Office** MARCH	**KonforistEduSuites** Renda Helin Designs **Dormitory** APRIL	**Federal Center** ZGF Architects **Office** APRIL
SIO Automotive B. Barka Mimarlik **Factory and Office** MAY	**Ulugol Office** TAGO Architects **Office** JUNE	**Istanbul Tarim** S.Altindal Mimarlik **Office** JUNE
MuXinArtMuseum OLI Architecture **Museum** JULY	**DianeDufresneArt** ACDF Architecture **Cultural Center** JULY	**Denizli Governer's** Sepin Mimarlik **Office** JULY

Windhover / AidlinDarling Design / **CulturalCenter**	Gokceada School / PAB Mimarlik / **Education**	BTKBucaTinaztepe / MuuM / **Residence**
AUGUST	AUGUST	SEPTEMBER
Selcuklu Valley / Tago Architects / **Residence**		
NOVEMBER		

The 12 issues from 2017, on the other hand, put 58 architectural projects on display. Through the images reviewed, the signboards stating the name of the building were observed in 23 projects (Table 3). Further research through various architecture publications, web sites of architecture offices, project presentation videos and Google Street View led to images exhibiting signboard use in 6 more projects.

Table 2 Some examples of signboard use from Yapi Journal's issues from 2017

TheNorwegianMC / RRamstadArkitekter / **SportCentre**	Cheering / H&P Architects / **Restaurant**	BasaksehirRCD / Pronil Mimarlik / **HealtCentre**
JANUARY	JANUARY	JANUARY
Ankara HSRS / A TasarimMimarlik / **Station**	Broad Museum / D Scofidio + R / **Museum**	Dokk1 / SH LassenArchitects / **Library**
FEBRUARY	FEBRUARY	MARCH
Van F&CC / B Kul Mimarlik / **CulturalCentre**	Pekerler / As architects / **Office**	Naz City Taksim / Metex Design Group / **Hotel**
MARCH	MARCH	MARCH
Yalova Municipal / Pronil mimarlik / **CulturalCentre**	MAAT / AL_A / **Museum**	Congo Kintele C C / AvciArchitects / **CulturalCentre**
MARCH	MAY	MAY

Mermerler Plaza Ergun Mimarlik **Office**	**Qinghe Railway S** AREP **Station**	**Switzerland** DellekampArquit **Pavilion**	
MAY	JUNE	JULY	
SPG GV Architetti **Office**	**C.A.R.L.** S H L Architects+ **CulturalCentre**	**Pruva Plaza** Manco Mimarlik **Office**	
AUGUST	SEPTEMBER	SEPTEMBER	
YKKS Teğet Mimarlik **CulturalCentre**	**Caixaforum** GVConsuegra **CulturalCentre**	**Vodaone Park** DBArchitects **Stadium**	
NOVEMBER	NOVEMBER	NOVEMBER	
PANEUM Coop Himmelb(l)au **Museum**	**Muğla Regional** Bektas Mimarlik **Museum**		
DECEMBER	DECEMBER		

Hence, a total of 24 issues of Yapi Journal from years 2016 and 2017 were reviewed, resulting in an analysis of a total of 113 projects. The review revealed the following:

- The signboards were used in various shapes, forms, and on various surfaces as part of the architectural projects. (Using the surface of the facade as a signboard, applying embossed text on the facade, placing signboards on the facade, writing text on the forms placed in front of/next to the building, using the walls which are extensions of the building as signboards to exhibit embossed or imprinted text etc.)
- The existing diversity as well as the potential for further diversity was evident.
- It was also evident that the general forms of architectural structures aside from individual residential projects affected signboard use, yet the signboard was understood to be a part of the design regardless of the type of the building.
- Furthermore a given architect could, evidently, be open to signboard use in one project while avoiding it altogether in another.
- Another observation revealed that the signboard included in the 3D models and drawings of a given project may not always be implemented in the actual building.

A glance at the images presented in the journal issues also revealed a number of projects lacking any signboard element. in the case of such projects, other publications and the web sites of the architect's offices, as well as Google Street View and project promotion videos for the projects which could not be visited on site were referred to as a further albeit limited means to review the case. The images obtained from different sources displayed, at times, signboard use, and others, lack thereof.

This observation led to the conclusion that signboards could exist in projects even where the images displayed none.

It was observed that, in conclusion, the designer included the signboard in the design, rendering the latter a part of it. in terms of the reflection of the table design in the images presented to the journal readers, on the other hand, no conscious concern was observed.

in the light of these observations, the application process and the attitudes and views of the application parties were found to be as influential on the results as the design process and the designer were with respect to signboard use in architecture. One can argue that the individuals taking part in each and every step of the process of expressing an architectural product have their influence on the use of marking design. Therefore, the signboards are, arguably, a means to raise awareness, capable of drawing the attention of any part of the society as an example of marking design.

5. Conclusion

Given their longevity, architectural works play a major role in shaping the society's cultural perception regarding various periods. Successful products of architecture, from the days of antiquity to date are often marked with a facade and signboard, which would be the first element to be replaced, keep their authentic nature despite the years. in this context, for architects during the design of the building, one should discuss a perspective of work akin to that of graphic designers.

Figure 2 Pantheon,Rome, URL-3 ; Guggenheim Museum, Frank Lloyd Wright, NY, URL-4

As a result of the review performed with respect to the Yapi Journal, with a view to see the sensitivity regarding signboard design, it was understood that almost half of domestic and foreign projects did not significantly focus on the signboards. The perspective towards the signboards can be developed with the contributions of any groups involved, from the designer to the practitioner, from the employer to the user, and actually refers to a cultural truth.

It is obvious that signboards would gain further prominence through a sensitive attitude on part of the designers as well as the media. Tanyeli's (2009: 47) observation that "the ability of a subject or a group of subjects to declare and show its existence to the other members of the society actually reflects its visibility in the public sphere" can be considered a clear reference to the major importance signboards have as elements of architecture products. in this context, the products of architecture as subjects in and of themselves are, arguably, produced to achieve visibility in public space, and can achieve a unique existence with the signboard.

Notes:
The foundations of this study were laid down in the context of the postgraduate course "Theoretical Construction of Architectural Thought". The present version of this study is based on an expanded sample, with specific reference to the relationship between architecture and communications.

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Italian Golden Age of Populism: an Analysis of Movimento 5 Stelle and Lega TV Agenda in 2018 General Elections

Christian Ruggiero, Simone Sallusti

1. Introduction

As Anselmi (2017) pointed out, the Italian way to populism shows some very interesting peculiarities. It is rooted in the political trauma named "Tangentopoli", which marked the unmediated passage from a "political society" dominated by mass parties to a kind of socio-political panorama that is very difficult to describe. From a society having solid apparatuses managing their presence in institutions and well-established organizations directing collective action on the territory to a realm dominated by anti-politics, mistrust in representative democracy, exaltation of civic society and search for direct legitimation for political action.

in this context, the neo-populism phenomenon developed in three different but related ways: ethno-regionalist populism, media populism and institutional-populism.

The first to emerge is the ethno-regionalist form, linked to the Lega Nord phenomenon and to the ability of Umberto Bossi to represent a reaction to the process of political and economic disintermediation that was overwhelming the country. As Biorcio underlines, a crucial point in this party's history is December 2013, with the election of Matteo Salvini as federal secretary. Lega Nord went beyond the deep crisis coming from the inability to face political scandals and new forms of independence movements in the North of Italy through a winning strategy based on three pillars. First, the alliance with the European right-wing populist parties; second, a communication strategy based on the personalization of Salvini's leadership; third, the gradual shift to national-populism.

Media-populism took the features of Silvio Berlusconi's tele-populism. As Taguieff (2003) explained, starting from Mény and Surel (2001) theorization, the media somehow substituted political parties in selection of the political élites, in mobilizing the public opinion and in defining the political program. in this public space re-defined by the media, television spectacle seemed to take the place of traditional mediation mechanisms for many years, since the attention of electors and scholars was attracted by another kind of media-populism, that of the Five Star Movement. Its political platform, made of the stimulation of participative democracy, the defense of the universal welfare state and the esteem of the common goods (Biorcio, 2015), found a coherent and appealing interface in a peculiar way to web-politics. Online platforms provided by the Casaleggio e Associati were the places to build a transparent and collaborative form of direct democracy, giving the Five Star Movement the possibility to run for local and national elections with rising consensus, even without strong local roots or a party organization.

Lastly, institutional-populism took the features of Matteo Renzi's attempt to give an "established" answer to winning populism (Anselmi, 2017). Although Renzi cannot be considered a "real" populist leader, his political and communication style reveals many populist traces (see also Ruggiero, 2015). Explicitly alternative to Berlusconi and Grillo, but building the new consensus to the Democratic Party on their same field and using the media in a very similar way, Renzi represents the most peculiar form of populism, and maybe the less lucky one, since he and his party came out defeated by the 2018 Italian General Elections.

Renzi shares the field of the losers with another important exponent of Italian populist politics, Silvio Berlusconi. The polls honored the other two subjects mentioned above, Salvini's Lega and the Five Star Movement, represented by Luigi Di Maio.

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The formation of the "green-yellow" government[7] makes 2018 the Italian "golden year for populist era" – extending Urbinati's definition (2015) –, and leaves unanswered the crucial question: the populist forces are new parties entering in electoral competitions practicing the rules of representative democracy or forces ready to undermine the existing political system? An answer to this question can be given only by examining, in the next future, the Italian government's actions. But to complete the analysis it is important to have a clear idea on how they could gather so much consensus, therefore on how they managed the electoral campaign.

This paper's aim is to explain the astonishing results gained by these two different populist forces, who lastly find a common ground to build a government coalition. to do this, we will start from their communication strategies in the electoral campaign, and specifically from the way they took advantage of existing TV agenda and succeeded in influencing it.

2. Research framework and methodology

As Bentivegna (1994) pointed out, agenda setting theories started from the assumption that people's consciousness, attention and attribution of relevance on the issues that are in public scenarios are strongly influenced by the media. Then, what came into question was how different agendas interact – first of all how an issue moves from the media agenda to the people's one.

Starting from Marini and Roncarolo's research on 1996 Italian General Elections (1997), the analysis of the campaign's agenda, built by monitoring the main issues reported from newspapers and television news, and its comparison with the parties or candidate's agenda it's a widespread method to study Italian electoral campaigns. The classification they proposed for the categories of political, policy, campaign and personal issues originally proposed by Patterson (1980) has become an instrument to compare and evaluate through the years the different importance of those categories. Thus, the analysis of media and political agenda became, given the difficulty to have first-hand information on the people's agenda, a way to infer important findings on the political importance of the news diffused in an electoral campaign and on the way political parties and candidates are able to "use" them.

This implies other instruments of analysis, strictly related to the agenda monitoring. On the one hand, the distinction Mazzoleni (1998) introduces between "pure" and "induced" issues: the first are that issues linked to news happening in the campaign's period, because of the "natural" development of current affairs; the second are that issues "created" by the media or the political actors to take advantage of them in the campaign. The latter category includes journalistic inquiries with no particular link to recent events except the ongoing campaign, the spreading of information causing political scandals, declarations a political leader may chose to state to distract the public opinion's attention from something else, etc.

On the other hand, the concept of "frame" as the definition of a wider framework in which issues taken from the agenda could be inserted, giving them a specific meaning and a particular role in an electoral campaign (Marini, 2006). It is not only a matter of how media and politics treat the single issues: it's the way they use them to give sense to the electoral campaign. One or more issues may become the focus of the political discourse and of the evaluation of the electoral campaign. in 1996 Italian General Elections this happened with the welfare state issue, that became the key to define the main goal of the whole campaign (Marini & Roncarolo, 1997). This happened in 2001 with Berlusconi's "fitness" to rule (Mancini, 2003), and in 2008 with the waste management issue in Naples and the Alitalia's crisis (Prospero & Ruggiero, 2010). All of these issues may be identified as "induced", since the biggest part of the accuses moved to Berlusconi in 2001 were related to facts that were pretty distant in time, and became critical only related to the possible victory of the political coalition he leaded. The 2008 case is interesting since it involves policy instead of political issues: the element of "electoral highlighting" remains, but being linked to something strictly linked to people's interest ha even more force in directing the electoral discussion and, consequently, in influencing the polls' results.

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[7] The government coming up from the alliance between Lega and Five Star Movement is called "green-yellow" because of the dominant colours in the respective symbols: green in Lega's, yellow in Five Star Movement's.

in this perspective, the 2018 Italian General Elections' agenda seems very interesting, since its main issues regarded on the one side safety measures linked to migration policies, on the other the political scandal named "Reimbursement-gate". in the first case, we have a "pure" issue that becomes crucial in a preceding political proposal, that of Lega: on February the 3rd, Luca Traini, a far-right extremist, shot six Africans in a racially motivated attack, that held the stage for all the campaign's duration, especially for it has been linked to the killing of a 17 years old girl, Pamela Mastropietro, supposedly by a 29 years old Nigerian man. in the second case, we have an "induced" issue that directly involves the Five Star Movement: on February 11th, investigative journalism Tv program *Le Iene* denounced that some of the Five Star representatives didn't pay all the excess salaries and per diem quotes as provided for by the Movement, for an amount of 1,4 million Euros of "shortfall". If these have been the field of the electoral battle, we have to admit they have been pretty well controlled by Lega and Five Star Movement, both in a theoretically active and passive position. So, to understand the importance of winning the battle for the agenda in the electoral results they gained, we will analyze the role of these key issues in the television agenda of Lega and Five Star Movement.

to do this, we will start from the Mediamonitor Politica Observatory monitoring of access prime time, prime time and Sunday political talk shows during the last four weeks of electoral campaign - from Monday, February 5 to Friday, March 2.

We choose to work on this particular segment of the media agenda for two important reasons. On the one side, political talk shows may be seen as the place where issues rather than news are treated, where media agenda is summarized and the links with political agenda are most evident (Morcellini, 1995). On the other, political talk shows seem to be the perfect set for political conversation, declined both in the possibility for political leaders to speak about the news, fostering the frames they are proposing, and in the more suitable platform to encourage the audience second screen practices (Morcellini, Antenore & Ruggiero, 2013).

So, we selected all talk show episodes where a representative of Lega and/or Five Star Movement was participating, in order to analyze all issue treated in each episode.

3. Findings

The corpus is composed by 43 political talk shows' episodes.

During the monitored period we can see how Five Star Movement has been characterized by an higher number of television appearances in comparison with Lega – 39 appearances for Five Star Movements and 18 for Lega: if we consider just the political leaders, we can see how the leader of two political parties, Salvini for Lega and Di Maio and Di Battista for Five Star Movement, register the highest number of television appearances for their respective party. Specifically, Salvini registers 12 appearances, that means the 67% of total Lega presences, and Di Maio and Di Battista cover the 40% of total Five Star Movement participations in talk shows: Lega could be considered as a political party characterized by a personalization of political leadership to a greater extent than Five Star Movement.

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Table n.1: Lega in Tv talk shows (February 5 – March 2).

	When	**Where**	**Who**
Feb 5-11	06/02/2018	*#Cartabianca*	Fedriga
	10/02/2018	*Dalla vostra parte*	Borgonzoni
	11/02/2018	*Mezz'ora in più*	Salvini
Feb 12-18	13/02/2018	*Otto e mezzo*	Salvini
	15/02/2018	*Dalla vostra parte*	Salvini
	16/02/2018	*Kronos*	Salvini
	18/02/2018	*Domenica Live*	Salvini
	18/02/2018	*Non è l'Arena*	Borghi
Feb 19-25	22/02/2018	*Quinta Colonna*	Salvini
	24/02/2018	*Linea Notte*	Fontana
	24/02/2018	*Otto e mezzo*	Siri
	25/02/2018	*Non è l'Arena*	Salvini
Feb 26-march 2	27/02/2018	*diMartedì*	Salvini
	28/02/2018	*Otto e mezzo*	Salvini
	01/03/2018	*Dalla vostra parte*	Salvini
	01/03/2018	*Porta a Porta*	Salvini, Bongiorno
	02/03/2018	*Bersaglio Mobile*	Salvini

in the first week of electoral campaign, Lega registers just three appearances, with the participation of Massimiliano Fedriga, Lucia Borgonzoni and Matteo Salvini. Specifically, Lega's Tv agenda focuses on the Macerata shooting, the prominent topic in both Fedriga and Salvini's discourses. The Macerata issue is used as a "bridge", as a point of entry for different issues, like public safety and the necessity stop illegal migration. An important role is played by retirement politics (particularly on the abolition of the Fornero reform, one of the recurrent slogans of Lega's electoral campaign) and post electoral scenarios (a topic linked to the future of the center-right coalition, built on Salvini's Lega, Berlusconi's Forza Italia and Meloni's Fratelli d'Italia).

The second week starts with the television debate between Matteo Salvini and Laura Boldrini, former President of the Chamber of Deputies and now leader of a left-wing party named Liberi e Uguali - aired on *Otto e mezzo*, La7. Salvini focuses on the center-left government's failure, and on the same topics of the first week of campaign: stop to illegal immigration, abolition of Fornero's reform, workfare and on economic issues like the introduction of the so-called "Flat Tax". Given the political characterization of the debate, the Macerata issue woks again as a bridge, this time to introduce ideological issues, specifically the dualism between fascism and antifascism in 21st Centurty.

The third week focuses first of all on economic– such as the introduction of the Flat Tax - and workfare issues, like the Embraco crisis (the choice of the Brazilian company to close a factory near Turin). in this latter case, Lega attacks the globalization rules, linking to one of the most cited and successful strategies of populist political forces. A high coverage is also guaranteed to issues like: public safety and fight to illegal immigration and Macerata's shooting linked to ideological issues.

The last week of electoral campaign is driven by all the main issues of Lega's Tv agenda: introduction of the Flat Tax, abolition of Fornero reform, defense of public safety, stop of illegal immigration, implementation of workfare and family policies. During this week, also, some new issues find some place: on the one side, the discussion on Lega's values find some space, as a consequence of the previous week's attention on a possible radicalization of its right-wing tendencies; on the other, international policies, with Lega's critiques to EU's policies on public debt of the member countries.

in the end, two are the main topics of Lega's Tv agenda: the adoption of Flat Tax and the abolition of Fornero's reform on the one side, and safety policies, starting from Macerata's shooting and focusing on the fight to illegal immigration on the other.

Use of Packaging Design Elements in Fashion Marketing And Communication

Table n.2: Five Star Movement in Tv talk shows (February 5 – March 2).

	When	**Where**	**Who**
Feb 5-11	08/02/2017	*Linea Notte*	Sarti
	07/02/2018	*Otto e mezzo*	Giarrusso
	08/02/2018	*Dalla vostra parte*	Lezzi
	11/02/2018	*Faccia a faccia*	Lombardi
Feb 12-18	13/02/2018	*#Cartabianca*	Giarrusso
	14/02/2018	*Dalla vostra parte*	Di Stefano
	15/02/2018	*Otto e mezzo*	Lezzi
	15/02/2018	*Piazzapulita*	Taverna
	15/02/2018	*Quinta Colonna*	Lezzi, Raggi
	16/02/2018	*Kronos*	Giarrusso
	17/02/2018	*Linea Notte*	Consolo
	18/02/2018	*Domenica Live*	Di Maio
	18/02/2018	*Non è l'Arena*	Taverna
Feb 19-25	20/02/2018	*#Cartabianca*	Fico
	20/02/2018	*diMartedì*	Di Battista
	21/02/2018	*Dalla vostra parte*	Di Battista
	22/02/2018	*Piazzapulita*	Giarrusso, Savarese
	22/02/2018	*Quinta Colonna*	Di Maio
	23/02/2018	*Dalla vostra parte*	Giarrusso
	23/02/2018	*Kronos*	Di Maio, Carelli
	23/02/2018	*Otto e mezzo*	Di Battista
	24/02/2018	*Linea Notte*	Zoccano
	25/02/2018	*Mezz'ora in più*	Di Maio, Di Battista
	25/02/2018	*Non è l'Arena*	Di Maio, Nogarin
Feb 26-march 2	26/02/2018	*Dalla vostra parte*	Di Maio
	27/02/2018	*#Cartabianca*	Di Battista
	27/02/2018	*diMartedì*	Di Maio, Tridico
	01/03/2018	*Otto e mezzo*	Di Maio
	01/03/2018	*Piazzapulita*	Di Battista
	02/03/2018	*Bersaglio Mobile*	Di Battista
	02/03/2018	*Linea Notte*	Di Maio

The first week of Five Star Movement's electoral campaign in television is driven by post-electoral scenarios, an important question for a movement not affiliated to any kind of political coalition. The controversy on the previous government's failure is the second topic in importance, then comes the Macerata's shooting. in a strategy that is somehow similar to that of Lega's, Five Star Movements use the Macerata issue like a bridge to introduce other topics: ideological issues, fostering the debate between fascism and antifascism, and the management of migratory flows (a topic that usually characterizes right-wing populist forces, and on which the Five Star Movement used to keep an unclear position).

in the second week the "Reimbursement-gate" explodes. This political scandal is a very hard test for a movement that has so much and so long insisted on honesty as a key value in politics, and on the revolution brought in Italian Parliament by the entrance of its representatives, depicted as men and women far from corrupted political behavior. So, it's very interesting to see how the representatives of the Five Star Movement treated this particular topic under the inquisitorial eye of the camera. Like Macerata's shooting, the Reimbursement-gate is used like a bridge for other two issues. But this operation is made far more difficult since it has to be done by people who are under attack, and have to balance the use of defense and attack dices. Rolling defense dices, Dino Giarrusso (former reporter of

Le Iene), Manlio Di Stefano, Barbara Lezzi, Paola Taverna, Virginia Raggi (Major of Rome), Claudio Consolo and Luigi Di Maio refer to the transparency issue, evoking sanctions and banishments for those who will be found guilty and confirming the Movement's ideology and the necessity for everyone of the activist to respect it. Rolling the attack dices, they refer to the "De Luca garbage scandal": an investigative report by online magazine Fanpage, revealed mismanagement in the awarding of contracts for waste disposal by the son of the Campania Governor Vincenzo De Luca, Roberto, council member in Salerno municipality. "Induced" issue like that regarding the Five Star Movement, this story seems to be very suitable to be used as a "counterattack", since both the protagonist of the scandal and his father are representatives of the Democratic Party. What's more important, Vincenzo De Luca is one of the most criticized members of the left-wing party, for the legal actions against him and his tendency to personal attacks in political debate. Plus, while the Reimbursement-gate is based on something the Five Star Movement's representatives involved *should have done* on the basis of a moral contract with their movement, the garbage scandal regards formal illegal actions consciously conducted by the PD representative. Finally, in spite of the Reimbursement-gate importance, some space is found by the representatives of the Five Star Movement to talk about more favorable issues: post electoral scenarios (and the position of the Five Star Movement as a "martyr" of the Italian Electoral Law); management of migratory flows and the Movement's distinctive issue of Basic income.

Reimbursement-gate is the main issue also in the third week, linked to Five Star Movement transparency values and the De Luca's garbage scandal. More space is gained to talk about post-electoral scenarios and the Five Star Movement's Government team. The latter is certainly an "induced" issue, since on March the 1st, Di Maio chose to insert in the political debate a non-avoidable topic: the fact that the Movement alone is able to present a list of ministries in anticipation, while other forces have no chance than to wait for the poll's results and to treat with allies that are far to be sure. This topic is the forte of Di Battista and Di Maio, but neither the Movement leaders nor the other representatives participating in Tv talk shows forget to talk about the basic income issue and the family policies.

The last week, the Five Star Movement's Tv agenda is dominated the post-electoral scenarios issue, coherently with the government team announced the week before. Many other topics appear, in a sort of last chance to recap and at the same time to widen the Movement's political menu. Near to workfare issues, focused on Embraco's affair, and the management of migratory flows, make their appearance re-organization of RAI, and foreign politics issues, like the critique to EU's monetary union and the debate on Israel and Palestine.

in the end, the Five Star Movement's agenda has been characterized primarily by the Reimbursement-gate, used as a "bridge issue" to transparency values of the Movement and constantly compared to De Luca's garbage scandal. The basic income issue is carried out with constancy for all of the four weeks, in spite of the space given to the main issue. An important strategic move can be seen in the presentation of the future government team, that, linked to the post-electoral scenarios that have been one of the most treated topics at all, has become the main issue of the last week of the Movement's electoral campaign.

4. Conclusion

On the campaign's main issue, the strategies enacted by Lega and Five Star Movement are obviously different, having one to deal with the emphasizing of a "pure" issue (the Macerata one) and the other with the effects of an "induced" issue (the "Reimbursement-gate").

Lega's main strategy has therefore been that of framing the shooting in Macerata as a response to a climate of insecurity caused by illegal migration, and the current tendency of Italian newsmedia to give high attention to crime news worked in favor of Salvini's party. The main potential danger, that of being accused of radicalization by justifying the actions of a far-right activist, seem to have been weakened both by referring to Pamela Mastropietro as the real victim in the Macerata case, and by framing the fascism-antifascism issue as an electoral topic risen by left-wing representative Laura Boldrini.

More complex the position of Five Star Movement, having to deal with a political scandal tackling one of the political pillars of the movement's ideology. in this case, the "pure" issue of the garbage scandal

involving, through De Luca and his father, the Democratic Party, may have caused a "zero sum" result in public opinion. Plus, the choice not to undermine the scandal, but to take it as an occasion to confirm the importance of honesty among Five Star Movement's representatives constitutes a positive example of agenda managing.

But there's something more than this that may explain Lega and Five Star Movement's results in 2018 Italian General Elections. Looking at the main issues treated in television talk shows in the four weeks of electoral campaign, there is one more element to be considered.

Table n.3: The agenda comparison

Week	Lega's main issues	5SM's main issues
Feb 5-11	Macerata's shooting / public safety Pension politics / workfare Fight to illegality Post-electoral scenarios	Post-electoral scenarios Previous government's failure Macerata's shooting / ideology Management of migratory flows
Feb 12-18	Center-left government's failure Stop to illegal immigration Pension politics / workfare Flat tax Macerata's shooting / ideology	Reimbursement-gate De Luca's garbage scandal Post-electoral scenarios Management of migratory flows Universal basic income
Feb 19-25	Flat tax Workfare (Embraco) Stop to illegal immigration Macerata's shooting / ideology	Reimbursement-gate De Luca's garbage scandal Government team Universal basic income / family policies Management of migratory flows
Feb 26 – March 2	Lega's program (Workfare, public safety, ideology, family policies) Moral question, Lega's Cristian values, critique to EU policies	Post-electoral scenarios Workfare Management of migratory flows Foreign politics (Israel/Palestine)

There are other topics aside from those matching with the general campaign agenda in the spotlight of Lega and Five Star Movement's attention.

in each of the first three weeks, in Lega's main issues appear topics linked to welfare and workfare: the abolition of the Fornero law on retirement and the necessity for politics to intervene in the decision of Embraco to close a factory near Turin. Policy issues pretty distant from that of the introduction of the Flat tax, representing a trait of novelty for an Italian electoral campaign – taxes have always been a forte of Silvio Berlusconi's "over-promising" strategy. This could introduce a new wave in Italian populism, since it can be read as a proof that Salvini's former etno-regionalist populist force realized that a coherent appeal to the people in the age of economic crisis needs to demonstrate attention to workfare more than to financial issues. Moreover, the direct link between these issues and the universal basic income proposal by Five Star Movement is a trace of the "natural" possibilities for the two forces to find an agreement, at least on one of the crucial fields in which the Italian new government has to intervene.

On the other side, all of the four weeks of Five Star Movement's Tv agenda have post-elections scenarios as a main topic, a narrative that finds its climax in the announcement of the government team in the third week. The importance of this topic goes through the traditional disintermediation of the mechanisms of representative democracy. in the last six years, Italy has seen political coalitions disassemble and get back together in ways that could not even be imagined, neither in a "political society" nor in a society built on the opposition between conservatives and progressive forces. A process that found its climata in the support to the Monti government first and in the formation of the

camps for the 2016 referendum on constitutional reform. Furthermore, the Five Star Movement found out it was time to take a position on the management of migration flows. This can be read both as a way to exploit a pre-established and dominant movement in Italian public opinion and an accordance with the most important and successful populist political forces in the "golden age era". And it is another ground for dialogue with the other winning populist force in 2018 Italian General Elections.

So, aside from the effects of the Macerata issue on Lega and of the Reimbursement-gate issue on Five Star Movement, both these populist forces seem to have built a campaign agenda focused on important political and policy issues. This marks a change of trend in a political communication that, from Berlusconi to Renzi, mainly focused on personal issues. Furthermore, these issues are not subordinate to the campaign main issues. And reveals a political program deeply syntonic both with issues that objectively are on Italian people's agenda in 2018 and with a wider and winning orientation of populist forces in the global scenario.

This makes possible to hypothesize that what we have faced is maybe the first electoral campaign in many years to be won likewise on issues *and* on personalization of leaders. A hypothesis that is greatly strengthened by two key features of the winning forces' strategy. They used wisely the presence of their main leaders in Tv programs, avoiding the "over-exposure" that might be one of the problems of Berlusconi's Forza Italia and of Renzi's Democratic Movement. And they did not only manage well the main issues in the agenda, but had themselves an agenda in which many traces of contemporary political (and populist) main issues found coherently and consistently place.

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Use of Packaging Design Elements in Fashion Marketing And Communication

Evrim Kabukcu Arslan

1. Introduction

Industrial product design aims to create value and optimize the function, utility and appearance of the products by taking into consideration the mutual benefit of the consumer and the manufacturer. in this sense, it offers the products to consumers' taste by adapting the innovations of technology to human life.The packaging design, which is a part of the industrial product design, is a complementary part of the product is one of the marketing tools that is used to influence consumers and enable the *brand* to be selected among many products as a *brand communication tool*. One of the most important aspects of this approach is how packaging design elements will affect *consumer perceptions* of products or brand. The aim of this study is to investigate the models which were designed to examine product and packaging design elements that the fashion brands use as differentiator elements and is to examine the use of these elements in *fashion marketing and communication.* For this purpose, selected models have been examined; different and similar aspects of each other have been identified and a new model has been designed by synthesizing the selected models.

2. Significance of Packaging Design Elements

The conventional role of packaging in buyer products has been to save and protect the product. in fact these days, buyer and manufacture trends propose a progressively significant part for packaging as a tactical tool as well as *a marketing strategy* (Ahmad & Ahmad, 2015). Packaging has become a primary vehicle for *communication and branding* (Rettie & Brewer, 2000). The packaging has many functions "such as protect the goods from the environment, attract the consumers and provide information to the customers" (Sonneveld, 2000; Olsson & Györei, 2002; Vyas, 2015), and also serves multiple logistical functions, including efficient product storage, product protection, and simplified transportation of goods (Rundh, 2005). Packaging is also acknowledged as an important tool in the marketing communications arsenal, conveying information about product benefits, building and reinforcing brand image, and providing visual cues that facilitate associations with other elements of the communications mix (McDaniel & Baker,1977; Nijssen, 1999; Underwood & Klein, 2002; White et al., 2016).

Prior research has examined the impact of several aspects of product packaging, such as size (Argo & White, 2011; Wansink, 1996), imagery (Underwood, Klein & Burke, 2001), and design (Bloch,1995), on consumer outcomes that include consumption level (Argo & White 2011), attention (Underwood, Klein, & Burke 2001), and variety seeking (Roehm & Roehm 2010).There are studies which have identified the functions of individual packaging design elementssuch as color, image, shape, material, label and typography and the perception of the consumer. The form or exterior appearance of a product is means to communicate information to consumers (Bloch, 1995).There are many notions and ramifications of the packaging design concept and its elements, For example, surface graphics, illustration, color, typography, material, symbols and icons, brand, and size (Underwood et al., 2001).

According to Smith and Taylor (2004), there are *six variables* that must be taken into consideration by producer and designers when creating efficient package: *form, size, colour, graphics, material and flavour.* Similarly, Kotler (2003) distinguishes six elements that according to him must be evaluated when emploing packaging decisions: *size, form, material, colour, text and brand.* Vila and Ampuero (2007) similar to Underwood (2003) distinguished two blocks of package elements: *graphic elements* (colour, typography, shapes used, and images) and *structural elements* (form, size of the containers, and materials). Rettie and Brewer (2000) stressed out the importance of proper positioning

of elements of package, dividing the elements into two groups: *verbal* (for example, brand slogans) and *visual* (visual appeal, picture,

etc.) elements. in the similar way package elements were classified by Butkeviciene, Stravinskiene and Rutelione (2008). Analysing consumer's decision making process they distinguish between *non-verbal elements* of package (colour, form, size, imageries, graphics, materials and smell) and *verbal elements* of package (product name, brand, producer/ country, information, special offers, instruction of usage). Their classification includes brand as a verbal component, whereas Keller (2003), for example, considers packaging as one of the *five elements* of the brand, together with name, logo, graphic, symbol, personality, and the slogans (Kuvykaite, Dovaliene & Navickiene, 2009). On the other hand, Silayoi and Speece (2004) have a different opinion from Ampuero and Vila (2006) through divide packaging components into two categories. According to Silayoi and Speece (2004) assume that there are four main packaging elements possibly influence consumer purchase decisions and they could be divided into two categories (Figure1) :
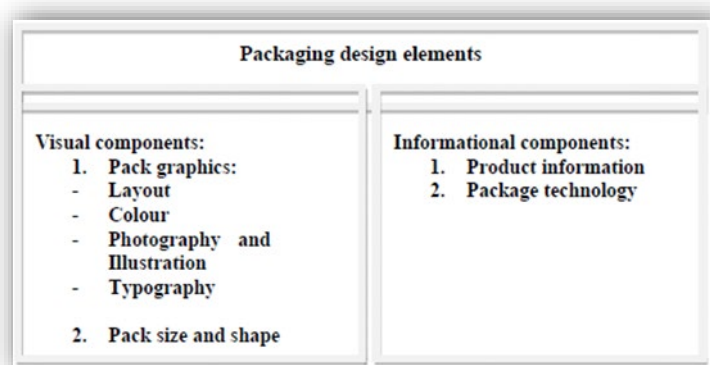
Figure 1. Packaging Design Elements
(Silayoi & Speece, 2004)

Visual components: The visual components include surface graphics, packaging size and shape, and in short all effective components which play a significant role in buying decision making (Silayoi & Speece, 2004). Silayoi and Speece (2004) reported that package size, shape and elongation affects customer judgments and decisions. Graphics includes layout, color combinations, typography, and product photography, these aids to create an image, impact the brand communication and marketing and consumer mind set. "Color is a tool for brand identification and visual distinction" (Meyers-Levy & Peracchio, 1995). As argued by Labrecque and Milne (2012), there are few studies that address the meaning of color as a communicator of brand meaning, and discussions on the use of color are generally based on anecdotal evidence. Although marketers show a growing interest in the effects of packaging on brand experience (e.g., quality perception; healthiness), the use of color by marketers has been shown to be based more on gut feelings, rather than on color theory (Gorn et al., 1997). Research from Ampuero and Vila (2006) may provide an exploration in the role of packaging color in creating brand associations. These authors conducted in-depth interviews with experts in packaging design, and found that in general, darker packaging colors were associated with quality, while lighter colors and the use of white were associated with budget (van Ooijen, 2016).

Informational components: Packaging is not just the product but also the whole presentation, which will include labels, hangtags, logos and the packaging itself (Harder, 2004). All packaging displays information to a greater or lesser degree. Typically, this information can be divided into different types, such as branding, naming, and features and benefits (Silayoi & Speece, 2004). Product form creates the initial impression and generates inferences regarding other product attributes. Size impacts the visibility of package and information displayed (Sonsino,1990). Singh (2006) states that color has an important influence on advertising, certain qualities such as eleganeness and others. "It is also an

important factor for legibility of the texts and comprehension of the images placed on the package. The material has an influence on quality image on consumers' minds" (Sauvage,1996).Photographs and illustrations on packaging are powerful design tools to identify the product difference, communicate product functions, and impart emotional imagery (Meyers-Levy & Peracchio, 1995).

3. Packaging Design in Fashion Marketing and Communication

in fashion,"the role that packaging plays within the *tangible product offering* will depend very much upon the nature of the product's image and the importance of branding and packaging within that. Although the main function of packaging is that of protection, it has often become intrinsic to the overall offering and its status, as exemplified by labels such as Moonsoon and Shanghai Tang, where the brand name and corporate color scheme of fashion are reflected in the packaging design.The packaging may even have a *functional use* in its own right; continued use will help to reinforce brand and image with the customer" (Easey, 2009).

According to Rundh (2005) package attracts consumer's attention to particular brand, enhances its image, and influences consumer's perceptions about product. Also package imparts unique value to products (Underwood, Klein & Burke, 2001; Silayoi & Speece, 2004), works as a tool for differentiation, i.e. helps consumers to choose the product from wide range of similar products, stimulates customers buying behaviour (Wells, Farley & Armstrong, 2007). Thus package performs an important role in *marketing communications* and could be treated as one of the most important factors influencing consumer's purchase decision. in this context, seeking to maximise the effectiveness of package in a buying place, the researches of package, its elements and their impact on consumer's buying behaviour became a relevant issue (Kuvykaite, Dovaliene & Navickiene, 2009).

Packaging is a main principle for *innovation and product differentiation* in retail market (Rundh, 2013) that is used to attract the attention of consumers (Underwood & Klein, 2002; Thalhammer, 2007)). in fact, packaging influences on process of product choice (Hall & Binney, 2004) through providing an opportunity for establishing a communication and affecting on consumer at point of purchase (Atkin et al., 2006; Wigley & Chiang: 2009; Rundh, 2013). in viewpoint of marketing, packaging requires considering following points continuously in order to achieve organization goals. Innovation and creativity in designing for awareness creation and drawing the attention of customers (Vazquez et al., 2003; Ampuero & Vila, 2006):

Packaging includes the sub elements which work with marketing tools such as *price, product, place and promotion.* Packaging is also used as to increase the competitive advantage and the market share. "As the marketing of consumer products becomes increaingly competitive, more companies are treating the product package both as *a point-of-purchase advertising vehicle*" (Schwartz,1975) and as a component of marketing and advertising. "in this situation the high cost of developing appropriate graphics, shapes and logos dictates the need to evaluate the package's effectiveness" (Schwartz,1975).

Packaging can be also "considered as an element of communication in the marketplace. By communicating through packaging, marketers are able to appeal to consumers at the most crucial moment in the consumer decision journey: *the point of sale.* At the point of sale, consumers are able to consider the purchase of a product by evaluating the visual and tactile attributes of its packaging. Marketers increasingly become aware of the powerful role of packaging as a communication tool, which is reflected in the recognition of the capacity of packaging to create *product differentiation and identity*" (Bertrand, 2002; Underwood, 2003; van Ooijen, 2016). Visual packaging attributes such as color, size or shape, may communicate a symbolic meaning that consumers generalize to their product evaluations. These meanings may have evolved because consumers are repetitively exposed to the cue and an attribute within a consumer context. For instance, in marketing, the color blue is associated with trust and security. Therefore, brands with blue logos are seen as relatively more competent compared to other colors (Labrecque & Milne, 2012). By experiencing such a cue on the product package, its *symbolic meaning* is attributed to and associated with the product as a whole. Moreover, as Karjalainen (2007) argues, these 'implicit' cues elicit references that cannot be distinguished deliberatively, but 'make sense' when they are used in the correct manner (when they correctly communicate brand identity) (van Ooijen, 2016).
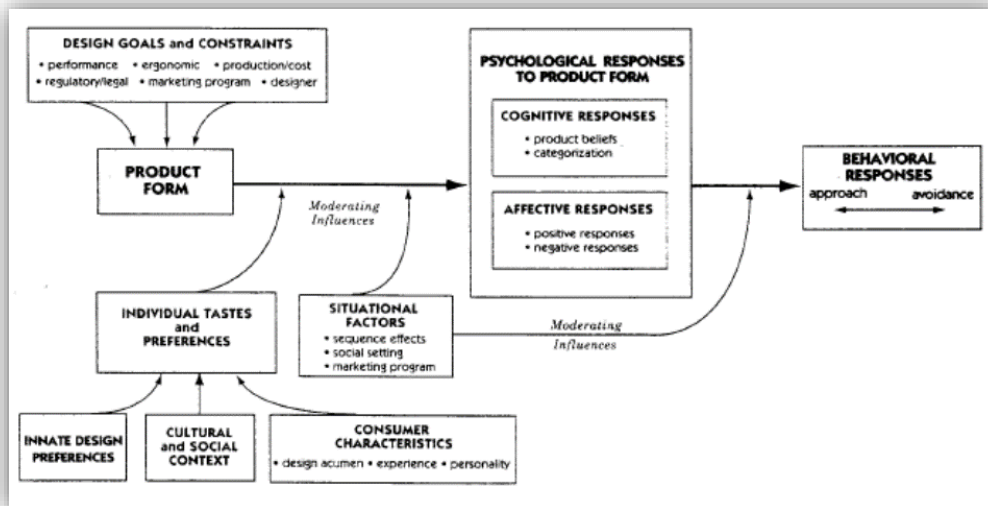
Figure 2. A Model of Consumer Responses to Product Form
(Bloch,1995)

in examining the proposed model (Figure 2), the first component to be discussed is product form itself. Marketing sholars agree that the term *"product"* can be applied to a wide variety of goods and sevices, both tangible and intangible, and all of which are designed. As used here, a product's form represents a number of elements chosen and blended into a whole by the design team to achieve a particular sensory effect (Hollins & Pugh,1990; Lewalski, 1988; Bloch,1995).

Consumer reactions to fashion packaging "do not ocur in isolation. Rather, consumer reactions are moderated by several variables, including consumers' tastes. (Bloch,1995). Some preferences appear to be innate or, at least, acquired early in life (Lewalski, 1988). Preferences for product form are also shaped by cultural and social forces (McCracken,1986). The acceptance of a paricular style by a culture or subculture may have much to do with that culture's values and preferences (Kron,1983). Even within a culture or social setting, people vary in their tastes or preferences. Some of potential causes of these variations are design acumen, prior experience and personality (Bloch,1995).
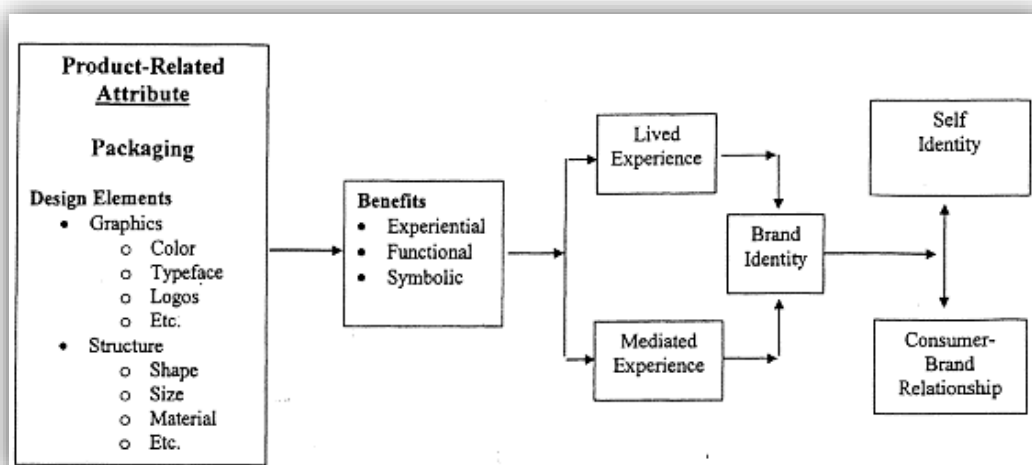
Figure 3. Packaging Contributes Benefits to the Brand
(Underwood, 2003)

The model (Figure 3) illustrates that packaging contributes benefits to the brand and ultimately the consumer via fundamental design elements of graphics and structure. *Brand identity* is defined herein as the conribution of all brand elements to brand awareness and brand image (Keller,1998; Underwood,

2003). Cosumers garner *experiential, functional, and/or symbolic* benefits from the packaging via lived and mediated experiences, contributing to an enhanced self-identity and/or strengthening the relationship between the consumer and brand (Underwood, 2003).

in one analysis of senior marketing managers, design was mentioned as the most important performance of new product by 60 percent of respondents (Bloch,1995). While packaging attracts attention and communicates objective and emotional information about the contents (Schwartz,1975), there is an underlying thesis that packaging decisions should be driven by marketing rather than by aesthetic or artistic considerations (Danger & Brookfield,1987). According to managerial issues,the main point is that investment in design can be better matched to the anticipated target market to avoid eithe under-or over spending. Sales forecasts also might become more accurate if the centrality of product aesthetics to a market can be assessed and considered in light of the design characteristics (Bloch, Brunel & Arnold, 2003). Considering packaging design as an ad, and that a positive effect is transferred from ad to brand, led to the conclusion that ad likeability results in brand likeability (Fam & Waller, 2004), and making a brand strongly in customers' minds with very positive and relevant association (Baker, Nancarrow & Tinson, 2005) leads to more sales (Hanzaee, 2009).

4. A New Model Proposal for Fashion Marketing & Communication

Although a large percentage of fashion merchandise is available for consumers to touch and feel, with very little packaging involved, certain fashion products are heavily packed for transportation, presentation and usage purposes, for example perfumery and toiletries (Jackson & Shaw, 2009). The packaging of a product can involve tissue, polybag, and the inner and outer box when it comes to garments (Carr & Newell, 2014).

in the scope of this study, firstly, past researches and designed models about packaging were investigated. A new model was designed by synthesizing the models of Silayoi and Speece (2004), Bloch (1995) and Underwood (2003). The new model proposal that includes the use of design elements in fashion marketing and communication is shown below (Figure 4):
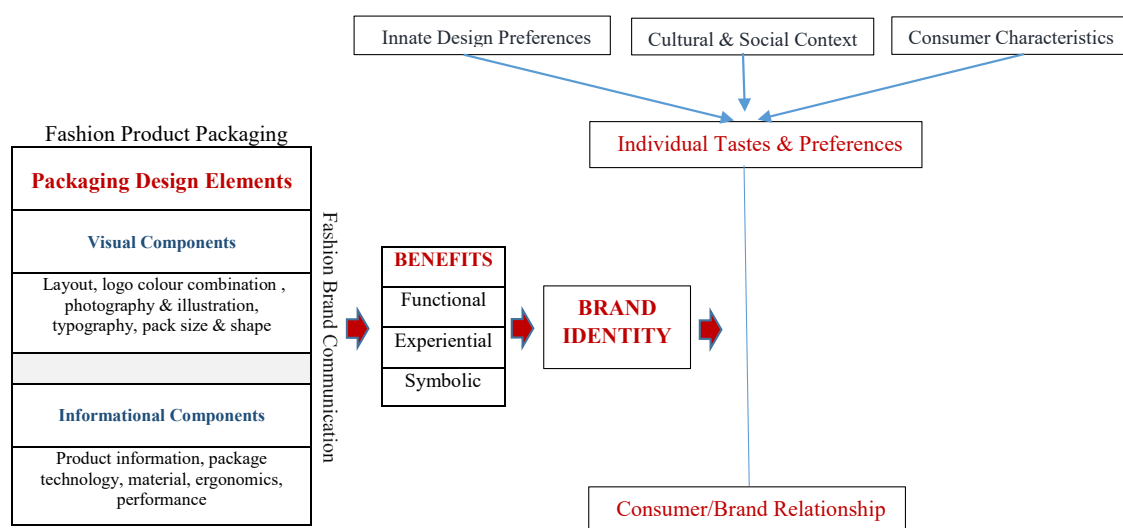
Figure 4. Packaging Design Elements in Fashion Marketing and Communication
(Author)

Consumers buy what marketers send to them through *design elements*. in other words, marketers *communicate certain messages* to consumers and therefore affect *their relationship with products or brands*. At the point of purchase or the point of product consumption, the packaging design elements get the consumer's attention with its *functional,experiential and symbolic* attributes. The benefits of the

product and package lead to the formation of a *brand identity* in the consumer's mind. It is *individual tastes and preferences* that determine the degree of the consumer's relationship with the brand. Individual tastes and preferences are affected by the individual's *innate design preferences, cultural & social factors and consumer characteristics.*

5. Conclusion

This study examines the importance of *packaging design elements* and their place in fashion marketing and communication design. At the end of the research, a new model was developed specifically for the fashion industry. The synthesized model can be developed, elaborated and adapted to the other industries.

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Emoji's as a Product of Visual Culture and a Discoursive Analysis Over the Meanings of Emojis

Emel Karagoz, Aysel Tapan

Introduction

The unending development in the communication technologies leads us to different communicative ways which are separated from the others by the means of language and media. in order to these changes the way we communicate and the way we understand changes in a moment and with a will or unwillingly we join the new system of communication.

As we take a glance to the communicative history of the human beings it can be seen that the communication which is started in the verbal form, grows by adding the visual and textual communication skills to itself. Before the modern era it can be easily seen that the main way of communication is interpersonal. But with the modernization process and the technological advancements in the communication area it evaluates to a much mediated way by using media.

in the beginning, it was thought that media was only related with the mass communication and the producers of the media were unevitably the origin of the message and the production. But with the rise of the mobile communication technologies and web 2.0 it has been crystal clear that the audience became the producer of the media content itself and carried out the interpersonal communication on a mediated platform via instant messaging services.

As modernism did in all areas, it also changed the way we communicate via technological advancements. Nearly 3 billion people began to use instant messaging services via mobel communication devices and also signed in to social media in order to socialize with a mediated way.

Under these circumstances it is needed to understand the nature of contemporary communication and communicative skills of the society nowadays. It is crystal clear that people prefer to text each other nowadays but the main reason for inventing the visual media was the inability of textual communication in trasponding the expressions and emotions. Within this context the rise of the texting and instant messaging should be well understood. It is sure that still the textual communication having difficulties in the way to express the feelings or emotions, although that it continues to rise. in order to surpass the difficulties in textual communication for expressing the feelings and emotions, "emoji"s has been created which provides both visual and textual abilities to tell those.

in this study the main aspects of contemporary communication will be disscused, the rise of the textual communication and instant messaging services will be reviewed and the usage of the emojis will be tried to analyze. It is aimed to understand how the emojis effects the written communication and instant texts with a cultural, sociological and audience based context.

1.Communication in Modern Era and Historical Background

Modernism, itself; refers to an unending process of change and development in ideological level (Giddens, 1996:I). Wtih the effect of enlightenment philosophy, this change and development process may be considered as a revolutionary perspective but in spite of appearance, it effects as a missing part or a break point in the sociological and historical continuum.

While the modernization becomes the dominant point of view in worldvide it began to change the social formation immediately. With the change in the social formation; interpersonal relations decreases, organic solidarity rises (Durkheim, 1984:31-68) and society turns into masses.

This great change in the social formation unevitably effects the communication level in the society. While the oral culture, myths, legends and tradition were the primary way of communication and cultural transfer befor the modernization; written culture, mediated communication and transfering the culture onto masses become primal in the modern era.

Within this situation mass media communication becomes primal way of communication undoubtly. As Hegel mentioned; reading a newspaper or a magazine daily in order to get information becomes like a way of worshipping in modern societies (Anderson, 2007:50). Lack of knowledge began to seem an obstacle in the process of socialization or realizing him/herself (For a further reading to understand the relation between communication and socialization Gap of Knowledge Theory wolud be satisfying). But as we have mentioned above contemporary is in need of information instead of knowledge which means that the mediated communication itself becomes primal way of socialization.

While the nature of socialization refers to pack of personal experiences and first person contacts, in modern era social formation and the way of socialization seems to have constructed. The constructional theories which have been gathered from the constructive philosophy, points out that whole the social formation and relations have been constructed because of ideological and hegemonic reasons. As Hobsbawm indicated all the belief systems and formation are constructed it is needed to understand that all of them are invented (Hobsbawm&Ranger, 2006:12).

From this point of view, unending change and development process of modernization originates from an initial point and sprads with a wave effect (Frank, 1972) with the help of the mass media. in contemporary world people does not need to experience or contact the real reasons, it is only needed to be informed about the changes (Anderson, 2007).

As mass media communication rises and becomes the foremost element in the process of socialization the media reflection to this situation becomes apparent with a technological advancement in order to gather more coverage just like the Mc Luhan called it Global Village (Mc Luhan, 1962: 14). Althought the technological advancements and the rise in the media coverage it is not adequate for mass communication to displace the interpersonal relations. in order to achieve this media needed to change the contents to make itself similar to the interpersonal relations with aiming to subside personal experiences and real life situations. With this change in the content, reality shows, investigative journalism and pornography has been instrumentalized as a genre.

These genres have merged, written, oral and visual culture together in order to give real life experiences to audiences. Although this aggregate in the media, till the new media Technologies it can not be said that, media give the opportunity of real life experience and mutual contact. With the web 2.0 technology people themselves becomes the origin of mediated production. With this transformation people become not only suscepted by the media also involved to the construction process itself. in our study the experience of interpersonal communication and the way of reconstructing via new media with the use ofe emojis will be tried to examine.

1.1. Culture, New Media and Emojis

According to Mc Luhan, culture is being shaped, according to how the communication has been built and any advancement in communication Technologies leads to shifting in the culture. And the change in the communication model shapes the social formation. Mc Luhan points out that "first we shape our tools then our tools shapes us" (Rige&Batus vd 2005:22). With a techno deterministic point of view, we should accept that it is inevitable for us to change our life style according to the changes in mass media communication.

With a question of "what is the mobile communication Technologies and how we should interpret the effect of emoji's in our life style" should be bordered within the context of social formation. First we shoul put aside that with the mobilization of the communication Technologies and mass media, the coverage of communication Technologies have been widened and we became target audience in every minute of our Daily life. But he most important part of the mobile communication Technologies is "providing the chance of reaching anyone who is between the limits of coverage any time". With the Technologies that we have achieved, we are able to send instant messages with social media and texting applications, if the people we are trying to reach is unavailable to answer, we are able to send text messages in order to reach. So this is an era of communication with the least borders throughout time. But if we try to understand the importance

of communication and its relation with the ideology we should build a sociological and historical perspective to understand the sontemporary situation.

As we have mentione before modernization has nearly ended the interpersonal communication and built it with the manners of meidated ways. But in the beginning people were trying to communicate with the voices and sounds which are formatting the basic language for the oral communication. According to Ong, while communicating; people uses gestures and mimics with hand and arm actions by dedicating all their senses into the process (Ong, 2002:5). But as Postman indicated language is also the most powerful tool of ideology itself; language determines the World as subjects and objects, what are the processes, what are events and what are the phenomenons (Postman, 2016:119). So the oral communication determines how we understand the World, how we divide it into parts and how we name the things and create an order to use it. By creating an order to communicate it is unevitable to create the discourse and ideology. Because after the creation of language rules, the determination of the systematic use of the language will trigger the construction of meaning.

Although, all the power and deterministic abilities of language, oral communication is still dependent to human memory, its traditional and without the ability of persistence (Ong, 2002:17,56). in order to subsidise the deficiencies of oral communication and oral culture, people needed to create a way of communication without speaking and uncommitted to the existence of human itself. This purpose leads us to written culture, which is much more complicated and dependent to the rules of language. in oral communication people may use exaggerated expressions, mimetic sounds or gestures to give the exact meaning of what do they want to tell. But with the rise of the written culture; rules become more important, the creativity of the narrator decreases and the discourse of the context gets syndetic (Ong, 2002:77). By the extending importance of the written culture formal and informal communication has become more dinstict to each other and personal experiences decrease dramatically in the communication process.

As we have mentioned above while the modernity breaking the relation between tradition and contemporary, it used all the benefits of the written culture. While we were mentioning that Hegel was calling reading newspapers as a Daily worship, the language of this worship becomes the written culture with its all rules and discoursive abilities.

With all the power of the written culture, by the invention Tv in communication Technologies, the importance of visual culture becomes imminent. With the rise of the visual culture; the dominance of vision, metaphors in visual design, terms of looking and seeing becomes important part of the communication and cultural studies (Hall & Evans, 1999:1). It is believed that what we name visual culture is "all the things that have been created by the human beings". For example, forests are not a part of visual culture but afforesting a place is a part of visual culture itself or rainy weather can not be called as visual culture but shooting with a camera or drawing a Picture of it is exactly points out to visual culture. So what we have to understand from visual culture is, it is constructed and also shaped by the means of the ideology.

As we have mentioned above mobile communication Technologies, merges all these three types of cultural formation together and puts a mixture of it aside. With the rise of the mobile communication Technologies ability to communicate, oral, written and visual seems to have generalized across masses. But the most important thing about mobile communication Technologies is allowing the usage of written communication immediately by instant messaging applications and social media. With this ability it is clear that most of the people use the instant messaging services in order to inform each other. But as we have mentioned before the written language shows the lack of gestures and mimics which strengthens the oral communication. Also we have known that written culture mainly based on formal communication and also as we have mentioned it is under the discourse of the grammatical rules of usage. But as a Daily messaging or informing techniques, people uses the instant messaging services without formal reasons. Mostly they try to give a knowledge about their Daily life or their plans or actions. So the lack of missing mimics and gestures becomes more important. People require to give mimics or gestures and they

do not care about grammatical rules in Daily use. Mostly they do not obey the rules of written culture in order to explain their feelings or senses.

in this context we can see the emergence of the emoticons, emoticons are punctuations which tries to give the meanings of expressions. Basic punctuations such as; full stop, comma or parenthesis are used for shaping a visual version of mimics or gestures, like smiling, being angry or etc. After the usage of emoticons become common in written culture and the merge of the visual and written culture finalized, "emojis" the picturized versions of the emoticons are started to be used. While the emoticons become pictured and represented a meaning undoubtfully they've become constructed and ideological production visual culture. in order to understand the constructed notion of the emojis a survey of reception analyze has been conducted in this study.

2. Method

in our study, subjects have been chosen between 18-25 aged university students. As nearly all the studies over emojis have been indicated, the usage of emojis are more common between the ages of 15-28. So our subjects have been chosen from the age group which are using emojis the most. Before the reception analysis a detailed interview has been conducted over the subjects.

3.Findings

in our study all of the subjects declared that they are using emojis in order to tell their feelings and expressions in instant messaging. They point out that nearly in every text message they are using at least one emojis. Also sometimes the whole text message may completely sonsisted of emojis, such as just a smiley or an angry face.

When they've been asked why do they use the emojis instead of telling their feelings to their respondent? They all give an explanation about the easy use of the emojis and their lack of ability in order to tell their exact feelings or experiences. Their belief of that they are incapable of telling their feelings or expressions written is independent from their habits of reading or writing. It is understood that the choice of the subjects in written language differs according to the media itself. Most of them answers that they are able to write scripts or scenarios but at the same time they insist that they are incapable of telling their feelings or expressions in instant messaging services. This is quite an interesting answer about the subjects. Because of the need in writing senses and expressions in written language, they all tell that they can not explain it in instant messaging services.

All the subjects declared that they are using instant messaging services instead of making a call or see the respondent personally. They indicate that it seems much easier to talk or contact in person. They informed that although they are messaging with other people individually, they also use messaging groups for work, study but mostly Daily chat. All of the subjects declared that they are at least a member of group and the most common issue in the messaging groups are gossipping.

Except one individual in 15 subjects declared that they've started a boy/girlfriend relation via messaging services and unexceptionaly they all declared that they've flirted with the opposite sex more than once in instant messaging services.

All of the subjects think that not using emojis in texting seems insincere within the context of messaging. They believe that usage of emojis provide sympathety to the conversation and a sincere attitude to their reflections. Although they indicate that usage of emojis makes the conversation sincere, all of the subjects admitted that they are using fake emojis in messaging. What do we try to tell by saying fake emojis is; texting a smiley although it isn't funny or they didn't smile or laugh to the text. Also they admit that they flirt more easily comparing to personal contact, and they explain that emojis are very useful when flirting, because their attitude can not be seen or analyzed by respondent and they can give every reaction they want. The reason for us asking the flirting is, for the age group in our study it is one of the most important issues, and also it is one of the most intimate type of relation in Daily life.

The subjects that have involved in our study have been questioned if they do know the meanings of the emojis or not. All of them claimed that they knew the meanings of the emojis but 15 emojis that are shown by us could not be named by the subjects although those were selected by the most used emojis.

in the second part of the analysis, a text has given to the subjects, containing feelings, senses and expressions usually and it is wanted from them to write it down again by using emojis. in the end of the survey it has seen that none of the participants gave the same exact answers to the examination. By the way the usage of the emojis has been nearly same between the subjects. in the study it is seen that the subjects are more capable of telling issues about Daily life via emojis comparing to the sentimental situations. By the visual obsevation conducted by us we have found that although they do not give facial expressions to the text, they were using facial emojis in order to tell themselves.

in the 3rd part of the analysis, it is wanted from the subjects to write down a text again which is emoji used frequently in written form. All of the subjects were incapable of telling the facial expressions in the written form or they inadequate to portrait a sentimental situation. Again the Daily usage of emojis were described more easily comparing to the sentimental ones. in our study all the participants have completed the text in written form but none of the texts were the same to other.

in the survey we've found out that positive feelings such as: smile laugh and happiness are being told by more exaggerated smileys for example en emoji which is crying because of laughing. But it is also seen that they rarely use the exaggerated forms of anger, fury or nerves. Such a result is showing us that although it is a written text and it is clear that is an academic survey, people were preferring to act within in the manners of ideology.

It is wanted from the participants to draw a pictogram or an emoji of themselves at that moment, independent from their skills in drawing they all refused to draw their situation or they told that it is impossible to create an emoji for their situation at that moment. When it is asked if it is the first time they've participated in an academic survey or not, it was the very first time of them all. Except two participants all the subjects asserted that if they join one or more academic survey again they would be able to tell it with emojis.

It is asked to participants, if the collection of the emojis is important or not while deciding which mobile device they are going to buy. 12 participants aswered that it is important for them. They declared that it is very important fort he mobile device to get all the updates in applications and operating system. They belive that if the new emojis which are created by the application or operating system is not allowed by their devices to update, it is time to change it. Although not using more than %73 percent of all emojis participants insists that it is needed to reach the updates whether they use it or not. Only 3 participants indicated that it is not that important for them if their mobile device support the emoji updates or not. They declared that they only use some of the emojis and not even looking the new ones properly if they are going to use it or not. But they also referred that if their economical situation would be better, they would of course prefer the devices which would support all the updates for a long time.

Participants have been questioned aboutif they hare or send media such as photographs or videos via instant messaging services. All the participants told that they share or send files via message. It has been asked to participants as if they are still using emojis while sharing media, they all answered that they are using emojis to express their feelings or emotions towards the media that they've shared.

About the usage of emojis participants added that not having any emotions from the person that they've texted, makes them dispirited and if its the opposite sex or their boy/girlfriend they indicated that they hit the rock bottom.

The participants have been questioned that how often the check their instant messaging service sor social media messaging, half of the participants answered that they check it once in 15 minutes, 5 of them answered that they check it once in an hour and 3 participants indicated that they check it always and nearly always connected via computer or mobile phone.

They also points out that the number of the emojis they've been used is deeply attached to their sincerety with the person they've texted. They told that if they are sincere to the person that they've texted, the use much more emojis in a single text and sometimes many emojis only without a text. But if they are not that sincere to the person they've texted they only use a single emoji with a smiley face or something like that. They expressed that it may be seen as a sign of sincerety to use that much emojis. Especially the woman participants expressed that if they use many emojis in their text it might be understood as a sign of "like" by the male participants so they pointed out that they are acting cautious while texting.

All of the participants in the study expressed that they do not like the new emojis which are animated. They all think that it spoils the nature of emoji, looks like a "gif" or a video and it is not that cool to use those. They told that the animated gifts are only being used if they are so sincere to the other side or a very unexpected situation (such as great happiness or sadness).

It is asked to participants that how many emojis do they have in their recently used tab under the instant messaging services. 5 participants had more than 30 emojis in the tab, 3 of them had more than 20, 4 of them have between 10-20 and 3 of the participants had less than 10 emojis in their recentky used tab under instant messaging service. Half of the emojis (12) were commonly used by all the participants. The different emojis participants were recently used was about sports, make up and family.

It is wanted from the participants to imitate the faces in the emojis but none of the participants accepted this idea and expressed that they found it too funny to try. They told that it would be seen very lame from the others if they try it and all of them expressed that it is phsically impossible to imitate most of them.

4. Conclusion

With the current developments in communication technologies within the modern era, contemporary society became much more mediated and distant in its communication. From the beginning of the time communication as one of the most important specialities of the human beings, evolved in order to make it more clear and comprehensible. Within this process beginning with the voice, human beings used every option to make themselves more communicatable. Voice has been symbolyzed with the alphabet by creating the written culture and societies preferred to draw paintings of the events which are important for them and created a visual culture.

in these days with the effectiveness of the media itself, medium became much more important than the message. With the change of the importance in subject, being reachable became much more important than the other aspects of communication. Mobile devices, Web 2.0 and user based created contents made communication devices muh more reachable and personal. With these developments and by the strength of the social media, socializing over media and being social on the media became more important. Also with the instant messaging services it became easier to maintain the interpersonal communication via media easily.

With the texting became that common in our daily lives, emojis: the way of telling ourselves by combining written and visual culture together got much popular. But although this popularity in our study we have discovered that, it is not conciliated yet over the meanings and the usage of emojis. People use it very frequently in their daily lives, maintains their flirting, dating and daily habits over it but not completely decide that what do they mean. Most of the people sees it as a new way of communicating via symbols just like the hyeroglyphs of ancient egypt.

Participants of the study can not clearly decide which emoji answers the write expression or feeling. They see it as a determinant of sincerity and they believe that not using emojis are an impolite attitude. Within this context w emay believe that the usage of the emojis and the widespread use of written culture will become more important while people will be much more confused about how the syobols answers their expressions.

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Discourse and Ideology in the Spanish Press on Adoptions during Francoist Dictatorship

Sara Longobardi

1. Introduction

The historical, social and political context in Spain of the years ranging from the Spanish Civil War (1936-1939) to the years of the Franco dictatorship (1939-1975) is a fundamental premise to understand the dynamics that characterized the adoption of children during this complex historical period. Also, without understanding the socio-political elements of this historical period it is impossible to trace the ideology behind the adoptions that took place during these years and, consequently, the ideology behind the discourse carried on about children adoption in this period, which constitutes the object of study in this work.

The adoptions that took place in the aforementioned years were carried out according to several different practices that all found legal support in the legislative system of that period. The numerous laws, decrees and legislative orders promulgated in those years legitimized the adoptions that only in recent years have been recognized as crime against humanity and labeled, "after four decades, as expropriation of children in Spain" (Souto 2015:24). About the different adoption practices mentioned above we can distinguish different typologies of children considered suitable to be adopted by selected families. in some cases, the children or babies adopted were the orphaned sons of the republicans, but they could be adopted only if the adoptive families were chosen by the regime according to its religious and moral criteria, in other cases they were the children of republican women in prison who were separated from their mothers, and lastly, the adoption concerned the Spanish children repatriated from abroad who had previously been expatriated by their republican parents.

The unfortunate protagonists of the adoptions that took place during the Spanish Civil War were the sons of the Republicans, the so-called "children of the Reds", l*os hijos de los rojos* in Spanish. During these years, the separation of babies or children from their biological families became an action of political and ideological significance. It was a strategy to prevent the children of the Republicans from inheriting the political ideology of their parents. With the separation of children from their families, "not only were their children stolen from their parents, but at the same time, those children were re-educated to support the regime" (Souto 2015:24).

The practice of relocation of republican children in families close to the ideology of the Franco regime was a policy of eradication of the "red gene". This supposedly scientific theory was formulated by the commander and chief of the Military Psychiatric Services during the Francoist regime: Vallejo Nágera. His theories, influenced by the German school, where he had trained for long periods, served as the basis for the basic ideas in the support of the fascist ideology in Spain. They consisted in the defense of negative eugenics as a method for the control of the race, which meant that those people who had physical or mental disabilities -being Marxist was considered a mental disability- should be separated from society and they must be prevented from procreating. The psychiatrist carried out serial investigations of marxist individuals, in order to find out the relationships that may exist between the biopsychical qualities of the subject and the democratic-communist political fanatism. Antonio Vallejo-Nágera experimented with the Marxist defects in the prisons and came to the conclusion that the reds had psycho-affective complexes that could break down the homeland, Spain, these complexes were resentment, rancor, inferiority, envious emulation, ambitious careerism and revenge. It was the external environment in which the marxists grew that led to the degeneration of race, the degeneration of hispanicness. The idea of intimate relations between marxism and mental inferiority has enormous political-social transcendence, because if marxists militate in preference to psychopaths antisocial, then the segregation of these subjects from childhood could free society from the plague so fearsome.

These theories were the basis for the practice of the separation of children from theirs mothers, allegedly republican women or wives of republicans who fled abroad after the end of the civil war, who had been imprisoned or pregnant or with their newborn babies. The separation of children from their mothers, and in many cases the adoption, was aimed to "destroy at the root all signs of political dissent and, in particular, prevent it from passing from parents to their children" (Bonet Esteva 2013:2). The young children together with their mothers were imprisoned in subhuman conditions or they were born when their mothers were in jail, anyways they often died of hunger or diseases or, when they were three years old, they entered religious schools or hospices of *Auxilio Social* of the Falange where they were "reeducated against the ideals of their parents, and often they were put up for adoption without any guarantee of returning to their families" (Millaret Lorés 2013:3). These "practices of elimination of republican ideas can be located between 1936 and the first third of the decade of the 50s of the last century" (Esteso Poves 2012:29-35).

Another practice was the repatriation of children that began in the years of the civil war and continued in the years of the dictatorship. It consisted in locating Spanish children, expatriate abroad by Republican parents, in the host countries and requesting through diplomatic-legal channels their return to Spain in order to place them in institutions or families that supported the Franco dictatorship. The regime turned the repatriation into "a great operation of war propaganda, a political weapon to exalt the charitable values of the "New Spain" (*la Nueva España*)" (Baelo Álvarez 2013:221) that seeks to physically and spiritually reintegrate the children into the homeland, those children that the reds forced to leave Spain. Children repatriation was used as "an instrument to achieve social cohesion in the "New Spain" and legitimize the formation of the Government of Burgos (Baelo Álvarez 2013:215).

During the Francoist regime "the separation of babies and children from their mothers and fathers so that they were relocated in institutions or families *ad hoc*" (Bonet Esteva 2013:1) was a systematic practice executed mostly by the government party, the military courts and that had the approval and complacency of the Catholic Church and that caused many *desaparecidos* during the postwar period and the dictatorship. What, in conclusion, is to be said about adoptions is that, in this period, they were part of an "economic, social, cultural and ideological repression, perfectly structured and organized" (Millaret Lorés 2013:3) carried on by the winner at the expense of the vanquished, definitely in order to perpetuate the power and ideology of the former.

2. Method

The method used to study the texts of newspaper articles dealing with the issue of adoptions in Spain during the years of the Franco dictatorship (1939-1975) is the critical discourse analysis (CDA). This method of analysis is important in the world of social sciences, as well as, of course, in that of applied linguistics, because of the impact it can have on it. CDA arises from the assumption that every discourse is produced in society and for society and, therefore, bears in itself traces of the social-political institutions in force of that society at that moment. From the perspective of the critical analysis of the discourse, it is not possible to separate the social political context of a given historical period from the discourses it produces (van Dijk 2000, Fairclough 2013). Discourse and society are, therefore, to be analyzed in a close link.

Fairclough (2013:3) explains that critical discourse analysis is actually a means of approaching the relationships between language and social structure: it is a means to explore the interrelations between language and social institutional practices and, as a consequence, the interrelations between discourse and power. in fact, one of the founding pillars on which the critical discourse analysis is based is the existence of the connection between discourse and power, that is, how the institutions in force affirm, maintain and perpetuate their power through the discursive practices. Power and discourse, according to Harvey (1996), are elements that influence each other and cannot be taken into consideration independently of one another. This happens because the power, in order to maintain itself, needs to be based on a series of elements and practices and among these there is also the discursive element that is an important constituent part so that the power remains stable and continues to perpetuate itself. On the other hand, the discourse is partly power because it contributes to its creation and its

maintenance. This is what Fairclough (2013:4) calls the two-way "flow" of discourse to and from sociological/political constructs such as hegemony and power.

Another central concept of the CDA is the presence of ideology in every discursive form: it is not possible to conceive a discourse without an ideological foundation. to deepen this aspect of the discourse analysis, it is necessary to start from the definition of ideology. The ideology, actually, is nothing more than the expression of a point of view on reality, a particular perspective from which to look at the world. Discourse analysis is useful to describe, interpret and provide explanations about the discursive practices and how and how much they are ideologically based in relation to their purposes. The precence of ideology in a discourse is possible due to the fact that in each discourse there are implicit prepositions of an ideological character that give a representation of the word from a specific perspective. The propositions that leave something implicit are those that refer to the ideology which is a precise representation of a particular aspect of the world that could be represented also in other ways and that can be considered as a particular "social basis" (Althusser 1971, Therborn 1980). About what is implicit in a discourse, Santander (2011) explains that the implicit is related to the "opacity of the discourses" and that it is in relation to the fact that the language is not transparent, the signs are not innocent, and that the language shows but it also hides, that sometimes what is expressed is only a slight, subtle, cynical indication of what has been thought.

The prepositions, as well as the statements and phrases, can be classified according to their degree of "naturalization" (Hall 1982:75), on a scale where the most naturalized of all the sentences is that which is given according to the common sense of the totality of the representatives of a community. The most naturalized propositions are difficult to identify as ideological because they are perceived as common sense, as something that everyone knows about the functioning of the things of life. This is what makes people unware of the ideology in discourse because they don't have the perception of the ideology since it goes unnoticed in the discourse, in fact: the more powerful an ideology is the more it manages to go unnoticed. People don't recognise these naturalized assumptions, what makes them subjected to them and being unaware of being subjected.

Also the lexicon plays an important role in the interpretation of discourse: the conditions of use of a particular type of vocabulary can put the lexicon in relation to events or behaviours and these relationships give rise to interpretations. The lexicon is an interpretative code in this case and many other possible lexicalizations can be created that would serve different ideological positions. Even the lexicon can be naturalised depending on the dominance that an ideological discursive formation achieves, this means that it is accepted as a neutral code.

The consequence of ideologically based discourses from social and political institutions is that they can actually have a concrete influence on the formation of ideologies in the society and this explains how discourse can influence the ways of acting of people in society. On the basis of what has been said so far on the ideology contained in the discursive practices, the relationship between ideology and power emerges: a specific perspective on the world, or ideology, perpetuated through discourse, has the power to influence people's way of acting in the society. in this perspective, the discourse analysis is critical because it mostly focuses on the effects of power relations in producing social consequences and social wrongs and on the relation between power discursive aspects and inequalities, this latter relationship includes questions of ideology. According to this assumptions, language is not considered only a vehicle to express and reflect ideas, but a factor that participates and has an influence on the constitution of social reality (Santander 2011). It is what is known as the active conception of language, which assigns to language the ability to do things (Austin 1975) and, therefore, allows us to understand the discourse as a mode of action. For these reasons it is possible to affirm that language has a creative or "generative" function (Echeverría 2003). If the discourse is conceived as a form of action then analyzing the discourse that circulates in society is to analyze a form of social action and, for these reasons, reading the discourses is useful to read the social reality. Therefore, from that conviction the discursive analysis is justified as a social analysis.

in conclusion, the adjective critical refers to the critical research of a means to explain the data within the analysis of their social, political and institutional context and it provides an explanation of the consequences of the discourse on that context.

Sara Longobardi

3. Results

The results shown in this paper are from the analysis of the corpus of 145 newspaper articles[8] published during the Francoist regime (1939-1975) that concern the adoptions of children in those years. These texts lend themselves well to linguistic and discursive analysis from different points of view: analysis of rhetorical discursive strategies, analysis of argumentative linguistic mechanisms that can be traced at the textual level, analysis of persuasive linguistic strategies. Anyways, in this work, the goal is to show the ideology that can be traced in the texts of the analyzed newspaper articles and, therefore, the results that will be shown are functional to highlight certain discursive passages detected in the texts under examination which show an ideological imprint.

One of the most important initiatives of the dictatorship to proceed with the adoption of the sons of the republicans was the law of 4/12/1941 "Ley De Protección a los Huérfanos de la Revolución" which immediately had great resonance in the newspapers that advertised the adoption of the sons of the reds, orphaned after the war, ordered and promoted by the dictatorship. This initiative was strongly ideological and it is possible to trace this ideology in all the articles published in that period about the *Protección a los Huérfanos de la Revolución*. An example of the ideological imprint of the texts on the subject is the following text from an article of the newspaper "Yugo" dated 5/12/1940 in which we can read:

> Sinceramente humano, nuestro Movimiento, tiene atentos sus oídos a todas las angustias. [...] Por obra y gracia del odio marxista, España tiene hoy millares de huérfanos desamparados que pasean la irremediable tragedia de su soledad. El Estado Español ha comprendido esta tragedia y ha asumido para sí la tarea de redimirlos y salvarlos. [...] Terminada la guerra no ha desperdiciado el estado una sola ocasión en imponer y mostrar el criterio de justicia con esa protección a un importante sector de perjudicados moral y materialmente. Quienes libres por su edad de la responsabilidad política de conspirar contra la Patria perdieron a sus padres, ajenos a que estos mancillaran su nombre en la obediencia a los enemigos de España. (Yugo, 5/12/1940, p.1)

The ideology emerging from the text is that of a just, charitable government that cares about the pain of the people, and is therefore "human". in fact, there is the metaphor of the *Nacionalsindicalismo* movement that is compared to a living being, "human" in fact, who "has ears attentive to listening to the anguish of all the people". The metaphor provides the image of power and political organization and this metaphor establishes a political metaphorical tradition that is therefore configured as a "concrete and operative language" (Briguglia 2008:80). Indeed, it is through the discourse that the dictatorship had the power to control the adoptions in that period: power is always partly discursive and it needs discourse to be perpetuate (Harvey 1996). The clear idea in the text mentioned is that of a state that protects and saves those who have been "materially and morally prejudiced" by the revolution carried out by the reds. What is implicit here but, at the same time, easy to understand is that to "protect, save and redeem" these "materially and morally prejudiced" children means making them adopted by morally correct families. What, moreover, is implicit is the association of the political organization in force with Spain by claiming that the ones who fought against that political organization were "enemies of Spain".

in another article about the *Protección a los Huérfanos de la Revolución* by the newspaper "Falange" dated 31/1/1941 we read about the people that are suitable to be adopters of the sons of the reds:

> Personas –son palabras de la disposición a que nos referimos- de moralidad intachables que estén dispuestas a encender en ellos – en los huérfanos- el fuego del afecto familiar. [...] en todos los casos se procurará observar el régimen de guarda por personas que soliciten hacerse cargo de los huérfanos, siempre y cuando garanticen el cumplimiento perfecto de la misión que se les encomienda. (Falange, 31/1/1941, p.1)

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[8] The corpus of newspaper articles examined in this work has been created by selecting articles from the *Hemeroteca digital* of the *Biblioteca Nacional Española*: http://hemerotecadigital.bne.es

At first the adoption is metaphorically described as the act of "lighting the fire of family affection", then, subsequently, it is indicated as a "mission" that the adopters must perform under the control of the state since they are "people with impeccable morality" as indicated in the text of the law. The mission is precisely to educate these children according to the concepts of morality approved by the state. to consider the adoption as a mission has an ideological value, of course, but it is also a metaphor and when a metaphor is accepted it can create a political reality and legitimize a certain course of action (Musolff 2004). We can affirm that the general metaphor used in this ideological discourse looks like the following:

A Community Is a Family.

Moral Authority Is Parental Authority.

An Authority Figure is a Parent.

Moral Behaviour by Someone Subject to Authority Is Obedience.

Moral Behaviour by Someone in Authority Is Setting Standards and

Enforcing Them. (Lakoff 1996: 7)

The ideology behind this metaphor used for the link between adoption and the state is that the state acted like a father protecting the orphaned Spanish children, even though they were children of the enemies of the fatherland, and solving a problem created by the Marxists and their revolution. in another text from the newspaper "Fotos" we can read:

El Caudillo, reafirmando en Auxilio Social su voluntad de justicia social como cimiento inconmovible del Nuevo Estado, fue resolviendo duros problemas de carácter asistencial que se imponían con toda su tremenda realidad: los huérfanos de la Revolución y de la Guerra, el dramático cortejo de niños depauperados, física y moralmente arruinados por el abandono y la miseria que presidió la dominación roja. (Fotos, 7/11/1942 p.4)

What is possible to clearly read from this text is that the Caudillo is identified with the Father-State that offers help, protection and morality to the children whose state of abandonment and immorality is fault of the reds. The concept of saving morality is central to the press discourse of these years.

Another situation of immorality, according to the dictatorship's point of view, also characterized the children and the babies of the republican women in prison, and this was the reason why a law, *30/3/1940 Presidios Y Prisones. Tiempo De Permanencia En Las Prisones De Los Hijos De Reclusas*, was published to prevent children from staying with mothers in prison for more than three years. The children could be adopted by families that corresponded to the moral criteria of the New State, *la Nueva España*. Also in this case the ideology behind the discourse carried on about the theme was aimed to affirm the idea of a generous and "magnanimous" Caudillo, head of state who cares for the sons of the fatherland. We can read in an article from "Falange":

Franco no quiere que los hijos de los presos queden desamparados. Lo hemos leído con ansiedad porque la obra que refleja su lectura es hondamente simpática y supone un alcance social insospechado. Es un complemento de la "Redención de las Penas por el trabajo", ejemplo de la magnanimidad del Caudillo [...] El Patronato vigila la asistencia religiosa, moral y material de los niños. (Falange, 19/11/1941, p.4)

What is said in a discourse can be distorting and this happens when the language fulfils an ideological function when describing the world (Voloshinov 1992). The perspective from which the world is described can be defined as a frame (Goffmann 1974) which is a context of understanding having the task of giving the various situations a sense (Cerulo 2006:22). According to the frame offered by the Spanish press during the Franco dictatorship it made sense to separate children from their mothers and "to educate them was a noble work" as we can read in an article from the newspaper "Duero":

Garantizar la alimentación y la educación de los hijos de las presas: ¡una noble labor del Estado español! si por las obras se conoce el hombre, por ellas también se califica el mundo político, en donde estas cobran un relieve y una amplitud de efectos desconocidos por la acción individual. (Duero, 10/2/1945, p.4)

By adopting the point of view of this frame it is thanks to the institutions and the political world that such a noble work like educating the prisoners children could reach such an importance. Moreover, the

control on the prisoners children by the institutions of the state was fundamental "to ensure the children a Christian education" as we can read in an article from the newspaper "Falange":

> Para lograr contacto inmediato con las familias han sido creadas las Juntas Locales para la Redención de Penas. Ellas son las encargadas de entregar a las familias las asignaciones ganadas, de interceder para que los familiares de los presos encuentren medios de vida y para que los niños sean educados cristianamente. (Falange 7/1/1944 p.4)

The ideology of the state saving children morality is traceable also in the discourse about repatriation of children who were living abroad, adopted by foreign families. The repatriated children had to be registered in the civil register according to the "Ley 4/12/1940 Registro Civil. Inscripción niños repatriados y abandonados" in order to allow the regime to monitor the families who had adopted or fostered children after their repatriation in Spain. in an article by "Yugo" dated 13/12/1942 we can read about the repatriation:

> Después de almorzar regresaron a Madrid un grupo de niños repatriados procedentes de Alemania, los niños españoles que, llevados a Rusia por los marxistas fueron rescatados por el ejército alemán en uno de sus heroicos avances (Yugo, 13/12/1942, p.4)

The idea that emerges from the text is also that of the opposition between those who took something away from the country, the homeland and those who have returned, redeemed. This concept is an integral part of the ideology of the repatriation of children, it is part of the "frame" (Goffmann 1974) set up to give meaning and legitimize this "heroic mission". We can read about this concept also in other articles:

> "Han llegado a España recientemente los niños menores evacuados por los rojos al extranjero" (La Nueva España, 11/1/1942, p.3).

> "Desde la estación del Norte los niños españoles recuperados en Rusia se trasladaron a la Delegación Nacional del Servicio Exterior" (Proa, 13/12/1942, p.2).

The ideology that the Spanish press spread about the Spanish children repatriation was that of an heroic mission carried out by a great hero, the Caudillo, the one who saves innocent children subject to negative actions by the marxists, recovering them from abroad and giving them back their country, but also giving back to Spain its Spanish children.

According to what has been said so far we can conclude that, the advertisement of the adoption as a charitable, right and moral action and duty for Spain was a manipulation by the dictatorship that wanted all Spanish children to be educated according its values by families that supported its political plan. Manipulation is the specifically abuse of power, it is domination, it involves the exercise of a form of illegitimate influence through discourse: the manipulators cause others to create and do things that are favorable to the manipulator and harmful to the manipulated (van Dijk 2006).

Van Dijk (2006) also explains that this illegitimate influence can be exercised with pictures, photos, films or other means and there are many contemporary forms of communicative manipulation, such as media that are multimodal. According to van Dijk, propaganda is an example of illegitimate influence and communicative manipulation. in all the texts analyzed a real propaganda about adoption is carried out in order to manipulate people and make them adopt children to grow up according to the moral, religious and political values of the dictatorship.

4. Conclusion

According to the results emerged from the corpus-based analysis it is possible to conclude that the Spanish press of the Francoist period dealt with the theme of adoptions by framing the information in a specific perspective. in fact, the discourse carried out on adoptions in the newspaper articles analyzed has a strongly ideological imprint. The ideology that has been possible to detect through the discourse analysis has as its central concept the importance for Spanish children, often sons of republicans, of being adopted by families chosen by the government or institutions controlled and managed by the government. Another idea spread through the press was that the state, often identified with the dictator "*El Caudillo*", was a good and generous father worried for the moral status of the Spanish children and this is why by controlling and managing babies and children adoptions he was acting for the wellbeing of the people.

The discourse about adoption carried out un this historical period lead to a great number of children adoptions by families who had the same political view as Franco. For this reason we can claim that language is not only a vehicle to express and reflect our ideas, but a factor that participates and has an influence on the constitution of social reality. in fact, Spanish press advertised the adoptions to support the political plan of the dictatorship and its ideology and the discourse corpus-based analysis realized in this work highlights the importance of the discourse and the language for the dictatorship to construct its hegemony, power and ideology.

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Renewal Universities in The News Media Within The Context of Active and Healthy Ageing

Nalan Ova, Rukiye Celik

1. Introduction

Age forms the steps in the normal course of life. According to Victor (2005, 36), age is not only biological but also social dimension; is a regulatory phenomenon that determines social roles and positions. Although there are different age definitions, the use of functional age definitions in many cultures is common. According to Quadagno (2008, 10), functional age classifies the individual through competence and functionality. According to this approach, the elderly are divided into three groups on the basis of competence and functionality. They are well elderly, somewhat impaired elderly, and fragile elderly. These are the third group are dependent on service to other individuals or institutions and are unable to meet their daily needs alone. The elderly who participate in social life, engage in leisure activities, continue to fulfill their responsibilities and work in voluntary work are well elderly. Between these two groups, we can say that there is a transition stage, chronic diseases have started to show, so there are somewhat impaired elderly who need relatively help and care.

There are also the elderly who find their age younger than their functional age. Although in their 90's, the elderly who feel very active, productive and young face social norms in chronological terms. The influence of common social rules and traditions imposes a normative role on an old individual even though he feel young himself. As Durkheim (1985, 42) states, sanctions and impositions may oblige the individual to comply with norms. At this point the social aspect of the age becomes apparent.

Age norms that differ between communities and cultures are common patterns of thought that determine when individuals will participate in social roles (Morgan and Kunkel, 1998, 193). These thought patterns are also one of the social control mechanisms (Victor, 2005, 39).

Defining age functionally is one of the reasons of discrimination against the elderly. It is one of the social pathologies of the 20th century that being deferred of elderly people who is unable to participate in production and has lost its functionality in this sense. According to Featherstone and Hepworth (1993, 323), the skills and knowledge of elderly individuals are unnecessary in modern societies where industrialization and technological innovation have emerged. Although new age groups are emerging as postmodern elderly people who do not comply with any categorization and which deteriorate the aging of the elderly, this group is still small in number (Tufan, 2003, 24) and does not affect widespread elderly discrimination. This social change and the view of young individuals who are not yet known for their age have pushed the elderly out of their daily life. The elderly who are discriminated against, pushed out of the social domains and thus become lonely do not have a chance of healthy and successful aging. in this study; the renewal universities are examined. The renewal universities aimed to create a new perception of old in Turkey, successful, healthy and active ageing, preserving the knowledge, skills and abilities of the elderly. It would be appropriate to mention the theories of elderliness and the concept of healthy and successful aging before going to the renewal universities.

in previous societies, old age was not studied as a "problem" until the industrial societies because it was seen as one of the natural processes of the individual between birth and death and therefore not as a social problem. With the emergence of Social Gerontology science, social studies related to old age began and after 1960, according to Lynott and Lynott (1996, 749), old age was theorized. The critical and feminist theory, which deals with the social constructivist, ideological and phenemological dimensions of old age, was very popular as of the end of 1980s.

There are different theories of elderliness in different disciplines and approaches. Biological theories examine the elderly in biological terms. Social and psychological theories examine the status

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of the elderly in the social structure, their places, their roles and how they change, and their quality of life.

Some of the social and psychological theories are Activity, Disengagement, Modernization, Sub-Culture, Continuity, Role Exit, Deficiency, and Social Exchange theories (Bengstone et al., 1997).

According to the Continuity Theory, while making harmonious choices in the center, it is important to protect the internal and external structure. The perceptions of older individuals and the pressures in their social environment make them fit into normal ageing and in doing so tend to ensure their internal and external continuity (Atchley, 1989, 183). Successful ageing in Continuity Theory is based on the experience acquired and used by the individual in life (Lynott and Lynott, 1996, 753). in the Role Exit Theory, for successful ageing, the elderly people must abandon the roles they have acquired in their youth and enter into appropriate roles for their age. The elderly individual's encounter can successfully cope with possible adjustment difficulties (Richordson and Barusch, 2002, 36). According to the Social Exchange Theory, declining power resources with ageing cause the elderly to have difficulty in establishing a balanced exchange relationship with the groups in which they are in contact (Dowd, 1975, 584). According to this theory, a successful aging occurs when the elderly person increases his or her contribution to society and in return he or she loses his or her status again.

in the Subculture Theory, elderly individuals have positive relations with some groups in which they are in contact and are excluded from communication with other groups in society, thus forming a sub-culture among themselves (Rose, 1962, 123). in the Deficiency Theory, the elderly person is a person who experiences losses from mental, spiritual, economic and social care and gradually diminishing. This understanding has strengthened the stereotypes of the elderly (Tufan, 2002, 123). According to the Modernization Theory, the role and status of the elderly in society is inversely proportional to technological developments. It is criticized for the assumption that modernity will move on the same course in all societies. With modernization, the life experiences or knowledge of the elderly has become worthless (Gorgun Baran, 2004, 50).

in the Disengagement Theory, the elderly individual has lost his or her role and activity, thus decreasing his or her relationship with other individuals. The interruption of the relationship can be mutual or can be initiated by the elderly person. The elderly individuals who are easily accepted the lack of interactions which can be defined as a retreat, are regarded as successful ageing (Cumming and Henry, 1961, 14). in this case, the elderly person who consciously withdraws himself from social activities has a healthy adaptation process. However, today, this theory is incapable of explaining the normal aging process. Theory according to Tufan (2001, 41); the theory is criticized for being functional to relieve the conscience of the young people, seeing normal all the old peoples' quitting from life and ignoring the active youth who are involved in life despite the age.

Contrary to the Disengagement Theory, the theory of activity linked successful aging to being active in life. According to theory, the elderly are resistant to being active as they age and to the isolation that the society has developed against them. They try to continue their activities in proportion to their age, and they get new ones instead of the activities they can't do depending on the age. The most important condition of successful and healthy aging is to participate in life (Kayacioğlu, 2003, 10).

in response to the Disengagement Theory, the Activity Theory is based on the fact that individuals who lived an active life before their old age are also active in their old age, and that they receive more than their age-related claims (Havigurst, 1963). Studies in the literature that the factors affecting life satisfaction are age, gender, personality, income, health status, education and leisure activities (Donovan et al. 2002) supports this theory. in the Activity Theory, subjective well-being and sustainable self-perceptions are priorities in the elderly according to their activity levels (Lemon et al., 1972, 511).

Activity Theory is criticized for having a causative relationship between active life and satisfaction (Morgan and Kunkel, 1998, 276). in addition, the approach of this theory as an object to the elderly is criticized at the point where the theory follows the functional tradition (McMullin and Marshall, 1999, 311). It is also another criticism of how optimal ageing should be based on the limitations (Victor, 2005, 41). One of the criticisms to this theory is that all the elderly do not have equal conditions to participate in life and that they constantly emphasize the concept of active elderly. At this point, as a project that tries to balance the conditions of active participation of the elderly in life, the Renewal Universities in

Turkey are attracting attention. in addition, the project supports elderly individuals for active participation without neglecting their personal differences, is aimed at eliminating the shortcoming of the Activity Theory. Therefore, the theoretical basis of this study is the Activity Theory.

After all these theories, it became necessary to define a healthy and successful aging. Healthy aging defines a process that makes the process of continuous adaptation and change necessary. Healthy aging is more interested in adding quality to life than age. According to Gorgun Baran (2007), it is a process that involves elderly individuals to leave their absolute consumer status and participate actively in life, to evaluate their leisure time with appropriate efforts to their age and skills, to establish qualified relationships with the younger generation, to acquire new social roles and to organize their lives to enjoy their lives.

Different concepts are used to describe this positive aging process. These concepts are correct aging, successful aging, healthy aging, positive aging, productive aging, creative aging, skillful aging, good aging and active aging (Swindel, 2009). The ability of the individual to keep his or her social relationships alive as he / she grows older, to take protective measures to minimize health problems, to develop physical and memory functions, and to look at life positively is a healthy aging (Gorgun Baran, 2007). to use age-related variables as effectively as possible and to adapt to the aging process is also entering healthy aging.

Renewal University aims to help the elderly to improve their quality of life, to discover new meanings in their lives and to pass through the active aging process. These institutions provide the theoretical and practical education required for their aging by supporting the cognitive and motor activities of the elderly. The Renewal University is a project developed under the leadership of Prof. Dr. Ismail Tufan, head of Gerontology Department of Akdeniz University. The Renewal University, which started its education within the framework of Antalya Akdeniz University in 2016, has also started training in Istanbul Nisantasi University, Alanya Hamdullah Emin Pasha University, Ege University and muğla Sitki Kocman University Campus. Courses are given on voluntary basis in all campuses. One of the objectives of the training is to ensure that the students and young generations meet in the same environment and make use of their knowledge and experience. One of the lessons that are very popular by over 60 students in these universities, which emerged on the basis of activity theory, is Psychodrama with the theme of the pleasures of daily life.

in the media, it is curious how The Renewal Universities are represented in the press. Therefore, the representative of Renewal University has been studied in this study.

2. Method

in this study, the method of discourse analysis is taken into consideration as rhetoric of the news. Discourse theories and rhetoric theories that constitute the basis of discourse analysis, which includes an analysis method that takes the fundamental approaches of these theories, are based on the understanding that all social appearances and objects are earned through discourse. in this context, the meaning: constantly negotiated and structured. in line with this perspective, not only do all texts explain or reflect social phenomena in a passive way, they are also special mechanisms that produce, reproduce and transform the social phenomenon (Carpentier and De Cleen, 2007, 267). On the one hand, as social practice rhetoric built by social practice on the other hand, which builds the social world, is a mutual relationship with the social structure. The discourse has a leading role in the process of reproducing social positions, identities, information objects and relationships in the name of resuming the status quo: unequal power relations are reestablished through the intergovernmental practices (Fairclough and Wodak, 1997, 258). Addressing the story not as a species, but as rhetoric involves questioning the social and rhetorical formation that it is anchored in. Discourse analysis, a contextual analysis, does not handle text by isolating it from its context. As a method of analyzing how existing unequal power relations are established in discourse, the discourse analysis basically reveals these unequal power relations and focuses on the critique of these relations (Inal, 1996, 96).

The aim of the study is to determine how The Renewal Universities take part in mainstream media news, which were put into practice in 2016, has provided training to 5000 students so far. Within the scope of the study, a total of 33 news discourse analysis methods were analyzed in *Hurriyet*, *Milliyet* and

Sabah newspapers as of August 2016, when the renewal university was established within the framework of Akdeniz University.

3. Findings

The Renewal University which was educated by individuals over the age of 60, was implemented in 2016 in Antalya Akdeniz University. in these universities, which aim at protecting knowledge, skills and abilities in old age and gaining new ones, it is also aimed to create a new perception of old age in Turkey. in the 2017-2018 academic year, more than 2500 students over 60 are educated with the Departments of Mugla Sitki Kocman University, Ege University, Alanya Hep University and Istanbul Nisantasi University. Although the curriculum of the university has a two-year history, the course programmes differ according to the universities, but the basic medical sciences are predominantly common in each university. At the beginning of the application, students at Akdeniz University are studying biology, orthopedics, eye diseases, physical therapy and rehabilitation, urology. in the second grade, there are lectures, such as dermatology, cardiovascular, dental diseases, as well as diction, law, and we are alone in the universe. in the curriculum of other universities, there are still mainly basic medical sciences, as well as art history, philosophy, psychology, sociology and law courses. However, there are also theoretical courses and practical courses at the renewal universities. in addition to painting, ceramics and repair courses in art workshops, the courses for improving computer literacy and the lessons of body health development activities are also included in the curriculum of departments.

in the mainstream media, total 33 news has been reached on the subject in *Hurriyet*, *Milliyet* and *Sabah* newspapers since August 2016, which was opened within the Renewal University of Akdeniz University. The first prominent feature in the news is the "elderly University" of the renewal universities in a large part of the news headlines. "Elderly University in Istanbul" (26.10.2017 *Hurriyet*), "The old university in Antalya" only open to the age of 60 (26.08.2016, *Hurriyet*), "Elderly University" with 2500 students in 2nd year, (18.10.2017 *Sabah*), began lectures at the "Elderly University" (2.12.2016 *Hurriyet*), "University for Elderly" (29.08.2016 *Hurriyet*), "The opening ceremony of the "Elderly University" academic year (16.10.2017 *Milliyet*). With these titles, the difference between renewal universities and ordinary universities is shown as the fact that only students are made up of individuals over 60 years of age. The use of elderly expression instead of renewal is not only a choice for definition but also an ideological process. Indeed, the use of "elderly" conceptualization instead of "renewal" in the definition of universities, as can be seen in the future, leads to the easy legitimization of discriminatory discourses about old age. Because, considering the age of 60 in a homogenous category with the old qualifier despite all the differences between them, it is possible to construct certain perceptions towards individuals and to mark this perception as a natural and legitimate situation regarding their identity.

It is aimed to increase the number of successful and healthy people within the social structure with the renewal universities implemented within the scope of Social Responsibility project based on the data obtained from Gerontology Atlas (geroatlas) research which has been carried out since 2000 and which is planned to be completed in 2023. in the departments where the universities voluntarily attended and lectured on the basis of volunteerism, the theoretical and practical courses have to discover the abilities of students over sixty years of age and have to live they are expected to share their knowledge with young students and teachers, as well as the information they learned along with the lessons. The preservation of knowledge, skills and abilities in old age and the provision of new knowledge, skills and abilities constitute the basis of the quality and successful ageing of the project, which has been implemented within the scope of the projects. As a matter of fact, knowledge and productivity constitute the most important pillar of healthy, active and successful aging. High-level activities that need to be continued in old age are also very important in the point of increasing personal satisfaction. The active participation of individuals in social life constitutes an important dimension in ensuring and developing all kinds of productive activities. As a process, the theory of activity that focuses on the importance of being active in adapting to Old Age, focuses on the importance of being actively involved in social, political and cultural life in the realization of self-actualization and in the continuation of birth from life in later ages (Ceylan, 2015, 45-46). However, the institutions operating

under the name of renewal universities and starting from 2016, are defined as the "Elderly University" in the news related to the subject of the mainstream media. Precisely because of this marking, the presence of the universities within the social structure, the relationship between healthy and active ageing, the purpose of establishing the universities and the social benefits that it provides and can provide the news texts cannot be discussed consistently.

Although there are many courses in social and science fields in the curricula of Renewal University, which operates within 5 institutions in Turkey, including Mugla Sitki Kocman, Nisantasi, Alanya Hep, Akdeniz University and Ege University, in the news related to the subject, renewal universities are shown as places where students over 60 learn to knit and basic repair information is given to elderly students. At the Ege Renewal University, the knitting course is included with Aikido, as well as theoretical-weighted courses, and as part of the curriculum practice course every two weeks, 45 minutes. The knitting and repairing courses found in the curriculum as one of the elective courses outside of compulsory courses in Alanya Renewal University are not yet included in the course schedules of Mugla and Nisantasi universities. At Akdeniz University, which is the first application site of the renewal universities, it has been implemented since 2017 as one of the conditions of making meals, knitting and repairing for students who are educated, to be able to pass a higher class. Although knitting and repairing courses in the social and science-intensive theoretical course programs of the Renewal University, one of the courses that students face in the curriculum of a portion of the universities within the scope of the application, in the news, universities are marked as institutions that teach elderly people to "make repairs" and "knitting sweaters". Renewal universities are shown as universities with only knitting, cooking and repairing courses with headlines like "A man who can't wear a sweater can't graduate in this university" (6.01. 2017, *Hurriyet*), "lessons started at the elderly university" (2.12.2016 *Hurriyet*), "the cutest university" (26.08.1016 *Hurriyet*), "for them children's play" (26.03.2018 *Sabah*), "Kazakh Men" (7.01.2017 *Sabah*) "Only open to the age of 60" (26.08.2016 *Hurriyet*), "repairing children's play for them" (24.03.2018 *Milliyet*), "the sweaters will be morale for grandsons" (2.03.2018, *Milliyet*), "over the age of 60 School starts with the morning sports students knitting, women are doing repairs" (12.02.2018 *Milliyet*), Kniiting Men Challenge to Alzheimer" (6.02.2018 *Milliyet*), "No Aging in Antalya" (6.02.2018 *Milliyet*), "Knitting man passed the school" (7.02.2018 *Milliyet*).

As a result of the efforts of the chairman of Akdeniz University Gereontology department as part of the social Responsibility Project, the Renewal University, as stated by Ismail Tufan, the project's executive, has been reestablished to the life of individuals over the age of sixty to promote learning, curiosity and desires. On the other hand, while trying to ensure that individuals over 60 years of age are able to gain new knowledge and experiences from one side to self and society still benefit from the training given in this direction, the education process and the elderly students their experiences and experiences throughout their lives are aimed at transferring them through interaction. in this context, mutual and collaborative learning, mutual sharing of knowledge and the function of transfer of experience are among the main objectives of the Renewal University. The presence of young and elderly students at the university campuses at the same time allows the transfer of experience between different age groups and increased interaction. Nevertheless, the basic function of learning-teaching based on the transfer of mutual experience of universities is excluded from the dislocation in the news related to the issue. It is not mentioned in the news about the active participation of public, political, social life, and the outputs that can be provided by individuals in different age groups, through the education they receive from people over sixty years of age. in the news, the renewal universities by means of the dissenting operation, marked as places that provide elderly individuals with the ability to develop their hand skills and only meet their needs in the home area without needing relatives. As a direct extension of this marking, the elderly are being melted in a homogeneous category in the news, being built as living a limited life with domestic space and needy subjects to others.

in Antalya, women over the age of 60 who had repaired with drill, screwdriver and pliers at the Renewal University of Akdeniz University became the master of their homes. Women who are required to make repairs in order to get to the upper class, repair faucets, white

goods, wardrobe covers and sockets, make their house paint, give shape to Wood. (26.03.2018 *Sabah*)

Male students who attend classes regularly, who try to cook and knit a sweater, and women who do repairs make colored images. Students are also struggling with Alzheimer by knitting sweaters. Explaining that he enrolled at the University with the advice of his friend, 84-year-old Abdurrahman Polat said "I'am retired judge. I can cook, but it's hard to knit sweaters. I think I'm going to pass this class hard." (7.01.2017 *Sabah*)

Male students who are unable to learn to cook and knit can not go to the upper class in Elderly University. (6.01.2013, *Hurriyet*)

Women drill holes, tie wires with pins, cut wood with saws, nail sticks, make electrical connections and draw cables. During their lives, women over the age of 60 who have knitted sweaters in their homes, cared for their children, and engaged in cleaning and pastries were the Masters of repairing their homes thanks to the information they have learned. (24. 03. 2018 *Milliyet*)

Women's hands with the hammer and drill to repair the wardrobe, men's sweat and rope ball and sweater beanie, booties create colorful images. (12. 02. 2018 *Milliyet*)

The above excerpts from the news in the mainstream media related to the renewal universities are mentioned in the courses that are based on the development of repair and dexterity in part of the curriculum of the universities. As previously stated, the universities have a curriculum consisting of a broad range of content from the basic medical sciences to the community sciences, which includes many fields, but in the news not mentioned. Precisely for this reason, the universities of the renewal are marked as institutions that provide education based on the development of basic hand skills that can only sustain themselves in the home area. Through the marking, elderly individuals are represented as individuals who live a limited life in the home area and are forced to sustain their lives without the help and support of others.

Renewal universities, which maintain lifelong learning through increasing the productivity and socialization of individuals over the age of 60, and increase the quality of life, should in fact be seen as a means of eliminating some social inequalities. The relationship between education and productivity, as well as the opportunity for education and income is important for the evaluation of the opportunities offered to the elderly. in this sense, it is important that all education to be given to the elderly, who have lost their income together with retirement, and who are in economic distress due to the increase in the income of the period, is paid free or low participation fee (Donumcu, 2017). However, the importance of courses such as repair, which improve the hand skills given and enable you to continue your life actively, becomes even more important for older individuals who have lost a certain income during the retirement process. Under the influence of neo-liberal policies, the erosion of the understanding of the state of social welfare all over the world in recent years and the transfer of the cost based on the basic needs of the state to the citizens to their own responsibility are an important problem area, especially for elderly individuals. in this context, it is also in this sense that the courses given in the renewal universities improve the hand skills of the elderly, as well as to meet the mandatory necessities requiring additional costs such as simple maintenance and repair in homes are important. Nevertheless, in the news, the courses given in universities are not mentioned in the economic sense that the benefits of the elderly can provide. in the news where elderly individuals are marked as subjects who live in a limited home area, the courses are also marked as an output where the information that will benefit them in the home area is given.

in addition to this, the above excerpts renewal universities are tried to be marked as institutions that make up "colorful", "fun" images in the news, where the magazine size is to be highlighted. The lessons are described as "colorful" and "fun", based on the development of students ' hand skills in the news given with titles such as "Man cannot be graduated from university who does not knit sweaters" (6.01.2017, *Hurriyet*) "Kazak men" (7.01.2017 *Sabah*), "The last lesson to renewal students from Governor Karaloglu" (21.05.2018 *Milliyet*), "in the over 60 years university morning is being start with sport and then male Students knit, women are doing repairs "(12.02.2018 *Milliyet*). These highlights, which have been tried to be featured in the news, allow the universities of the renewal to actively

participate in all areas of social and public life and to ignore the fundamental aims of quality ageing and these institutions marks as "entertaining" places that "entertain" elderly individuals. in the news, these statements also lead to the legitimation of discrimination against the elderly at another level. "Children's play" with "toy" statements in news given with "children's play for them" (26.03.2018 *Sabah*), "Repair for them children's play" (24.03.2018 *Milliyet*), "The gift of the students to the Toy Museum," titles, the entertainment dimension of the education given in universities is being suggested. As previously stated in this context, many basic courses given to elderly individuals are ignored in the aforementioned educational institutions. However, in the news headlines as well as in the news texts, the statements that we face are more than marking the institutions of the renewal universities as "entertaining" the "entertain" of elderly individuals and discrimination against the elderly, it is problematic in terms of legitimatising at the level of the interview. in adult, healthy, white, male-dominated social structure, such as children, women, people with disabilities, elderly people are assessed and discriminated in the category of missing citizens. Like children, elderly people who are seen as individuals in need of protection with the reason that they do not have sufficient licenses are also defined as homogeneous groups in the news. As a matter of fact, it is possible to make markings on older individuals through certain stereotypes through the exclusion of differences in identity from the verbal field and homogenization. One of the most prominent aspects of age discrimination is the tendency to describe the elderly as a homogenous group, as in other forms of discrimination. As Arun (2014) points out, children, young people, middle-aged people, as well as the elderly, are a diverse group of individuals from different social, cultural and political backgrounds. Because they have different age, gender, economic and cultural capital, it is not impossible to define the elderly as a homogenous group and to make general and specific definitions for the elderly. in spite of this, the exclusion of the heterogeneity in the media texts from the rhetoric and the definition of individuals as "old" in a homogenous category make it a legitimate discourse that is not questioned in social life from the discriminatory and negative point of view towards them.

in the news, in terms of "colorful", "fun" and "child's play", the positions of adults over the age of 60 who have been educated at the universities in the education process are represented to be identified with the childhood stage of life. Within the news discourse, "visibility" of individuals in the educational process is not only a description, but also how individuals over the age of sixty are socially positioned. in this context, as a direct extension of the representation, the exclusion of elderly individuals from participation in decision making mechanisms in public and political fields and in child-related discriminatory discourses can be *normalized*, as well as the fact that they do not have sufficient capacity.

Ageism is a kind of discrimination, such as racism and sexism. By means of representations in media texts, age-based discriminatory discourses are normalized and sorted. According to the results of studies on the representation of old age in the media since the 1970s, the invisible old age in the media in the 1970s is represented as a process marked with "Useless, Unsuccessful, ugly and unhappiness" when it is visible. Although the age and old age in the 1980s are marked by a combination of positive and negative stereotypes, the general negative trend towards aging is also seen to continue. Moreover, in the 1980s, older individuals in the media continued to be represented by negative streotypes, as well as not adequately represented in the media texts. Since the 1990s, with the effect of consumption culture and the effect of the increasing political discourse on body control and rejuvenation old age and aging has become visible in the media (Vickers, 2007, 101-102). However, this visibility, under the influence of the dominant discourse that marks being young and looking young as a success, also marks aging as an unwanted and need to be stopped while making it valuable to remain young. According to the common point of view prevailing in the social area of elderly people, the elderly are considered to be self-sufficient, dependent, weak, individuals who have to spend their time at home. Ageism, which operates as an ideological process through media texts, which is presented as a process that is not desirable and should be stopped, causes an discriminatory perspective on individuals who are above a certain age. As a type of age-based discrimination, the prominent dimensions of ageism include marking the elderly as dependent and needy individuals, not dealing and exclusion from social life (Cayir, 2012; Arun, 2014). The news with titles like "The rejuvenation Movement in Antalya" (3.2.2018 *Milliyet*), "60's" freshness "(28.11.2017, *Milliyet*)," Do not grow old in

Antalya "(6.02.2018 *Milliyet*)," The cutest University "(26.08.2018 *Hurriyet*) shows that the age of human life as a natural process is marked as a "problem". For example, in the news with title "The 60 's freshmen did the beginning of the course", the statement is given "Renewal universities aim to minimize the problems of citizens ' elderly." Through these statements, elderly individuals are marked as self-sufficient, unable to stand on their own feet, in need of care, with problems in relationships with young people who are younger than themselves, and back-headed individuals. in the news reports where aging is represented as a negative and undesirable process that needs to be stopped, age itself is not regarded as a natural course of life, but it is seen as a situation that needs to be fought. As a matter of fact, old age is defined as a field of struggle for individuals with the expression "preparing to receive the rematch of life" that comes up when we talk about the functions of the universities. in this sense, it is problematic to mark age as a negative, unwanted, and stop process when the news is informed about the Renewal Universities. It is thought that the main problem area in the news is that old age is not seen as a positive experience in this context. Due to this point of view prevailing in the news discourse on old age, the benefits of education in the Renewal Universities cannot be discussed.

It is possible to transform old age into a positive experience; to organize the power to participate in independent, self-sufficient and social, political and social life more actively as an opportunity in the lives of individuals and to create awareness about it. It is important for individuals to participate actively in social life, to have control over decisions taken on their own life, and to gain awareness of being more adaptable to physical and emotional difficulties that may arise in old age (Arun, 2008, 316). The importance and function of the universities should be discussed in terms of the potential to achieve this awareness and organization.

4. Conclusion
Based on the results of the Geronology Atlas (GeroAtlas) research, the universities are continuing their education activities within five different universities in Turkey today. It is aimed to increase the productivity of individuals and to ensure active participation in social life with the education given in these universities where individuals over the age of 60 are educated. in today's societies where citizens over the age of 60 are limited to increase their productivity using their own individual resources, the existence and sustainability of institutions that can meet this function should be seen as a fundamental necessity in this context. Ensuring the participation of the elderly in public, political and social life in an equal manner with all other citizens should also be seen as an important step in tackling inequalities in the social structure. The development of new knowledge, skills and abilities, as well as the protection of the knowledge, skills and abilities existing in the individual, in the later stages of life, becomes increasingly necessary in modern societies in today's social life. Another important feature of the university is the inclusion of individuals from different age groups in the campuses and socializing and sharing their experiences with their biologists.

in this study, which analyzes news about the universities in the mainstream media, it is observed that the university's basic function of healthy and successful aging and the active participation of individuals over the age of 60 in social life is ignored. in the news texts where the discriminatory point of view that dominates the elderly in social perception is reproduced and legitimized, the universities are widely described as "elderly university". Due to this definition, dominant discourses of old age can be easily naturalized and legalized in the news texts. in fact, the choice of the old expression instead of renewal points to an ideological process rather than a preference for naming. As a result of this definition, all individuals over the age of 60 can be homogeneously melted in the aged category and it can be easily made to mark with discriminatory discourses of identity. As a matter of fact, the definition of old age in the news within the framework of limited roles in the domestic field and the presentation of old age by child by adding to discriminatory discourses for children are marked as a negative period in which life should be delayed. Ensuring that elderly and young individuals, who are one of the aims of the renewal universities, socialize together, to share the experience, knowledge and accumulation of the elderly and young students; It is ignored in the reports that are being analyzed. This situation shows that the dominant discourse is under the influencing of 20th century social pathology that had seen elder individuals ' talent, knowledge and experience is unnecessary. Renewal University's another

aim is to create a new and affirmative old perception in Turkey, which is being pushed to failure on this issue due to the old discourse which sees age as a problem. The prevailing perception, the basic function of the universities and their position in the social structure are prevented from becoming visible and the purpose of these institutions is discussed in a healthy manner and the importance of their public existence is prevented from being understood. For this reason, universities are marked as "distraction", "entertaining" institutions in a way that makes them more than 60 years old. in the news that the education given in these institutions does not discuss the impact of individuals on social and political life, and whether they can benefit in these areas, the subject is excluded from the discourse field. The courses at universities are shown as an output of a training program that improves the hand skills of individuals who can only benefit in the domestic field. in addition, this aspect is not mentioned in the news texts of the renewal universities that claim to offer active participation to each elder individual without considering individual differences; therefore, the conditions in which old people participate in life and the degree of balancing these conditions are mentioned. This situation does not allow us to discuss how far the objectives of the renewal universities reach their goals and what levels are effective and what is lacking. Therefore, it remains a question mark which is not included in the news texts of the students who are aged in the renewal universities, whether they add quality to their lifetimes, whether they develop qualified relationships with young generations, whether they look at life positively and whether they are aged in a healthy way in total.

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In Digital World, Digitizing State and Citizenship

Osman Nacak

1. Introduction

States have evolved substantially through ages. A lot of conditions have brought about these changes especially in the field of technology. These developments pioneering especially in information and communication technology for about 60 years have had an impact on every part of life and induced a forced and radical process of transformation. The transformation of state continued until the end of the millennium followed by the fact that traditional state has evolved into electronic state (e-state) as well as other field changed.

Because e-state is expected to be able to solve many problems caused by traditional state, today's world view the e-state as the forthcoming state type, which proves why e-state applications have become widespread rapidly. However, the e-state applications are not the only source that has yielded successful evolution of state. This success also depends on the fields which have close relationship with the state. Therefore, the evolution is a must for the components of the state so that e-state will get a remarkable accomplishment.

Human communities are not only the most crucial components of the state as well the ultimate reason for the existence of the state. Citizenship is the link that connects human communities to the states; therefore, states and citizens have a strong relationship. The terms of citizen and citizenship have changed a lot throughout history. Although it is a fact that there are a good many reasons for the alterations in the term of citizen, the evolution of the state is both relevant to the term of citizenship and compels it to change since there is a close relationship between the state and citizen. As a result of this, digitalization of the state following the information and communication technology development at the end of 20th century has a deep influence on its citizens constituting one of the most important elements; thereby, it can be concluded that one must lay emphasize on digital citizenship along with the perception of state's digitalization in digital recent world.

This study focuses on the evolution of the term citizen brought about along with e-state. The aim of the study is to investigate the evolution of the term citizenship following the advent of e-state applications utilized in every component of the state. The study will explain the e-state concept, the effects of evolution in the state on the term citizenship thereby the change in the term of citizenship and factors enabling e-citizenship term to arise, respectively.

2. Digital State (E-state)

The evolution of the public administration has provided the development of the citizen-based perception and more regard for citizens from the state. Therefore, at the end of 20th century, states have started to facilitate the information technologies to deliver faster, effective of good quality public service to the demands and expectancies of the citizens. The widespread use of information technologies in public service has resulted in the digitalization of the states (e-state) (Balci; 2003: 265-267; Eren, 2003: 62).

The definition of digital state (e-state) varies. Overall, e-state can be defined as the use of information and communication technologies helping public services to be provided in order to fulfil more efficient and of good quality public service (Balci, 2003: 266; Heeks, 16/10/2017). Another definition brings us idea that e-state is a flawless and safe electronic setting where state and citizens are obliged to fulfil their duties reciprocally (TBS, 2002).

E-state is perceived as the future type of state by many. E-state has an aim to bring changes in the public services to overcome the problems resulted from traditional state type, eliminate unattractive features of traditional state as a result of which citizen satisfaction will be of great importance. Furthermore, e-state can minimize the necessity of staff to deliver public service thereby minimizing

the waste of citizen time. Therefore, e-state is a model which has a purpose of transforming traditional structure and mental of state (Balci and Kirilmaz, 2009: 48; Isikci, 2017: 1896).

The widespread use of information and communication technologies has penetrated into public services in today's world since e-state is able to offer its citizens uninterrupted, easy and effective public services regardless of time and location, to ease the public staff task so that they become fast and improve cost efficiency of public services as well as taking out the unpleasant feature of bureaucracy thereby improving the understanding of citizen-based services by utilizing information and communication technologies. (Sevinc and Sahin, 2013: 198; Naralan, 2008: 457-458). in this regard, it can be concluded that e-state is a new phenomenon with the ability to incorporate state-society relations by redefining and shaping those relations (Balci, 2003: 266).

It is obvious that e-state comprises of several components. Each component has its own potential to evolve and ultimately lead e-state to transform into a complete evolution. The components of e-state can be defined as e-administration/institution, e-public service, e-staff and e-citizen, respectively (TBS, 2002). It has been clear that e-citizen which was once a traditional component of classic state has come into existence with the development of e-state.

3. Transformation of Traditional Citizenship Into Digital Citizenship (E-Citizenship)

The term of citizenship as one of the components of state has coexisted since the born of modern state. The change in the understanding of state and administration have brought the same impact on the components related to them throughout the history. Thus, the technological innovations of the latest century leading digitalization has caused the state mechanism and understanding of administration to change thereby inducing the term of citizenship directly related to this understanding to evolve. However, we must define citizen and citizenship before explaining the change of them.

3.1. Traditional Citizenship

Human community is one of the fundamental elements forming the state; namely, it is undoubtful that human communities play a prominent part in the foundations of states. On the other hand, is it possible to say that human communities alone itself are enough to found the states? It is clear that the answer is absolutely "no". The explanation for the answer to this question is that the existence of human communities is a must in forming the states; however, what is of great importance is that these communities must bind themselves with a link called as citizenship (cam, 1999; 345; Oztekin; 2003: 29).

The term of citizenship derived from the words "Cite" or "city" has come from the word "citizen" or "citoyen" standing for the city states of Ancient Greek era. The theory and practice of the French Revolution brought citizenship term a conclusive political identity (Polat, 2011: 129; Sit, 2008: 66). We can find several definitions of citizenship. in its simple definition, citizenship is a political and judicial connection that determines the reciprocal rights, responsibilities and tasks between state and individuals in addition to integrating real individual to state (Kalabalik, 2009: 327).

It is widely accepted that states has viewed every body within its border as a citizen since the born of the states. Therefore, we can conclude that the historical roots of modern citizenship term are related to our recent history. Actually, the term of modern citizenship has coexisted with the beginning of modern state. Despite the fact that it is theoretically assumed individuals has actively participated in politics hence gaining new rights, it has been observed that the old-fashioned citizenship understanding has still remained unchanged because modern states interfere all part of their citizens' life as well as organizing it. (Bilgic, 2008: 98-99).

Public administration can be defined as an organizational structure that enables citizens to contact with the mechanism of state reciprocally (Eryilmaz, 2014: 11). Moreover citizens are the ultimate target for the public administration that provide public good and services thereby an organization of a public administration in a given state is closely and directly related with citizens. Although the position and quality of the citizens vary across the world, they are inevitably influenced by the dominant thought on public administration, type of public administration organization and current conditions. in addition, the presentation of public goods and services can be observed to have an impact on the variety of position and quality of the citizens.

Traditional public administration was a valid paradigm from the second half of 19th to last quarter of 20th century. It is obvious that the understanding of traditional public administration which has its root from bureaucratic organization model conceptualized by Weber involves detailed rules and formal organization. It also shows significantly decentralized characteristics. It is clear that the administration runs the organization in a disciplined way. Bureaucracy has been the main body producing public goods and services followed by offering them to the citizens in traditional public administration recently. Bureaucracy can be stated as a closed system that increased its capacity during especially in 20th century. The unique characteristic of this administration understanding is that everything is second to state; that is why citizens were usually ignored when the traditional public administration was dominant. More drastically was that the responsibilities of the citizens for the states was prioritized rather than advocating their right thereby citizens were forced to accept everything that the state was in charge. During this era, the states frequently abused the term "confidential" and "official secret (secret of the state)" which enabled the states directly and independently to determine the organizational and administrative process; hence, citizens were not allowed to have an access to information and documents related to administration (Eryilmaz, 2014: 44-47; Al, 2002: 47-60,129-131). Since the citizens were deprived of information and details of administrative process, they did have no option but remained silent rather than even having a word on administration, which further brought a conclusion that made alienation of citizens to the politics because of the dense administrative rules and the understanding of showing performance based on formality. This can be proved as the citizen's ignorance to the elections where citizens are expected to participate in politics and freely express their political thoughts during the dominance of traditional public administration. (Durgun, 2005: 27; carkci, 2008: 55-57).

3.2. Digital Citizenship (E-Citizenship)

The terms citizen and citizenship changed with Industrial Revolution, The French Revolution and the foundation of modern states and have had ongoing alterations since then. Today, these terms convey new meanings called as digital citizen (e-citizen) and digital citizenship (e-citizenship). There is no consensus with the definition with regard to e-citizen and e-citizenship yet; as a result we can find different definitions for these terms in literature.

According to one definition e-citizen can be described as an ability to take an advantage of mass communication tools and perform his/her rights and duties in digital media (Gormez 2017: 3). Another definition explains that e-citizen consists of individuals who are talented enough to carry out accurate duties in essential digital media while not violating others' right and codes of conduct. It is also essential that citizens have a conscious of liability and take necessary precautions. E-citizenship is behavioral norms involving responsibilities for an accurate use of technology (Aladağ and ciftci, 2017: 173; cubukcu and Bayzan, 2013: 2). E-citizen have following features such as criticizing while making use of information and communication technologies, having a full consciousness of behaviors and rights to communicate in digital media, benefiting from technology without violating others as well as adopting a proper attitude in his/her sharing while encouraging others in this way. Farmer defined e-citizen as a member who has effective ability to make use of digital world in his/her preferences thus he/she can take advantage of these gains by adopting for social and individual progress. Farmer also pointed out that e-citizenship involves behaviors and activities that lead responsible citizens to use cautiously the information and communication technologies within law; thus, the citizen can present these behaviors and activities in digital media, too (cited Karaduman and Ozturk, 2014: 41). Overall it is possible to define e-citizen that an individual is able to make use of public good and services via internet regardless of time and location with full consciousness of rights and responsibilities. We can describe e-citizenship as having accessible digital media and taking advantage of it without violating law and codes of conduct.

It is clear that all these definitions have some in common first of which is that an individual must be free to have access to digital media via internet. Therefore, it is inevitable that one must appear in digital media without being interrupted. Next is that a citizen must enjoy the opportunity to reach public services and utilize incessantly these services at will. Another point to be stressed is that an individual must obey the rules and mechanism of digital media along with displaying appropriate behavior. in short, e-citizenship involves development of an individual who can use internet in every

aspect (Karaduman and Ozturk, 2014: 42). On the other hand, e-citizenship can be defined as a modality that prepares citizens for digital media rather than a definition that instructs how to use modern communication tools (Gormez, 2016: 130).

in literature it is stated that e-citizenship has many different elements. Rible classified the elements of citizenship in nine topics which are digital access, digital commerce, digital communication, digital literacy, digital law, digital rights and responsibilites, digital etiquette, digital security, and digital health and wellness. Although these elements differ from each other, they are more than just simple topics; thereby, these nine elements have strong relations with each other and altogether constitute e-citizenship. All these elements have similar importance, and none is superior to others. Therefore, it is a must that all these elements be accurately defined and understand followed by explaining elaborately (2011: 15-43) so that e-citizenship can be completely understood.

Virtual world is without frontier that involves immense amount of unknown. Hence, accessing the virtual world, individuals are expected to become aware of at least these elements. It is of great importance that individuals must be extremely attentive in virtual world without sufficient experience and knowledge about virtual world since it is widely known that they would be in danger of cyber-attack, being exposed to violence and horrible content, being defrauded and performing illegal activities. These activities have increased recently since internet have been widely used more than ever especially by those who are at puberty even younger ones. Therefore, training for e-citizenship have gained importance in agenda and discussed frequently (Karaduman and Ozturk, 2011: 42-43).

Training for e-citizenship is of great significance especially in the process of transforming traditional citizenship into e-citizenship. It is a necessity that education policy of states includes this training in their schedule, since training for e-citizenship is too extensive to supply within hours in a computer facility. Therefore, training for e-citizenship must be updated and become an indispensable part of the education system while integrating with other fields (Karaduman and Ozturk, 2011: 43). New generations will be new e-citizens as a result.

in this regard, we face an important problem that those who are over average age and have already completed education life need to keep up with latest development regarding e-citizenship. in fact, this is the real challenge that we face, because those are the ones who are real citizens enjoying the rights of citizenship and performing the duties related to citizenship. That necessitates urgent transformation of these traditional citizens into e-citizenship. However, it is obvious that individuals themselves lack in potential and cannot fully master on internet. Therefore, state is the ultimate element that offer urgent solutions while supporting projects in respect of transformation.

to sum up, the transformation in the terms of citizen and citizenship has become more than a voluntary case. If the transformation of e-citizenship is accomplished, public good and services offered by the state will be easy and continuous to reach fully and effectively. Therefore, this transformation must take place urgently following the rapid completion of essential infrastructure and the last but not the least is that it must bind to e-state.

3.3. Factors Causing E-Citizenship

It is possible to describe a great number of factors causing the transformation of citizen and citizenship terms. to define main factors, we can give the developments of technology, change in the understanding of administration, transformation of traditional state into e-state and the gradually increasing widespread use of e-state applications.

3.3.1. Developments in Technology

Technology is in a never-ending process of development with new inventions every day. However, these inventions not only help the technology renovate itself but as well cause alterations in the terms regarding the society and related fields along with unrelated fields. It can be concluded that as the invention of cultivator and steam engine had great benefit for agriculture and industrial communities respectively, that of computer and internet has brought about information communities.

Technology has swiftly changed for almost half century, which has great impact on daily lives. States have also been influenced with the use of information and communication technology that has

infiltrated virtually every part of life; moreover, individuals inevitably find themselves in this extensive compulsory change. The invention of computer, cell phone and internet with widespread use of these utilities has led everything to digitalization such as e-trade, e-book, e-magazine, e-state, e-municipality etc. Citizens benefiting from these services are in transformation because of digitalization of service sector (Balci and Kirilmaz, 2009: 46; Engin and Sarsar, 2015: 152).

Modern era underestimates the term of location owing to the rapid spread of information and communication. Communities throughout the world can communicate via internet anytime and exchange information as well as seeking their rights by organizing in virtual world. Therefore, Smith categorized the citizen of digital world as digital citizens (e-citizen) (Karaduman and Ozturk, 2014: 41; Kirisik and Sezer, 2015: 200). Additionally, prior to 1990s, information and communication technologies were used to gain maximum efficiency in administrative and inherent activities of public administration and to ease the activities; however, the invention of the internet changed the presentation of the public services externally (Kirisik and Sezer, 2015: 203). The widespread use of internet gradually has contributed the states that the services has started to be presented via internet as a result of which citizens have become more and more dependent on internet which makes e-citizenship a compulsory phenomenon.

3.3.2.   The New Public Management Approach

As mentioned above there is a close relationship between public administration and citizen. Therefore, it is pointed out that new understanding of public administration has made great contribution to e-citizen and e-citizenship as the change in new public management approach, structure and offerings of public services will inevitably result in transformation of citizen and citizenship terms which have interblended with public administration.

Since the last quarter of 20th century, traditional public administration has been replaced with the new public management approach. Al stated that this is not a simple transformation; instead, it represents the beginning of radical changes in public administration (2002: 133-135).

New public management approach includes principles such as citizen-friendly, prioritizing citizen satisfaction, considering the demands and expectation of the citizens and allowing citizens to participate and inspect (Okcu, 2012: 14; Ozer, 2005: 4). The relations between state and citizen has been subject to great transformation as a result inactive citizen who are excluded from politics become active members of politics (Zencirkiran, 2012: 29). Therefore, citizens begin to ask for more public good and services which are suitable for their demands (Al, 2002: 127). New public management approach has led to a transformation of citizen role in which they will inspect the quality and presentation of public services as to whether these services are performed on time.

Therefore, traditional terms such as hierarchy, formality, inactive citizen have been replaced with new terms governance, collective administrating, citizen satisfaction and active citizen. The newly designed process force the state and citizens to influence each other, work and perform collectively (Eren, 2003: 66; Ates, 2003:327).

3.3.3.   Spreading of E-State and E-State Applications

Transformation of traditional state into e-state has resulted from gradual increase of technological innovations followed by the development of information technology. Having been directly offered by bureaucracy with face to face modality, a great number of public services are now available in digital world. Beginning in the 1990s, this transformation is now gearing up. Initially, e-state applications were just information conveyors, yet they have helped the citizens participate in as well as performing online operation via internet now. Although individuals used to have access to very few public services via internet, they can perform virtually every public service nowadays. Furthermore, there are some services that can only be accessed via e-state. For instance, people in Turkey can get the information about their genealogical research only through e-state. The transformation of the term citizenship has become inevitable due to the e-state applications, because e-state becomes the unique element where one can make use of constant public services effectively. E-citizenship is the only way with which one can utilize e-state efficiently.

E-state offers prominent opportunities such as cost-efficiency, of good quality service with sustainable resource management; on the other hand, e-citizenship also saves time, money and labor and brings complete satisfaction and security in addition to opportunity to join in politics. That is why limiting e-state applications only to using technology in just administration will underestimate the real value of e-state applications. Furthermore, e-state applications involve philosophical conversion. Therefore, it is widely accepted that e-state applications have changed the citizens into a partner in administrating process rather than a basic element of chain in the public good and service. E-state has a great number of various applications such as reaching information and documents in digital world regardless of time and location, participating is politics using electronic communication tools, paying taxes, fine and bills as well as getting personal data. These all force us to think that citizenship will ultimately transform into e-citizenship (Balci and Kirilmaz, 2009: 51-56).

Turkey commenced the e-state applications at the end of 1990s because internet was available to public in 1993 and public-net project conducted by Prime Ministry began to be in use across the public institutions. Some public institutions started to present public services via internet; namely, it can be stated that Turkey has started to transform from traditional into e-state since then. The onset of the 21st century witnessed the further widespread use of e-state applications. The project of e-state gateaway made it possible to perform some of the e-state applications through single website in December 2008. Citizens can currently have access to virtually all e-state applications in contrast to the past when only few applications citizens took advantage of. The e-state applications involve not only those of central administration but also those of local administration. Citizens can also have rapid access to e-state applications through their portable devices providing mobile applications more easily and effectively. On the other hand, it has resulted that citizens are obliged to make use of these devices efficiently. Therefore, as the number of e-state applications increases, it has become a necessity that traditional citizenship transforms into e-citizenship. The success of e-state is beyond expectation unless citizens possess adequate equipment and experience namely ability to perform e-citizenship. Countries such as Denmark and Finland where widespread use of internet is available provide their citizens efficient benefit of e-state. (Sevinc and Sahin, 2013: 198-199; Naralan, 2008: 462-463).

4. Conclusion

Technology has resulted several changes throughout the history. Traditional public service presentation has been replaced with e-state because of widespread use of information and communication technology since 1950s. Beginning to present e-state applications at the end of 1990s, Turkey has developed its ability involve almost all the applications for about 20 years. Not only e-states but also citizens take advantage of e-state applications effectively as the number of e-state applications increases and are widely used. Furthermore, e-state applications allow citizens to reach effective and rapid public services.

As the transformation of traditional state into e-state improves, that transformation occupies more space in the lives of citizen resulting the term of e-citizenship to emerge. Citizens need to digitalize so that they can make use of effective and constant public services presented in digital world. Therefore, it has become a must that citizens must transform themselves into e-citizens. However, it seems that this transformation bears difficulties. A short computer facility training would not help citizens get necessary experience and knowledge to fully complete the transformation. Some requirements such as fund, infrastructure as well as technical information are obligation so that digital citizenship can succeed a reliable transformation. to sum up, extensive public policies related to digital citizenship must be introduced so that states will be able to recognize a rapid real-life applications of these policies.

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Fifty Year of Turkish Television Broadcasting in the Balkans: 1969-2019

Ersoy Soydan, Gulsen Ismail Yusuf

Introduction

Balkan peninsula located at the south of Europe continent is a region including Albania, Macedonia, Bulgaria, Greece, Serbia, Montenegro, Bosnia Herzegovina, Croatia, Slovenia, Romania, Moldovia and Thrace region in Turkey. The word "Balkan" means steep and woody mountain ranges in Turkish and the term "Balkan peninsula" firstly was used 1808 in literature by German geographer August Zeune (Todorova, 2010: 62-63). During the history Balkans have been a geographic region where Turks and other nations living together and a large part of the region was under the sway of Ottoman Empire for five centuries. Within this period, Turkish has become common language for the people living in Balkans as a civilization and state language, the other languages have got thousands of Turkish words and thus Turkish has become almost the second mother tongue for the people in the region (Hamzaoglu, 2000: XIII-XV).

During 18th and 19th centuries, mostly, the definition "European lands of Turks" were used instead of "Balkans". But in 19th century, Greece, Bulgaria, Serbia, Romania and Montenegro have declared their independence and Ottoman Empire's lands have gradually decreased. As Ottoman was losing its lands, Western travelers and journalists have rushed into the region and made propaganda intensively. Today, the "Balkans" concept, as being used, has become common in this period (Mazower, 2014: 28-29). Even the term "Balkanizing" which is used for unnecessary breakups due to political instability has emerged in the same period (Todorova, 2010: 77).

The sovereignty of Ottoman Empire on Balkans has ended after Balkan wars and as a result of pacts in 1913, Ottoman have lost all lands at the west of Meric river (Kihtir, 2015: 446). After the war, most of Turk and Muslim population who were considered as the extension of Ottoman Empire in this region have migrated to homeland Turkey (Jelavich, 2009: 109-111). Because, in Balkans, being a Muslim and being a Turk are considered identical (Oran, 1993: 133). After the exodus from Balkans, Turkey has changed its massive migration receiving strategy and wanted Turks to stand in the country they live (Ozlem, 2016:364).

Turks who stayed in Balkans have tried to maintain their language, religion, customs and traditions. in order to continue their existence and mother tongue, they have published Turkish newspapers, magazines and books and broadcasted Turkish radios and televisions. Turkish media is the leading factor ensuring Turks to continue their existence in Balkans (Soydan, 2017:59).

The very first Turkish radio program of five minutes was broadcasted from Vranovca (Koprulu) village, Macedonia on 28th of December, 1944. First Turkish television broadcast in Balkans started, again, in Macedonia on 16th of April, 1969. Today, with in Macedonia, Kosovo, Gagauzia and Bulgaria state televisions; and in two private television channels in Romania and Macedonia broadcasting in Turkish. in this study, fifty years of experience in the five Balkan countries where Turkish television broadcasts are made are mentioned.

This study makes reference to experiences in five Balkan countries broadcasting television programs in Turkish. But Turkish television broadcastings from Turkey can be watched thorough the Balkans via satellite broadcastings and internet. Therefore the importance and function of broadcastings from Turkey for Balkan Turks were highlighted.

1-Turkish Television Broadcasts in Macedonia

According to census in 2002, there are 77,959 Turks living in Macedonia having a population of more than 2 millions. in Macedonia, Turks are the third biggest ethnic population after Macedonians and Albanians (3.85% of total population) (Kostadinova–Daskalovska, 2005:34).

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Macedonia has always been the first in terms of Turkish radio and television broadcasting. Five minutes radio broadcast in Vranovca (Koprulu) village on 28th of December, 1944 was the first Turkish radio broadcast in Balkans. Skopje Radio which was established after the Second World War has started half hours of Turkish broadcasts focused on news, and time of Turkish broadcasts has reached to five hours in 1994 (Islam, 2009:31-40). Also the very first Turkish television broadcasting in Balkans was in Macedonia. Macedonia Television started to broadcast from Skopje on 14th of December, 1964. 75 days after the first television broadcasting by TRT in Turkey, Macedonia Skopje Television started its Turkish television broadcasting on 16th of April, 1969. in the first year of Turkish television broadcastings which started by Ismail Ismail, Nermin Sait, Abdurrahman Yasar and friends in Macedonia, a 15 minutes magazine program was broadcasted twice a month. in 1970, this program was being broadcasted four times a month. While Turkish programs were broadcasted two or three days a week in 1970s, in 1980s Turkish broadcasts in television raised to five days (Seh, 1998:311). in 1992, on Macedonia Television's Second Channel, Turkish programs were broadcasted six days a week; one hour on Monday, Tuesday, Thursday, Friday and a half hour on Wednesday and Saturday. (Oran, 1993: 135).

Upon establishing the Former Yugoslav Republic of Macedonia in 1990, Turkish television broadcastings were increased to 2.5 hours a day. At the end of 1990s, there were 30 people working in Macedonia Television Turkish Department. Apart from the news, Turkish broadcasts included the programs such as documentary, culture, music, children, entertainment, domestic and foreign policy, sports, health, agriculture, economy, panel discussion those meeting the needs of Turks residing in Macedonia. At the beginning of 1990s, after Macedonian Turks started to watch Turkey's television programs via satellite dishes, ratings of Turkish broadcasts made from Macedonia have decreased. But these programs started to attract their audience again in later years (Seh, 1998:312-313). After 1993, TRT and MRT Turkish Broadcasting Department have improved the cooperation (Ozlem, 2016: 248).

Media rights of minorities in Macedonia, has been secured legally by Radiodiffusion Business Law in 1997. According to article 45 of this Law, Macedonia Radio Television is obliged to broadcast programs in minorities' languages in addition to Macedonian. Therefore Macedonia Radio Television broadcasts in seven different languages. Macedonia Radio broadcasts in Turkish five hours a day, 35 hours a week; and Macedonia Television 2.5 hours (between 15.30-18.00) and 17.5 hours a week (Tuneva, 2013:9).

Turkish television broadcasts are provided on MRTV-2 channel like the other broadcasts in minorities' languages. MRT Turkish Broadcasts Department prepares two news bulletins (15 and 30 minutes), documentaries, music, entertainment, sport and other programs for 2.5 hours of Turkish broadcasts. Staff of Turkish Broadcasts Department consisting of three sub divisions named "News", "Education-culture" and "Music-entertainment" have decreased to 15 persons. Macedonia Radio Television Turkish Broadcasts Department Manager Eran Hasip states that while watching Turkey's channels via satellites causes a decrease in ratings the Turkish Broadcasts Department has still an important role bringing light to recent history of Macedonian Turks (Hasip, 2014).

Also there is a private television channel named "TV 3" in Macedonia broadcasting in Turkish. This channel, found with the name "Jupa Television", was established in Central Jupa where having the only municipality of Turks in Macedonia has changed its name to "Channel 3" in 2011. Channel 3 television, broadcasting locally from its Debre studios provides Turkish, Albanian and Macedonian programs every day, each of 8 hours. Turkish news are being announced by Fehmi Iskender since 2009. Iskender says that the remaining time of Turkish broadcast from regional news is mostly used for music broadcasts and documentaries about the region. [9]

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[9] The interview with Channel 3 Television Turkish Broadcasts Officer Fehmi Iskender made on 20th of September, 2018.

2-Turkish Television Broadcasts in Kosovo
According to census in 2011, there are 18,948 Turk living in Kosovo which corresponding to 1% of total population in the country (Turk-Karamucho, 2016: 182). Kosovo Assembly have recognized Turks as a national minority with an ordinance dated on 15th of March, 1951 during former Yugoslavia period. After this ordinance which is considered as a milestone for Kosovo Turks, Turk population in Kosovo were almost reborn. Turkish education was started, Turk cultural associations were founded and within the same year Turkish news programs and Turkish music broadcasts were started in Pristine Radio (Bilgic, 2012: 47).

Kosovo Autonomous Region Constitution enacted in 1974 have recognized Turks as one of the three founder ethnic community of Kosovo and accordingly, Turkish was recognized as one of the official languages. After 1999 in which Kosovo has been intervened by NATO and started to be governed by UN, there have been problems about the use of Turkish, some Turk schools and newspapers were closed, Kosovo State Radio and Television's Turkish broadcasts' durations were decreased (Celik, 2013:125-127).

in Kosovo, Turkish television broadcasts have started on 30th of April, 1974 in Pristine Television. Beside weekly 10 minutes news program announced by Sakir Maksud on Tuesdays, also a weekly 30 minutes culture programs were broadcasted. According to Bahtiyar Sipahioglu, watching someone on TV who speaks in Turkish on television was a revolution and Kosovan Turks were very excited about this development. The problems and cultures of Turkish community have started to be shown on television screen (Sipahioglu, 2007: 279-281).

Pristine Radio Television, founded as a result of autonomy granted to Kosovo region, was one of the three channels of Serbia Radio Television along with Novi Sad and Belgrade Radio Television. At the beginning of 1990s, there were 33 persons working in Pristine Television Turkish Desk. Thanks to broadening the staff, the number and quality of Turkish programs have increased (Emrusi, 2012: 56-85). in this period, averagely 50 minutes of Turkish programs were broadcasted in Pristine Television. Along with daily 25 minutes news programs, a 30 minutes magazine program named "Her Daldan" once a week, 20 minutes children program named "Kovan," a 60 minutes youth program named "Yeni Yarin" twice a month and a 30 minutes program named "Muzik Soleni" twice a month were broadcasted (Virmica, 1999: 200-201).

Turkish broadcasts from Pristine Radio and Television was ended with NATO intervention on 24th of March, 1999. (Demirel, 2016: 124) After the intervention, in September, 1999, Pristine Radio Television has changed its name to Kosovo Radio Television (RTK). After the war, first Turkish news bulletin was broadcasted on 19th of September, 2000. While it was a five minutes bulletin initially, this period has increased to twelve minutes in the forthcoming days. Besides that, a one hour program named "Mozaik" has started on 2nd of December, 2000. in Mozaik program broadcasted on Saturdays, especially daily affairs related to Turks living in Kosovo, policy, health, education and culture subject matters are given place to (Emrusi, 2012: 106-109).

After NATO intervention in 1999, Kosovo Turks have lost too much things in broadcasting field. Kosovo Radio-Television's Turkish television broadcasts' durations have decreased, news duration was lowered from 20 minutes to 12 minutes, many programs were ended and staff of Turkish Desk was decreased from 33 persons to 6 persons. Today, there are Turkish television programs broadcasted in two channels of Kosovo Radio Television. RTK 1's broadcast language is Albanian, but according to the law, the right to broadcast in certain periods was granted to minorities. RTK 1 broadcasts 45 minutes Mozaik program once a week, as well as repeats the same program in another day. Apart from from that a 12 minutes news bulletin is broadcasted everyday during the week. RTK 1's Turkish television broadcasts are produced by a four persons staff. Also in RTK 2 which is broadcasting in Serbian and obliged to broadcast for other communities than Serb according to RTK law, Bosnian, Romanian, Montenegro and Turkish broadcasts have started since 2016 (Gina, 2016). RTK 2 broadcasts two 30 minutes Turkish programs each week. These programs, Turkuaz and Sesimiz, are also repeated once. RTK 2's Turkish broadcasts are produced by a staff of two person only.

Yeni Donem Television established as an affiliate of Yeni Donem Kosovo Turk Media started to broadcast on 15th of April, 2005. Yeni Donem Television established with the support of TIKA (Turk

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Isbirligi ve Kalkinma Ajansi- Turkish Cooperation and Coordination Agency), was the first private television channel broadcasting in Balkans. Apart from Turkish, one hour Albanian, Bosnian and Romanian productions are broadcasted each day. Broadcast permission of the television whose headquarters being in Prizren, was covering Dugacini region. Yeni Donem Kosovo Turk Media has stopped all broadcasts and publications of its media organs such as newspaper, radio and television in 2008 (Emrusi, 2012:93).

Yeni Donem Media Group has changed hands and Balkan RTV was established based on the same infrastructure in 2008. However, Balkan RTV could neither substitute Yeni Donem nor could broadcast Turkish-centered productions, and rather followed a mostly Albanian multi-language/-culture broadcast policy and then was closed (Tartari, 2015: 82).

3-Turkish Television Broadcasts in Romania

Turks in Romania have been living in Dobrogea Region since Ottoman period. According to census in 2011, 47,980 Turks (23,980 Turks and 24,000 Crimean-Tatar Turks) living in Constanta and Medgidia cities within Dobrogea, are one of the eighteen minorities officially recognized by the State. Apart from the Romanian citizen Turks, also about 17,000 T.R. citizen Turks those have settled in Romania after 1990 are living in this country (Ozlem, 2016: 160-161).

in article 6 of Romanian Constitution, national minorities were granted the right to express and protect their language, religion, culture and ethnic attributes; they are granted the right to be educated in their mother tongue by learning their own language and religion within the frame of laws. Turkish radio broadcasts in Romania have started on 15th of July, 1957. Today, Constanta Radio, one of the regional radios of Romania State Radio, broadcasts in Turkish two hours a week and also in 2009, Radyo T (Turk) in Constanta started to broadcast in Turkish 12 hours a day (Soydan, 2017: 46).

in Romania, television broadcasts have started in 1956. After 1989, Minorities Department was established under Romania Radio Television Association (TVR) and minorities' own cultures were kept alive. Today, Romania Television (TVR) is a public television association having five channels named TVR 1, TVR 2, TVR 3, TVR International and TVR HD (http://www.tvr.ro). Among these channels, TVR3, started to broadcast in 10th October, 2008, has a special production content that covers the ethnic communities living in Romania. Turkish and Crimean-Tatar Turkish productions broadcasted in TVR 3 between 2008-2011 were translated and presented by Gulsen Ismail Yusuf. Today, the broadcasts those required to be in Turkish and Crimean-Tatar Turkish are broadcasted as one hour Romanian programs twice a month. TVR 3 broadcasts, television program named "Toti Impreuna" (All Together) reflecting the customs, conventions, folklores, languages and communities of national minorities five days a week at 11.00. Within the scope of 82 minutes program, short news are broadcasted in all languages of minorities living in Romania. Thus, Turkish news presented within this program is extremely inadequate (Szilard, 2016: 54).

There are also programs promoting the minorities in other channels of Romania Television. in TVR 1's program named "Convietuiri" broadcasted on each Wednesdays between 15.00-16.00, kitchen, history, culture and conventions of eighteen ethnic communities living in Romania are described. in TVR 2's program named "Cultura Minoritatilor" broadcasted on each Mondays between 14.00-14.35, minorities' culture and conventions are shown (http://www.tvr.ro).

Litoral TV (LTV) in Navodari province of Constanta city, Romania, broadcasts Turkish and Crimean-Tatar Turkish programs. LTV has started its private broadcasts from Navodari province of Constanta on 11th October, 2011 (https://www.replicaonline.ro/orasul-navodari-are-televiziune-litoral-tv-36220/). As the percentage of population of Turks and Crimean-Tatar Turks living mostly in Dobrogea region to total population is 10%, they have found the opportunity to broadcast in their own languages in LTV. Additionally, as it is possible to watch LTV broadcasts via satellite, Turkish minority living in Dobrogea region is able to make their voice heard worldwide.

Today, LTV broadcasts one hour Turkish and one hour Crimean-Tatar Turkish programs a week. The program named "Romanian Tatars" which presents conventions and cultural activities of Tatars in Romania has begun in LTV on 1st of April, 2016. This program, broadcasted on each Fridays between 17.00-18.00 presented in Crimean-Tatar Turkish and Romanian, is produced by Democrat Union of

Romanian Muslim Tatar Turks. Repeat of the program is broadcasted on Thursday between 13.00–14.00, 23.00–00.00, on Friday between 23.00-00.00, on Saturday between 07.00-08.00, 13.00-14.00 and on Sunday between 04.00-05.00. Program, produced by a staff of 6 persons and presented by Nida Ablez consists of the following sections: News of cultural activities held by the Union, Tatarsa Uyrenemiz, Kitapci (Library), Knowing Our Authors and Their Works, Music and Musicians (Durkuciler, durkulerimiz), Documentary, Proverbs of Tatars, Interview of the Week and Traditional Songs.[10]

The program named "Turkey From Romania" has began in LTV on 7th of April, 2017. This one hour program produced by Hamdi Yilmaz, the owner of daily political newspaper named Balkan, is broadcasted on Friday between 19.30-20.30 in Turkish and Romanian. "Turkey From Romania" includes events held by Turkish Embassy in Bucharest, the economic and cultural organizations held by TR citizens living in Romania and daily affairs and it is repeated on Sunday between 11.00–12.00.[11]

Today there is no television channel broadcasting in Turkish 24 hours a day in Romania, but the Romanian version of Channel D, one of the important national channels of Turkey is broadcasting in Romanian. Although there is no Turkish production in this channel, many Turk serials are broadcasted (https://www.kanald.ro/).

4-Turkish Television Broadcasts in Bulgaria
Among the Balkan countries, Bulgaria has the highest Turk population. According to census in 2011, 588 thousand Turks are living in Bulgaria which corresponds 8.8% of total population (7.3 million) (Yildirim, 2018:95). But there is no private television channel belonging to Turk community which is the second biggest ethnic group after Bulgarians. Only Bulgaria State Radio Television broadcasts in Turkish for a symbolic period of time. (Turk-Ozlem, 2016: 23)

Bulgaria National Television BNT (the public television), broadcasts in Turkish since 2000 in order to ensure Turk-origin Bulgarian citizens in country to get the news in their own language. The duration of the program prepared in news format is 10 minutes and broadcasted live in national "BNT1" channel on five days during the week at 16.10. Turkish news bulletin includes daily affairs from the country and from the world and some special news on Turk-origin citizens' own identities. Turkish News Bulletin has began in 2000 with 5 persons of editor and presenter staff and today 3 persons of editor-presenter staff produce the program. There is no program in other languages except Turkish in BNT Television. of which broadcasts are secured by international agreements and laws, Turkish news bulletin is inadequate in terms of duration but is very important for Turk-origin Bulgarian citizens in terms of sentimental value and mission.[12] There is no definition for any national, ethnical or religious minorities in Bulgaria Constitution. Nevertheless, during the EU membership progress, as a term required by the Union, Bulgaria has signed European Council Geneva Convention on Protection of National Minorities become one of the Parties of international convent. By this convention, Turk-origin Bulgarian citizens' freedom to express and broadcast their thoughts and ideas through the media was secured (http://drom-vidin.org/images/webpics/ramkova_konvcencia.pdf).

Also BNT Turkish News Bulletin is secured with the rights and authorities granted by Bulgarian laws. The article about "broadcasting in mother tongue in national channel" was added to Radio and Television Law enacted by Bulgarian Parliament in 1999. Also in broadcasting license of Bulgarian National Television granted in 2001, there is the statement "The citizens whose mother tongue is not Bulgarian have the right to broadcast in their own mother tongue in national channel" (Todorova, 2009).

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[10] The interview with LTV's Tatar and Romanian Presenter Nida Ablez made on 11th of January, 2017.

[11] The interview with LTV Turkish Producer Hamdi Yilmaz made on 20th of October, 2017

[12] Interview with BNT Turkish Service Presenter Mine Adali-Radoykova made on 18th of September, 2018.

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4-Turkish Television Broadcasts in Moldovia (Gagauzia)

The most different group among the Turk communities living in Balkans is Gagauz Turks. Gagauzians who speak a Turkish dialect named Gagauzian adopts Greek Orthodox Church as religion (Manof, 1940: 7). Gagauzians are distributed to many countries in the world, but today most of them live in Gagauzia (Gagauz Land) which is an autonomous republic bound to Moldovia. On an area of 1800 square kilometer in Gagauzia (5% of Moldovia acreage) Gagauzian Turks are represented with an approximately 160 thousands of population and their estimated total population worldwide is about 250-300 thousands (Gokdag, 2014: 23).

Education in Gagauz language in Moldova started with a law in 1957, in the same period, the first radio and television broadcasts were conducted by Dionis Tanasoğlu (Chirli, 2008: 275).

Moldovia State Radio Television in capital city Kishinev (Teleradio Moldova) broadcasts in national minorities' languages such as Ukrainian, Russian, Bulgarian, Romanian, Hebrew and Gagauzian since the independence. Moldovia Television broadcasts in Turkish with Moldavian subtitles one hour a month and also 30 minutes in every 15 days (Ozkan, 2010: 83). The total duration of productions in Gagauzian Turkish is 24 hours a year. Thus Moldavia Television's Gagauzian productions can be considered very symbolic (Turk, 2016: 92).

GRT (Gagauzian Radio Television), established in Gagauzia with financial support of TIKA, has began to broadcast in Gagauzian in April, 2001, and TIKA has placed transmitters in Comrat, Vulcanesti and Ceadir-Lunga to ensure these broadcasts to be watched. TIKA supports especially written and visual media in Gagauzia financially. Moreover, Gagauzian journalist Todur Zanet said in one of his interviews "If TIKA wouldn't support, Gagauzian culture might be lost today" (Gungor-Argunsah, 2002:57). in addition to Gagauzian Turkish programs in broadcast stream of GRT, there are also Russian and Moldavian programs and news. There are also programs taken from TRT in broadcast stream (http://grt.md/tv-programnar/).

Radio and television broadcasts in Gagauzian Turkish have a positive effect on the usage of mother tongue. There are five television channels in Gagauzia; one of which belongs to State, while the other four are private. in Gagauzia, the private channels are Bizim Aydinnik and Yeni Ay broadcasting from Comrat, TV Sud broadcasting from Vulcanesti and Ayin Acik broadcasting from Ceadir-Lunga. But none of these channels are broadcasting in Gagauzian Turkish, their broadcasting language is Russian. Private channels broadcasting coverage is limited in Gagauzia, where mostly Russian channels' broadcasts are transmitted (Turk, 2016: 92).

6. The Importance And Function of Television Programs Broadcasted From Turkey For Balkan Turks

Mass media which is transforming the world into a global village shortens the distances. According to a UNESCO Report published in 1984, functions of mass media are listed as following: Provide information, socialization, motivation, discussion, education, cultural development, entertainment and engagement (Turkoglu 2007: 133). The limited Turkish television broadcasts those from Balkan countries, after all, were meeting these functions. For many years, Turks living in Balkans had to be contented with these limited television broadcasts in their countries. These broadcasts are very important in terms of keeping Turkish language and culture in Balkans alive.

However, with easy access to television broadcasts from Turkey via satellites and later via Internet has resulted the beginning of a new era for Turks and other communities familiar with Turkish. Balkan Turks, by means of satellite dishes, have found an opportunity to watch television channels broadcasted from Turkey. Moreover, these broadcasts, according to Abdulkadir Hayber, was "the biggest reform of recent times for Turks living out of Turkey and generally for Turkish" (Hayber, 1999: 307). But in first years, these broadcasts from Turkey have caused a decrease in ratings for the programs broadcasted in public television of countries such as Macedonia. Later, a balance was ensured, Turks in region have shown interest with these broadcasts produced for them. Television broadcasts from Turkey is considered very contributive in terms of developing the language of Balkan Turks (Seh, 1999:313). Katz and Blumer suggests that television audience has three basic expectations for being informed about the world and community they live, drawing away from the issues of daily life and knowing that they

are not alone (Mutlu, 1995: 40). It can be seen that Turkish television broadcasts are meeting the expectations of Balkan Turks.

According to Omer Turan, in early 1990s, television broadcasts from Turkey were widely being watched in Turk and Torbesh houses and coffeehouses via satellite dishes in Macedonia. Turkish television broadcasts had a big role for adoption and distribution of Turkey's Turkish by young generation Turks, Torbesh, Albanian, Bosnian and Gypsies living in Macedonia (Turan, 1996:27). Leyla Serif Emin, a Macedonian Turk, talked about watching television broadcasts from Turkey: "It was almost 25 years ago, everyone was excited , satellite dishes were just beginning to be used. When you looked at the houses and buildings at a distance and saw white satellite dishes on roofs or next to windows here and there, you could understand that those places where a Turk resides. Then the number of satellite dishes increased, and every resident in the house started to watch Turkey. You could observe the emerging big difference between the children born in 1980s and those born in 1990s, as the latter generation could watch Turkish cartoons and speak Turkey's Turkish better" (Emin, 2017).

Today, television broadcasts from Turkey are watched with a great interest in Balkan countries where there were no Turkish broadcasts in past such as Greece, Serbia, Albania. It is being observed that television broadcasts from Turkey are also being watched by neighbor communities (in addition to Turks) familiar with Turkish with great interest and thus Turk culture and Turkish are being more concerned. E.g. of 20 students enrolled in Turkish Language and Literature Department of Pristine University, 2 are Turks, but 18 are Albanian students who don't know Turkish, and it is known that their choices are affected by Turk serials watched in Kosovo (Tabak, 2016). Turk serials have an important role in familiarizing Balkan communities and Turkey as a soft power.

There are also two television channels broadcasting Balkan-oriented programs among the television channels broadcasted from Turkey. Tek Rumeli TV and Rumeli TV. Tek Rumeli Television has begun its broadcasts in 2009. Center of the channel is in Istanbul, but it broadcasts programs intended for Thrace and Balkans. Tek Rumeli TV, also being watched via satellite takes part in Bulgaria, Macedonia, Kosovo and Serbia cable TV networks (http://www.tekrumelitv.com/iletisim.php). Rumeli TV can be watched over Turksat satellite (http://www.rumelitv.com.tr/). On the other hand, TRT Avaz broadcasts programs intended for the region, as well.

Conclusion

75 days after the first regular television broadcasting by TRT in Turkey, Turkish television broadcasting has begun on 16th of April, 1969 in Macedonia. Following Macedonia, Turkish television broadcasts were started from Pristine Television in Kosovo, in 1974. in both countries, these broadcasts started by virtue of constitutional rights granted to Turkish minority in public televisions in former Yugoslavia period, have continued after the independence. Television broadcasts, along with Turkish radio broadcasts, ensured Turkish to be spoken again in Balkans as well as development and protection of Balkan Turks' identities. Turkish television broadcasts have excited Turks living in Balkans. Because, the problems and cultures of Turkish community have started to be shown on television screen.

Today, it is considered that about 1.4 million Turks are living in Balkans distributed to different countries. It is also considered that Turkish television broadcasts from public televisions have contributed to keep Turkish existence in Balkans alive significantly. By these broadcasts, Turks distributed in all directions in the country feels they are not alone and they can make themselves heard. Turkish television broadcasting is still being one of the most important witnesses of Turks' existence in Balkans. in recent years, although watching Turkey's channels via satellite broadcasts decreases ratings of broadcasts from Balkan countries, Turkish broadcasts bringing light to recent history of Turks living in this geography are still very important.

Today, there are Turkish television broadcasts in Kosovo, Macedonia, Romania, Bulgaria and Gagauzia in the Balkans. Most of these broadcasts are in limited periods of time granted to Turks in public televisions. in Macedonia and Kosovo, there are Turkish broadcasts in public televisions for many years. After breaking up of Yugoslavia, while Macedonian Turkish television broadcasts' duration were increasing, in Kosovo it has decreased. in Bulgaria having the highest Turk population, duration of Turkish broadcasts in public television is only 10 minutes. The duration of these broadcasts is

contradictory against the huge population. As for State Television of Gagauzia, an autonomous republic bound to Moldavia, there are Russian and Moldavian broadcasts along with Gagauzian ones.

Today, there is no television channel broadcasting in Turkish 24/7. Private televisions established in Balkans have very limited Turkish broadcasting experiences. The first private Turkish television channel named "Yeni Donem" was established by Turks living in Kosova in 2005 and broadcasted 24 hours a day, then it was closed in 2008 due to economical reasons. Today, there are only "Kanal 3" broadcasting locally in Debre and Central Jupa regions in Macedonia and "Litoral TV" broadcasting from Navodari province of Constanta city in Romania in Turkey's Turkish and in Crimean-Tatar dialect as private Turkish broadcast channel. Four private television channels established in Gagauzia are broadcasting in Russian rather than in their mother tongue Gagauzian Turkish.

Also the channels broadcasting programs intended for Balkans from Turkey can be said to ensure Turkish being used and attract attention. Both channels broadcasting programs intended for Balkans from Turkey and Turkish television watched in Balkans, eliminate the gap between Balkan geography and Turkey, functions to distribute Turkish and Turk culture.

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Interviews

1-The interview with Channel 3 Television Turkish Broadcasts Officer Fehmi Iskender made on 20th of September, 2018.

2- The interview with LTV's Tatar and Romanian Presenter Nida Ablez made on 11th of January, 2017.

3- The interview with LTV Turkish Producer Hamdi Yilmaz made on 20th of October, 2017

4- The interview with BNT Turkish Service Presenter Mine Adali-Radoykova made on 18th of September, 2018.

Social Media Influencers: Are They Brand New Actors of Electoral Campaigns

Filiz Balta Peltekoglu, Emel Tozlu

1. Introduction

Technological developments in the field of communication are effective on almost every field of life and people spend a significant period of their life at Internet. This change has an impact on interpersonal relationships and communication strategies. This change causes the organizations to establish Internet based campaigns in order to reach the young population. Today, approximately 3.5 billion people are Internet users in the world and in Turkey, 48 million people use Internet. According to the "Digital in 2017 Global Overview" report prepared in cooperation with "We are social, hootsuite"; more than half of the world's web traffic is carried out via mobile phones. in Turkey, 60 % of population uses Internet and the number of active social media users is 42 million, which is 52 % of the population. This rate is about 83 % for the age range of 18-29 years. More than half of the population (48 million) spend an average of 4 hours a day in Internet, while young people spend about 2.5 hours a day on the social media (http://www.dijitalajanslar.com/internet-ve- social-media-user-statistics-2017 /). Considering this, as in many countries, we can conclude that Internet based communication is very important in terms of reaching and contacting the young population. in this context, the significance of new and social media in political communication strategies and campaigns can be easily understood.

2. Political Campaigns and Political Actors

According to the American Political Science Association (APSA), political communication is a subfield of communication and political science that is concerned with how information spreads and influences politics and policy makers, the news media and citizens (http://politicalcommunication.org/). Recent developments in communication technologies have been the driving force for the spread of Internet use, young population's high use of social media communication in their daily lives and therefore social media has been included into the election campaigns as well as corporate communication campaigns. in short, any form of communication carried out for political purposes can be handled in the political communication category.

According to Brain McNair, who deals with political communication in a broad perspective, political communication is;

a: "All forms of communication efforts undertaken in order to achieve the goals set by politicians or political actors"

b: "Communication conducted by politicians or political actors towards those who are not politicians"

c: "Communication on actors and activities involving news, commentary and political debates about them" (McNair, 2000: p4).
        As can be understood from the above, McNair's definition of political communication includes all of the political discourses. McNair also refers to Graber, and includes all types of logos, colors, hair style, dress, any kind of visual identity indicators that convey messages in relation with images and identity in the definition of political communication (McNair, 2000:p.4) .
        According to Robert E. Denton and Gary C. Woodward, political communication is defined as the ways and intentions of message senders to influence the political environment. This includes public discussion (e.g. political speeches, news media coverage, and ordinary citizens' talk) that considers who has authority to sanction, the allocation of public resources, who has authority to make decision, as

well as social meaning like what makes someone American. in their words "the crucial factor that makes communication 'political' is not the source of a message, but its content and purpose." (Denton R.E., Woodward G.C., 1998 p:11).

Since communication cannot be limited with verbal communication and it cannot ignore non-verbal communication forms, and each indicator that has an impact on perception and acts as a stimulus need to be handled according to their impact on perception and interpretation. Therefore, political communication has to be considered by covering all indicators. Otherwise, the concept will be misinterpreted.

Again, McNair emphasizes of three main political actors in political communication. Organizations such as political parties, NGO's, pressure groups, terrorist organizations, governments; citizens who are voters and/or potential voters as the addressee of campaign and media which will have the function of a communication channel. The communication is realized within the mentioned trivet and it is considered within the field of political communication (McNair, 2000:p6). in short, the realization of the political communication process becomes possible through the media, which acts as a channel between actors and citizens (voters and / or potential voters). Until the early 2000s, mass media included printed media such as newspapers and magazines and audiovisual media such as radio and television; and by Internet, this concept had a different dimension. Social network such as Facebook, Twitter, Instagram and Youtube etc. where messages are disseminated rapidly and blogs have become important aspects of political communication and election campaigns as well.

As a matter of fact, a well-known example of political communication campaigns carried on digital media is the 2008 US Presidential election, in which social media was most commonly used for social change. Some experts say that, the use of social media by the election team in an effective way has played an important role for Barack Obama winning the presidential elections. Edelman Research argues that social networks, email advocacy and messages, and online videos played an important role to engage people and voters and for Obama to win the elections. Key method was MyBarackObama.Com (nicknamed (MyBO). This easy-to-use networking webpage laid the groundwork for those who supported Obama to create profiles, set up groups, communicate with other users, create offline activity plans and to collect donations. At the same time, the main aim of MyBO site that produced video, audio, photo content was to create a grassroot effect, interact and link in many ways. Thus, MyBO did not only draw attention to social media, but also set the ground for engaged voters to become activists in the same amateur, online environment events organized. in November 2008, Barack Obama reached to 2.5 million Facebook supporters, 115 thousand Twitter followers, and the time spent on YouTube watching Barack Obama's campaign was 14 million hours. Throughout the campaign, a total of 1 billion e-mails were sent to 8 million message to 13 million receivers (Aaker, J., & Smith, A., 2010: p. 65-71).

2.1. New Actors in Political Campaigns: Social Media Influencers

Public opinion leaders can be described as those who can influence others on the basis of their views and behavior. They are also influential actors of communication campaigns because they share the information after letting pass through their own filters. According to the two-stage flow theory, opinions and thoughts are being adopted and spread as a result of public opinion leaders analyzing and interpreting the information they receive from the media and sharing their findings with the people around them (Balta Peltekoğlu, 2016). Often, they carry the locomotive feature in their communication campaigns due to their mentioned impact. The public opinion leaders, who may differ according to the nature of the communication campaign and the target group they are expected to reach, can be artists, athletes, political party leaders, clerics, journalists. According to Cho, Hwang and Lee, public opinion leaders are influential on other people's preferences through different channels of communication, acting in a formal and / or informal ways for the dissemination and adoption of a new product or idea (Cho, Y., Hwang, J ., & Lee, D. 2012). The transition of communication to the digital media has also led to the digitalization of public opinion leaders, and the influencers who share in different issues in social media have become actors of digital political communication campaigns.

3. Purpose of the Study

in terms of political campaigns, digital communication is an important medium to reach young voters and this indicates that political communication can be perceived from a very different angle today. Today, social media influencers appear as the most efficient actors of social media. in this context, it can be assumed that the young target group is affected by the political messages of such influencers, as they constantly follow these people and are influenced by their discourse and it is often considered that their behavior can be shaped accordingly. The purpose of this study is to examine the role and importance of social media influencers, who have the position of opinion leader in social media, on the process of political communication as digital stakeholders within participation of political campaigns and share of information on campaigns. Research questions are as follows.

Research Question 1: Is there a positive and meaningful relationship between the variable of political thought similarity of social media influencer and the following of politicians as influencers?

Research Question 2: Is there a positive and meaningful relationship between the variable of political thought similarity of social media influencer and the following of artists as influencers?

Research Question 3: Is there a positive and meaningful relationship between the variable of political thought similarity of social media influencer and the following of athletes as influencers?

Research Question 4: Is there a positive and meaningful relationship between the variable of political thought similarity of social media influencer and the following of scientists as influencers?

Research Question 5: Is there a positive and meaningful relationship between the variable of political thought similarity of social media influencer and the following of journalists and TV programmers as influencers?

Research Question 6: Is there a positive and meaningful relationship between the variable of political thought similarity of social media influencer and the following of persons who are not celebrities as influencers?

4. Sample and Method of Research

The sample of the questionnaire application consists of university students as their age range is the range using social media most intensively (83 %). The research was carried out among the students of public relations and advertising department (undergraduate and associate degree) of a University in Istanbul with the thought that they have dominance on the literature. As the criteria of the research was to follow minimum one sociel media influencers by the students who use social media; 115 forms among 160 forms who answered "Yes" to the question of "Are there any social media influencers you follow?" are considered in order to be analyzed.   The obtained data through questionnaire were transferred to the "SPSS for Windows 21.0" statistical package program and evaluated through this program.

5. Research Data and Results

When the demographic characteristics of the participants are examined, it is observed that the number of female participants is 77 and the number of male participants is 38 in the context of gender variation. in terms of education status variable, there is no difference as all of them are university students; and in terms of age variable 113 of the participants were in the age range of 18-27, which corresponds to 98.3 % of total participants.

The answers given by the participants of the research to the sentence "I daily check the sharing of any social media influencer I follow" in a 5-point likert scale are as follows; I Totally Agree 15.7 % - I Agree 32.2 % -Undecided 18.3 %- I Disagree 25.2 %- I Totally Disagree 8.7 % The answers given by the participants of the research to the sentence "The approach of social media infuencer I follow to

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different subjects interests me" in a 5-point likert scale are as follows; I Totally Agree 29.6 % - I Agree 51.3 % -Undecided 8.7 %- I Disagree 5.2 %- I Totally Disagree 5.2 % The answers given by the participants of the research to the sentence "It is important for me that the social media influencers I follow have the same political opinion with me" in a 5-point likert scale are as follows; I Totally Agree 10.43 % - I Agree 25.22 % -Undecided 17.39 %- I Disagree 25.22 %- I Totally Disagree 21.74 %

Table 1: Pearson Product Moment Correlation Analysis Results Conducted to Determine the Relationship Between The Variable of Similar Political Opinion of Followed Social Media Influencer and Following the Popular Politicians as Influencers

Following the Popular Politicians As Influencers	N	r	p
Similar Political Opinion of Followed Social Media Influencer	115	0.541	0.000

According to the results of the analysis, it was found that there is a positive and meaningful relationship between the average score obtained from the variable of similar political opinion of followed social media influencer and the variable of following a popular politician as influencer ($r=0,541$; $p< 0,05$). in this case, the first question of the research was obtained as positive.

Table 2: Pearson Product Moment Correlation Analysis Results Conducted to Determine the Relationship Between The Variable of Similar Political Opinion of Followed Social Media Influencer and Following the Popular Artists as Influencers

Following the Popular Artists As Influencers	N	r	p
Similar Political Opinion of Followed Social Media Influencer	115	0.693	0.000

According to the results of the analysis, it was found that there is a positive and meaningful relationship between the average score obtained from the variable of similar political opinion of followed social media influencer and the variable of following a popular artist as influencer ($r=0,693$; $p< 0,05$). in this case, the second question of the research was obtained as positive.

Table 3: Pearson Product Moment Correlation Analysis Results Conducted to Determine the Relationship Between The Variable of Similar Political Opinion of Followed Social Media Influencer and Following the Popular Athletes as Influencers

Following the Popular Athletes as Influencers	N	r	p
Similar Political Opinion of Followed Social Media Influencer	115	0.761	0.000

According to the results of the analysis, it was found that there is a positive and meaningful relationship between the average score obtained from the variable of similar political opinion of

followed social media influencer and the variable of following a popular athlete as influencer (r=0,761; p< 0,05). in this case, the third question of the research was obtained as positive.

Table 4: Pearson Product Moment Correlation Analysis Results Conducted to Determine the Relationship Between The Variable of Similar Political Opinion of Followed Social Media Influencer and Following the Popular Scientist as Influencers

Following the Popular Scientists as Influencers	N	r	p
Similar Political Opinion of Followed Social Media Influencer	115	0.441	0.000

According to the results of the analysis, it was found that there is a positive and meaningful relationship between the average score obtained from the variable of similar political opinion of followed social media influencer and the variable of following a popular scientist as influencer (r=0,441; p< 0,05). in this case, the fourth question of the research was obtained as positive.

Table 5: Pearson Product Moment Correlation Analysis Results Conducted to Determine the Relationship Between The Variable of Similar Political Opinion of Followed Social Media Influencer and Following the Popular Journalists and TV Programmers as Influencers

Following the Popular Journalists and TV Programmers as Influencers	N	r	p
Similar Political Opinion of Followed Social Media Influencer	115	0.321	0.000

According to the results of the analysis, it was found that there is a positive and meaningful relationship between the average score obtained from the variable of similar political opinion of followed social media influencer and the variable of following a popular journalist and TV programmer as influencer (r=0,321; p< 0,05). in this case, the fifth question of the research was obtained as positive.

Table 6: Pearson Product Moment Correlation Analysis Results Conducted to Determine the Relationship Between The Variable of Similar Political Opinion of Followed Social Media Influencer and Following the Individuals Who Are Not Celebrities as Influencers

Following the Individuals Who are not Celebrities as Influencers	N	r	p
Similar Political Opinion of Followed Social Media Influencer	115	0.561	0.000

According to the results of the analysis, it was found that there is a positive and meaningful relationship between the average score obtained from the variable of similar political opinion of followed social media influencer and the variable of following an individual who is not a celebrity as influencer (r=0,561; p< 0,05). in this case, the sixth question of the research was obtained as positive.

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6. Conclusion and Suggestions

The change, which is inevitable in terms of communication and human relations is realized through the tools and methods of communication in political communication as well. Considering the political communication within this context, as in all communication methods, realizing the digital change and its impact on voting behavior appears as an undeniable fact. With a more common approach; it can be seen that more than half of the population of Turkey (48 million) spend two hours a day on social media; as 80 % of the world and country's population are Internet users and people are considered to spend an average of 4 hours per day in Internet. From this point of view, access to voters, and especially to young voters, is possible through digital communication; which points out that political communication can be considered from a different perspective. We can say that this was valid most effectively during the presidential election campaign of Barack Obama.

The results of the research shows/reveals that ;72 % of the respondents have answered as "Yes", and 28 % have answered as "No" to the question "Are there any social media influencers you follow on social media?" "47.9 % of the respondents answered positively to the question "I daily check the sharing of any social media influencer I follow" when asked to define in 5 -point Likert scale. "The approach of social media influencer I follow to different subjects interests me" in a 5-point likert scale; the majority of respondents (89 %) have said that they five importance to the opinions of social media influencers in different subjects. However, the answers given by the participants of the research to the sentence "It is important for me that the social media influencers I follow have the same political opinion with me" is positive at 35 % in a 5-point Likert scale. As those who agree with a question have a significant share, 46.96 % have said that they do not agree; and this indicates that social media influencers might have an impact on their followers even though they share different political opinions. When considering the 17 % of undecided group and their proximity in terms of numbers with the responses of I Agree and I Disagree; it can be said that social distance in interpersonal relations might be caused by differences in political opinion.

It is clear that a very large percentage (72 %) of the young voters followed at least one social media influencer, that nearly half of the population have followed the daily messages posted by social media influencers, and 35 % follow only the influencers who have the same political opinion as they have.

When we look at the correlation results of the research; athletes, artists, individuals who are not celebrities, politicians, scientists and journalists-TV programmers are followed as social media influencers, respectively. This situation reveals that social media influencers followed by youth voters in their own preferences can play an important role in the election campaigns when evaluated together with the answers of other questions. in addition, access to young voters can be achieved even if the political views are different or if the influencer followed will at least contribute to the generation of awareness.

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Communication Process of Violence against Women in Websites of the National Newspapers in Turkey: An Example of Abusive Boyfriend

Mehtap Uyar

1. Introduction

Incidents of violence against women are frequently seen among the media reports. The mass media are helping to customize the violence in terms of visual and other dimensions that they use when editing these texts. One of the events in which the media is normalizing the violence, indirectly supporting it or being silent in this process is the news of violence against a young woman who is at the head of "Abusive Boyfriend" and "Extraordinary Violence in the Heart of Ankara". in this study, hurriyet.com and sozcu.com.tr sites were selected as the sample because they had more reader comments on the news on the dates of November 1, 2014, the first day of the incident, and November 2, 2014, the day when the violent ones were taken into custody. There was no time limitation for the reader comments under these news and comments were also examined through critical discourse analysis based on simple random sampling, as it was done for the news.

in the study, the concept of violence and the causes of violence are emphasized. Particularly in this and the following sections, the World Health Organization's Global Report on Prevention of Violence, prepared in 2014, is utilized. Later on, the role of violence against women in the cause of unemployment and the role of mass media in normalizing violence against women are emphasized. in the last part of the study, news made by the selected websites and comments made by the readers about the abovementioned case are analyzed by using discourse analysis method.

2. Method

in this study, the news on the web sites and the reader comments underneath these news were analyzed by critical discourse analysis according to simple random sampling method.

These news and reader comments normalizing violence against women are examined by Van Dijk's critical discourse analysis. Van Dijk sets out the aims of his critical discourse analysis (Van Dijk, akt. celik and Eksi, 2008: 114) as:

• Critical discourse analysis should be better than other marginal studies in case studies to be accepted by all other marginal research methods,

 • Critical discourse analysis focuses on social and political problems rather than existing paradigms and styles,

• Critical analysis of the experimental adequacy of social problems is often multidisciplinary,

 • Critical discourse analysis attempts to explain discourses based solely on success in the social structure and social interaction, rather than simply describing discourse and clarifying it,

 • Critical discourse analysis focuses more on the legalization, validation, legitimation, transformation, restructuring or challenge of power and dominance relations in society.

in both the discovery and the conception of the discourse, ideologies are often implicitly imposed, in other words they come into existence through attitudes and group information about specific social spheres (such as politics, education, or labor market) in the first stage, and in the individual discourse of group members stage through ideologically prejudiced ideas about social events and situations (Van Dijk, 2003: 110). Van Dijk (2003: 57) suggests four principles in resolving prejudiced ideas in ideologies:

Emphasize positive things about us

Emphasize negative things about them

Do not emphasize negative things about us

Do not highlight positive things about them

Among the websites dealing with "Abusive Boyfriend" news, three web sites were selected and investigated based on simple random sampling method. . On these websites, news and reader comments about violence against women revealed discourses that directly or implicitly support violence This study is based on Van Dijk's the aims and principles of critical discourse analysis, Since reader comments were also taken into consideration, micro analysis, which is one of the levels of analysis of critical discourse, giving importance to the connection between individual expressions of the social actor and word choices, sentence structures and sentences, was applied to news.

2.1. A Discourse Analysis Concerning an Example of Abusive Boyfriend

Interpretation on the Internet journalism of this news which was on the printed and visual headings for days and the reader comments under this news help justify violence against women.

2.1.1. Summary of Event

The video, which circulated in social media on Saturday, November 1, 2014, was on the agenda with the titles "Abusive Boyfriend" and "Unseen Violence in the Heart of Ankara". A young boy using violence against his 16-year-old girlfriend and her 18 –year-old sister in a park in Ankara's Kecioren district asked his two other friends to record the violence by their mobile phones. in the video, the boy is using violence against his girlfriend by constantly saying "apologize" and "show your face". Ankara Police Department acted on the young boys who later shared these scenes from their social media accounts. Public order police took three boys into custody by identifying their identities in the video. H.K who beat up his girlfriend from the detainees is 18 years old. H. K., who practices violence against his girlfriend and her sister, was arrested on charges of "confining and threatening freedom and disseminating humiliating images of freedom" and his friends were released for trial without a condition of judicial control.

3. Findings

On November 1, 2014, the first day of the incident, and on November 2, 2014, when violators were taken into custody, hurriyet.com.tr and sozcu.com.tr sites were selected as samples because they had more reader comments on the news. There is no time limit for readers' comments under these reports, and comments were also handled according to simple random sampling methods like news.

Discourse Analysis Applied to News Published on Hurriyet.com.tr Web Site

The event was also shared on webtv.hurriyet.com.tr site on 01.11.2014, the day it started to spread on the Internet. The headline of this news article is as follows: "Unseen violence in the heart of Ankara!" in the content of the news, it was written that "in the incident in Ankara Kecioren, the young man who claimed that his girlfriend cheated on him beat up his girlfriend and her sister with his friends and recorded it with his mobile phone and shared on his social media account". It can be deduced that by using an exclamation mark on the heading the newspaper aims to criticize and condemn the violence. However, the fact that there is a statement that her girlfriend cheated on him gives a message that justifies violence against women to readers and website users in an implicit way. in this context, according to the thematic structure examination of the news, violence against women is given as a background information while the girlfriend's disloyalty is placed to the foreground. One of the readers who received the message commented on the same date that "Well done bro, good for you" while the other one shared that what the woman did was not tolerable.

On 02.11.2014, the event was shared with the title of "Abusive Boyfriend Caught" in the site of hurriyet.com.tr. The newspaper shared the event with a different title from webtv.hurriyet.com.tr the day before, and although the words in the content differ, the expression that the girlfriend's disloyalty was once again emphasized: "in the capital, D.V[13]., used violence against his girlfriend and her sister claiming that she cheated on him and what's more recorded these moments with his mobile phone and shared on social media.

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[13] The initials of the boy are given as D.V., while another newspaper gives it as H.K.

The theme highlighted in these news is the rightful reason for the boy to use violence against his girlfriend. It is observed that there is a persuasion process in the news. Van Dijk states that when the phenomenon is explicitly defined, when a strong causal relation is established in the textual events, and when the text is expressed emotionally, it constitutes an important persuasion strategy. in the critical discourse analysis, one of the important data used as a persuasion process in the news text is a quotation (Solak, 2011: 11-12). Quotation made from the person using violence against his girlfriend claiming that she cheated on him is an important factor in the persuasion process in the news content. The quotation included in the news engaged news readers of hurriyet.com.tr into the persuasion process. Readers left 272 comments in the section under the news. The readers were inclined to defend or exclude those people in the news as if they know them. Apart from those who associate it with eastern western culture, there are readers who incorporate this issue into the discussion of politics and corruption.

As already mentioned, the readers' comments about the "disloyalty" mentioned by the journalists are as follows[14]:

"You are always criticizing the child, but I wonder what you would do if your partner cheated on you with 3 or 5 men. You should put yourself on his situation to understand if he is right or wrong."

"The cheater has no guilt at all?"

"No matter if you are a man or woman, you will not get yourself into these situations, you will play the game correctly, you will not betray anyone, you will be a man or you will get beat up"

"Women are spoilt by the government"

"Whatever it is, no matter who betrays, you will cut off the head, you will not show mercy and you will cut off throat!!!"

"What the girl is doing is obvious, even if the child has gone a little too far. If you are more interested in hanging out with someone else when you're under sixteen, you already deserve the treatment. There is no such thing as any violence to every woman, there is no such thing as violence to a woman who does not deserve it"

"If this girl does not really feel guilty, she will not stop there for a moment and continue to be beaten"

"When he found out that he was cheated, he beat up, and that's not an abnormal situation. Are you rubbing her back when you learn that you are cheated? "

"The cheater has no guilty at all?" statement is made by a female reader named Merve is also another interesting detail. in addition the reader who expressed that the cheater deserves death did not hesitate to publish his photograph... in a sense, this means that the reader does not stop at the end of what he wrote, but that he even heard pride. It is clearly stated in these interpretations that presenting disloyalty as a reason and justification is a normal practice when violence is necessary.

Along with these comments, there are also reader comments that criticize violence. However, while these people criticize violence, the solution to the violence is still found in discourses that find it violent or discriminatory:

"It is very clear that there are situations in which people who legitimize violence must also be beaten"

"Junkie gypsy youth"

"These are Gypsies"

"You will send these uncivilized people to the Middle East, where the non-humans live"

"There is no good in the man's type, nor in his behavior. The country is filled with these backwoodsmen. Although the interpretation of "junkie gypsy youth" shows that there is a great resentment against the violent ones, the incident of a few people has been attributed to the Gypsies and an excluding and humiliating language is used against them.. in the next interpretation ("where the non-humans live"), the violent individuals are criticized and the people living in the Middle East are excluded.

in the readers' comments, there are comments that criticize and exclude both the violent and the one exposed to violence:

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[14] in reader comments, only word errors and punctuation marks have been changed, and comments that are much heavier than the comments in this section are not included.

"The girls and boys in this video are people who are excluded from normal society. I am also excluding these illiterates. in the street who looks at these apes. When those neighborhood girls cannot find a place in the normal society, they go to these apologies and they are no different"

"Birds of a feather flock together""

"Girls are characterless and ignorant; men are bandits, assholes. in any case, it is a disgrace for each side. If you look at the appearance of that girl and her sister, it is not their first trial..."

"Spare the rod and spoil the child. If you leave the girl in her own way, she will get lost. A sixteen year old unmarried girl is an old maid."

"I do not feel bad for the battered girl, obviously she likes such types, a girl with good manners will not have any business with such a clan"

in these discourses that exclude both sides, humiliation is emphasized according to the external appearance and the place where they live. It is an important issue to be discussed that the readers who claim that the girl and her sister are already guilty because of their appearance and they deserve the violence are women. in addition, the newspaper's attitude in displaying the comments and not interfering is obvious that a reader can claim that a girl who is unmarried at sixteen is an old maid on a website where many people can easily access and read Comments.

Discourse Analysis Applied to News Published on Sozcu.com.tr Web Site

The event was shared on 01.01.2014 at sozcu.com.tr website. The headline of this news story is as follows: "He beated his girlfriends shared on social media" Both Hurriyet newspaper's website and sozcu.com.tr do not prefer to move the content of the "disloyalty" to the head of the news. "The young boy, who claimed that her girlfriend cheated on her in Ankara Kecioren incident, beat his girlfriend and her sister and recorded it with his mobile phone and shared on social media". in this sentence, it seems that the "disloyalty" presented as a reason to justify the violence is hidden in the content of the news. On 02.11.2014, the title of the news was changed to "that person was apprehended" and it is noteworthy that the accusation of "disloyalty" took place again.

There are three different categories in the news with twenty-three reader comments: a comment that claims that the young girl deserved it, comments that criticize and exclude both the violent and the victim, and comments that correlate this with culture / politics.

Readers' comments regarding the website's "disloyalty" content are as follows:

"Live by the sword die by the sword"...."

There is a comment emphasizing that the young girl deserved it and the violence is normal and the victim who is exposed to violence as a result of social responsibilities should be ashamed of herself, not the violent one. The reader, who does not care about the exposure of violence to the women, put the blame on the woman. According to Article 109 of the Turkish Criminal Code, in addition to depriving the liberty of the person in this case, which may require up to five years' imprisonment for a period of one year, the videotape of the young girl entering and circulating on the internet without permission violates the privacy of private life. Violence is not only physically applied; as mentioned earlier, it can also be applied verbally and emotionally.

There are comments that criticize and exclude both violent and the victim just like the readers' comments on the website of hurriyet.com.tr:

"Doesn't she know that this boy is a hick????If my partner hits me, you can't imagine what I can do to him!!!! (I know Karate and Eastern Martial Arts very well!!!)))))"

"This girl deserved it, if she keeps sitting next to a man like this, she deserves it!"

"I cannot find anything to say to a girl who hangs out boys like that."

"Girls deserve it, they date with trash people and reject good men. As a woman I would not even walk on the same street with such a guy, not to mention dating. You tenderfoot girl, how could you like this boy"

"The male person has proven her manhood, he is a complete asshole, and the girl is another idiot, so be a little picky with psychopaths!"

"Ok, but did this girl not see that this boy is a hick and continue dating. I am a lady and I would not be in the same place with such a guy not to mention dating.

"There is a saying ... Smart girls go home, ignorant girls go everywhere ... Girls behave very irrationally in love affairs." According to the reader, who do not stay home and hang outside, deserve violence, and they should not behave abnormally when they are exposed to violence. This discourse that pushes women to the second plan also reveals violations of women's human rights. According to these considerations, women should be deprived of all rights and authorities in economic, social, cultural and political spheres.

Comments that link this situation with culture / politics are:

"Aren't they the kids of the well-known political party?"

"All the major cities are filled with Arabs and hicks! Love of the hicks could only be at this level."

Despite the fact that there is no information on the political view of the person who inflicts violence in the content of the news, the reader probably believes that this person defends the opposition party of his own opinion. The reader who may have voted for the same party with this person is acting here with his prejudice. The other reader believes that this person is Arab. Just as the prejudice about the political party here, we are faced with a reader who has prejudice against the Arabs. in both comments, this reaction is prejudiced, with a reaction to the person who carries out the violence. Thus the reaction of the readers to the violence loses value.

4. Evaluation and Conclusion

in this news that almost all the races of violence against women are observed, it turns out that the media produced a discourse which justifies the violence. Regarding the fact that no reason can justify violence against women, some internet news sites and readers' comments on the "Abusive Boyfriend" phenomenon in Ankara's Kecioren district seem to justify the misdemeanor of women. The news sites implicitly state that women may be subjected to violence when they deserve it, that men can use violence when necessary, and that boys should have much more freedom. News sites that are unresponsive to the reader's commentary on violence of women play a major role in legitimizing and disseminating violence.

in this study, hurriyet.com.tr and sozcu.com.tr sites were selected as the sample because they had more reader comments on the news on November 1, 2014, the first day of the incident and the news on 2 November 2014, when the violent ones were taken into custody. There is no time limit for readers' comments under these reports, and comments are based on simple random sampling methods like news. The most important aspect of centralizing violence in the analysis is emphasizing "disloyalty" as a cause of violence and focusing on reader comments. in the news, only the video was shared without comment, and because the visual content was not included in the event, the analysis was evaluated in accordance with the stated points.

in the analysis of Van Dijk's rhetoric, the use of directives, emotional expressions and punctuation marks with special meaning in news headlines, which is one of the most important issues, is very meaningful in terms of the publishing policies and styles of newspapers (Ucak, 2013: 259). Both Hurriyet newspaper's website and sozcu.com.tr do not prefer to move the content of the "disloyalty" to the head of the news. However, this does not mean that the emphasis will not be included in the content. Both sites moved the emphasis to the content and have similar reader comments. Both news sites do not carry the news headlines, but include the phrase "disloyalty" in the content. Thus, it indirectly provides this reasonable cause in the application of violence. For readers who cannot stay silent for a reasonable cause, it is quite striking that women including most men in the twenty-first century, also make comments that justify violence. When the news implicitly say that cheating woman deserves the violence, readers' comments expresses this thought more explicitly. Thus, the existing social prejudices are reinforced that women should stay on the back and that the rights owned by men should not be owned by women. However, since hurriyet.com has more readerships, comments with more and more insulting language are shared.

Punctuation marks, which are important in discourse analysis, are also important indicators in determining the journalistic approach to journalism and publication policies. in both websites, the cheating emphasis is also shown in quotes. The expression shown in the quotation is more noticeable in the news, making it easier for the readers to form the opinion. Therefore, violence against women is

considered normal in society and the number of reports of violence against women and women's murders is increasing day by day. At this point, mass media should perform their duties in the society in accordance with the theory of social responsibility, and should include reports that can contribute to the benefit of society.

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Optimization As A Translation Procedure in Medical Papers Istanbul University

Mine Yazici

1.Introduction

Oxford dictionary defines the word "optimization" as "the action of making the best or most effective use of a situation or resource (Oxford Dictionary, 2018). Whereas, "optimization" (optimizasyon) is defined as a mathematical loanword, which means "making the best of a situation" in the dictionary of Turkish Language Association (Turk Dil Kurumu, 2018) However, it is not only used in the field of mathematics, but also in several fields of study such as computer science, information technologies, medicine, food and technical fields., etc. From the perspective of translation studies, "optimization" is applied frequently as a translation procedure, but it has not been studied and discussed neither conceptually, nor theoretically. For this reason, it has not the entered scientific jargon of Translation Studies, which means it does not have a Turkish equivalent. A term finds its equivalent in languages only if the concept is discussed comprehensively and applied effectively in practice. Accordingly, this paper focused on the term "optimization" studying the medical papers in academic journals as a translation procedure, thereby finding answers to the following questions:

1)What does the term "optimization" mean in the field of Translation studies?

2) What kind of linguistic processing is involved in optimizing the text?

3) What effect does it have on the quality of papers?

4) Finally, what contribution does it have to the field of translation studies?

in the light of these questions, the following chapter will discuss the term theoretically so as to place it on sound grounds conceptually.

2. Theoretical Account of Optimization

After these introductory remarks, explaining and discussing the term "optimization" from the point of linguistic theories concerning translation will illuminate why it is an essential part of the translation process. Discussing the concept "translation" within the coverage of linguistic theories may provide sound grounds not only to explain what stages translation undergo in taking its ultimate shape and the part "optimization" plays in the efficiency of academic papers.

in the essay "On linguistic aspects of translation" Roman Jakobson explained language as the interpretation of verbal signs. By this way, he indicated not only the correlation between language and translation but also the relationship between linguistic aspects of translation and communication. Setting out from verbal and nonverbal system of language, Jakobson categorized three types of translation;

1) Intralingual translation or *rewording is* an interpretation of verbal signs by means of other signs of the same language.

2) Inter-lingual translation or *translation proper* is an interpretation of verbal signs by means of some other language.

3) Intersemiotic translation or *transmutation is* an interpretation of verbal signs by means of signs of nonverbal sign systems. " (Jakobson, 2012, 126-132).

According to this classification, the question is "into what category can we place "optimization"? Is it "rewording", "translation proper" or "transmutation?"

Roman Jakobson claimed that communication is a translatorial action based on interpretation, the main goal of which is to provide common grounds between the partners to comply with each other. Each partner translates his ideas intralingually to maintain correspondence with each other. in other words, s/he transforms the lexical and syntactical structures until he shares her/his message with the

receivers, or until the receiver picks up the message of the sender. Accordingly, we can conclude that the optimization is not limited to replacing the wording of the utterance with the synonyms equivalent to those in the original text. It means rewording or transforming the lexical load or syntactic structure of the utterance in such way as to address to the receiver (Hermans, 1997, 3-5). For example, on the Internet site of Ministry of Health, the campaign against antibiotics is reported as "Antibiyotik de değil, Sağliğinizda israrci olun" in Turkish. If the translator translates it literally, it would be " Don't be insistent Antibiotics, be insistent on your health". However, the translator optimized it as" Say no to unnecessary use of antibiotics". in Jakobson's terms, the first version is translation proper; on the other hand, the second optimized version can also be named as intralingual translation since it not only transmits the main message of the original text, but it also functions as a slogan (Sağlik Bakanliği, 2017). in other words, the translator optimized the first version in consideration for its function as a slogan, which inevitably ends in simplification. Subsequently, we may ask if we can identify optimization with simplification. "Simplification" is making something easy and clear. in other terms, "simplification" is to convey the message as much simply and clearly as possible. For this purpose, the translators refer not only to rewording but also to circumlocution, the common motives of which may be identified as providing "communication at optimal level". These strategies inevitably optimize the communication between the partners. Grice's maxims of communication best explain why we have a recourse to these strategies in optimization:

He enlists four maxims;

- The maxim of quantity: Give as much information as necessary, and no more.
- The maxim of quality: Give true information, and do not give information that is false or that is not supported by evidence.
- The maxim of relation: Be relevant and say things that are relevant to the discussion.
- The maxim of manner: Be clear, brief, and as orderly. Avoid obscurity and ambiguity. (Munday, 2001, 98)

According to this classification, optimization is directly related to the maxim of manner since it covers all the factors concerning clarity and style based on field, tenor, and mode as stated in "register analysis" (Munday, 2001, 90-91). For this purpose, the speaker refers to two procedures; Simplification or circumlocution. The following two conversations disclosing in what way the attending changes his mode of speech in consideration for the addressees: first he addresses to the intern, who is working in the field of medicine; next, he speaks to the patient who is unfamiliar with the scientific jargon of medicine:

- Attending: What is the late complication of radical mastectomy?
- (Uzman doktor: Radikal mastektominin gec donem komplikasyonu nedir?)
- Intern: Edema of the arm. That is, the lymphatic drainage is compromised, and infection is more likely to occur.
- (Kolda odem. Yani, lenfatik drenaj komplikasyon yaratir, enfeksiyon olasiliği da yuksek.)

However, the attending changes the medical language into the colloquial language in addressing the patient:

- Attending: How do you feel after the surgery?
- Attending: Do you have swelling in your arm after the surgery (lymphatic drainage)?

in the above-mentioned example, the attending replaces medical terms with colloquial equivalents in daily life. This example corresponds to the categorization of technical text styles Peter Newmark stated in consideration for the density of medical vocabulary. He enlisted three categories in his book titled *A Text Book of Translation* respectively; They are called academic, professional and popular. While the first example falls into the first category in terms of medical terminology, the last one may subsume under the popular category since the attending uses layman vocabulary in talking to the patient. (Newmark 1998,153)

3.Linguistic and Stylistic Procedures in Optimization
The following linguistic and stylistic procedures are followed in optimizing the text;
Linguistic and Syntactic Procedures

- Nominalization: It means converting verbs into nouns.
- Passivization or activization
- Reduced clauses
- Split of sentences
- Deletion
- Premodification and Post-modification: Changing the place of adverbs or adjectives in phrases or clauses to avoid ambiguity.
- Ellipsis: The omission from speech or writing of a word or words that are superfluous or able to be understood from contextual clues (Larsen, 2010, 18-22; Laviosa,1998, 101-112).
- Circumlocution: It is an indirect way, or roundabout way of saying, or paraphrasing something. One refers to this strategy in three cases: Whether deliberately to avoid plain statements, or to explain a concept or a claim more clearly and comprehensively; or finally, they may use it indeliberately due to lack of lexical and terminological knowledge on the subject (Tiana&Agatha, 2004, 33-34). For example, translators resort to circumlocution when the lack in specific field knowledge or terminology, or when they forget the equivalent of the term. For example, instead of saying "general practitioners" s/he "doctors working in general medicine". Since it is a broad concept. It may in some cases overlap with the concept of "hedging".
- Hedging; "Hedging" is a linguistic device to convey tentativeness of a claim to reflect uncertainty. The author may use hedging strategy so as not to run the risk of criticism by the readers. Accordingly, the author may have a recourse to hedging not only to avoid criticism or to save his/her "public face", but also due to his/her concern of politeness towards readers (Doyuran, 2009, 86).

  The linguistic devices can be enlisted as follows:
  - ✓ Verbs of uncertainty; appear, seem, show, demonstrate, prove
  - ✓ Adverbials referring to a possibility or probability: It is likely/ probably, it is possible Auxiliaries: may, might, can etc.
  - ✓ Paraphrasing
  - ✓ Impersonification: "it is being suggested" "a new study has found" "the scientists found that" "researchers have determined that, "the authors of the new report say" "says the study" "a study has revealed" etc. (Doyuran 2009, 87-90)

The abovementioned procedures may change according to the levels of certainty on the part of the author.

4.A Model for Optimization

This example aims to exemplify an ideal translation model for translating academic papers. It undergoes three stages until it rolls on to the final stage. The first is translator's version; The second stage is proofreader's version and the final stage is editor's final revisions or fine-tuning to raise the text to the optimal level. Accordingly, we can claim the translation activity reaches its goal only if it proceeds in algorithmic flow up till to the optimized version.

Source text

- La disabilita piu frequenti, anche se fortunatamente meno gravi ed abitualmente transitorie, riportate con costante omogeneita in tutte le indagini epidemiologiche realizzate nei paesi industrializati sono quelle causate dalla patologia articolare.Conseguentemente l'attivita ambulatoriale dei medicina generale, dei fisiatri, degli ortopedici e dei reumatologi e in gran parte dedicata a questa tipolagia di patologie ed alle conseguenti menomazione e disabilita.

  Back Translation

- Sanayilesmis ulkelerde epidomolojik arastirmalarda esit yayginlikta bildirilen, sans eseri cok ciddi olmadiği gibi genellikle de gelip gecici rahatsizliklarin nedeni eklem hastaliklaridir. Dolayisiyla pratisyen hekimlerin fizyoterapistlerin , ortopedist ve ramotologlarin ayakta hastalara ayirdiklari zamanin buyuk bir bolumu bu tip rahatsizliklar sonucu ortaya cikan ozurluluk ve sakatliklara ayrilmistir.

Translator

The translator translates the text as much faithful as possible to the original text. Not being a professional in the specific field, the translator is not entitled to take macro decisions which may end in mistranslation. Accordingly, he aims to translate it as if it were the exact copy of the original. By this way, he does not run the risk of distorting the original utterance of the author.

- The most frequent disabilities, even if fortunately **less grave** and habitually, reported with constant homogeneity in all epidemiological investigations **realized i**n industrialized countries are those **caused b**y **articulatory pathology**. Consequently, the outpatient activity of general medicine, physiatrists, orthopedists, and rheumatologists are **in great part** dedicated to this type of pathology and to the consequent **impairment** and disability.

Proofreader

The proofreader edits the translator's manuscripts at lexico-grammatical and semantico-pragmatic levels to arrive at the intended meaning of the text. He aims to process the manuscript in such a way as to produce a fluent text in terms of readability. For this purpose s/he may edit the lexical choices and semantic structure of the text to raise the performative force of the translated version.

- **The most frequent disabilities**, regularly reported in epidomological investigations in industralised countries, even if fortunately **less serious** and **usually transitory**, **are the result of joint pathology.** Consequently the outpatient time of doctors working in general medicine, the physiatrists, the orthopedic surgeons and rheumatologists **is largely** devoted to this pathology and the consequent (disablements and) disabilities. (Taylor 1998: 261-263).
- Ellipsis; Reported with constant homogeneity-regularly reported in
- Deletion: Realized in industrialized countries-Deleted
- Post-modification: (even if)
- Lexical shifts: Less grave- less serious; Caused-are the result of; Articulary pathology- joint pathology; Impairment-disablement; in great part-largely

    Proofreader-Editor

    The proofreader edits the translator's manuscripts at lexico-grammatical and semantico-pragmatic levels to arrive at the intended meaning of the text. S/he aims to process the manuscript in such a way as to produce a fluent text in terms of readability, Meanwhile s/he has to observe the textual features of medical papers as texts which fulfill not only informative and emotive function but also conative function (Jakobson 1960:354-355) .

- **The most frequent disabilities**, regularly **reported in** epidemiological investigations in industrialised countries**, even if** fortunately **less serious** and **usually transitory**, **are the result of joint pathology.** Consequently the outpatient time of **doctors working in general medicine**, the physiatrists, the orthopedic surgeons and rheumatologists are **largely devoted** to this pathology and the consequent (**disablements** and) disabilities.

Editor

The editor analyzes the proofreader's manuscript to do some fine-tuning in terms of lexical, textual, and cultural and semantico-pragmatic levels. While doing this he considers genre, the style of the author, the addresses and scientific jargon of specific field. As a Professional, he is much freer and more entitled to take macro decisions than translators and proofreaders. S/he may have a recourse to condensation or ellipsis, and omit superfluous or redundant words or sections that interrupt the flow or coherency of the text.

- **The joint disorders** are among the most common causes of disability in industrialized countries. Although they are often **mild** and usually **transient**, the outpatient activity of **general practitioners**, physiatrists, orthopedic surgeons, and rheumatologists is largely devoted to these **disorders** and the consequent disabilities (Taylor 1998: 261-263).
- Premodification:The most frequent disabilities is replaced with joint pathology. The editor also replaced the term "pathology" with "disorders" so as to address to the laymen. The compound noun not only premodified, but also changed as "The joint disorders" in editor's version.

- Deletion: regularly reported-Deleted; fortunately-Deleted
- Split of sentence; Even if-Although
- Circumlocution: Doctors working in general medicine-general practitioners (GP)
- Lexical changes (shifts): The most frequent disabilities- the most common causes of disability: less serious-mild; Transitory- Transient (medical term transient visual loss); Dedicated to-devoted to; disablements-disorders
- Ellipsis: Consequently-the consequent disabilities.

5. Optimization and Textual/Stylistic Features of Academic Papers
As seen in this excerpt disclosing the ideal course of the translation process of optimization, then the author's manuscript undergoes two stages until it rolls on to the stage of optimization. While the translator refers to literal translation and processes it as the original copy of the document, the proofreader tries to seize the syntactic and lexico-pragmatic equivalency of the translated text (Nord 1997:47). Finally, the editor revises the text in terms of semantico-pragmatic equivalency based on his specific field of knowledge and scientific jargon of medicine. However, editor's task is not only limited to the revision of proofreader's manuscript, he should observe the manifesto and style guide of the journal, which is mainly based on IMRAD (Introduction, Material/Method, and Discussion) structure. An academic paper consists of four parts; they are called respectively, abstract, introduction, method, discussion and conclusion.

Abstract
in the abstract, the author states his/her claims, goals, purpose, corpus, methods and a brief conclusion based on his/her findings. It is generally composed of 200 or 250 words. Accordingly, briefness, clarity, and derivativeness can be the enlisted as the main features of the medical abstract.
For example, the following excerpt from the academic paper titled "Community family medicine teachers' perceptions of their teaching role" sheds light in what way the introductory sentence may scroll down to an optimal level.

Translator
The purpose of this paper was to investigate the perceptions of **community family medicine teachers' role** to understand   **better effective** ambulatory and community-based teaching."

Proofreader
 The purpose of this study was <u>to investigate</u> the Community family medicine teachers' perceptions to **better understand**   effective ambulatory and community-based teaching."

Editor
Our study **explored <u>community preceptors'</u>** perceptions of their teaching role, **<u>to better understand</u>** effective ambulatory and community-based teaching.
The editor's lexical and terminological choices raise the text to its optimal level. For example, s/he replaces "investigate" with "explore" since "explore" implies movement around a place or destination for observation; However, "investigate" implies studying a problem in order to figure out a solution. He also changes syntactic order "to understand better effective ambulatory" into "to better understand effective ambulatory" in consideration for the collocational statements. Finally, s/he replaces "community family medicine teachers" with "community preceptors", which is directly related to the knowledge of editor's scientific jargon.
Introduction
It refers to the nature and purpose of the study as well as its background to tell its contribution to the field of study. For example, the statement in the following example explains not only the background of the topic but also its goals in terms of its contribution to the relevant field of study compared to the past studies dealing with the same topic:

Although several <u>early trials indicate </u>treatment of restenosis with radiation therapy is safe and effective, the long-term impact of this new technology has been questioned. <u>The objective of this report is to document angiographic and clinical outcome of 3 years after treatment</u> (Ribes&Ros 2006, 69)

Back Translation
Bazi erken denemeler, restonozun radyasyonla tedavisinin guvenli ve etkili olduğunu gostermis olmasina rağmen, bu yeni teknolojinin uzun vadeli etkileri sorgulanmistir. Bu raporun amaci, tedaviden 3 yil sonraki anjiyografik ve klinik sonuclari belgelemektir (Ribes & Ros 2006: 69)

Accordingly, one can conclude from these introductory remarks that this paper aims to test the safety and effectiveness of the past trials of radiation therapy by conducting research on patients suffering from restenosis.

Method
It conveys the research methods and procedures followed in the study. It explains whether it is observational, experimental, or a study based on questionnaires based on case or cohort study.

Using the Structured Clinical Interview for DSM-IV, patient and non-patient version (SCID-P/NP), this study investigated 351 patients with schizophrenia, 122 with obsessive-compulsive disorder (OCD), and 238 unrelated healthy volunteers in a Chinese Han population.

The sentence "Using the Structured Clinical Interview for DSM-IV, patient and non-patient" foregrounds (pre-modification) the main sentence "this study investigated 351 patients with schizophrenia" since it takes under the subtitle of "Method". Accordingly, we can claim title and subtitles play a role in the syntactic order of sentences.

Discussion and Conclusion
in this section, the author explains his contribution as well as his limitations in conducting research. At the end of this section s/he discusses the relationship between the findings and the claims s/he stated in the introduction to open new pathways for research on the relevant topic. For example, the introductory sentence in the "Discussion" section "Our finding confirms that factors operating an association between increased paternal age and schizophrenia in offspring" may illuminate in what the author sets up the correlation between the claims, goal, and findings. The following established statements may help translators, proofreaders in encoding the text in English;

Our study confirmed that (calismamiz doğruladi)
We have shown that (Gostermis olduk)
The findings provide evidence.

The following sentence exemplifies in what way limitations expressed in "discussion section";

The main limitation of our analysis is that the case study was based on people admitted to the hospital only with diagnoses recorded on an administrative database.
Back Translation
Değerlendirmedeki yegane kisitlama vaka calismamizin sadece hastane veri tabanlarinda teshisi kayitli hastalara dayali olmasidir.

The final paragraph may start with "in conclusion", "in summary" or "All in all". If the findings are certain, declarative s are generally preferred. They are stated as follows; "This study shows/ demonstrates", However, English authors generally have a recourse to hedging in declaring their findings. For this reason, they often use impersonal structures or passives (Pilegaard, 1997, 178-179)

The results suggest...
The increase was claimed to be induced by the release of...

Declaratives may even be used with auxiliary verbs;
Results may suggest/show/ demonstrate

Awareness of IMRAD structure as well as linguistic, syntactic and semantic content peculiar to medical language help all the agents involving translation activity to act more effectively in producing an optimal version of the medical text.

6. Conclusion

Within the framework of this paper, following conclusions can be drawn up

1. Translating medical papers in academic journals requires close cooperation between the translator, proofreader, and editor based on the notion of division of labor. While the translator is responsible for translating the original text as a document, or as the exact copy of the original, the proofreader revises the translated version in terms of its linguistic, cultural and pragmatic functionality in the target culture. As for the editor, who is supposed to hold dual identity as a linguist and professional of the specific field, he should be entitled to take the last decisions concerning the fine-tuning of the text or optimized version of the text. in other terms, the translatorial procedures should scroll down until the manuscript reaches the optimal stage.

2. Academic journals are an international arena where scholars can exchange ideas with each other. For this reason, the manifesto and style guide of the journal plays an essential role in the shaping of translation decisions. Accordingly, the editorial boards of academic journals should arrange both manifestos and style guides in such a way as to consider the translation activity if they want to be confirmed as an international academic journal.

3. Optimization can be described as a procedure closely related to style. in other words, it is conducive to sharing author's way of argumentation with the readers at an optimal level. On the other hand, academic papers as a text type fulfill referential, conative and emotive functions. The difficulty in optimization arises from the conflict between the author's expressive identity and the textual features of medical papers based on IMRAD structure together with the limitations stated in manifestos and style guides. in optimizing the text, the editor, on the one hand, strives to seize the author's style; On the other hand, s/he tries to transfer the information load of the text in such a way as to invite the reader to share and question the arguments and pieces of knowledge submitted in the manuscript.

   All in all, when we consider the relationship between language and thought, the linguistic, grammatical, cultural and terminological revisions concerning optimization will contribute not only to the dissemination of knowledge but also to the development of scientific jargon of a discipline to lay the foundations of new thoughts.

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Evaluating General Election Results in Turkey: From 1950 to Present

Sedef Zeyrekli Yas

1. Introduction

When the election maps are examined in a country, it can be seen at first glance that the relatively homogeneous behaviour forms prevailed in provinces. The question of why some provinces vote at a higher rate in elections for certain parties is inquired at the level of mass vote behaviours (cam, 2011). in this study, in which the results of the elections between the years 1950-2018 in Turkey have been assessed, it is investigated that how only the social environment lived in, excluding other factors, affects the direction of the voting. in this context, the results of the 18 general elections that took place between the years 1950-2018 in Turkey have been investigated according to the ideology of the parties, whether they are left or right, based on the election years and the provinces. The study aims to determine the tendency of voters living in provinces, for which party they tend to vote at a higher rate: left-wing or right-wing, for the time after the transition to multi-party-political-life in Turkey. Besides, we present the general aspect of this tendency across the country. Also, when the studies related to the behaviour of the mass voter in Turkey, it is seen that these studies are mainly towards a specific constituency. The most comprehensive study examining all of the provinces of Turkey is the book with the name of "Turkey's Electoral Atlas 1950-2009", which Murat Guvenc penned (Guvenc, 2009). However, minimal studies exist in the literature, which investigates all provinces in Turkey in a large period. in this context, the study also aims to fill the gap in the literature.

We formed the questions of the study as "Is the social environment in which people live, a factor that determines the direction of play?", "Is the geographical region within which people live, a determiner regarding the voting behaviour?", "Is it possible to say that a general tendency exists regarding the left-wing or right-wing parties, at the provincial level?" We formulated the hypothesis of the study as "The social environment in which people live, determines the direction of the vote, and there is a general tendency towards a certain view at the provincial level."

in the study, firstly, we mention the factors affecting the decision-making processes of voters and their voting behaviour. Then, we present the theoretical framework of the study. Afterwards, we explain the method used in the study and present the findings. Finally, we set forth the results and recommendations.

2. Theoretical Framework

Political ideology is defined as the body of beliefs and ideas which is adopted by a country, state, nation, political party or a political group, of which aim is specific political goals, and which interprets the political, social, economic events and institutions according to these goals (Daver, 1993). On the one hand, individuals can vote depending on the political ideologies they own, on the other hand, some other factors can determine the direction of the vote.

There are many factors that determine the direction of the vote in the elections, which is a way of determining who will govern the country who will represent the citizens. First, it is possible to say that those who want to change in political, social and economic order steer for the left-wing parties, and those who want to maintain the established order go towards the right-wing parties. Second, the desire for security, desirability, emotional commitment, religious and political beliefs are amongst the factors determining the direction of the vote. Thirdly, the traditional or contemporary manner of the society, the levels of industrialisation and urbanisation, the distribution of income, and the critical current events, ultimately, affect the direction of the voter (Kislali, 1998).

The studies on voters' decision-making processes and voting behaviours show that voters decide by being influenced by three main approaches that are sociological, psychological and economic. The

theoretical framework of the study is constituted of the sociological one amongst these approaches. The sociological approach assumes that voter behaviour is primarily determined by the social dividedness in society and argues that groups should be studied rather than individuals in understanding voter behaviour (Ari, Yilmaz, & Baskan, 2015). The underlying assumption of the sociological approach is that the attitudes and preferences of the individual will be influenced by the people they are in contact with (Damlapinar & Balci, 2005). in the approach, the divisions within the society are decisive regarding voting behaviour; social class, gender, ethnicity, religious beliefs and the geographic region are of particular important amongst these divisions. The habits and attitudes that have passed down cause the voters to develop addictions such as brand addiction which will last for many years in politics (Aydoğan Unal, 2016). in the sociological approach, which considers the voting behaviour of the voter as a preference amongst the parties rather than choosing the candidates, the party preferences of voters are defined as indispensable habits (Aydin Kilic, 2013). As a result, the sociological approach states that individuals will be politicised within the social structure. Besides, it represents an understanding that evaluates the ability of the working and living people to vote for the same candidate or party due to their common characteristics (Basarir, 2015). in this context, based on the sociological approach, the voters living in the provinces studied were considered as a group, and the political views with a high tendency to vote in the elections were determined.

3. Method

in this study, in which the results of the general elections in Turkey were examined, firstly, the party which holds the highest number of votes have been identified for each province. The election results were obtained from the websites of the newspapers and from the websites which published the election results.[15] Then, in the general elections held between 1950-2018, the parties that received the highest number of votes in at least one province were grouped according to their status whether they are left-wing or right-wing, taking into account the party statutes and general judgments they woke up in public. Grouping in this context is given in Table 1.

Table 1. The Distribution of the Parties Placed First at Least in a Province Between 1950-2018

Right Ideology Parties	Left Ideology Parties
The Democratic Party (DP)	Republican People's Party (CHP)
Republican Nation Party (CMP)	Freedom Party (HP)
Justice Party (AP)	Populist Party (HP)
Republican Peasant Nation Party (CKMP)	Social Democrat People's Party (SHP)
New Turkey Party (YTP)	Democratic Left Party (DSP)
National Party (MP)	People's Democracy Party (HDP)
Democratic Party (DP)	Democratic People's Party (DEHAP)
National Salvation Party (MSP)	Peoples' Democratic Party (HADEP)
Motherland Party (ANAP)	
Nationalist Democracy Party (MDP)	
Welfare Party (RP)	
True Path Party (DYP)	
Nationalist Movement Party (MHP)	
Virtue Party (FP)	
Justice and Development Party (AKP)	

Data Source: The table was created by the author of the study considering the results of the general elections.

As shown in Table 1, in the period covered, fifteen parties accepted in the right ideology and eight parties accepted in the left ideology received the highest vote in at least one province. Besides, in the

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[15] http://www.secim-sonuclari.com/ (31.05.2018); http://hurriyet.com.tr/secim2011/ (11.06.2018); https://www.yenisafak.com/secim-1950/secim-sonuclari (30.05.2018).

general elections held in 1950, 1965, 1969, 1973, 1977, 1999 and 2007, independent candidates were ranked first in 21 provinces. in this context, in order to analyse the data, the parties accepted in the right ideology were coded as 1, the independent candidates 2 and the parties accepted in the left ideology were coded as 3. Data were analysed in Excel and SPSS 17 programs. The results of the analyses have been presented, first, regarding the countrywide, and then as an examination of provinces concerning regions.

There are some limitations to the study. Firstly, in order to avoid data loss in the period discussed, the provinces analysed were limited to the settlements which exist in 1950. in this context, 18 general election results of 64 provinces were examined in the study. Second, although different electoral systems used in Turkey in the period examined, and as these systems significantly affect the number of party representatives in parliament, the effects that may result from changes in the electoral system were not considered in the study. Thirdly, though the first multi-party general election of Turkey was held in 1946, this election is excluded as it was held at a time when DP could not be fully organised, and as there are some claims that the election was shady due to the open vote, secret count method (Sezen, 1994).

4. Results

Table 2, which was prepared considering the ideological proximity of the parties, shows the percentage distribution of the general election results between the years of 1950 and 2018 on a provincial basis.

Table 2. Percentage Distribution of Election Results by Years

		Voting Provinces to the Right-wing Party		Voting Provinces to the Left-wing Party		Voting Provinces Independent Candidate	
		Number	Percentage	Number	Percentage	Number	Percentage
1950	General Elections	53	**82,8**	10	15,6	1	1,6
1954	General Elections	60	**93,8**	4	6,3	-	-
1957	General Elections	44	**68,8**	20	31,3	-	-
1961	General Elections	46	**71,9**	18	28,1	-	-
1965	General Elections	58	**90,6**	4	6,3	2	3,1
1969	General Elections	58	**90,6**	3	4,7	3	4,7
1973	General Elections	26	40,6	34	**53,1**	4	6,3
1977	General Elections	30	**46,9**	29	45,3	5	7,8
1983	General Elections	53	**82,8**	11	17,2	-	-
1987	General Elections	56	**87,5**	8	12,5	-	-
1991	General Elections	53	**82,8**	11	17,2	-	-
1995	General Elections	51	**79,7**	13	20,3	-	-
1999	General Elections	28	43,8	34	**53,1**	2	3,1

2002 General Elections	46	**71,9**	18	28,1	-	-
2007 General Elections	55	**85,9**	5	7,8	4	6,3
2011 General Elections	57	**89,1**	7	10,9	-	-
2015 General Elections	49	**76,6**	15	23,4	-	-
2018 General Elections	50	**78,1**	14	21,9	-	-
AVERAGE	48,5	**75,7**	14,3	22,3	3	4,7

Data Source: The table was created by the author of the study considering the results of the general elections.

As shown in Table 2, right-wing parties averagely received the highest vote in 75.7% of 64 provinces considered, whereas the figures are 22.3% for left-wing parties and 4.7% for independent candidates, throughout 18 general elections held between 1950 and 2018. While the Turkish right parties are dominant in 16 out of the 18 elections, left parties took the first place in just over half of the provinces only in the 1973 and 1999 general elections. It is possible to say that three factors influence the results of the said elections: Bulent Ecevit became the leader of CHP before the 1973 general elections, CHP had entered the elections with a renewed and dynamic aspect and reached out the voters more closely. The arrest of Abdullah Ocalan during the premiership of Ecevit increased the support to DSP, whereas the support of voters to right-wing parties was diminished owing to the February 28 process experienced before the 1999 general elections in Turkey, and the growing allegations of corruption on politicians, particularly on Tansu ciller and Mesut Yilmaz. to sum up, according to the general election results between the years of 1950-2018, it can be said that the majority of the 64 provinces examined in the study have a high tendency to vote for the right-wing parties, while the left-wing parties are the first in more provinces.

Table 3. Percentage Distribution of General Election Results by Provinces

Provinces	Right (%)	Left (%)		Provinces	Right (%)	Left (%)		Provinces	Right (%)	Left (%)
ADANA	72	28		ERZINCAN	67	33		MANISA	94	6
AFYON	100	0		ERZURUM	100	0		MARDIN	33	39
AĞRI	61	28		ESKISEHIR	89	11		MUĞLA	67	33
AMASYA	83	17		GAZIANTEP	78	22		MUS	50	22
ANKARA	67	33		GIRESUN	89	11		NIĞDE	94	6
ANTALYA	94	6		GUMUSHANE	89	11		ORDU	67	33
ARTVIN	83	17		HAKKARI	44	50		RIZE	94	6
AYDIN	72	28		HATAY	50	50		SAMSUN	94	6
BALIKESIR	94	6		IcEL	83	17		SANLIURFA	89	11
BILECIK	94	6		ISPARTA	94	6		SIIRT	67	22
BINGOL	83	11		ISTANBUL	83	17		SINOP	61	39
BITLIS	83	17		IZMIR	44	56		SIVAS	78	22
BOLU	94	6		KAHRAMANMARAS	83	17		TEKIRDAĞ	56	44
BURDUR	83	17		KARS	44	56		TOKAT	83	17
BURSA	94	6		KASTAMONU	94	6		TRABZON	83	17
cANAKKALE	89	11		KAYSERI	100	0		TUNCELI	17	72
cANKIRI	94	6		KIRKLARELI	33	67		USAK	61	39

cORUM	94	6	KIRSEHIR	89	11	VAN	44	50
DENIZLI	94	6	KOCAELI	78	22	YOZGAT	89	11
DIYARBAKIR	39	56	KONYA	89	11	ZONGULDAK	67	33
EDIRNE	33	67	KUTAHYA	100	0			
ELAZIĞ	78	17	MALATYA	56	44			

Data Source: The table was created by the author of the study considering the results of the general elections.
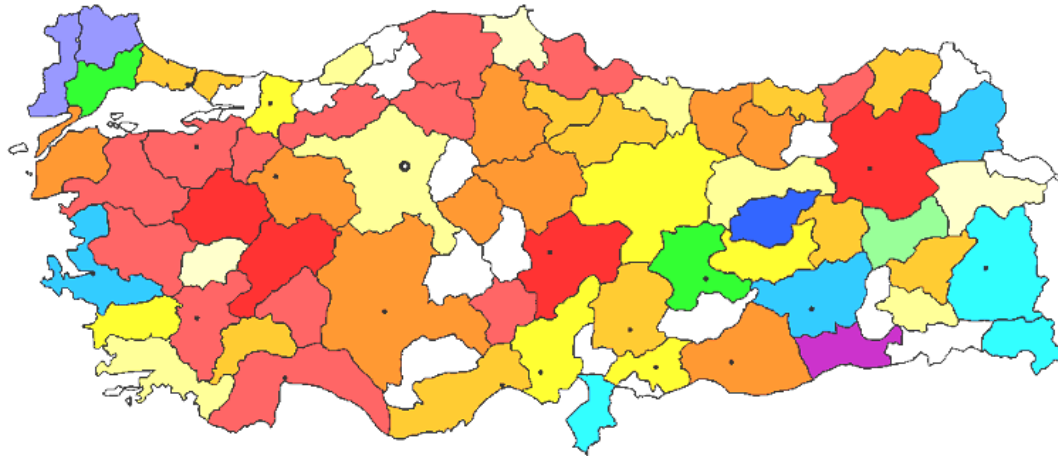
Figure 1. Results of General Elections between 1950-2018 at the Province Level

The provinces with red, orange and yellow tones in Table 3 and Figure 1 prepared according to this table are mostly the right-wing parties, whereas the cities in the blue tones indicate the provinces where the left-wing parties are supported. The places seen in white tone in Figure 1 were not provinces in 1950, but they have become a province afterwards. in this context, it is seen that the majority of the provinces examined in the study have a high tendency to vote for the right-wing parties. There are four provinces, i.e. Afyon, Erzurum, Kayseri and Kutahya where only the right-wing parties were in the first rank, or where the left-wing parties have never won in other words. On the contrary, the left-wing parties were in the first rank in the 13 out of 18 elections in Tunceli where the left opinion is supported mostly. Besides, in more than half (50% included) out of the 18 elections, there are eight provinces where the left-wing parties ranked first and 54 provinces where the right-wing parties ranked first. One province, i.e. Hatay, with an equal distribution (50-50) was observed. There is only one province, i.e. Mardin, where both left- and right-wing parties are supported in about 30% of the total elections due to intensive support for independent candidates. in order to better view the ideological predispositions of the provinces, the figures prepared by the regions are presented below.

Figure 2. The Preferences of the Provinces in the Marmara Region in the General Elections within the Period 1950-2018 (**Data Source:** The figure was created by the author)

When the general election results of the provinces in the Marmara Region between 1950 and 2018 are examined, it is seen that the right-wing parties have the highest number of votes in all provinces until the 1961 general elections. in the 1961 elections, only the votes for the left-wing parties increased in Edirne, Kirklareli and canakkale. After this election, the left-wing parties were not ranked in the first place in any province of the region until the 1973 elections. The left-wing parties won the most votes in Edirne, Kirklareli, Istanbul and Kocaeli in the 1973 general elections. in the 1977 general elections, Tekirdağ was added to these provinces. Beginning from the 1973 general elections, except the 1991 elections, the left-wing parties were supported in Edirne and Kirklareli. in Tekirdağ, the parties in the left-wing have always been the first since the 1995 elections. The right-wing parties have been more voted in Bilecik, Balikesir and Bursa throughout all elections except 1999, whereas there is not a province where a left-wing party is in the first place in the elections held in the years 1965, 1969 and 1991, and where a right-wing party is ranked in the first place in the 1999 general elections.
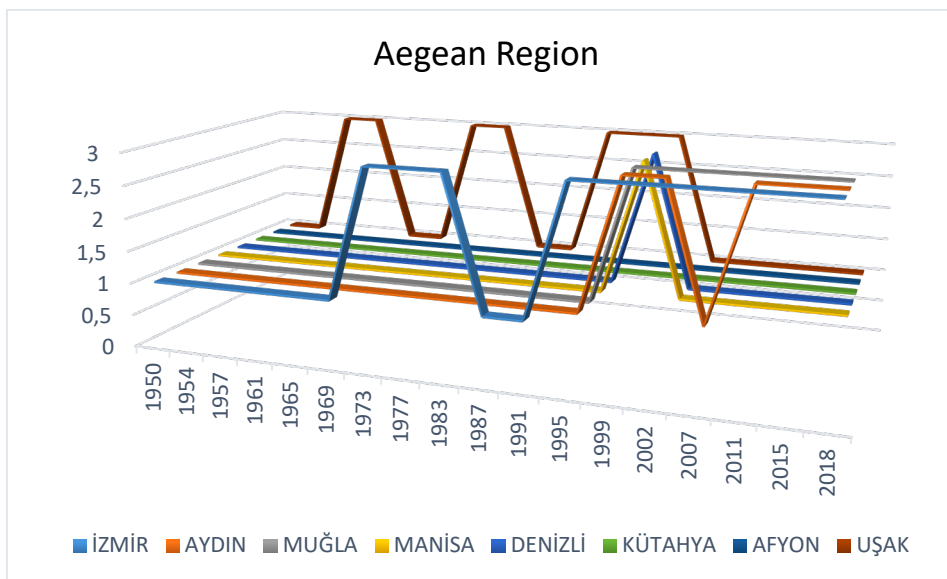
Figure 3. The Preferences of the Provinces in the Aegean Region in the 1950-2018 General Elections (**Data Source:** The figure was created by the author)

When the general election results of the provinces in the Aegean Region between 1950 and 2018 are examined, it is noteworthy that the left-wing parties never the first place in the elections in the

province of Kutahya and Afyon. Apart from Izmir (1973, 1977, 1995) and Usak (1957, 1961, 1973, 1977, 1991, 1995), leftist parties in the region have found less support until the 1999 general elections. After 1999, Aydin (except for 2007), Izmir and Muğla provinces in the first place always took part in left-wing parties.
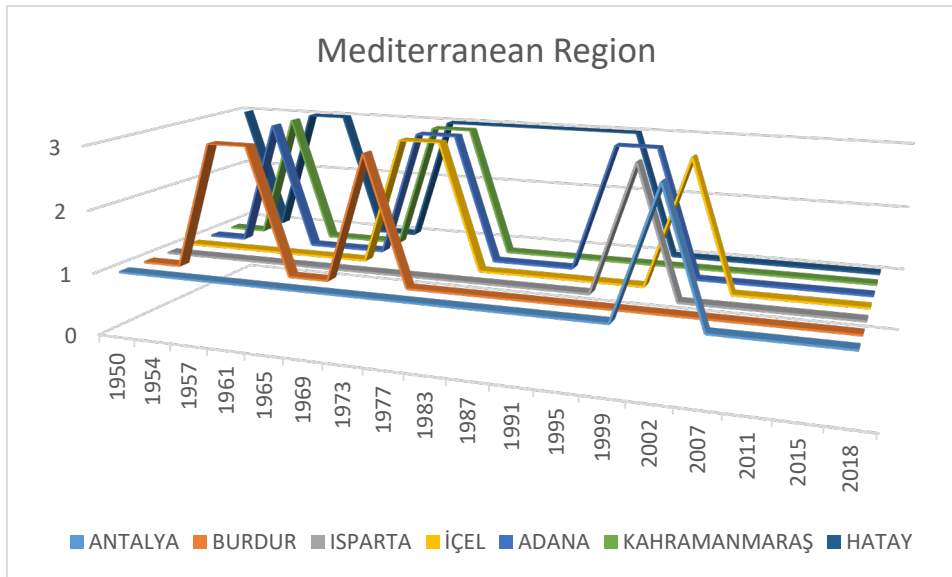
Figure 4. The Preferences of the Provinces in the Mediterranean Region in the General Elections within the Period 1950-2018 (**Data Source:** The figure was created by the author)

When the general election results of the provinces in the Mediterranean Region between 1950 and 2018 are examined, it is seen that the left-wing parties are supported mostly in the 1957, 1973 and 1977 general elections. Apart from the 2002 general elections in Antalya, and 1999 general elections in Isparta, the right-wing parties always received the most votes. The left-wing parties were supported in Hatay in nine out of 18 general elections held in 1950-2018, and in Adana in five. Since the 2007 general elections, the right-wing parties in all provinces of the region received more votes than the left-wing parties had.
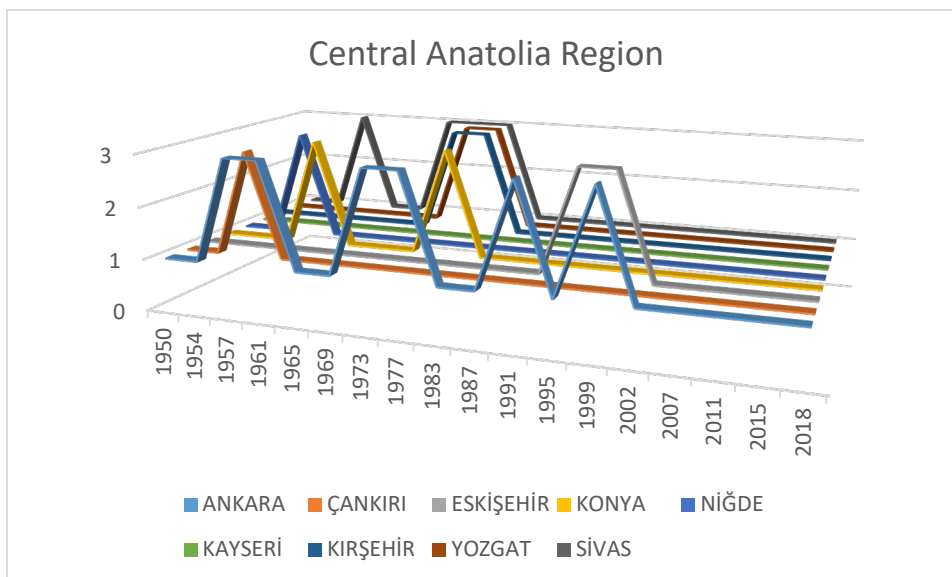
Figure 5. The Preferences of the Provinces in the Central Anatolia Region in the General Elections within the Period 1950-2018 (**Data Source:** The figure was created by the author)

When the general election results of the provinces in the Central Anatolia Region between 1950 and 2018 are examined, it is noteworthy that the left-wing parties have never been in the first rank in Kayseri throughout the elections. in the cankiri and Niğde provinces, the right-wing parties were in the first rank in all elections except for the 1957 general election. The general elections, in which the left-wing parties received the most support, were held in 1957, 1973 and 1977. Since the 1983 general elections, the right-wing parties received higher votes than the left-wing parties won, in all provinces of the region, except Ankara for the years 1991 and 1999, and Eskisehir for the years 1995 and 1999.
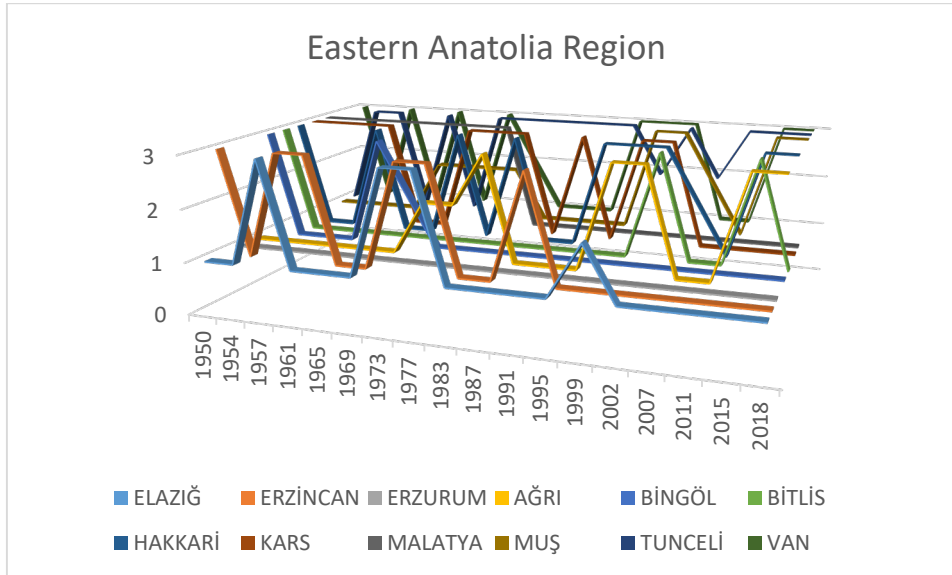
Figure 6. The Preferences of the Provinces in the Eastern Anatolia Region in the General Elections within the Period 1950-2018 (**Data Source:** The figure was created by the author)

When the general election results of the provinces in the Eastern Anatolia Region between 1950 and 2018 are examined, it is seen that the parties in the left-wing and independent candidates gained more support than they gained in other regions. Tunceli is the province where the left-wing parties were mostly ranked in the first place in all elections. Mus is the province that most supports any independent candidates. There is not a general tendency in the majority of the provinces in the region, but the dispositions to which these provinces are close have drawn zigzags during the elections. However, the right-wing parties received the most votes in Erzurum, in all elections.

Moreover, Elaziğ, Bingol and Bitlis are the provinces where the right-wing parties were supported more. Finally, the election years in which most of the left-wing parties were supported were 1950, 1957, 1973, 2002 and 2015. in the 1987 and 2011 general elections, the right-wing parties were supported more in all provinces except Tunceli, in the region.
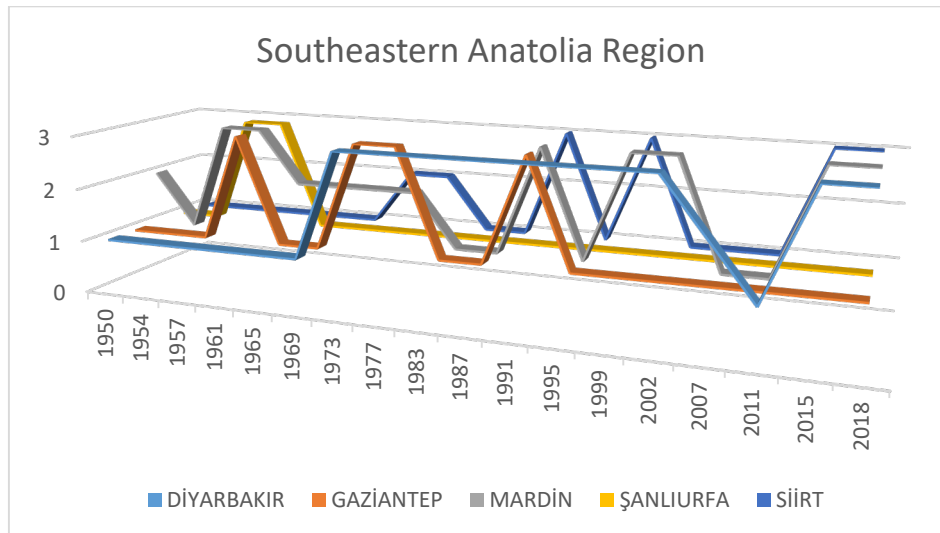
Figure 7. The Preferences of the Provinces in the Southeastern Anatolia Region in the General Elections within the Period 1950-2018 (**Data Source:** The figure was created by the author)

When the general election results of the provinces in the Southeastern Anatolia Region between 1950 and 2018 are examined, it is seen that the parties and independent candidates in the left-wing are supported more in this region. Until the 1973 general elections, the right-wing parties always received more votes in Diyarbakir. Since the 1973 elections, except for the 2011 general elections, the right-wing parties were not supported in Diyarbakir. The right-wing parties gained the most vote in all elections since the 1961 general elections in Sanliurfa and since 1991 elections in Gaziantep.
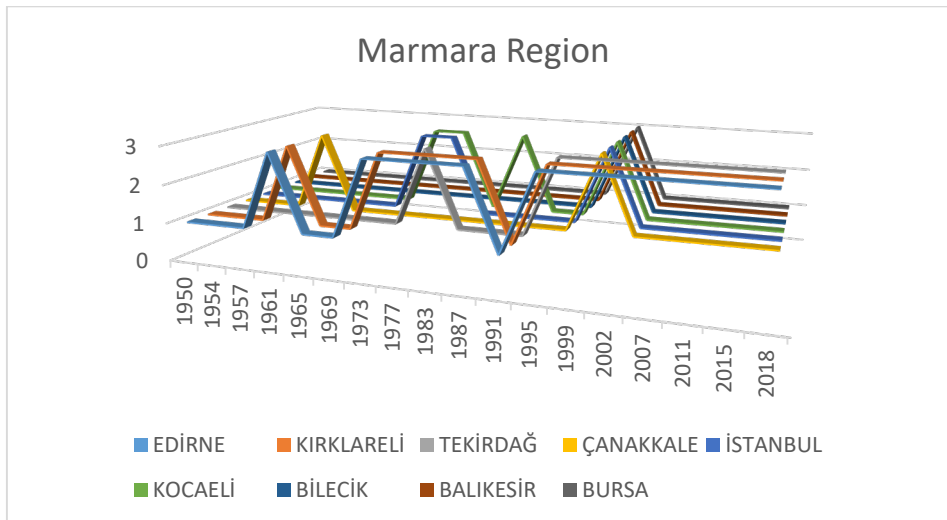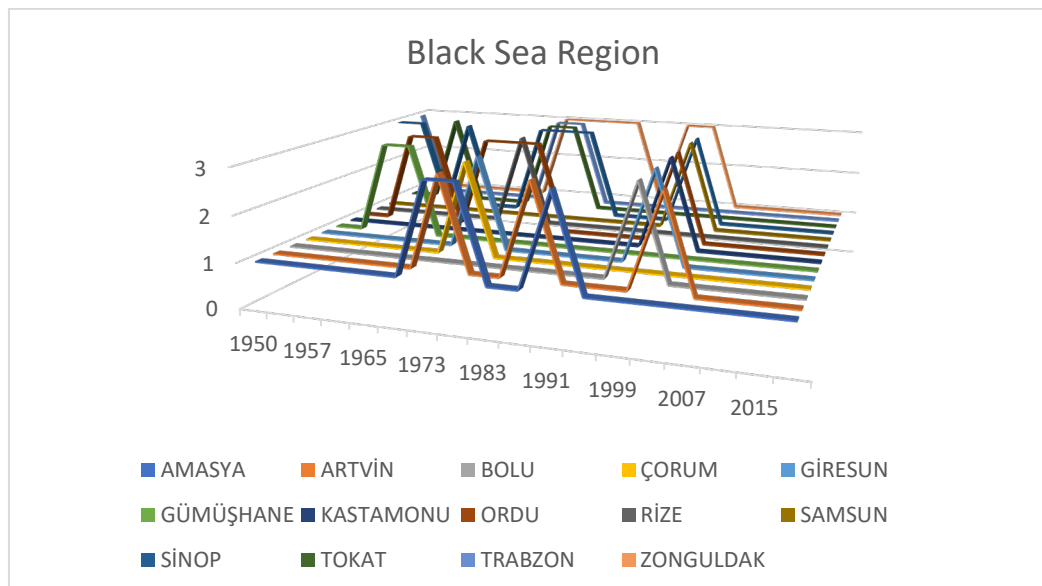

Figure 8. The Preferences of the Provinces in the Black Sea Region in the General Elections within the Period 1950-2018 (**Data Source:** The figure was created by the author)

When the general election results of the provinces in the Black Sea Region between 1950 and 2018 are examined, it is seen that the years when the parties in the left-wing were most supported were the years 1973, 1977 and 1999. The provinces in the region, where the left-wing parties were most supported are Sinop, Zonguldak and Ordu. The right-wing parties always received the most vote in all elections, except the 1999 general election for Bolu, Kastamonu and Samsun, the 1973 election for corum and Rize.

Sedef Zeyrekli Yas

5. Conclusion

in this study, in which the results of 18 general elections held between the years 1950 – 2018 in Turkey were assessed, the hypothesis formulated as "the social environment in which people live, determines the direction of vote, and there is a general tendency towards a certain view at the provincial level" was confirmed. As stated in the sociological approach, in particular in Turkey, people are affected by social groups in which they live and show their political preferences in line with the general trend of this group. Although there is a general tendency towards both the right-wing or left-wing parties at the provincial level, no such tendency can be mentioned at the regional level. This finding shows that people are more affected by the people they live with. It is, also, determined that the probability of being supported of the right-wing parties is higher than of the left-wing parties across Turkey. in this context, it can be expected that the power of the right-wing parties may continue in the general elections to be held in the following years. The support given to the left-wing parties was observed to be periodic. So, it can be stated that the critical events that will be experienced before the elections and which will affect the public will increase the support to the left-wing parties, albeit periodically. Moreover, given the fact that the parties in the right opinion in Turkey supported more than the left-wing ones, it is possible to say that citizens favour staying on the established order.

in the study, it is determined that do the voters living in settlements where became a province after the transition to multiparty political life in Turkey have an intention to vote for whether the left-wing or right-wing parties and the general situation is set forth in Turkey, in this regard. Researchers have the intention to work on this subject may be advised to investigate the effect of different variables such as education level, average income level, and migration rates on the vote direction between the years 1950 and 2018.

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'Law of the Father' in Management Practices

Ozge Kocakula, Ender Altunoglu

1. Introduction

Beginning from the early childhood phases of life, the unconscious processes that enable the subject to acquire a social position in the process of gathering an asset are of the primary processes that influence the life-long learning experiences of the subject. The point that Sigmund Freud, the founder of psychoanalysis, underlines in his theory of the unconscious that unconscious processes determine and shape a significant part of the subject's life so that they will involve consciousness. The bond typology between the family institution, the core of social structure, and the subject candidate, who has not yet acquired a social asset, has the power to influence subsequent educational processes of the subject through his early educational experiences. The role of the subject who is in the education recipient status within the family will be closely related to the identity of the trainees undertaking the role of the trainer and the interaction between the two. The primary (unconscious) learning model emerging as a result of interactions with the ones who undertake the care and those who assume a similar role in peer groups in the immediate environment of the subject and the ones that the subject takes as role models will play an important role in the subsequent learning experiences of the subject. The main problem of this study is to emphasize the role of the unconscious processes, which are often neglected in educational sciences, in lifelong learning experiences. Accordingly, the initial argument of the study is that the relationship the subject has established with the family member who plays the educational role in the early learning experiences within the family institution is similar with the relationship the subject has established with professional trainers. The other argument of the study is that learning experiences that the trainer has established with the subject may play an active role in the proactive inhibition process. Within this context, contrary to the Orthodox paradigm of psychoanalytic theory, Lacan's theory of psychoanalysis, which is reinterpreted by using the data of such positive sciences as linguistics, physics, and math's, and by staying faithful to the teachings of Freud, the founder of psychoanalysis, was benefited in the theoretical framework of the study. Lacanian psychoanalysis theory, which advocates that the subject becomes socialized with the acquisition of the language and gets under 'The Names of The Father', can in fact be interpreted as a theory of the subject as for the fact that it finely deals with the subjectivation processes of the subject.

in the Lacanian theory, the inclusion of the subject under the Law of the Father also emphasizes that the subject has been ready to be educated as part of the community by internalizing the social one. This also means that the role played by the trainer is an authority figure in terms of the subject and the authority is internalized. The society, which is the greatest authority figure against the subject, is established as a place within the territory of subject through family at first and other trainers. The subject, meanwhile, interacts with the society through the relationship he has established with the trainers who are also the authority figures. For this reason, the basic idea advocated in this study is that the relationship the subject may have established with the trainer figures during his educational experiences may at the same time be an indicator of the attitude that the subject has gained against the authority. Within this context, it can be thought that the relationship the subject, who has become ready to be part of the educational process, has established with the trainers develops through the relationship with the parents, referring to this relationship.

The fact that the questions addressed in this study have not been addressed in the literature before strengthens the study within the context of the results presenting an original contribution to the field. Another point that makes the study significant is the original methodology used. in spite of the fact that there is a large number of studies (Arnaud &Vidaillet, 2017; Arnaud &Vanheule, 2013; Arnaud, 2012; Arnaud &Vanheule, 2007; Cederstrom &Hoedemaekers, 2010; Contu, Driver & Jones, 2010; Driver, 2003; Gabriel & Carr, 2002; Fotaki, Long & Schwartz, 2012; Harding, 2007; Kets de Vries, 2004; Wozniak, 2010) conducted especially in the field of Critical Management Studies so as to draw attention

to how functional psychoanalysis may be in social sciences, there are no studies using psychoanalysis as a research methodology in this field. For this reason, this study presents a framework for those who wish to use psychoanalysis as a research method for subsequent researches.

As a result of the analyses performed, it is expected to acknowledge how the positive and negative factors existing in the early educational experiences can influence the current educational process. Whether these impacts differ in women and men is another output of the research. The ways in which male and female subjects are influenced by early educational experiences and the comprehension of the perception forms of the authority figure are among the expected results of the research. According to this, it will be understood whether there is a difference between the forms of archetype in male and female subjects. The findings obtained from face-to-face interviews and observations are expected to contribute to the field in terms of understanding how the subject can be positioned against authority. When evaluated in terms of the field of educational sciences, it will be understood how the trainer fills the authority position against the student and that whether the student can remove the proactive inhibition behavior.

2. Theoretical Framework
The Law of the Father: Phallus
in Lacanian psychoanalytic theory, the language, which is the unconscious itself, has the same meaning as the subject and the subject is structured just like a language. This language is structured around three different records as Real, Symbolic and Imaginary (RSI) in psychoanalytic theory. The symbolic law, which tells the society's processing, is shaped around the master signifier, which is called Phallus and which shows a lack. Accordingly, every position on the social plane a position taking according to the distance of the subject from the Phallus whose basic reference point is a lack. The fact that phallus, which sustains social functioning, is a lack is only possible if the members do not realize that it is a lack. Accordingly, one of the two basic functions of the Phallus, which is the main signifier, is to hide the social plane constructed by means of symbols around a lack from the subject and to cover the fact that it is also a lack. Because of this, every subject thinks that the Phallus is in the Other, as for the fact that it is not in himself. This Other, expressed as the great Other in Lacanian theory, is determined by the Law of the Father chosen in order to express that culture is established by the masculine law.

With the acquisition of language, the subject gets under the oedipal law, in other words, the Law of the Father. The acceptance of the Law of the Father in terms of the subject implies the inclusion of all of social institutions. Every social institution that the subject encounters, initially the rules set by the parents within the family, functions as the transfer agents of these rules. The fact that the state is marked as a 'social learning system' by Schon (2010) can be considered as an example of the functionality of the Law of the Father in terms of the subject within the context of Social Learning Theory. The way in which the subject is related to these laws determines the way in which it is associated with the society of a great Other, the parents in the family, in other words, with the Phallus. in this process, the most basic question that the subject asks will be 'What do you want from me?' (Lacan, 2013); therefore, the subject in Lacanian theory is the desire of the Other; he is the one who takes what he wants. By doing this, the ultimate point is to possess the phallus or shape in two axes as phallus.

While possessing phallus is a signifier of a masculine positioning, being a phallus implies a feminine positioning. That's why, whether the subject is male or female in the biological plane has no significance in the unconscious plane. Lacan (2013) underlines that there is anything in spirituality that represents gender. Hence, feminine and masculine positioning on the social plane centers the way in which the subject is associated with the lack, that is to say, with the Phallus. Similarly, in social learning theory, it is suggested that masculine and feminine behavioral patterns exhibited by the role models such as individuals, cartoon characters, peer groups, and school teachers who inspire the subject are observed and indigenized by the subject (McLeod, 2011).

Eventually, what the subject is runs after all his life is the lack itself. The subject itself is full of lacks, just like the society. The state of the subject not being able to access itself as a lack, resembles the relationship between the body and the shadow. The plane representing the lack of the subject is

described as Real in Lacanian theory. The access of the subject to the real plane is hampered by the initiation of a censoring mechanism. This censoring mechanism is unconscious itself and in this respect, its function is to keep what belongs to the subject away from the subject. Lacan (2013) associates this to the notes in music; the condition that the notes can be listened as a meaningful work is the "rests", that is the lacks. Similarly, the requirement of sustaining its existence in social life as a meaningful whole and keeping itself socially 'normal' is the True plane that keeps it as a whole.

Family as the Big Other and Learning

The family, which is the core which the subject is born in, can be shown as the most important model in terms of Social Learning Theory since it is the major determinant of the primary processes in the subject. When the language the subject acquired is thought as the language of the family that has been strained through the filter of the society and distilled, it is the family which is the main determinant of the unconscious structure in the subject. However, the process of learning and socialization is a process that starts before the acquisition of language and establishes the subject unconsciously through the family. This plane, which exists before the acquisition of language, emerges as the 'imaginary period' in Lacanian theory. The most spectacular feature of the imaginary period that Lacan introduces to us through the Mirror Stage Theory is the plane of irresolution and integrity in which we have not fully acquired the distinction of the external reality and we perceive ourselves as a whole with the world.

The figures of mother and father (in the Lacanian theory, mother and father do not make a gender-oriented inference; mother is the person actively undertaking the role of looking after the baby, and father is the passive one. in psychoanalytic theory, mother (woman) is one of the names of the father) that are included in the sense of integrity and completeness are perceived in line with the needs of the baby and as the limbs taking action so as to meet these needs. These limbs can sometimes be perceived by the baby as good or bad limbs, depending on how many these needs are met and how long they are left alone with these needs, and similarly influences the subject's vision of the world (the belief that the world is a totally bad or a good place). The process of injuring the subject by these limbs begins exactly with the Mirror Stage.

The mirror that Lacan chose to use as a metaphor expresses the situation in which the subject's reality is derived from the sight of the Other, and his reflection. The self, which imposed itself just as a whole structure in a world built with images beforehand, is broken and shattered with the reflection coming from the Other. The subject, who sees himself in the eyes of the Other and acts with the hope of making up for this shattering is after himself who is about to become a subject going after the objects of the world that began to escape from him. The first object that escapes from the subject with the distinction of the external reality is the breast of the mother feeding him; the mother gradually starts to run away with the breast. The only condition of the introduction of the subject with the concept of external world and the exclusion from the imaginary world – the image of the mother – is the separation of these objects from the subject, even though the conclusion is an injury. For this reason, the subject of psychoanalysis is a deficient person who is injured, drawn on (therefore shown by $) and will never be able to be complete. It is this implication that the process of being a subject in psychoanalytic theory means the same as the process of undertaking the deficit and this process refers to a cycle that cannot be completed until the end of life, an infinite Moebius stretch.

The mirror as a place faced with deficit for the first time is significant in that it is the place where the subject is able to go outside of himself and realize that he can reflect the images that can deceive others in Lacanian psychoanalysis. When it is thought of as 'me and my image(s)', it is possible to think that the mirror has made a multiplier effect but just as in the case that the result of one's division into two is less than one, all possible images of the subject are subtraction from the subject. When considered that each Other the subject has encountered all his life, regardless of being big or small, functions as a mirror, and that they multiply the reflections of the subject, it will not be wrong to say that it is an eternal process, just as in the example of one divided to eternal.

Another point that the mirror relates with undertaking the deficit is to establish the place which is undertaken by including the view of the great Other directed towards the subject candidate. in this place, there is also the reflection of the Other beside himself across the subject candidate. The great

Other that is taken in by the subject in the mirror is usually the mother. This is why the imaginary period is described as a period trapped in the image of the mother. Being able to get out of this period is a must in terms of the subject to acquire a social asset that is regarded as healthy. Today, it is known that the reason underlying the psychotic disorders such as schizophrenia that the perception of reality is trapped in a certain area or wholly inside is the failure to get out of the imaginary period.

The condition of getting out of the imaginary period successfully is the gradual inclusion of the social institutions with the acquisition of language that Lacan called as the Names of the Father. From the point of view of the subject candidate, this means that the bilateral relationship that he has developed with the mother has left its place in a triple relationship which includes the Law of the Father. The Father motive here has the function of representing another (social) reality outside. The fact that the presence of an external reality is gradually acknowledged by the subject undertakes the function of giving an answer to the question that the subject candidate is having difficulty answering through the end of the imaginary period.

The Law of the Father gives the answer to the question of to whom the objects escaping from the subject and, in particular, the mother is heading by going away from herself. in the psychoanalytic theory, as a result of this process that is called the oedipal process, the concept of authority is shaped in the subject and authority figures are formed. At the end of the process, the subject takes the social place representing the two different aspects towards authority. The first of these two aspects is the personality pattern which accepts the authority without questioning and develops dependence on the figures representing the authority, which Adorno describes as the 'authoritarian personality'. The other aspect is a personality pattern in which the external reality is ignored or included by perversion and taken into a conflicting attitude without any consistent explanation to the authority and continued as such. All the position takings in the society are composed of the subjects standing somewhere between these two aspects.

3. Research Model

The basic idea advocated in this study is that the relationship the subject has established with educational figures in educational experiences is also the indicator of the attitude it gained against the authority. Accordingly, the relationship that the subject having been ready to become part of the educational process has established with professional trainers can be thought to develop through the relationship with the parents and with dedication to this relationship.

The family, which constitutes the core environment of the subject until the preschool period, undertakes the task of being the first stage of the relationship between the subject and the authority and the instructor that is the sub-representative of the authority figure. With the school age when the core environment of the subject begins to expand, this first stage is re-staged with different authority figures and a repetitive pattern. in this sense, the professional trainers in the subject's life functions as an empty screen which this first scene created by the relationship of the subject with his family is reflected. The function of the empty screen in terms of the subject is to provide an action space in which he can reinterpret the past setting off the present and to reposition his own place within the space of meaning. Therefore, it can be said that the two-way bond between the past and the future is processed by the bond between the family and the trainer in terms of subject within the process of educational administration. This process is shown in Figure 1.

'Law of the Father' in Management Practices
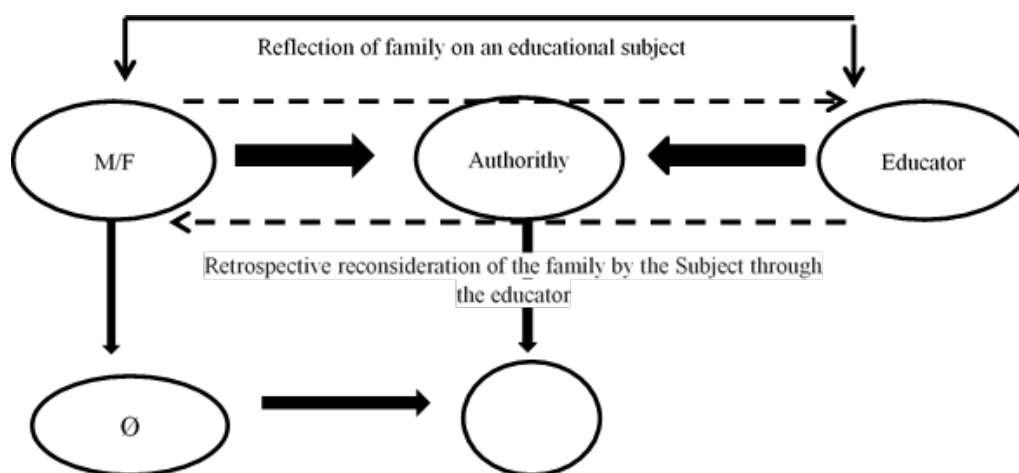
Figure 3. Research Model

4. Method

Considering that it is appropriate for the research question, quota purposive sampling technique, which is one of the most frequently used techniques in qualitative research method was used in the study. in order to limit and determine the sample group of the research from the students of Sultanhisar Vocational School at Adnan Menderes University, which is the accessible population of the research, the two-stage sampling technique was applied. in line with the purposeful sampling technique, face-to-face pilot interviews were conducted with 22 students, 11 of whom were girls and 11 of whom were boys, in the first stage by a semi-structured interview form. in these interviews, the students who were not able to answer the questions frankly as they were not ready to confront or express the facts about the family were excluded from the sample group. in the second stage, the interviews were remade with 14 students who were ready to answer the questions. The data obtained from the interviews were analyzed by applying psychoanalysis, which was used as the research methodology. The finding that was meant to be obtained with these interviews was to reveal what kind of an impact the positive and negative factors in the early educational experiences that can be named as the archetypes of educational processes had in the prospective educational processes. The findings obtained from these interviews were compared with the observations in the course hours during the fall semester of 2017-2018 academic year. The focus of these observations was, by putting forth the interaction and relationship of the student with the instructor that the student is assumed to accept as the authority figure, to reveal whether the student's life had similarities with the early authority figures.

5. Results and Discussion

As for the fact that the age of the members in the sample group were very close to each other and therefore will not have a meaningful effect on the results, the sample of the research was based on the independent variable of gender and analyzed by dividing into two groups. The features in terms of the sample consisting 7 female and 7 male members are as follows.

Table 1. The Features of the Sample

	Female	**Male**
1	22	21
2	24	22
3	21	22
4	22	21
5	21	19
6	21	21
7	22	21

in Lacanian psychoanalytic theory, there are two different position takings under the Law of the Father, namely the place of law and the place of speech. While these positions are sometimes shared among family members depending on the cultural and social dynamics connected, they sometimes strengthen the Law of the Father by occupying both positions, both the mother and the mother, at the same time. in the light of face-to-face interviews with male and female participants, it was found that the authoritarian personality developed in a positive way in the case where the father and the mother occupied different positions in the same direction, regardless of whether they were positive or negative. It was understood that if the positions occupied by the mother and the father were different from each other and the position of one of them was positively perceived by the subject while the position of the other was negatively perceived, the subject also formed an authoritarian personality pattern but the form of connection with the authority was shaped by the negative perceived position. It was revealed that in the event that one of the parents, the mother or the father, was dead, if the substitute parent's perception in the subject was positive, the authoritarian personality pattern could develop but if this perception was negative, the perception of the authority could not develop in the subject.

Table 2. The Findings in Terms of Male Participants

	Law	Word	Law and word	Authorithy	Educator
SM1	M(++)	F (+)	*	Authotoritarian (**+)** (Safety demand)	(M&F)
SM2	F (++)	M	*		F
SM 3* (-M)			F (--)	Authotoritarian (**–)** (Challenge to system)	---
SM4			M&F (+)	Authotoritarian (**++)** (Commited)	(M&F)
SM5	M (--)	(M&F)	*	Authotoritarian (+) (Safety demand)	(M&F)
SM6			(M&F)	Authotoritarian (+) (Completeness Demand)	(M&F) Unanimity
SM7	F (--) Yasli- yok sayma	M (--)		Authotoritarian (+) (Safety demand)	M- (Boundries)

The male participant coded as SM3 was raised by his father because he lost his mother at an early age. This participant, who thought that he was not understood enough by his father and who defined himself as 'deprived of the sense of fraternity', wanted to radically change the system because the order in the world was completely unfair. in terms of the participant coded as SM3, the fact that he kept silent for the question of how the ideal parental figure should be revealed the emptiness of the mother within the subject.

Table 3. The Findings in Terms of Female Participants

	Law	Word	Law&Word	Authorithy	Educator
SF1	×	×	×	No Authority Figure	Mother (refers to divine)
SF2	F (--)	M (++)		Obsessive (need to be admitted)	Father(favorite studen discrimination)
SF3*F	×	×	M (++)	Authotoritarian (**+)**	**Mother (=Family)**
SF4	×	(M+F) (--)	×	Authotoritarian (**--)** **(opposite to authorithy)**	Anne (Trust, Acceptance)
SF5			(M+F) (---)	Authotoritarian (+) **(** Hysteric **)**	Family
SF6			M⁺ + F⁻	Authotoritarian (+) (Hysteric, Committed)	Family (Father)
SF7* -M			F (++)	Authotoritarian (+) **(** Hysteric **, prosecutor)**	Family (Mother)

When the situation was evaluated in terms of the male participants coded as SM, it was observed that in the event when one of the parents was in the family and the concept of family operated on the existing parent, the authority figure developed in general. in the case when the gender generally represented the masculine, the general trend expected in terms of the psychoanalytic point of view encounters a personality structure that is dominated by obsessive patterns which are part of the neurotic personality organization. The fundamental problem of existence in the subject exhibiting obsessive patterns is manifested as being independent of the existence of the Other and living on its own feet without necessitating anybody (Fink, 2007). The presence of military and/or police statements in all the answers given by the male students to the question of where and by doing what in the past and/or in the present they want to see themselves seem to be related to this obsessive pattern. The existence of the ideologies of being devoted to an ideology, a fantasy as members of the armed forces supports the fact that the participants coded as SM have obsessive picture.

in the female participants coded as SF, the presence of hysterical patterns, one of the sub-typologies of neurotic personality organization, as predicted by psychoanalytic theory, was encountered. The most prominent feature of the hysterical personality pattern is to capture the other by presenting itself as an object to the Other and make him dependent to himself. It was seen that those exhibiting such hysterical patterns from the participants coded as SM gave much importance to the approval of the authority figure (the trainees in the training process) and being recognized and called by their names by these authority figures. The tendency of the female participants to make themselves be accepted by the authority figures was seen to be related to the belief that they would be safe and would not be punished as long as they were accepted by their parents. The participants coded as SF thinking that they experienced injustice in their childhood wanted to be strong enough to call the account for this injustice by achieving a socially accepted place (for example, the situation of the participant coded as SF7 willing to be a government attorney) in their lives. Due to this finding, which fully supports the hysterical picture, and due to the fact that many of them wish to see themselves in the positions assigned by the society to women (such as teachers), it appears as predicted in terms of psychoanalysis.

The common point that the participants coded as both SM and SF meets regardless of the gender position appears as the connection with the authority and the predictions of the trainers on the same basis. It was understood that the participants of both genders set up connections with the training figure through the absence of the parents or the parent, if so, missing in the family.

6. Conclusion

The findings of the analysis showed that the Law of the Father acted effectively and influenced the way it established a connection with the trainer that replaced the authority figure in the process of educational administration. The findings obtained from face-to-face interviews with 14 students revealed when supported by the observations during the educational period that the students' connection with their parents could change by following a route from the past to the future due to their interaction with the trainer figure. Therefore, it can be said that in the processes of educational administration, the trainer acts as an empty screen in which the interaction with the family is reflected. On the other hand, the retroactive reinterpretation of the family by the subject through the trainer showed that this interaction was bi-directional. The fact that at least one of the parents was actively involved and positively perceived in the subject's life was seen to be sufficient for the authority figure to be established in the subject. in the case when both were negatively perceived, it was revealed that the author did not internalize the authority and the identification did not occur. in such a case, the result encountered with can lead us up to the organisation of psychotic personality in psychoanalytic theory.

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The Inhibitory Effect of Self on Critical Thinking

Nuri Akdogan, Deniz Bilger

The purpose of this research is to compile cognitive/motivational processes and structures interfering with critical thinking about self, people and groups. It is known that cognitive predictions hinder critical thinking, "the ability of a person to go beyond his previous attitudes, beliefs, values, and stereotypical ideas and to evaluate the subject in a reasonable way in the logic system" (McKnown, 1997). However, the literature lacks studies that examine the inhibitory role of the motivational processes of self and cognitive structures in critical thinking. in the literature review, two important processes were identified that can prevent critical thinking in self-assessments. The first is for the individual to refer to his self-schemas and to understand the situation through initiated, relevant schemas when assessing the self, the others whom he integrated into the self, and the groups he belongs to. The problem here is that these mental representations of the self are emotionally charged, contain contradictions and carry a certain point of view about the aforementioned situation (Aydin, 1996). The second obstacle concerns emotional and motivational processes. Many people are under the influence of affirming, validating, and favoring themselves (Hogg and Vaughan, 2011). Thus, negative self-perception and self-awareness of contradictions about himself damages self-esteem, emotionally compels self and causes problems (Baumeister, 1998). in conclusion, it is important to investigate the extent of critical thinking in assessments of non-self-related situations compared to self-related. Necessary research conditions have been established and suitable methods have been determined for future studies.

1. Critical Thinking

Studies have made several definitions of what critical thinking is that are different from each other. One of the frequently cited definitions among these is that critical thinking is an individual's act of making assessments based on reason while making a decision about something they believe or do (Ennis,1989). Watson and Glaser saw critical thinking as a person's capability to determine their assumptions, previously held beliefs, values and attitudes for certain situations and assess them on a logical basis (cited in. Akbiyik and Seferoğlu, 2002). Sahinel (2007) stated that, in general, when studies on critical thinking are examined, a prevalently accepted definition of critical thinking is the assessment and explanation of results by investigating the problem, the evidence and the solutions in a systematic way via a system of logic. Likewise, Menkes considers critical thinking as a cognitive skill that is needed for a person to collect information, cognitively process it, and apply it in the solution of the problem in the decision-making process (Menkes, 2005). Norris and Ennis (1989) argued that we can think critically only if we think uniquely by getting rid of stereotypical judgments and assess the situation over formal rules of logic as an outsider. This is why the inferences made in the process of critical thinking which is based on reasoning should rely on valid and reliable evidence (McKnown, 1997). Critical thinking requires a person to notice the contradictions in their view, get rid of these contradictions and based the conclusion they reached on realistic foundations. Even if the mental representations that we have adopted for a long time and used to understand, express, assess and explain what happens around us contain contradictions within themselves and are nonsensical, it is now possible for us to notice this without observing them as an outsider.

1.1. Obstacles for Critical Thinking

Fine (2010) stated that our mental habits themselves weaken critical thinking. For example, it was seen in studies that especially automatic thoughts pose a serious obstacle for critical thinking. Automatic thoughts are thoughts that are based on irrational beliefs, get triggered and emerge in relevant situations, are not usually noticed by the individuals, but are accepted as true by the individual without questioning (Leahy, 2004). Likewise, Sutherland (2009) saw the availability effect, which is a settled

mental habit, as one of the most significant obstacles against people thinking logically and critically. The availability effect is defined as a person to act based on what comes to mind first in a case where they need to make a decision (Goldstein, 2013). The reason for the availability effect to negatively affect critical thinking is that it leads to stereotypical thinking which is not based on valid evidence and rationality. It is believed that one of the obstacles for critical thinking is the "halo effect", which is defined as taking a noticeable characteristic of self or of others as a basis and interpreting other characteristics as positive (negative) (Hogg and Vaughan, 2012). The person's tendency to affirm themselves is another obstacle for critical thinking. This tendency leads the person to defend their illogical beliefs. Tendency for self-affirmation leads a person to make completely subjective and arbitrary inferences in order to protect their self-esteem (Fine, 2010). in his book "*Predictably Irrational*," Dan Ariely (2016) frequently emphasized that people's perceptions of reality are significantly distorted when they are under the influence of their emotions and stated that emotions are a significant obstacle in front of logical thinking.

1.2. Measuring Critical Thinking

As a result of their literature review, Norris and Ennis (1989) categorized the scales developed for measuring critical thinking into two main groups. While the first group includes scales that were developed to measure a specific dimension of critical thinking such as the Logical Reasoning Scale, the second group includes multi-dimensional scales that were developed for measuring several aspects of critical thinking at the same time such as the Watson-Glaser Critical Thinking Appraisal (WGCTA).

2. The Concept of Self

The concept of self is related to the answer to the question "what kind of a person am I?" The opinions and beliefs of a person about themselves constitute their self. For example, statements such as "I am hardworking, honest, a realist" provide us with information on how this person perceives themselves (Kağitcibasi and Cemalcilar, 2014). When one hears the word self, they think of a person's general opinion of themselves and their point of view on themselves. For example, a person who assesses themselves to be self-sacrificing has a fixed opinion about themselves on this matter (Aydin, 1996).

2.1. Self-Schemas (Automated Cognitive Constructs)

Self-schemas are organized constructs that consist of beliefs and emotions that are related to certain aspects of the self. These constructs are a mental representation of frequently repeated experiences and the assessments and approaches of other people towards the person. There are hundreds of self-schemas that represent information about various aspects of the self. These constructs play an important role in the procedure of information processing related to the self (Markus, 1977). For example, they direct attention, and affect the person's explanations, interpretations and assessments of themselves (Donmez, 1992). Self-schemas act in a similar way to the schemas that the person has about other people, events and situations. However, they are more emotionally-loaded. Therefore, they have a stronger emotional effect on the procedure of information processing (Aydin, 1996).

in two experimental studies, Markus applied various tests on participants, determined what is and what is not a self-schema in a specific aspect, and compared these two to each other. With this comparison, they examined how self-schemas affected the processing of information that is related to that aspect of the self. According to their results, self-schemas played an important role in processing information (Markus, 1977). Studies have shown that, when people are asked to make an assessment of themselves, they usually behave in a way that is consistent with their self-schemas. That is, assessments made by individuals about themselves occur under the influence of their self-schemas to a great extent (Aydin, 1996).

People do not have positive schemas about every subject related to themselves. Everyone may have negative schemas about themselves as much as they have positive ones. However, while some people have more positive schemas, others may have predominantly negative ones (Rogers, 1981). According to previous studies, while people who have high self-esteem (in a healthy way) have more positive self-schemas, those with low self-esteem have more negative and depressive ones. As self-esteem serves

the function of protecting the person from distressing realities and defending the self, while positive schemas are more sore-colored and distorted, negative ones are more realistic. in a sense, this is why self-esteem levels of those who have negative schemas (Tegin, 1980).

2.2. Biases Shown in Assessments of the Self

People are in search of gaining information about their self. This creates a significant reference point for an agreeable life. However, people do not set aside their emotions and motivations while running after information, but they may also prefer some types of information over others due to the effects of these. This is because negative and contradicting information about the self makes the self uneasy and exhausts it in an emotional way. It even causes mental disorders such as depression and chronic anxiety. This is why while people are in search of information about their self, they use various strategies – to construct a consistent and positive feeling of self (Baumeister, 1998).

There are three basic urges that feed the concept of self. These are self-assessment (discovering what kind of a person one is), self-affirmation (affirming what kind of a person one is) and self-favoring (discovering how perfect one is). Many people are under the influence of the urge to affirm and favor themselves (Hogg and Vaughan, 2011). Those who are under the influence of the urge to affirm and favor themselves have fixed judgments and existing beliefs. As opposed to making decisions in a system of logic by getting outside these judgments and beliefs in assessments of themselves (as critical thinking requires), they act with the motivation to affirm these. The urge to favor oneself also pushes the person to a similar bias and forces them to see themselves with a particularly positive perception. Therefore, these two urges prevent the person from thinking critically about themselves.

3. General Discussion

As stated by the researchers cited above, critical thinking is a skill of a parson to get outside their previous attitudes, beliefs, values and views, and assess the situation in question based on rules in a system of logic. It is believed that there may be two significant obstacles for critical thinking in cases where assessments about the self are present. The first of these is a person's act of taking their self-schemas as a reference while making assessments about themselves and making sense of the situation over relevant schemas that are activated. The problem here is that these relevant mental representations are emotionally-loaded, they contain contradictions and they already contain a certain judgment about the situation in question. This is a significant obstacle for critical thinking. This is because it is highly difficult for the person to notice these inured and automated constructs and rationally assess the situation by getting outside these constructs.

The second obstacle is related to the emotional and motivational processes related to the self. As the studies mentioned above have shown, negative perception of their self by the person and their awareness of contradictions about their self, damage their self-esteem, challenge the self emotionally, and lead to problems. A person has a motivation towards reducing the contradictions in their mind to eliminate the feeling of distress caused by information that is the opposite of the accustomed (typically positive) concept of self for them and feel better. As they are under the influence of this motivation, they refrain from making assessment that disrupt their self-esteem or negate their self. in most cases, the person distorts the reality and converts it into information that does not disturb the self. This is a way of thinking and assessment that is contrary to critical thinking.

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Imagine a World Without Hatred: Preventing the Hate-Speech and Prejudice in the Society

Mehmet M. Akgunduz, Pervin Oya Taneri

1. Introduction

The principle of equal rights and equal treatment of all people is the cornerstone of the concept of human rights and originates from the inherent and equal human dignity of each individual. However, but discrimination has always been a problem since the beginning of humanity. Discrimination can occur in many forms and everyone is affected different degrees and angles. For this reason, awareness of the issue is crucial to fight with discrimination. Intolerable, hateful, discriminatory and biased actions in a society are hazardous, worrying and disruptive.

Hate speech is one of the biggest obstacles to the formation and maintenance of democratic society and co-existence of cultures. The hate speech was first published in 1994 in the literature by the Genocide of Rwanda. Almost 800,000 people have lost their lives in this bloody genocide. The Council of Europe Committee of Ministers defines hate speech as follows: "Any form of expression that promotes, encourages, advocates or justifies other forms of hate based on intolerance, including aggressive nationalism, which express racial hatred, xenophobia, antisemitism or intolerance." Hate speech undermines the mutual respect and tolerance, prevents fair evaluation of various views, and of their interpretation.

These people, which the society has reacted negatively, are people who have escaped from the persecution in the country they already came from, violations of human rights, escaped from that trauma there, living in the same reaction there, taking refuge in other countries in an effort to protect their lives, their lives and their dignity.

It was observed that there was a negative reaction to the refugees in the society according to the first results. That is, the participants stated that refugees are increasing problems in society. The birth of refugees is one of the most disturbing situations of other individuals in society.

The aim of this study is to find ways to prevent hate speech and prejudices against people who have to migrate to Turkey due to wars and political contests. The research questions that draw the path of the research are:

1. What do people think about refugees and immigrants?
2. According to the people what kind of changes occurred after refugees and immigrants come to Turkey? (E.g. social, cultural and economic changes)
3. What do people think about the future of refugees and immigrants in Turkey?
4. What kind of discourse do people use when expressing their thoughts about refugees and immigrants?

2. Literature Review

The principle of equal rights and equal treatment of all people is the cornerstone of the concept of human rights and originates from the inherent and equal human dignity of each individual. Universal Declaration of Human Rights, a common achievement for all peoples and nations, has established basic principles on equality and on discrimination in the exercise of human rights and fundamental freedoms. It prohibits discrimination on the basis of race, color, sex, language, religion, political opinion and other views, nationality and social origin, property, birth or other statutes. The right to equality, the most natural right, has not been fully recognized neither the past nor the present.

Since the beginning of humanity, discrimination has always been a problem. Discrimination against indigenous peoples and minorities has existed everywhere from the Ecuadorian forests to the Japanese islands, against the Aborigines, the Romans, the Jews and the dark-skinned people. Immigrants, refugees and asylum-seekers are still undergoing discrimination.

2.1. Discrimination

in the context of civil rights law, unlawful discrimination refers to the unfair or unequal treatment of a person (or group) based on certain characteristics—such as age, disability, ethnicity, gender, marital status, national origin, race, religion, and sexual orientation. Discrimination can occur in many forms and everyone can be affected by discrimination. For this reason, awareness of the issue is crucial to combat discrimination. Discrimination rests on a false basis, such as the feeling of being superior to others, and manifests itself by expressing imagined supremacy.

2.2. Hate Speech

Hate speech was first published in 1994 in the literature by the Genocide of Rwanda. Almost 800,000 people have lost their lives in this bloody genocide. One of the most important details in the development of the events was that the RLMC radio (Radio Libre Mille Collines) broadcast before (and during) the genocide was often repetitive hate messages that the Tutsis were cockroaches and that all were to be destroyed. This rhetoric, which goes beyond the alienation of the captives and explicitly giving names, addresses, and guiding the killing of people, has led to the shredding of hundreds of thousands of people.

The Council of Europe Committee of Ministers adopted a 1997 recommendation on hate speech. Hate speech, as defined by the Council of Europe (1997), covers all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin. Although the European Court of Human Rights does not accept a clear definition of hate speech, it uses the concept of hate speech for forms of expression that promote, encourage, defend, or justify hate resulting from intolerance, including religious intolerance.

According to the Organization for Democratic Institutions and Human Rights of the Organization for Security and Cooperation in Europe (OSCE, 2009) hate speech defined as speech which attacks a person or group on the basis of attributes such as race, religion, ethnic origin, sexual orientation, disability, or gender.

These two concepts are interlinked because hate speech can be promoted or accompanied by hate crime. It is clear that despite the different approaches to the prohibition of hate speech, the hate speech rises to the hate crimes (Ataman, 2012). Hate speech not only threatens the person or group to which it is directed, it also builds a hierarchical distinction between social groups. Hate speech can be described as the expression of intolerance and intolerance. Thus, it prevents mutual respect, tolerance, and the appearance of various forms of perspectives.

Hate speech also contains potential violence. One of the effects of hate speech is to prepare the infrastructure of violence. It does this by creating a network of beliefs or judgments. According to Tsesis (2002), violence is legitimized by means of social beliefs, traditions, metaphors, and stereotypes and objections of various groups. Therefore, hate speech also contains the potential for crime; words, sentences can be transformed into stones, marbles. There is a risk that the discouraging hate speech against minorities will seem to be worthless even to the most basic human rights of "hated groups".

2.3. Classification of hate speech types

Hate speech can be examined under six main headings according to the person or group to whom it is directed:

2.3.1. **Political hate speech** targets a political thought and its followers. Sometimes it targets an entire ideology, sometimes only one or several political parties, and sometimes even smaller groups.

2.3.2. **Hate speech against women** is a form of violence against women and girls that perpetuates and exacerbates gender inequality. It is related to the use of sexist terms.

2.3.3. **Hate speech against foreigners and immigrant** targets foreigners, immigrants and / or ethnic groups. This hate speech is nourished by racism. This hate speech places different ethnic groups in society as a source of fear and anxiety and marks them as 'enemies'.

2.3.4. **Sexual identity based hate speech** is a hate speech directed at people who have sexual identities outside heterosexual sexual identity. It basically targets gays, lesbians, bisexuals, transvestites and transgender people, labeling these sexual identities as 'perverted', 'disgusting'.

2.3.5. **Faith and sectarian hate speech** is produced for different religions and sectarian affiliations.

2.3.6. **Hate speech against people with disabilities and various diseases** is produced for people with physical or mental disabilities or some illnesses. The source of hate speech can be social and / or economic as well as completely independent from them (Binark & comu, 2012).

2.4. Discrimination, hate speech, xenophobia and related laws in Turkey

There are some articles in the Turkish constitution regarding the prevention of discrimination and hate speech. As said by Article 10, everyone is equal before the law without distinction as to language, race, color, sex, political opinion, philosophical belief, religion and sect, or any such grounds. Similarly, the Turkish Criminal Code Nr. 5237 has several articles related to discrimination and hate speech:

Article 3: Neither discrimination can be made between the persons in respect of races, language, religion, sects, nationality, color, sex, political tendencies etc. nor a person can be subject to special and different treatment before the laws and courts.

Article 76: Execution of any one of the following acts under a plan against members of national, racial or religious groups with the intention of destroying the complete or part of the group, creates the legal consequence of an offense defined as genocide.

Article 122: Any person who makes discrimination between individuals because of their racial, lingual, religious, sexual, political, philosophical belief or opinion, or for being supporters of different sects and therefore;

a) Prevents sale, transfer of movable or immovable property, or performance of a service, or benefiting from a service, or bounds employment or unemployment of a person to above listed reasons,

b) Refuses to deliver nutriments or to render a public service,

c) Prevents a person to perform an ordinary economic activity,

is sentenced to imprisonment from six months to one year or imposed punitive fine.

Article 216: Any person who openly provokes a group of people belonging to different social class, religion, race, sect, or coming from another origin, to be rancorous or hostile against another group, is punished with imprisonment from one year to three years in case of such act causes risk from the aspect of public safety.

(1) Any person who openly humiliates another person just because he belongs to different social class, religion, race, sect, or comes from another origin, is punished with imprisonment from six months to one year.

(2) Any person who openly disrespects the religious belief of group is punished with imprisonment from six months to one year if such act causes potential risk for public peace.

2.5. Hate Speech versus Free Speech

The most important problem when struggling with hate speech is the ambiguity of the boundary between freedom of expression and hate speech. If an expression goes beyond any critique of opinion; if an expression threatens violence by arousing prejudice, anger and hate in the rights of those who express their idea, then there is a hate speech (Akin & Kaymak, 2010).

Hate speech and hate crimes, the direct expression of discrimination, are perhaps the most violent forms of these discriminatory acts and discourses. in this study, an attempt was made to evaluate hate speech, which is one of the most severe and most striking forms of discrimination.

Hate speech, on the one hand, includes insult, humiliation and targeting the person because of the belonging of a particular group. On the other hand, hate speech is attributed strength and importance to the group who produces it (Inceoğlu & coban, 2014).

2.6. Social basis of Hate Speech

The roots of hate speech are in daily life and are fed from there. All negative emotions and thoughts, including prejudices and stereotypes about the people and groups to which hate speech is directed, are formed at the social level over time. Hate speech, family, school, textbooks, religious, literary and other texts, daily talk, mass media, etc. it is becoming widespread and normalized. Therefore, most of negative feelings and thoughts spoken about other people are social basis (Oztekin, 2015).

One of the important elements shaping our social perception is textbooks. Textbooks can be both positive and constructive, as well as being one of the most effective tools in the formation and dissemination of prejudices, in short, hate speech, which constitute and nourish discrimination that leads to hate crimes. Some textbooks and some books recommended by the Ministry of National Education include references to different cultures, beliefs and peoples, excluding, humiliating, despising, devaluing, altering, and finally expressing hate speech.

3. Method

3.1. Participants

15 females and 9 males from different professions (e.g. cardiologist, communicator, public relations specialist, labor economist, actor, housewife, student) have participated in this study. The ages of participants were between 21-68. Ninety percent of male participants and 20 percent of female participants are university graduates.

3.2. Data Collection

to obtain in-depth data semi-structured interviews were conducted. The respondents were asked about their views of refugees in their country. Since the researchers did not get more than one chance to interview with the participants two interviewers were sent out into the field to collect data use of semi-structured interviews was best in this study (Bernard 1988). The interviewers had a paper-based interview guide that they follow.

3.3. Data Analysis

The semi-structured interviews were tape-recorded and later these tapes were transcribed for analysis. This was a qualitative analysis of narrative data. The focus was on an understanding of the meaning of the description of participants.

4. Findings

Findings revealed that participants had more negative perceptions toward refugees than positive perceptions. Participants' negative views on refugees are listed in the following headings: population growth, increase in unemployment and crime rates, concessions granted to refugees (e.g. entering the university without examination), hate speech for refugees' lifestyles, cultures, languages, and habits (e.g. laziness (not working refugees), lack of cleaning habits (they smell bad). in general, less-educated individuals are more negative toward refugees.

4.1. Hate speech about population growth, crime rates, and unemployment

Some participants indicate that they are disturbed by the increase in population with the arrival of refugees. Since 2011 many refugee children born in Turkey. It was recognized that childbirth of refugees is a situation that increases hate speech of people. Some participants speak with disgust of childbearing of refugees in the territory of Turkey. When talking about the childbirth of refugees, hateful words are used like 'they increase in numbers', 'they breed', 'they multiply.' Participants using hateful words for refugees were also asked why they were afraid of the increase in the number of refugees. Participants state that they think that due to the arrival of refugees, there is an increase in unemployment and crime rates. Moreover, they feel that the privileges they have been granted to the refugees are an injustice made to them. Some of the participants' opinions on this issue are as follows:

We feed all the refugees. Plus, they are multiplying (breeding) Their Turkification will last about 200 years. They are signs of terrorism for the future. My people earn less than them, my people have less rights. They use the rights they have better than we do. I can say a lot of negative words related to them. They are watching the war in their country at the coffee shops with slippers and eating sunflower seeds, like tourists.' (M, 37, Officer).

'*I think that the population has increased when the refugees come. So, I think the crime has also increased. They also have a lot of rights. I have not been a civil servant for many years, because I couldn't pass the exam. They do not have to pass the entrance exams. They are not doing military service. I think this is unfair.'* (F, 37, business graduate).

'*I think crime rates have increased when they (refugees) come. I did not encounter individually anything negative. However, I am also uncomfortable with it. Our state registers them at the university without examination, they get to work without any effort.'* (F, 21, Student).

'*There are obstacles brought by the refugees. There is also an increase in crime rates related to the arrival of refugees.'* (M, 41, Communication and Public Affairs Expert).

4.2. Hate speech on the concessions granted to refugees

Some participants state that they are uncomfortable after seeing humanitarian assistance to refugees. Some participants think that refugees are lazy and will become even more lazy if financial assistance is not cut.

'The Syrians will not go away; we have to accept that because they are too comfortable in here. If we do not educate them, we'll be in trouble. We have to teach them to work. And we have to force them to work. Let's cut the supports from those who do not work. For example, if the child is not going to school, do not give support. Moreover, the multiplying of these people must be prevented. Look at the number of Syrian people between the ages of 0 and 5, all born here. Every day the crowds are growing.' (M, 40, Communication Expert).

One of the male participants who is an economist indicates that he has some concerns about the participation of refugees in economic life. He suggested that some restrictions must be placed on the refugees' involvement in the economic arena. The views of this participants are:

I think some prohibitions should come to the refugees. Germany, for example, had entered the war in the past. Namely, it reminds me the beginning of the Jewish hostility in Germany. When the Jews were in charge of trade and civil service in Germany, Hitler blocked them. Soon we will live the same by those refugees. It's already happening. Because of them, unemployment has increased. I was at Yozgat last week. Do you think only Syrians come? No. Ten thousand Iraqis live in Yozgat. The streets are full of Iraqi citizens. There are a lot of Somalis and Afghans in Istanbul. I think we will repay the money to the EU, open the doors and we have to say them to leave our country, and go to Europe. We have spent much more than we have received from the EU for the refugees. (F, 37, Labor economist).

Participants specified that they were displeased with the entrance of the refugees to the university without exam.

I prepared for the entrance exam for years, and I could not enter to the university. Now the Syrians are studying at the university without passing the exam. They're taking our rights. (F, 37, Homemaker).

4.3. Hate speech for refugees' refugees' lifestyles, cultures, languages, and habits

Some participants point out that social life is negatively affected by the arrival of refugees. Participants are disturbed by the lifestyles of refugees. They say that noise and pollution increase because more than one family live in the same house. The most commonly used hate speech when talking about refugees are: dirty (they smell bad), lazy and freeloader (they do not work for a living), traitorous

(instead of fighting for their country, they ran away), underdeveloped, and diseased (they carry a lot of infectious diseases).

> 'Syrian refugees were taken to Turkey without checkup. They brought serious health problems. I read an article recently, 30-year vaccine-calendar of Turkey deteriorated because of the refugees. Diseases such as measles and tuberculosis that have not appeared for years have begun to recur. This made me worried.' (M, 42, Officer).

> 'The refugees seem to influence the demographic structure of our country... even Turkish language can be affected. The most important issue is their education. Those who are born here or attending to primary schools are rapidly integrated into society. But the integration of the others is very difficult. How do we solve it by saying "I do not want Arabs" or something? We have to go to integration quickly, there are serious problems. If economic problems increase, foreigners become the first enemy of the society. Our society is already underdeveloped, the Arabs more underdeveloped than our society. I do not know what will become the end.' (M, 39, Actor).

> 'There are a lot of influences when the refugees come to Turkey... such as economic, social, racial, cultural, health issues. As a human, I feel very sorry for them and I am helping them. I support them financially. (M, 42, Engineer).

Among the participants, a homemaker said she wanted to be a neighbor to the refugees but that the houses of the refugee families were very dirty. Some participants think that refugees are lacking cleaning habits.

> 'They smell so bad. Once I went to their houses, my feet were sticking to the dirt. Their houses are dirty, and smells bad, but themselves are very ornate. Women are making a lot of makeup.' (F, 48, Housewife).

Some participants think that refugees are lazy, useless, irresponsible and idle. The following quote exemplifies this:

> 'It is not possible for us to throw them out the door right now. We cannot even sort them out. The most important thing we do is educate them. They reduced the quality of our country. We have to teach them to work. They are very lazy. We need to teach them not begging at every corner or every traffic light. We're almost the same age, but, I see they are used to slugging. That's why they lose their country.' (M, 37, Officer).

Participants indicate that they do not like refugees talking in their mother tongue. The following quotation concerns this situation:

> The refugees are destroying our language. I am disturbed by people speaking Arabic in the streets. There are Arabic signs even in the hospitals. in my opinion, they have to learn our language as soon as possible if they decided to live in our country. (F, 37, Homemaker).

Some of the participants think that there is no prejudice about women and child refugees, but that male refugees should take responsibility. The following excerpt illustrates this situation.

> 'Our doors open for women and children obviously. But they (refugees) misunderstood, they came all together (both men and women). They are going to their home in the holidays, they come back to Turkey when the holiday ends. Because they are comfortable here.' (F, 36, Housewife).

4. Discussion and Conclusion

According to the findings, most of the participants believed that with the arrival of the refugees, many negativities occurred. Most of the participants think that the health problems in the country are increasing because of the immigrants coming. There may be other reasons for some health problems that participants think the migrants are coming from.

Ministry of Health denied that the increase in the number of diseases after the Syrian immigrants coming to Turkey. According to the World Health Organization it has been an increase in the number of families who refuse to be vaccinated in Turkey. The number of families refusing vaccination increased in the last decade (it was only 183 family in 2011, 913 in 2013, 5091 in 2015 and 10 thousand in 2016).

Most of the participants think that the crime rate in the country increases because of the immigrants coming. However, the statements made by the Ministry of the Interior reveal that this is

wrong. in the explanations, it is stated that the rate of intervention of the Syrians is 1.32 percent. An important part of these events is those that arise from disagreements among themselves.

Participants were seen to have prejudices towards the Arab community. That is, they thought that refugees are uneducated people. It was recognized that participants define, underdeveloped society, as a society that is stuck in the past, most likely ignorant, racist, etc. That's why they have some concerns about the future of their country.

Participants stated that they were dissatisfied with the entrance of the refugees, especially Syrians, to the university without exam. However, Syrian students, like other foreign students cannot attend a college without 'Scholarships for Turkey', 'Foreign Student Examination' or 'the Quota for transfers through the Central Placement Examination Score' (horizontal transfer exam).

On the other hand, in Turkey undergraduate, graduate, postgraduate and doctoral-level scholarships are given to the Syrians students. Participants are disturbed by the fact that scholarships are given to refugees instead of Turkish students.

Most of the participants believe that scholarships were given to all of the Syrian students. However, only a limited number of Syrian students who apply to 'Turkey Scholarship' and meet certain criteria are awarded scholarships. Participants emphasized the importance of education for the integration of asylum seekers. The statistics published by SETA (2016) show that refugees have a low 'schooling population'. Considering the situation of Syrian children access to education in the basic education age in Turkey, from 2011 until today the enrollment of children of Syrians in Turkey has increased exponentially. Thousands of Syrian children were able to benefit from education services in and out of the camps during the first migration of Syrians in 2011, but this number increased to 290 in 2016 (Emin, 2016).

The individuals in the society should try to distinguish the information based on the data from rumor or biased explanations while evaluating the events. There is assumed to be strong connection between language and thought. Words not only reflect values, attitudes and stereotypes in a society, but they also help to create and maintain those same, values, attitudes and prejudices (Yasak, 1994). in order to live together and in peace in society, everyone must react to discrimination based on race, sex, sexual orientation, language, religion, social origin, political view or other considerations.

Everyone in society is faced with news and attitudes that feed the hate speech. Excessive exaggeration threatening words, prejudices, the use of words that are not used to describe a person can lead to increased hate speech and xenophobia. It can be concluded that the awareness of the danger of the progress of discrimination and hate speech is an important step in the utmost effort to prevent discrimination.

One of the most obvious consequences of hate speech is to silence the victims. Words that are pronounced while performing hate speech can cause them to become different by creating various clusters about certain groups, and the pressure on various groups is increased if this discourse is continued and reproduced. All these factors cause suppression and passivation of the people or groups exposed to hate speech and break their courage and motivation to participate equally in a democratic system. A democratic society requires a multi-vocal, pluralistic social space, where democratic participation of individuals increased, where different perspectives can be expressed freely. Since hate speech poisoning mutual respect, it will prevent the adoption of democratic life. For individuals in society to live together in peace and solidarity, it is necessary to stay away from expressions containing hate speech.

Findings of this study are thought to be capable of raising awareness in terms of the way in which individuals in the society think about their own discourses. Attention to language used in school, social, visual and written media will cause positive changes in the behavior of individuals against each other. Findings of this study only include only the opinions of the individuals who participated from Ankara. Repeating similar studies in different cities and in different groups may be effective in increasing social awareness.

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A Short Study on Spinoza's View of Religion

Ibrahim Okan Akkin

1. Introduction

It is a matter of philosophical debate whether Jonathan Israel's assessment of Spinoza's notion of 'state religion' can be interpreted as an atheistic and Marxist reading of Spinoza. Contrary to the widely accepted view, Spinoza has a peculiar understanding of religion; and thus, his views cannot be equated with atheism. By relying on this fact, in this article, I am going to shed light on the issue and try to show, to what extent Israel's interpretation goes beyond what Spinoza himself claims, and whether or not Spinoza's views can make him an atheist. Another concern of the text will be elucidating Marx's critique of Bruno Bauer's argument for the abolition of religion and laying bare if there is any continuity between Marx and Spinoza on the problem of religion. After Israel's interpretation is restated, both Spinozistic view of religion, as he puts forward in *Theological-Political Treatise* [*Tractatus Theologico-Politicus*, 1670] and *Political Treatise* [*Tractatus Politicus*, 1676], and Marx's arguments on the same issue, in "On the Jewish Question" [in *Deutsch-Französische Jahrbucher*, 1844], will be examined in detail. Depending on these investigations, it will be argued that what Israel defends in his text *Radical Enlightenment* [2001] does not make Spinoza an atheist; on the contrary, although Spinoza is not an advocate of the commonsensical view of religion, he defends his own understanding of religion—which causes him to be regarded, prejudicedly, as an atheist. Furthermore, it will be pointed out that Israel's interpretation cannot be a Marxist interpretation either because Marx's critique of religion is generally misunderstood and mistaken with that of Bruno Bauer. Neither Spinoza's views on religion nor that of Marx, are completely compatible with what Israel defends in *Radical Enlightenment*; nevertheless, this does not mean that Israel tries to make an atheist or Marxist out of Spinoza through his appropriation the philosopher.

2. Jonathan Israel's Assessment of Spinoza's Notion of 'State Religion'

in the fifteenth chapter of his text *Radical Enlightenment*, Jonathan Israel introduces John Locke and Baruch de Spinoza as the represents of the main schools of enlightenment; one is moderate (monarchical) and the other is radical (democratic republicanism). Israel (2001) makes a distinction between these philosophers regarding their understanding of the concept of 'toleration'. Depending on this distinction, he states that Spinoza's main concern about toleration is 'freedom of thought' and 'expression'; and hence, Spinoza is a defender of anti-theological tolerance. Therefore, Spinoza's approach to freedom of conscience and religion is radically different from that of Locke and other philosophers of his age. Besides, Spinoza understands freedom of belief in terms of 'liberation from religious pressure' rather than a 'freedom of conscience' in a general sense. Hence, Israel (2001) claims that, for Spinoza, freedom of worship is only a secondary issue; whereas individual freedom is of great importance: "Freedom of thought and expression should include freedom of the expression of ideas incompatible with the core tenets of revealed religion upheld by the churches" (pp. 265).

According to Israel (2001), Spinoza argues that everyone should be free to possess religious beliefs and express them without restriction; nevertheless, "large congregations should be forbidden unless they belong to the State religion" (p. 266). Israel's comment is that the "state religion" would be a philosophical religion, not Christianity, as Spinoza himself states, a "very simple universal faith" based on "worship of God and obedience to Him consists solely in justice and charity towards one's neighbor" (Spinoza, 2002, as cited in Israel, 2001, p. 266). Israel, just like Spinoza himself, explains the idea behind the exclusion of large dissenting congregations with the necessity that sovereignty of the state should be indivisible and there should be no authority other than State itself over its laws and ordinances. On the other hand, "churches proclaiming state religion" should be as large as possible but only patricians, senators and/or guardians and interpreters should be allowed to determine the ways of worship (Israel,

2001, p. 267). in other words, says Israel, clergy can only be a branch of the state and not an autonomous authority.

Depending on Moreau (1985)'s text "Spinoza et le *Jus circa sacra*", Israel goes further to make the strong claim that Spinoza is anxious about whittling down "the ecclesiastical power" (Moreau, 1985, as cited in Israel, 2001, p. 267). He argues that it was the general tendency of radical enlightenment project to reject the view that clergy's properties and privileges can be justified by Scripture or anything else; and thus, following this view, Spinoza did not want to permit the existence of religious sects and clergy as autonomous power groups within the state since this would result in an impairment of the state's power. This is because when the state loses its power and several religious sects get involved in a rivalry, each of them tries to influence people and even force them to join their side. "One sees an inverse relationship in Spinoza between the degree of influence ecclesiastical hierarchies acquire where these are distinct from the ruling élite, and the measure of liberty individuals enjoy to express their views" (Israel, 2001, p. 267). in other words, Israel (2001) says, "the individual is freer the less he or she is under the sway of an organized Church" (p. 267). At this point, it should be underlined that none of these restrictions are towards individuals' beliefs and activities of worship in private, but solely against the church as an institution or, indeed, against any kind of autonomous religious organization. Hence, neither Spinoza himself, as will be seen in the next section, nor Israel's interpretation, put Spinoza into the position of an enemy of religion. On the contrary, Spinoza makes a clear distinction between religion as 'faith in itself' and the organizational extensions of it.

Nevertheless, Israel (2001) does not stop at this point, as he continues to regard Spinoza as being in the same class with his followers whom he calls "English deists" and the "French philosophes", whose views on the conception of God, man, and the universe are opposed to that of the Churches (p. 268). He states that, for these thinkers, "an individual's beliefs and ideas have a higher status, and more beneficial to society when they are 'philosophical' and based on natural reason rather than theological doctrines" (Israel, 2001, p. 268). It is true to the extent that Spinoza aimed at making a distinction between theology and philosophy; but, on the other hand, regarding his views on the duties of the state, Spinoza addresses the eternal decree of God and equates the function of religion with the reason why states were established at the beginning, that is, to promote peace and harmony in the universe (Spinoza, 2007, p. 206; Spinoza, 2002, p. 693).

Israel clearly categorizes Spinoza as one—or rather the pioneer—of the radicals and even uses quotations from other philosophers of radical enlightenment and continues with Spinoza's views as if they are in the same line of thought. in this way, it gets more difficult to distinguish between their views, and one can easily believe that all the ideas that Israel introduces really belong to Spinoza himself since he is regarded as one of those radicals. However, the categorization of "radical enlightenment philosophers" itself is not *ipso facto* true; and thus, we do not have to accept it undisputedly. For example, Israel quotes Radicati's claim that "religion was instituted by legislators in order to give strength and credit to their laws" and then makes a distortion by continuing with a quote from Spinoza as if two thinkers hold the same view:

> Since the sole purpose of theological doctrines is to instill good conduct and obedience, and obedience and charity are the measures of genuine piety, "everyone must adapt these dogmas of faith to his own understanding," "and interpret them for himself in whatever way he thinks will best enable him to adopt them unreservedly" (Spinoza, 2002, as cited in Israel, 2001, p. 269).

Although Spinoza talks about obedience and charity as the core of religion and further indicates the open endedness of theological doctrines, Israel puts it in a way, so that it comes to mean that religion itself is a construction of politicians. However, elsewhere Spinoza admits that he is not a champion of religion either, and since the eternal decree of God is unknown to human beings we can only take into consideration the religious commandments which come by special revelation—by the prophets who can prove themselves to be so by miracles only (Spinoza, 2007, pp. 205-6; Spinoza, 2002, p. 693). All the other theological doctrines are open to interpretation because they might have been distorted by the clergy.

Nevertheless, it does not mean that Spinoza is skeptical about the source of religion; i.e., God himself, but he is aware of the fact that in time religions have been institutionalized with a view to power and propagation, and deviated from the preaches of the Christ and other prophets. He also states that even when we have encountered a Prophet, we should believe in God and only God since the prophet is only God's mediator for propagating his commands, but God himself is the real judge (Spinoza, 2007, p. 206).

Israel (2001) then claims that, according to Spinoza and his followers,

Truth [...] can only be grasped through natural reason and philosophically, and cannot be embodied in theological doctrines. It is for this reason that freedom of thought and speech, and not the liberty of conscience and worship, constitutes the core of toleration in Spinoza's thought (p. 269).

Having stated Spinoza's critique of theological doctrines due to the human hand involved in them; i.e., their ambiguity, and also because of the impossibility of direct interaction with God's knowledge, I would say, Israel is consistent to make this claim. Furthermore, as it will be examined in the next section, Spinoza relates natural reason to the universal natural order of God. to observe the grounding for these views, we can turn to the argument that Spinoza establishes in the sixteenth chapter of *Theological-Political Treatise*.

Spinoza argues that the state of nature precedes religion and civil state; and hence, we shall not regard religious rules as laws of nature. Religious ordinances aim at the happiness of human beings, whereas laws of nature are in coherence with the universal order of nature, and thus designed in accordance with the eternal decree of God (Spinoza, 2007, p. 206). Therefore, by all means, laws of nature precede religious rules. Due to their nature, human beings were in a state of competition in the state of nature; i.e., everyone was being directed by their appetite, and their wills and benefits were opposing each other (Spinoza, 2007, p. 197). The establishment of State was natural reason's solution to this problem; i.e., in order to escape from the unending wills of their appetites, humans followed their reason and decided that it is best to leave their absolute freedom to a sovereign in a civil order. For this reason, the best State, in which everyone is free to philosophize and everyone feels safe, is supposed to be the most rational state. Religion also occurred within states. Hence, no theological doctrine is superior to the laws and ordinances of a Commonwealth, unless it is directly prescribed by a living prophet who is the messenger of God and can prove themselves to be a prophet by special means like miracles (Spinoza, 2007, p. 205). This is because, by its very nature, a sovereign cannot contradict with the will of God. Power of the sovereign comes from the fact that all of us have transferred our rights and freedoms—which we had in the state of nature—to the sovereign and by doing this we followed universal natural reason. Henceforth, the duty of the sovereign is to secure freedom and promote peace and harmony according to the universal laws of nature which are compatible with the eternal decree of God—which is unknown to human beings.

Being parallel to what has been defended up here, Jonathan Israel ends up the related section in his text with the following quote:

...the state can pursue no safer course than regard piety and religion as consisting solely in charity and just dealing and that the right of the sovereign, both in the religious and secular spheres, should be restricted to men's actions, with everyone being allowed to think what he wishes and say what he thinks (Spinoza, 2002, as cited in Israel, 2001, p. 270).

3. Spinoza's Peculiar Approach to Religion

At the beginning of the sixteenth chapter of *Theological-Political Treatise*, Spinoza states that his aim, throughout the whole text, had been to separate philosophy from theology in order to provide freedom to philosophize, that is, freedom of thought and expression for everyone. Depending on this distinction between theology and philosophy, it can be concluded that activities like propagating a religion, or being organized under the roof of a religious belief, have nothing to do with philosophizing; and thus, they are not within the scope of freedom of thought and expression. Besides, due to their religious

beliefs, if a people do not obey the laws and ordinances of the state, again, this is not a right provided by intellectual freedom.

Obviously, freedom of conscience is limited by the following proviso in Spinoza's political thought: Unless it is the state religion, religious affiliations can only be tolerated on the individual level, provided that they do not include actions towards religious propaganda; and thus, propagation.

in order to go into the details of this argumentation it seems to be a logical necessity to start with the definitions regarding civil state which is introduced at the beginning of the third chapter of *Political Treatise* by Spinoza himself; and then, continue with the features of the civil order:

"Definitions. 'Civil order' means the order regulated by a state and there are three kinds of civil order, namely, democracy, aristocracy, and monarchy (Spinoza, 2002, pp. 689-90). It should be noted that, unlike Hobbes, Spinoza is in favor of democracy in which power of the state is not in the hands of an individual or a limited group of people. "Commonwealth" is the body of the state in its entirety (Spinoza, 2002, p. 689). "State affairs" are public businesses of the state under the control of a sovereign (p. 690). "Citizens" are men who benefit from living under a commonwealth by civil right (p. 690). Finally, "subjects" are people as they are obliged to live according to the laws of the Commonwealth (p. 690).

After making these definitions, Spinoza concentrates on the features of the civil order in general. For the aim of this essay, it is enough to examine only two of these features.

First of all, Spinoza (2002) dwells in the supreme right of the sovereign. He equalizes this right to the "right of nature," and claims that it is determined by 'the people' when they are considered as a whole—not as parts or individuals (p. 690). The more power a state has over its subjects the less right its citizens have. Accordingly, although there is a direct proportion between the rights—liberties—and power of each individual, there is an inverse proportion between the power that the state imposes on its subjects and their individual freedom (Spinoza, 2002, p. 690). Naturally, if the citizens in a civil order are given absolute freedom, i.e. the right to live as they please, the Commonwealth loses all its power because in this case those who are given an absolute right to live as they please become sovereign, and since the Commonwealth is divided into individual powers it is left with no sovereignty. Indeed, it is contradictory, even, to think of any two people as having an absolute sovereignty at the same time since their wills would potentially negate each other (Spinoza, 2002, pp. 690-1). Spinoza further puts forth a semi-Hobbesian comment on the relationship between reason, freedom, and peace. He thinks that

> ...peace cannot be achieved unless the common laws of the commonwealth are kept inviolate. So the more a [human] is guided by reason—that is, the more [they] are free—the more steadfast [they] will be in preserving the laws of the state and in carrying out the commands of the sovereign whose subject they are (Spinoza, 2002, p. 691).

in other words, in the state of nature, human beings are not free because they are not guided by reason but by their passions only; and hence, the most reasonable thing to do is to obey the ordinances and laws of the commonwealth—that is, to live in a civil order—by means of which individual powers are transferred to the sovereign in whom individual wills are substituted by the will of all. Here it seems that freedom, in Spinoza's political theory, is an obligation discovered by natural reason.

Secondly, Spinoza (2002) explains that, genuinely, commonwealth's rights do not include things which are contrary to human nature; and thus, subjects follow the ordinances and laws of the commonwealth not only because they fear its power or threats, or because they are so tightly attached to the civil order, but also because it is reasonable to do so. Hence, commonwealth's right does not command the subjects to do insane things such as torturing themselves, killing their parents or denying the existence of God (Spinoza, 2002, p. 692). So, even though some mad people can reject to obey the orders of the commonwealth, or some religious cults might "regard the laws of the state as the worst of all evils", there are many reasonable people who will follow these laws and orders anyway (pp. 692-3). At this point, Spinoza introduces religious cults as oppositions to State's power since the followers of such groups are so insane that neither threats nor rewards can persuade them to carry out the orders of the state. Therefore, this tension between the state and some religious cults can also be regarded as

the contrast between reason and appetites. Depending on this analysis, Spinoza (2002) argues that it is the state's right to coerce those who are fully in control of their own right but not that of the state (p. 693).

Spinoza (2002) admits that people are required to worship God; nevertheless, as his views on the sovereignty of the state does not enable him to let religious sects—which prescribe their followers to obey laws other than those of the state—maintain within civil society, he is faced with the following objection: "Does the state give away with religion?" (p. 693). His reply to this question constitutes the core of Spinoza's peculiar understating of religion which can be criticized as a this-worldly reduction of religion.

Spinoza (2002)'s peculiar account of religion has to do with first, "true knowledge and love of God" and second, "charity towards one's neighbor" (p. 693). He regards the two actions of charity— safeguarding peace and promoting harmony—as the highest forms of religious charity and argues that these actions follow from natural reason. in other words, it is not external coercion, that is anyone else's jurisdiction, but one's own reason which directs them to charity actions. Since the Commonwealth's laws are also consistent with the ideals of promoting peace and harmony within civil order, there is no sufficient reason to think that being subjected to the laws of the state would cause a divergence and disaffection from religion. Obviously, at this point, Spinoza repeats his underlying claim that State's path is the path of reason.

When it comes to the other dimension of religion, that is, propagation, he thinks, since no one but only prophets are capable of performing divine actions such as creating miracles or casting out unclean spirits; and since there are no living prophets; the duty of propagating religion should be left to God or the Sovereign. Religious groups other than those which are directed by the state are not so important for Spinoza; and even if their actions are precluded by the state, it does not mean that the state gives away with religion (Spinoza, 2002, p. 693). Furthermore, it should be noted that Spinoza is not against religious practices on the individual level—such as praying by oneself—, but he is only precautious about regarding religion as an alternative source of legitimacy for proclaiming sovereignty based on religion as it would harm sovereignty of the state and unity of the body politic.

in Spinoza's line of thinking, even if an individual's ideas conflict with the mainstream religious views, their freedom to philosophize on issues with a religious context is always of higher importance than their freedom of belief and worship. After all, if a state does not take the freedom of philosophizing seriously as one of its main concerns, in this state—which is not an ideal state—there will not be any freedom of conscience anyway. of course, many points of objection remain even after his peculiar account of religion. First of all, not everyone would be so willing to accept such a this-worldly account of religion which is only concerned with the peace and harmony in *this* world and not interested in an afterlife at all. Secondly, historical States cannot prove themselves to be promoters of peace, and a state's rationale might not be consistent with that of another. Yet, if we take Spinoza as a fundamentalist who argues that there is no diversity in truth and reason, he would easily reply to such critiques by stating that he is talking about *the* State and *the* Truth. Thus, if a State's will have nothing to do with promoting peace and harmony, it is because that state is not following the path of universal/natural reason. Hence, an ideal state would be so religious that it would not need the existence of religion as a secondary reference for making out means for maintaining peace.

Following the steps that Spinoza has built, one can see the two reasons why subjects should be prevented from disobeying the rights of the State. First, if people were given the right to live as they please; i.e., to live by their own right, this would cause a division in the authority of the State; and thus, the sovereignty of Commonwealth would be broken. Second, the State always wills what is good and what is reasonable, the common good, for the people, and it is the will of all. However, religious cults are against natural reason and they cause a deviation from obedience to the laws and ordinances of the commonwealth. in other words, religious cults are against the authority of the state. Therefore, unlike in the case of religious wills, individual wills should always be harmonious with the will of the State.

4. Marx's Considerations on Religion

On the Jewish Question is considered as one of Karl Marx's early texts in which he uses the well-known dialectic method; i.e., historical materialism, to criticize Bruno Bauer's argument regarding German Jews' desire for emancipation—which is presented in Bauer's own essay *The Jewish Question* [*Braunschweig*, 1843]. Marx begins with restating Bauer (1843)'s resolution of the Jewish issue and indicates that there is a fatal misconception of 'freedom' in his argumentation. Afterwards, Marx introduces his own view of freedom; i.e., 'human freedom', as distinct from mere 'political liberation'. While Bauer sees religion as an obstacle to the political emancipation of the people and the state, Marx thinks the other way; i.e., political emancipation is not a complete human emancipation. Marx (1978) claims that Bauer follows the Neo-Hegelian tradition which holds the view that religion and secular state are opposing forces or identities in the human history which are doomed to be resolved throughout the journey of the Human Mind—*dialectics* (p. 28). Nevertheless, Bauer is mistaken because he cannot go deeply into the roots of religion and the capitalistic state.

According to Bauer, Jews are selfish if they desire emancipation for themselves because, he says, in Germany nobody is free. Unless Jews demand emancipation of the state from religion completely; i.e., political emancipation, and no longer want to be Judaists, and Germans to be Christians, nobody will be free (Bauer, 1843, as cited in Marx, 1978, p. 27). If the Jews want the same "privileges" that the Germans have in the Christian State, they are self-contradictory, since what makes the Germans in the Christian State privileged is the fact that they are "Christians" (p. 27). Therefore, he argues, the Jews should desire the emancipation of whole humanity from religion. Furthermore, Bauer thinks, even if the Christians were to leave their religion it would be much more difficult for the Jews to be freed due to the particularistic character of their religion; according to which they claim their own allegedly-superior morality which does not lean on universal principles concerning whole humanity (Marx, 1978, p. 29).

Marx, however, believes that Bauer does not go far enough; because Marx defends the view that political liberation is not the same thing as human liberation. According to Marx, the type of freedom at stake under the assurance of Human Rights is only political freedom. Theocratic state—as in the case of German state—is a theological institution, whereas the constitutional state is political. Nevertheless, neither of the two can provide human emancipation. Here Marx puts his finger on a key problem of modern constitutional state: that there is a huge gap between civil society and the political state; the organic link between the two is missing.

Indeed, civil citizens' religious troubles come from worldly matters. in a state which is not established upon the problem of human emancipation, the antinomy of political liberation and religious freedom occurs. Liberation of the state from religion does not mean liberation of real human from religion. Marx denies the significance of a distinction between human rights and civil rights. The Declaration of Human Rights existing in France and North America is actually the declaration of political citizen rights and it just brings political liberation, which is limited to the political framework of the present state. Marx points out that what is meant by 'human' in this context is an abstract human being considered in isolation from his economic and social reality. Concepts of the present Human Rights Covenants is nothing but a defender of bourgeois interests and guardian of capitalism (especially private property rights). Therefore, they are not the rights of humans but that of civil bourgeois. in this context, equality means that everyone has equal right to gain as much private property as they like in return for their labor. Freedom means that everyone's freedom is limited to that of the others' (liberalism), and security is the security of properties where property means that the citizens have right to accumulate and own private property. All these rights are, indeed, in favor of Capitalism. Therefore, the social emancipation of the individual is the emancipation of humanity from Capitalism, and not from religion as a system of theological doctrines.

At this point, if we turn back to Spinoza's account of religion, it can be seen that it is similar to that of Bruno Bauer only to the extent that both thinkers desire a secular state which bestows no favors on any religious groups within society. Nevertheless, Spinoza has his own account of a state religion, and he goes further by equating the ultimate aim of the existence of the state with that of religion. On the other hand, Marx's and Spinoza's views are much closer since they both observe the necessity of

the existence of religion as an earthly need, that is, in Spinoza to promote harmony and peace, and in Marx the sense of community and belonging. Nevertheless, they still have quite different viewpoints as, unlike Marx, Spinoza is rather strict about the abolition of religious cults and institutions. As to Jonathan Israel's allegedly atheistic and Marxist interpretation of Spinoza, it does not follow since neither of these philosophers is an advocate of atheism. What is more, Marx's analysis of the capitalistic/egoistic society sheds light into the problem of human emancipation with a very different perspective, whereas Spinoza's main concern is freedom of thought and expression as Jonathan Israel correctly emphasized.

5. Discussion and Conclusion

Baruch de Spinoza is one of the major philosophers when the tension between democracy and religion is at stake. Though he is famous for his masterwork *Ethica*, the impact of his ethics, on his political philosophy is also fascinating. Therefore, it really worth focusing on his notion of the 'state religion' introduced both in *Theological-Political Treatise* and *Political Treatise*.

Briefly, state religion is a universal secular religion based on natural laws that are in accordance with the eternal decree of God which is unknown to human beings. The central tenets of the state religion are maintaining harmony within society, promoting peace and charity towards one's neighbor. Another important aspect of the state religion is that religious laws or rituals are not determined by the clergy or religious people, but by officers; i.e., the senators or directly by the Sovereign. Furthermore, the existence of secular state prohibits other religious cults' activities towards institutionalization and propagation. Depending on these provisions on religion in the ideal state, many scholars interpreted Spinoza as an atheist or enemy of religion. Some others tried to make Marxist interpretations of his philosophy. Among these commentators, the most well-known must be Jonathan Israel.

in his text *Radical Enlightenment*, Israel introduces Spinoza as the pioneer of the French philosophes and English deists, and he always puts the ideas of Spinoza in the same line with the manifestly deist advocates of enlightenment. For the same reason, he is accused of making an atheistic and Marxist interpretation of Spinoza. However, Israel's objective is to underline Spinoza's main concern with regards the notion of tolerance—the view that ideal State should be the one in which everyone can freely think and express their ideas, even if these ideas are opposed to the theological doctrines of religious cults and the Churches. Depending on Israel's categorization of enlightenment thinkers, it can be said that Spinoza is narrated as a radical enlightenment philosopher who stands up for the conception of an anti-theological, philosophical tolerance with a view to secure intellectual freedom in a civil order.

Since it is also an issue of debate whether there is a resemblance between Marx's critique of religion and that of Spinoza, it was inevitable to touch upon Marx's text "On the Jewish Question" as it is another masterpiece at the heart of the debate on religious tolerance, and a brief investigation of this text provided us with an understanding of Marx's point of view on the issue.

According to Marx, the crucial function of religion in capitalistic states is that it creates a sense of community within society. Hence, Bruno Bauer is severely mistaken and unfair to demand the abolition of religion completely. Even if a secular state is at stake, unless the core of religion and that of the state are cross-examined, it is not possible to discover the conditions of complete human freedom. Therefore, political emancipation of the state from religion and individual people from being religious is not a solution to the problem of freedom. Human freedom is to be found in the actualization of human-being as a species being in the societal life.

in the light of these remarks, it can be understood that Spinoza is neither an atheist nor one hundred percent compatible with a Marxist interpretation. What is peculiar to Spinoza is his own view of a this-worldly religion that is liberated from institutions, cults, and the clergy, and put back into the heart of the individual.

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A Psychoanalytic Analysis of Joan Riley's *The Unbelonging*

Ibrahim AKKUS

1. Introduction

Joan Riley's *The Unbelonging*, which tells the story of the young Jamaican girl Hyacinth and her efforts to discover or rediscover home for herself in the wake of a traumatic relocation to England, presents a fertile and fascinating opportunity to examine various psychoanalytic concepts. in particular, *The Unbelonging* touches on questions of identity, black women's identity, racism (as considered from the perspectives of both white and black people), narcissism, paranoia, and various forms of psychopathology. The purpose of this essay is to examine each of these psychoanalytic themes through the theoretical prism of destructive enlightenment. A close reading of *The Unbelonging* — in conjunction with the theoretical texts in *Identity: A Reader*—will demonstrate how destructive enlightenment is the psychoanalytical concept that makes the most sense of the actions of Hyacinth, her father, the white English people who so traumatize Hyacinth, and many of the Caribbean people whom Hyacinth encounters in Jamaica. By the same token, the absence of destructive enlightenment serves as a token of a different kind of psychic malady in *The Unbelonging*.

As the thesis defended in this essay is heavily reliant on destructive entitlement, this concept requires further elaboration. According to Kalayjian and Paloutzian (2009), destructive entitlement is defined as follows:

Experience shows that it is often difficult for us to simply cut our losses and move on. We are, in fact, very likely to insist on our right to compensation. When we cannot count on a response from the culprit, we will present our claims to whoever is available: our partners, our children, or an innocent group...We will expect that these people will provide us with the redress that we are entitled to. But in doing so, we commit an injustice ourselves. These people are not responsible for our hurts and do not owe us any compensation. This is the tragedy of what contextual therapists call *destructive entitlement*, i.e., a justified claim leading to the unjustifiable exploitation of innocent bystanders (p.37).

The concept of destructive exploitation, as defined above, will (along with narcissism) serve as one of the main psychoanalytic prisms through which to (a) understand what takes place in *The Unbelonging* and (b) apply the psychoanalytic theories in *Identity: A Reader* to *The Unbelonging*.

It should be noted that *The Unbelonging* presents a rich intertwining of psychoanalytic themes; for example, the themes of identity, racism, and narcissism are bound together into a single whole. Thus, instead of trying to assess individual psychoanalytic themes within *The Unbelonging* in a piecemeal manner, it would be better to choose an alternative scheme of structuring the essay. Accordingly, three larger themes—those of (a) injury, (b) redress, and (c) psychic compromise—will be used as explanatory frameworks for the essay. These three themes represent, in their totality, the psychic journey of Hyacinth, which in itself is a mirror of the psychic journey of the postcolonial subject. Sequentially, Hyacinth experiences an injury (her departure from Jamaica and resettlement in England), seeks redress for this injury (at first through narcissism and later through destructive enlightenment), and, upon recognizing that her strategy for redress is only partially successful, adopts a form of compromise to let her manage her neuroses (through the selective exercise of both narcissism and destructive entitlement) while also coming to be at peace with her lived reality. Hyacinth is the only character in the novel who succeeds in modelling how the traumas of the post-colonial condition can be successfully managed, and it is through the cycle of injury / redress / compromise that her strategy can best be understood.

2. Analysis of the Novel

Injury

The injury, or trauma, at the core of *The Unbelonging* is Hyacinth's immigration to England; however, the prominent nature of this injury, its narrative elevation in the novel, ought not to obscure the many other traumas that are also on view throughout *The Unbelonging*. in psychoanalytic terms, there are many ways in which to understand both the nature of injury and its importance in determining the character of the psyche. However, many psychoanalytic theories are concerned with injuries as administered by actually present people who have a causal responsibility for the injury. Thus, for example, Judith Butler (2000) refers to the power of "the judge who authorizes and installs the situation..." (p. 108). This 'judge,' to Freud, took the dual form of the father and mother, who are the child's first law-givers, and therefore the figures against whom the child's identity—both in acceptance and rejection of the law—are defined. According to Freud (1910), "The primitive object-choice of the child, which is derived from his need of help, demands our further interest. It first attaches to all persons to whom he is accustomed, but soon these give way in favour of his parents" (pp. 211-212). to be sure, most children survive their parents, but it is typically the case that there is a long period of overlap between the existence of children and their parents, such that the child can, in Freud's terminology, repress or sublimate particular feelings having to do with the parents.

Hyacinth's main injury, her dislocation from Jamaica to England, is caused by her father, who is a pathetic, alcoholic and broken man, and Hyacinth is well aware of it. However, Hyacinth's awareness of hatred for her father is counter-acted by two other facts: (a) The other, enveloping hatred that white people in England have for Hyacinth and (b) her father's unavailability for redress. The first of these two themes becomes apparent early in the novel, which Hyacinth is thinking back to her arrival in England and first meeting with her father:

...she found herself remembering the first time she had met him. It had been in the airport in London. She had been feeling lonely and small, wishing for Aunt Joyce, for Jamaica and her friends, hating the father who had insisted on sending for her. Well, she had thought she hated him then, but boy, had she been wrong. There had been a sea of white faces everywhere, all hostile (Riley, 1988, p.13).

to go back to Butler's terminology, Hyacinth's father is undoubtedly "the judge who authorizes and installs the situation..." (2000, p.108). He is the causal source of Hyacinth's injury. However, even as Hyacinth blames her father for the loss of her beloved Jamaica, she is unable to focus this hatred, because it is buried in a larger, counter-hatred, that of the white English people for Hyacinth. Her hatred has no room to breathe because of the larger hatred that overwhelms her at the airport; moreover, Hyacinth's father is the only other black person at the airport, a de facto ally in the hostile white world.

Hyacinth's identity is thus caught between two forms of hostility. There is the hostility between her and her father, which begins with Hyacinth's resentment of him for being the cause of her immigration and continues when her father abuses her. There is also the hostility between Hyacinth and white England. These two forms of hostility come to redefine Hyacinth's identity. in order to understand the psychic and political mechanisms at work, consider this excerpt from Fanon (2005):

The young Antillean is a Frenchman called upon constantly to live with white compatriots. Now, the Antillean family has for all practical purposes no connection with the national—that is, the French, or European—structure. The Antillean has therefore to choose between his [*sic*] family and European society...in this case, the schema [...] becomes:

Family ← Individual → Society (p.205).

Thus, according to Fanon, the moment of greatest psychic harm comes when the black person encounters white society in its own homeland. As long as black people experience the reflection of white society—its projection—in their own homelands, e.g. in Africa and the Caribbean, the presence of the black family is a bulwark against the imposition of what Fanon called the European structure. On the other hand, when someone like Hyacinth is, so to speak, plucked from Jamaica and transplanted in

England, the black family is no longer available as a coping mechanism against the injury of white hostility, white civilization, and white life.

Fanon's analysis fits neatly with events in *The Unbelonging*. Hyacinth does not arrive in the bosom of a transplanted black society; her immigration has taken place at an earlier time in post-colonial history, before subject peoples have had a chance to graft their own social and family lives on to England. Fanon, too, was writing during the early era of post-colonialism, when the presence of black people in Europe was still rare, and long before mass immigration had allowed black people to build facsimiles of black social life within London and other former imperial centres. Hyacinth and her father are the only black people in the airport, and Hyacinth is one of only eight black children at her school. Therefore, she faces the stark pressures depicted by Fanon. Hyacinth's injury ultimately emerges from the fact that all of the available choices are bad ones. to choose her family means either (a) choosing her father, who is abusive or (b) fleeing to the narcissism of childhood nostalgia, both of which are, in their own way, destructive psychic choices. On the other hand, to choose society means internalizing and validating the hatred that white Britons feel for Hyacinth. Hyacinth makes her choice at the airport; the hatred of white people is too overwhelming to be borne or internalized, and her resentment of her father is too great. Thus, the only remaining psychic option is the narcissistic choice of nostalgia, which allows Hyacinth to escape from the oppressive reality of her situation. However, in doing so, Hyacinth courts a different kind of injury, the injury of narcissism.

According to Benjamin (2000), there is a close connection between narcissism and the absence or unavailability of the father.

Analyzing the oedipal model in Freud's original formulations...we find this common thread: The idea of the father as the protector, or even saviour, from a mother who would pull us back to what Freud called the 'limitless narcissism' of infancy. This privileging of the father's role...underlies the current popular diagnosis of our social malaise: A rampant narcissism that stems from the loss of authority or the absence of the father (p, 232).

Hyacinth's father is both present and a dispenser of authority, but Hyacinth subverts this authority by fleeing from her father, in her thoughts, back to Jamaica. It is at this point that Hyacinth, by refusing to demand redress from the man responsible for her condition, faces the choice between destructive entitlement and what Weinstein (2010) has called "the highly effective weapon of strategic retreat" (p. 326), expressed as narcissistic nostalgia.

Redress

in family psychoanalysis, destructive entitlement theory teaches that it is necessary for the injurer to own up to the injury, empathize with the injured party, and make amends; this process, and its acceptance by the injured party, is referred to as redress. However, for redress to take place, the injured party has to be strong and committed enough to ask for it, and the injurer has to be morally sensitive and empathetic enough to give it. in the absence of these two conditions, the injured party either (a) becomes more aggressive in an attempt to force redress out of the injured party, (b) retreats in the manner suggested by Weinstein (2010), or (c) proactively forgives the injurer. in the case of Hycainth, it seems that "forgiveness is most seriously challenged by the fact that some injuries are seen as unforgivable" (Flaskas, Mc Carthy, and Sheehan, 2007, p. 164). in a situation of this kind, that is, when forgiveness is impossible and when the injurer is not given to making amends, two common responses are destructive entitlement and the flight into the self. Destructive entitlement is the punishment of the readily-available other for harms that cannot be redressed by the actually responsible party, and the flight into the self deploys narcissism as a shield.

in *The Unbelonging*, clear expressions of destructive entitlement can be found within the behaviour of Hyacinth's father, and of white English society in general. Consider the following instances of white behaviour at Hyacinth's school:

"Kill the wog!"
It was a loud cry from somewhere in the crowd, but suddenly it didn't matter where, for it was picked up and flung back from everywhere.

"Kill the wog! Kill the wog!"...
"You blacks had better learn that you are in our country now!" (Riley, 1988, pp. 16-17).

It is tempting to look at these expressions of hatred as unjustified, irrational, and hateful in their own right. However, to do so would be to ignore the fact that the injuries of post-colonialism are two-sided. Foucault (2000) referred to the "deployment of alliance" as a means of stifling any activity or state of being that is a threat to the social order (p. 105). Those who deploy alliance surrender their own pleasure and individuality; they police themselves just as surely as they police the other. Thus, the white Britons who so traumatize Hyacinth are also traumatizing themselves. Moreover, these white Britons can be seen as engaging in a form of destructive entitlement emanating from the loss of empire and economic security in the wake of the Second World War. Because the loss of empire and security are intangible losses, which cannot be ascribed to a single person or set of persons, the white Britons focus their anger on black people, who serve as symbols of white Britons' loss of prestige, wealth, and control. in Silverman's terminology, Hyacinth comes to serve as "A given signifier [that] grants the subject access to the symbolic order" (2000, p. 76). By the same token, it is easy enough to think of Hyacinth's father as hitting Hyacinth out of the same sense of destructive entitlement that animates white responses to Hyacinth. For white people, Hyacinth is a convenient visual symbol of imperial decline, a scapegoat for their own increasing powerlessness, even in their own country. For her father, Hyacinth plays a similar function; Hyacinth's father's hatred and suspicion of white people is a corrosive emotion that can never be expressed against white people themselves, who hold much more power than him, but that can safely be expressed against the powerless Hyacinth.

in this sense, Hyacinth's father and white society are both modelling a form of ego defence that Hyacinth is too weak to adopt for herself. Hyacinth cannot act out, whether against her father (who is the obvious object of hatred) or white society, so she puts on a "blank mask" (Riley, 1988, p. 31); she becomes outwardly compliant with the powerful forces in her life while inwardly retreating into herself. It is precisely because redress is impossible for Hyacinth that she is unable to manage or defend her ego through any means other than self-referential narcissism. This narcissism is, to be sure, benign. Because redress cannot strengthen Hyacinth's ego, she uses a narcissistic reconstruction of her life in Jamaica in the form of what Lim (2011) has called a "myth of origin" (p. 112). Hyacinth becomes the central protagonist in her mental Jamaica, which is cleansed of ambivalence and evil so that it can serve as an Edenic retreat for a girl who is under assault by a vicious father and an unrelentingly racist British society. The problem is that, as long as this narcissism lasts, it can never lead to the formation of an anti-colonial response (against British society) or to the rejection of the father's violence.

Psychic Compromise

Kristeva (2000) has written of revolution in the following manner:

What we call *significance*, then, is precisely this unlimited and unbounded generating process, this unceasing operation of the instinctual drives toward, in, and through language...This heterogeneous process, neither anarchic, fragmented foundation nor schizophrenic blockage, is a structuring and destructuring *practice*, a passage to the outer *boundaries* of subject and society. Then—and only then—can it be *jouissance* and revolution (p, 70).

It is possible to think of what Kristeva called anarchic activity as destructive entitlement, and of what Kristeva called schizophrenic blockage as narcissistic nostalgia. Thus, if either of these extremes of activity is somehow sublimated into what Kristeva (2000) called the "unlimited and unbounded generating process" (p. 70), it is impossible to understand how psychic compromise can lead to the psychological health of post-colonial subjects such as Hyacinth, a health that is itself the precursor to meaningful political activity.

It is possible to look down on Hyacinth when she begins college, especially because of her attitude to black people. However, a closer reading of the college passages in *The Unbelonging* demonstrate that there is a foundation of self-definition below the soil of self-hatred in Hyacinth's thoughts and attitudes. Consider, for example, the following passage:

"She always made a point of ignoring the black students, lifting her nose high when they came close to her, feeling the need to establish herself as different in other people's minds" (Riley, 1988, p. 81).

It is important not to mistake Hyacinth's attitude for one of destructive entitlement. in other words, she is not punishing the black students or herself; she has left behind what Kristeva called the state of anarchy. in addition, by placing herself in the company of black people, Hyacinth has also divested herself of what Kristeva called schizophrenic blockage (which came about because of the irreconcilable dichotomy between Hyacinth's inner nostalgia and her external reality). Hyacinth has, by this stage of the novel, rejected both destructive entitlement and its opposite, the narcissistic flight into the self. She has begun walking towards what Kristeva (2000) called the "structuring and destructuring process" (p. 70) of using language and signification to call the self into being.

It is tempting, but unproductive, to pay too much attention to Hyacinth's outward attitude to black students and to forget that this attitude is a by-product of "the need to establish herself as different in other people's minds" (Riley, 1988, p. 81). Hyacinth is on a slow and arduous journey to create a patchwork, hybrid identity for herself, one that draws from Jamaica and England, past and present, reality and fantasy. By the time of her meeting with Perlene, Hyacinth is conscious of a "new identity" (Riley, 1988, p. 109) and doing well with it: "Hyacinth [was] relaxing as much as she could with the lie she had created after the initial difficulty had passed" (Riley, 1988, p. 110). The meeting with Perlene catalyzes the growth of Hyacinth's consciousness, and she begins to add more self-consciously African components to her outlook, especially after listening to Dr. Rodney's speech.

As Benveniste (2000) argued, "discourse is language put into action" (p, 39). What starts to happen to Hyacinth, at about the time of her meeting with Perlene and her attendance of Dr. Rodney's speech, is the creation of a discourse that is built on what Gilroy, in other context, called double consciousness. Through language, Hyacinth is able to "reverse the power relations of performance" (Gilroy, 1993, p. 213). Hyacinth develops the ability to perform Jamaicanness, blackness, Africanness, and whiteness at will, and to integrate these strands of performativity into a single, ego-defining and ego-strengthening whole. Hyacinth has developed the ego of what Gilroy (1991) called the "black English" (p. 1). Hyacinth's ego has absorbed the injuries posed to her by immigration and dislocation, used a period of narcissistic nostalgia to achieve what redress could not, and entered into a period of performativity and personality hybridization as a means of managing the difficulties, and reaping the benefits, or standing between the cultural constructs of England, Jamaica, and Africa. It is by entering into a psychic compromise between these strands of identity that Hyacinth is finally able to come home.

3. Conclusion

The work of Fanon and other psychoanalytic theorists has called attention to special problems that trouble the identity formation of black people in contact with post-colonial white civilization. There are, in essence, three basic responses to this kind of contact: (a) Violence, anarchism, acting out, and the entire constellation of behaviours associated with destructive entitlement; (b) a retreat into the self, which in *The Unbelonging* takes place through the exercise of narcissistic nostalgia; and (c) the kind of self-hybridization described at length by Gilroy and other postmodern theorists. It is possible to read *The Unbelonging* as describing the unfolding of all of these black responses to white culture. White Britons and Hyacinth's father represent the deployment of destructive entitlement as a means of managing the ego's integrity in the face of post-colonial strains. Hyacinth represents the use of narcissistic nostalgia as a means of bridging the initial inability to deal with a post-colonial reality, and the slow development of a hybrid personality as a better means of managing this reality. Hyacinth is thus a classic case study in identity formation as it takes place in a post-colonial, postmodern subject, and her story is, inter alia, an illustration of how the cultivation of hybridity can save post-colonial subjects from the excesses of destructive entitlement and the narcissistic lure of nostalgia. in this way, *The Unbelonging* is not only a richly-realized tale of a Jamaica's turbulent experience in the post-colonial era, but also a fertile ground through which to understand the psychic experiences, traumas, challenges, and coping strategies of tens of millions of black and brown people in the post-colonial era.

As Gilroy has argued, some form of hybridity is now inevitable; however, there is a difference between consciously "striving to be European and black" (1991, p. 1) or being a victim of cultural dictation. Hyacinth is, at first, tossed in the storm winds of culture, not only by white Britons but also by the African students who later surround her. It is not until Hyacinth learns to blend and manage these currents, through the filter of her own ego, that she takes meaningful steps to the psychic health and wholeness that were destroyed by her immigration to England.

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Beauty and Art in Plato

Nil Avci

1. Introduction

Representational theory of art is the main theory in aesthetics which is usually traced back to Plato's claims on art. in *Republic*, Plato claims that artistic production is a form of imitation through which the object or action is represented in the way that a mirror produces an image (*Republic*, 596d-e). Plato uses this idea to criticize art by arguing that art is an obstacle in the way to truth because it condemns the individual to a produced world of images which point to the appearances instead of allowing him to reach the truth. However, in contrast to this negative evaluation of art and artistic production, in Plato's *Symposium* we find the acceptance of the idea that encounter with the beauty is the only experience that can lead to the truth beyond the images and appearances (*Symposium*, 201d-212c). Plato explains that the primary goal in life is to reach the beauty through which virtue and wisdom can be realized. The implication of these ideas is that the sphere of beauty is opposed to the sphere of art and the relations included in artistic production and reception are different than those included in aesthetic encounter with beauty. How is it possible that beauty cannot be found in art? If not the production and presentation of beauty, what is the role and the power of art in human life? This article aims to answer these questions and to discuss the reasons of the indestructible tension between art and beauty in Plato's aesthetic theory by focusing on art with the hope to reveal how Plato's discussions give us a chance to reconsider the intricate relations of art to desire, to truth and, most importantly, to politics.

The traces of Plato's ideas on art and beauty can be tracked in various dialogues of him. While some of the dialogues have beauty or artistic creation as their main themes, such as *Greater Hippias* and *Ion*, others contain considerations of beauty and art as parts of discussions on different subjects; for example, in *Symposium* we learn the relation of beauty to love while reading various encomia to Eros, or in *Timaeus* we find the relation of beauty to cosmos while reading a "likely story" (*ton eikota muthon*) about the generation of the universe by a divine craftsman (*demiourgos*) (*Timaeus*, 29d). According to Grube (1927), the dialogues mentioned, which contain aesthetic discussions, can be divided into two groups: in the first group of dialogues Plato discusses and confutes the traditional aesthetic values and judgments of Greek culture of his day while in the second group he partially explains his own aesthetic theory.

According to this classification, the dialogues explicitly on beauty and artistic creation can be placed in the first class and others which contain Plato's own aesthetic theory between the lines of different discussions fall in the second class. The present analysis of Plato's aesthetic ideas from the perspective of the tension created between art and beauty is restricted to one dialogue belonging to the second class: *Republic*. in the first part of the article, we shall discuss the epistemological reasons for negative evolutions of art which goes to such an extent that it is banished from the ideal political order of the city unless it has the proper form and content politically demanded. in this part Plato's conception of imitative production (*mimesis*), art's place in the classification of crafts and its relation to knowledge (*episteme*) will be explained. in the explication of the relation between *mimesis* and episteme Plato's doctrine of ideas will be our main focus. in the second part, we shall manifest the ethical reasons for the separation of art from beauty which are closely connected to politics in terms of the concept of the good (*agathon*). in this part, Plato's conception of tripartite structure of the soul and tripartite structure of the society will be analyzed. We will conclude by pointing out art's political power to break the link of the individual to truth; and to implement and shape desires of the individuals.

2. Art as the block to truth in *Republic*

Although the main question to be answered in the dialogue in *Republic* is the question "What is justice?" *Republic* is the work where Plato explains his ideas on knowledge with the help of his theory of Forms, his ideas on the virtuous life with the help of his structural theory of tripartite soul and his ideas on the possibility of ideal political order with the help of tripartite stratification of the community in parallelism with the tripartite structure of the soul. in addition to these epistemological, moral and political clarifications, the last part called Book X is devoted exclusively on Plato's aesthetic theory. Beside this exclusive devotion, what is striking about the work is Plato's inclusion of art in almost every step of his discussion on knowledge, virtue and just governance. What is more striking, however, in a culture which turns every public affair into a dramatic performance or promotes the organization of public contests for tragedies and comedies; and which praises the wisdom of poets like Homer and Hesiod to the point that their works are used for the moral education of the youths, Plato banishes any art form from human life if it lacks the content and form that the city's regime demands. The arts that Plato mentions includes writings of the poets, dramatic performances of these poems whether by the rhapsodes or by the actors and chorus in tragedies and comedies, music and plastic arts. However, Plato is mostly concerned about poetry. During the discussion of the ideal political order for the city, we read Socrates's saying that entrance of a "wonderful" poet with the capacity of creating, performing, imitating and so becoming "anything" is banned for the sake of the goodness of the city:

> It seems, then, that if a man, who through clever training can become anything and imitate anything, should arrive in our city, wanting to give a performance of his poems, we should bow down before him as someone holy, wonderful, and pleasing, but we should tell him that there is no one like him in our city and that it isn't lawful for there to be. We should pour myrrh on his head, crown him with wreaths, and send him away to another city (*Republic*, 398a).

The "wonderful" artist is not allowed to be a part of the political order because Plato thinks that artist's power of production centered on his power of imitation has the capacity of destroying political order. What does Plato understand by the term art and what does imitative art endowed with such a power mean?

For Plato the concept art is a general term applicable to all productive activities, human or divine, of which the production called fine art today can be thought, at most, only a kind. in *Symposium*, Plato writes that love (*eros*) is the primal desire for the good and happiness which manifests itself in different pursuits such as love and pursuit of money or love and pursuit of knowledge, but instead of being used to refer to the whole range of these desires it is used to apply only to a special form of it: the desire for another person. Similarly, the term *poiesis* means making, producing or creating, and covers all the productive activities so that "all the creations of every craft and profession are themselves a kind of poetry, and everyone who practices a craft is a poet" (*Symposium*, 205b-d). However, poetry is used to denote only creative activities; that is musico-poetic creations of Greek culture which resemble the artistic works belonging to our contemporary fine art.

The difference that separates the species of creative artistic works from other productive works is that creative works are produced by the inspiration of the Muses. The idea that poets are inspired can be found in different dialogues of Plato. For example, in *Phaedrus*, a dialogue on love, beauty and rhetoric, poet's divine inspiration is called a madness, a possession of the soul by the Muses who "awakens it to a Bacchic frenzy of songs and poetry" (*Phaedrus*, 245a) and in *Ion*, where Socrates talks with Ion, the rhapsode of Homer, who is attracted to Homer whom the Muses attract in turn like a magnet while composing (*Ion* 533d-535a). A good poet, according the Socrates in *Ion*, is the one who has no competency on his practice, no mastery on the subject of his poems, no control of his production. He is under the spell of the Muses.

That the artist is irrationally inspired, which means that he lacks the knowledge of what is produced or how it is produced, is also the reason why creative art is not a *techne*. The concept of *techne*, is the other significant Greek concept allowing us to grasp Platonic conception of art. *Techne*, which usually is translated as art or craft but which, as Levin (2001) suggests, should be translated as "rational purposive discipline" performed by a class of skillful expert practitioners (p.82). This is the reason why *techne* is explained as a discipline. An act of making, in order to count as *techne*, should meet four

requirements with respect to the maker or producer (*Gorgias*, 463a-465a). First, the producer should deal with a particular subject matter about which he is knowledgeable. Second, the production is rational in the sense that the producer understands the principles and methods of the discipline which are applicable in all particular cases of production. Consequently, the producer can justify or give rational account of his successful productive practice. Third, *techne* can be taught by the expert and at last *techne* is a purposeful activity. It is ultimately for the sake of the good and grounded on the grasp of the good. We can conclude that the work produced by *techne* hints at the end that the work is produced for; that is at its function, and at the ways to accomplishment of this end. The work of *techne* points beyond itself (Maguire, 1964). Art does not live up to these criteria to be a *techne*, at least because of the ignorant and inspired state of the good artist during creation or performing. in *Republic* Plato also emphasizes the purposeless character of art by calling it play (*paidia*) (*Republic*, 602b). Due to art's being surplus to human life, Plato's aim in *Republic* seems to explain how one pushes conceptually artistic activity towards *techne* as much as possible so that it can have a proper function in society, be for the good and can be placed effectively under the most highest *techne* of the soul in the hierarchy which is politics (*Gorgias*, 517a-518a).

Artist's lack of knowledge, which is explained as the result of inspiration and divine madness in *Ion* and *Phaedrus*, is pointed in *Rebuplic* by means of the concept of *mimesis* and by means of explication of the creative activity as mimetic activity. The other significant difference is that artistic innocence going hand in hand with artistic ignorance leaves its place to the possibility of artistic manipulation and deception. *Mimesis* means reproduction through imitation, copying or impersonation. in *Cratylus*, while discussing the art of giving names and how names can denote correctly, express and transmit the nature of things, Plato appeals to the concept of *mimesis* by highlighting its being a production of likeness. By comparing musical and visual mimicry of painters and musicians to the linguistic *mimesis* of which the activity of giving names consists, Plato writes that art reproduces that which it represents through producing an external appearance whereas naming is reproducing the essence (*ousia*) of that which the name signifies. So, poetic *mimesis* is differentiated from linguistic one by limiting it to the production of the appearance rather than the essence of the thing. Mimetic appearance is referred by Plato as a produced image (*eikon*).

This sense of poetic *mimesis* mentioned in *Cratylus* can be detected in *Republic* too where we find Plato describing mimetic act as "to make oneself like someone else in voice or appearance" (*Republic*, 393c). The description fits to the dramatic performances where the creator, the actor or the audience participating in the chorus use their own being to imitate. Nevertheless, for all art forms, at least in epistemological context, the paradigmatic case for Plato seems to be the visual imitation of the painters. For example, a painting of a bed is the imitation of a particular bed which a carpenter produces and of whose true nature is the Idea of the bed. The concept "idea" (*eidos*) encountered in Plato's explanation of art as mimetic activity belongs to Plato's epistemological doctrine of Ideas, or theory of Forms which goes hand in hand with his ontological theory. That art, by producing images imitatively, blocks the cognitive reach to the Ideas is the first reason for Plato's dismissal of artistic production, especially of poetry, from human life due to its content and form because blocking the reach to Ideas is to block the way to the knowledge of the truth.

in *Republic*, Plato introduces his own conception of knowledge as a cognitive development through different stages of awareness or conditions of soul. It is a model of education understood as liberation from the ignorance which Plato in other dialogues, such as *Pheado*, associates with his doctrine of the anamnesis or recollection. The parallelism in ontology and epistemology also means that being necessitates knowing. That being necessitates knowing is essentially significant for morality in the sense that to be just one should know what justice is. On the other side of the coin, if you know, you have no other choice but to be. Moreover, you cannot not know what is not, therefore for Plato knowledge is always knowledge of the truth. So, the aim of education or telos of the developmental cognitive process to truth is also the aim of to be or to shape the soul.

From the lowest state to the highest, the cognitive acts of the development are imaginative predictions (*eikasia*), beliefs or opinions (*pistis*), reasoning form hypothesis (*dianoia*) and grasping the truth (*noesis*). Correspondingly, Plato divides the scope of objects into two spheres which can be called

visible objects or beings which can be sensed and intelligible object or beings which can be known, understood (*Republic* 509d-510e). The sphere of sensible objects is populated by particular sensible things which includes both artifacts and natural living beings and by images which Plato refers as "shadows, then reflections in water and in all close-packed, smooth, and shiny materials, and everything of that sort" (*Republic*, 509e-510a). The corresponding cognitive act and state of these sensible things are imaginative prediction and belief. Thus, both the images and the particular things are characterized by Plato as appearances. in the sensible world of perception things appear to us in some way or in another. When we encounter with images, we conjecture from the likeness of images of original to sensible things. We are in a state of conjuring. Dealing with particular sensible things, on the other hand, is only believing or having opinion on them; we do not know them because knowledge requires something unchanging.

in the case of intelligible sphere, however, there are not appearances changing and becoming, but only things which always are and do not change and decay. in this sphere, our objects are either Forms or Ideas (*eide*) or some hypothetical images of them used to reason in the search for the ideas themselves. Plato writes that a geometrician thinks or reasons (*dianoia*) about a geometrical figure without questioning it by taking the hypothesis concerning the figure, a visible image, as the truth, but a philosopher understands or grasps (*noesis*) what it is, the Idea itself. He grasps the first principle of everything by the power of dialectical questioning without any visible aid and with the awareness of the difference between being and appearing; hypothesis and truth. With this Analogy of Divided Line, which Plato divides cognitive acts and objects of them into four classes like dividing a line into four parts, Plato gives shape to his doctrine of Ideas or theory of Form. He postulates that there are unchanging, pure, unmixed intelligible essences, which are exemplified by the particular things or acts which in turn partake and resemble them.

Ideas, for Plato, are usually ethical or aesthetic values or mathematical ideas of which universality and objectivity is most demanded, such as the idea of the beauty or the idea of the justice. They also can be thought as types of excellences which everything in the sensible world is patterned after in its existence and seeks to reach (Ross, 1951). The objects, starting from images to the Ideas, stand in a hierarchical order in their worth, meaning that Ideas are more real than images. The soul, in its cognitive process, moves upwards from the lower states to the higher ones, meaning that knowledge is abandoning the darkness towards having a clear grasp of the truth. At the top of this metaphysical and epistemological hierarchy Plato places the Idea of the good which is beyond being because it is the source of knowledge and knowability, and the source of the being of the Ideas (*Republic*, 509b). Plato thinks that everyone seeks to reach the idea of the good only through which other Ideas can be grasped clearly. Virtues can be known truly if their relation to the idea of the good, or their roles in reaching the human life in its excellence are understood.

For Plato as far as the sensible things or their images, likenesses, shadows or reflections are objects of our interest and attitude, we have an unclear cognition of unreal appearances. Knowledge arises through the dialectical grasp of the Ideas while the Idea of the good, the nature of the goodness itself is grasped at a moment of an immediate apprehension by pure intelligence. Plato symbolizes this cognitive progress towards truth by his Allegory of the Cave as well where this intellectual progress is illustrated by the liberation from the cave, from its fire and from the contemplation of the shadows of object reflected on the walls of the cave (*Republic*, 514a-522b). This liberation is mentioned to be a moral liberation from beliefs, convictions and social deceptions; that is to say, from images of justice or goodness towards to particular acts and ultimately to their reality and link to the good (*Republic*, 514a- 518b). With respect to this Platonic epistemological and ontological perspective, the questions to be asked are in which sphere the objects of artistic creation fall, what kind of cognitive state their production requires and what kind of cognitive state they produce?

If we reevaluate the cognitive state of mimetic production in the light of the doctrine of ideas, what is different in mimetic production, like the example of the creation of the image of the bed, in comparison to other kinds of production, like the production of the carpenter is that the craftsman of the object has a right opinion about the thing he produces while the imitator does not. The source of this right opinion is the user of the manufactured thing because he can understand and inform about

whether the thing functions properly according to its end or not (*Republic*, 601d-602b) but the artist imitates the thing just in the way it appears to him and neither knows the thing's true nature nor has a right opinion about the thing's end or use. Artist produces appearance out of the appearance. Consequently, poets write about human relations, wars, virtue and vice, education, gods or political government but do not know the true way to ameliorate public and private lives (*Republic*, X.599c-d). Even worse, Plato writes that poets pretend, so convince and deceive the audience that they are wise like the painters who can paint a carpenter without having any knowledge about the carpenter's craft.

So, it can be concluded that, the banishment of art has two epistemological reasons. According to the doctrine of ideas, creative production falls into the sphere of appearances and it produces *mimesis* which is only a reflection, an appearance of appearance. Thus, the first epistemological reason for negative assessment of art is that it is three times removed from truth and artist is lack of knowledge of the truth both of their activity and of what he produces. This leads to the second epistemological reason which is the deceived and ignorant state of the audience. Art, instead of allowing the audience to ascend to the truth like beauty does, confines him to the surface of ever flowing and changing appearances. It does not point at the truth in a transcendent manner, but it points again to appearances and produces an immanent sphere of illusion. Both the cognitive states of artists and audience are the state of imagining, conjecturing or predicting. They are caught on the lowest stage of the ladder of knowledge. Art blocks the way to truth because artist is actively in ignorance and audience is passively in delusion.

3. Art as the block to virtue in *Republic*

For Plato the aim of education or telos of the developmental cognitive process is ultimately ethical and political. The aim is to shape the soul in such a way that it reaches its excellence and happiness. From the ethical perspective, reasons for the exercise of censorship over art arise from the effects of art on the soul of the audiences, especially on one particular class in the society who are called guardians. Plato's ethical theory is based on his structural theory of tripartite division of soul and his politics is based on the parallel division of the society. Plato thinks society as a soul which has its principle of act and rule within itself. Soul, for Plato, functions according to three different principles corresponding to its three different aspects or parts. The lowest part of the soul moves the soul according to irrational desires like appetite or sexual drive (*epithymia*), spirited part of the soul is that which moves the soul according to its emotion of anger (*thymos*) and the highest part moves the soul by rationality (*nous*) (*Republic*, 439d-e). We desire irrationally, we moved by emotions, particularly by anger, and we rationally calculate, grasp and learn. Society is divided into three classes correspondingly. The lowest class consists of "money-makers" including craftsmen, tradesmen and farmers. Plato calls them "money-lovers" (*Republic*, 390d). The ones belonging to the higher class are spirited guardians, who are "honor-lovers" and the highest ones are very few; the wise rulers or governors who are philosophers called "lover of learning and wisdom" (*Republic*, 376c, 415a-e). As each part of the soul has its own desire and is characterized by what it loves, so each social class is characterized by what it loves and aims to reach (Cooper, 2008, p.23).

to be and to act virtuously so to have a just life means to supply and preserve the multifaceted soul as one being under the rule of the rational part and it is obtained only when a harmony among the parts of the soul occurs. The harmony, in turn, prevails if each part of the soul does its duty and works for its assigned end under the rational governance, which represents "an intrapsychic politics" (Cooper, 2008, p.23). The politics of just city corresponds to intrapsychic politics of the just soul of the individual. in the parallel way, in the ideal political order people live in a just society under a strict division of labor governed by the wise philosopher-king. Hence, justice

> isn't concerned with someone's doing his own externally, but with what is inside him, with what is truly himself and his own. One who is just does not allow any part of himself to do the work of another part or allow the various classes within him to meddle with each other. He regulates well what is really his own and rules himself. He puts himself in order, is his own friend, and harmonizes the three parts of himself like three limiting notes in a musical scale—high, low, and middle. He binds together those parts and any others there may be in between, and from having been many

things he becomes entirely one, moderate and harmonious. Only then does he act (*Republic*, 443d-e).

in Platonic ideal city, Philosopher-king, the true, ideal ruler, is chosen among the guardians. Therefore, for the guardians education is highly significant because it both prepares the souls for justice and lets one observe those who are capable of being a ruler. Civil education, Plato explains, consists of musico-poetic education and gymnastics. While physical training strengthens rational part, dramatic performance softens the spirited part of the soul so that neither overrules the other and justice prevails (*Republic*, 441e). So, art work has a social and political role particularly in education of the young guardians, but then why to banish it from life?

Plato thinks that only proper forms that the ruler or statesman decides can be used for educative purposes because art by nature attracts the spirited part and causes the disorder in the soul through *mimesis*. While painting imitates appearances of objects, music imitates life and characters and poetry as dramatic performance imitates emotions, acts and lives through performances (*Republic*, 398c-403d). Mimetic creation, by its nature, is powerful to produce external appearances without any limit; that is, it can imitate both corrupted souls and evil acts as much as just souls. Such an unlimited power showing all various possibilities of human life diversifies the soul of the audience as well because not only the performer or narrator actively imitates but the audience passively imitates the appearances too. Both the narrator, during the oral performance loses his own self (he cannot really be and act) and the audience becomes only a point of changing appearances, losing his being a reality.

If the guardians give away their emotions, feel sorry for the heroes of tragedies and imitate the tragic characters or gods depicted as acting in all vicious ways possible, and if a guardian internalizes this impersonation, then his affection turns to be a habit, his soul becomes corrupted and his function in society is lost (*Republic*, 395c). As Green (1992) writes, the danger expected from the audiences' mimetic act is that they "shall by force and by sympathy enter into the spirit of poetic imitations; they shall imitate, not on the stage, but with their minds and emotions, as a result, in their character" (p.33). Moreover, not only the guardians but whole culture is morally in danger according to Plato because poets create Greek culture, as Asmis (1992) stresses, through both mimetic reproduction of past and present, and transmitting traditions as reproduced by themselves to future. The power of shaping the culture, the character of the whole society, is exercised through shaping the souls of individuals by affecting them via the representations of ethical values. Therefore, if art is to be used to educate the young, it should allow imitation of only the ethical virtues.

4. Conclusion

For Plato censorship on art in an ideal political order has two main reasons of which one is epistemological and the other is ethical. Epistemologically, art blocks the cognitive ascent toward knowledge of the truth both from the side of the producer and from the side of the receiver. According to Plato artistic creation as an imitative activity produces a veil of ignorance through visual, narrative or auditory images. While encounter with beauty alludes to transcendence of appearances, art removes any possibility of transcendence by originating its own world of images in the world of appearances. Since art, being true to its essence, necessarily produces changing appearances, it cannot transcend its own being as such ontologically, it cannot point to the truth of being and it cannot occasion any possibility for the rational recognition and knowledge of neither our own being nor other beings and values. Not allowing knowing also means not allowing being. in its ethical and political dimension, art's power consists of the power of multiplying different perspectives on values, different interpretations and different ways of lives. Imitative quality of art causes reproduction and internalization of the ways of life, which are decided to be vicious by the political leader, leading to the corruption of the soul and the society. It can be said that the power of pluralization and diversification of art is the main reason for the resistance to and censor of it in a political order postulated and required from a monistic, essentialist and absolutistic perspective like Plato's idealistic perspective.

Art's power of attraction and its manner of exercising this attraction are other significant aspects which closely relate it to the concept of desire (Burnyeat, 1999).What is significant, however, is not that art gives birth to new desires. On the contrary, art's in its mimetic character reproduces desire in the

sense that the desire is imitated by the audience. Through artistic media, politically, we are implemented desires which are not our own but which appear to us as our own, as original, as real. Moreover, this implantation or internalization happens gradually without the awareness of those who are under the spell. Not rationality but ignorant desires rule the acts. It seems that the main problem is that the habit that is internalized by being subject to art is more than the habit of living in vice. It is the habit of becoming easily someone else and of changing. Art causes the loss of the stability and integrity of the soul. to appear and to be a changing image turns to become the nature of the soul, so the objectivity of an ethical life and goodness as the absolute value lose their validity. Our truth becomes being an image.

Although Plato permits artistic performances in so far as they represent virtues; that is, decent ways of life in content and harmonious and well-ordered lives in form, under the guidance of those who know what the truth of soul, society and governance is, this acceptance leads to art's being more mimetic because artistic activity is allowed in the city if it imitates *techne*. However, art can imitate *techne* without knowing what it is to be a *techne*. The status of art likens the statuses of artist and audiences who imitate proper desires and good lives without knowing the reason to be good. Plato writes that lovers of sight and sounds, who are both artist-poets and audiences, are and will always after different apparitions of beauty instead of the knowledge of beauty itself in so far as they continue aesthetically experiencing and creating. If they reached knowledge, they would stop creating. After all, if one knows how to be, one simply would be and would not try imitating or appearing.

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The Image of Women in Turkey According to The Social Gender Concept

Bilge Doganli, Banu Berber Babalik

1.Introduction

in scope of democratic guiding principles the empowering of women is inevitable, constituting the basic fundament to strengthen the community. It is obliged to put forth and prevent the difficulties that women making up half of the society and playing an important role in raising upcoming generations encounter in society. Even though it seems like there is an improvement of data about various circumstances for women in Turkey, yet the fact that some negativities cannot be prevented proves that the improvement is not where it is aimed to be. It is observed that the development of women rights, the application of these rights and the application of the social gender concept is still not reflected in every field.

This study aims to increase the awareness and consciousness of society when it comes to the concept of social gender and the empowerment of the image of women and the women that is strong in every field. Also, in a society where women and men live and share certain things together it is essential to point out that they are on a same level in order to prevent the existing discrimination. Furthermore it is important to improve the fields accepted as lacking and to provide awarness of women in social, political and economic fields.

Although the concepts of gender and social gender are used interchangeably, they are different concepts with different meanings. Gender describes the genetic, physiologic and biologic properties of individuals as males or females; whereas social gender describes the roles, duties and responsibilities given by the society (Uner, 2008:6). The concept of social gender indicates that the differences between females and males are not just biological, they are also differences created by social and cultural values occurred as a result of these biologic differences (Toplumsal Cinsiyet Esitliğine Duyarli Okul Standartlari Kilavuzu, 2016: 11). Firstly, woman or womanhood is a quality. Apart from being considered as something physiological at first, this quality which designates the gender of a person becomes integrated with the personality throughout the person's life (Sağ, 2001: 11). Gender category stated as female or male constitutes the main properties of individual and social life (Ersoy, 2009: 209). The opportunities given to individuals due to the roles shaped with sexist elements have been designated over female and male. The concept of "gender culture" which includes and determines social gender and gender roles describes how values, attitudes and behaviors related to gender should be, designates the limits, leads and guides it. This culture which has an important place in the society and determines the behaviors related to gender plays a significant role while arranging the relationships in the society (Ersoy, 2009: 211). People learn about the roles related to gender while they are brought up. Social gender is a concept which changes over time and from culture to culture. Individuals act in accordance with value judgment assigned by the society while fulfilling their roles in the society (Kahraman, 2010: 30).

Due to differences in cultural structure, there are different answers to the questions such as how women and men should act, what they should wear etc. in each society. These different answers are the determinants while constituting gender culture in the society. in other words, behaviors being approved for the genders by the culture have an important place for the decisiveness of gender culture (Ersoy, 2009: 215).

2. Development of Human Rights of Women

"Human Rights" describes the whole of intangible rights by states or individuals which people have since their births or the conception just because they are humans (Hekimoğlu, 53). This concept has been acknowledged with Magna Carta, then being shaped by various laws and being included in positive

law with 1789 Declaration of Rights of Man and the Citizens and developed especially with 1949 Universal Declaration of Human Rights and European Convention of Human Rights (Berktay, 2004: 1).

United Nations opened *Convention On the Elimination of All Forms of Discrimination Against Women* (CEDAW) for signature of member countries in 1980. The most important aspect of this convention foresees ensuring human rights for women, protecting and developing them; performing equality of women and men in the society. CEDAW asks not only for legal and formal equality but also real equality. The concept of *Human Rights of Women* started to be used in Vien World Human Rights Conference for the first time in 1993. It was accepted in this conference that "human rights of women and girls are inseperable, indivisible and irreplaceable part of universal human rights" (Kaypak, 2016: 298-315). The first article of the convention states that human rights and fundamental freedoms in politic, economic, social, cultural, personal or any other field on the basis of equality of men and women are going to be entitled to women irrespective of their martial status (Uner, 2008: 7).

3. The Status of Turkish Women in Historical Process

Along with the developments in the West, especially the effects of French Revolution were observed in Ottoman society which faced towards the West since 18th century. First of all, women in Ottoman Empire tried to manifest that women were complete human beings just like men. Innovative movements starting with the period of reforms would find a place in founding ideology of republic, too (Berktay, 2004: 12). Scientific, cultural, economical changes in 20th century also affected the structure of the societies dramatically and caused social changes. One of the societies which experienced these changes in a radical way was Turkish society and also Turkish women who constituted the half of that society. Passive struggle of Turkish women at the beginning of 20th century was to stop covering themselves and to overcome the mentality that prevents them to go outside freely, to walk side by side or get into a car together with her man. The places where women and men sit in public transportation such as tram, ferry were separated by curtains at the end of World War I. Since it was forbidden for women to sit on the deck, they had to stay in the cabins downstairs. When it had been free for women to sit on deck on island ferries, a woman's writing related to watching the sea was the best expression of longing for independence. This writing was like an expression of the memory of an overseas journey rather than an hour of journey (Inan, 1968: 93).

Ataturk stated in a speech he made 9 months before the proclamation of Rupublic that;

"... If a society contents that only one of the genders acquires the necessities of the era, the better part of that society will be in weakness. If a nation wants to progress and civilize, it has to accept by using especially that point as the base. The reason why our society has been unsuccessful is because of the laxness and defect we have towards women... in order a nation to work and become successful in life, it has to accept all the reasons and conditions related to work and being successful. Therefore, if science and knowledge are necessary for our society, both men and women need to acquire them in an equal way" (Kocaturk, 1984: 97-98).

Turkish women obtained civil rights through the innovations experienced after the first decade following 1923, and also it was enabled for Turkish society to be reconstructed. Polygamy was repealed after the adoption of Civil Code in 1922, women and men had equal rights in law on succession. Women had the right to vote and be voted for municipal elections in 1930, for local authority elections in 1933 and for parliamentarian in 1934 (Gokcimen, 2008: 49). It was also accepted along with the innovations of Republic that men and women are mentally indissociable. The most effective element while determining democratic principles is to accept that men and women represent the whole nation. Therefore, to acknowledge men and women citizens as equal before the law is a must. It is a clear indicator that Turkish Republic adopts these rights since it enacts them (Inan, 1968:127).

Social gender makes women less valuable culturally and it even affects their health negatively. According to a research carried out in East and Southeastern Anatolia Regions, women can not go to a hospital without getting permission from their husbands, can not be examined by male doctors and can not benefit from health services such as family planning etc. 60,2 % of men living in that region says that "men are cleverer than women" and 56,7% of them says that "husbands have a right to beat their wives if the wives do not obey their husband" (Kitis & Bilgici, 2007). Traditionally, women are taught

to be helpful for the men, to be content with the situation they are in, not to show their anger, not to ask questions to authority figures, not to say no and that they need to make other people happy and comfortable and in that way they are taught to have passive behaviors since their childhood. As a result of this, a traditional woman image that is insecure, passive, indecisive; that submits the decisions of others, hides her emotions, avoids confronting occurs. Consequently, their mental health is affected negatively, and they are repressed to have a tendency to accept violence (Kahraman, 2010: 30). in business life, women choose jobs that do not disrupt their traditional roles or while they try to perform both f the duties at the same time, they have to make more effort (Kahraman 2010: 31). When the woman image in the society is analyzed through media and advertisements, which need to be the reflection of modern society, it is seen that the depiction of good woman is domestic, calm, sensitive, submissive, non-competitive, modest and cute; the depiction of bad woman is independent, selfish, rebellious, competitive and wild (Buyukkayaci vd., 2014: 62).

4. Brand

The number of similar products had increased in market economy where intense competition conditions rule and the consumers perceived these products as the same. As a result the concept of brand emerged due to the diversification need of business' products. Brand is a product or a service which is designed to meet a need, ensures the diversification from other products or services, has original properties and enables to be distinguished in marketing activities (Kotler & Keller, 2006: 278). The product is diversified and made special with the brand.

4.1. The Brand Image and Its Importance

Image is the interpretation of the evaluation related to data obtained from the means such as advertisements, natural relationships, cultural environment we are in or prejudice we have; or according to Tolunguc it is described as the whole of imagery which forms slowly and cumulatively in an individual's mind (Semerci, 2016: 20). Williams describes image as an effective jargon of advertisement and public relations and Gartner describes it as the image obtained as a result of a series of enlightenment process (Uzoğlu, 2001: 345). Image is a symbolic and visual representation of an object or a view. Image system is an ideological formation and its effect emerges depending on how the feelings are presented and formed, how they become common through interpersonal communication and technology (Bal, 2011: 7). Brand image is observed in consumers as the total of emotional and aesthetical impressions related to product. in order to determine brand image, it is necessary to identify the things that connote or remind the brand to the consumer (Karpat, 2000: 32). A brand is a series of qualifications with a meaning and an image and it connotes the product while thinking about that brand. The consumers evaluate the products to buy, hence the brand, with the image that they have about them. The brand image is a result of how the costumer interprets the messages presented to him/her about the brand and the perception of the product via determinative elements such as product identity, emotions and connotations in the mind. Consumers create the image of that brand in their minds by using all the connotations that they remember and the information that they have about the brand (Keller 1993: 51). The consumer does not need to use that brand in order to have an image related to the brand. The result of the impressions about the brand obtained from various sources is enough for the image. It has been stated that the image of a brand has positive affects on perceived value, consumer's satisfaction/delight, trust to the brand and brand loyalty. A powerful brand image means a loyal costumer mass. Runkell and Brymer, Harley – Davidson are not just the names of a corporate motorcycle producers. For hundreds and thousands of people Harley-Davidson means a way of life with a distinctive expression and centric values, rich image, manners and meaning (Kotler, 2000: 166, Can & Basaran, 2014: 31).

5. Women through Statistics (2016)

According to the data of Turkish Statistical Institute 49,8% of the population waswomen. Life expectancy for woman was 80,7 years and population rate of illiterate women was five times more than men. Employment rate of women was less than half of men's rate of employment. When the

employment rate of European Union member countries is analyzed, women employment rate in 2015 was the highest with 74% in Sweden and it was the lowest in Greece with 42,5%. Average women employment rate in European Union member countries was 60,4%. The participation rate of educated women to workforce was found out higher. When the participation rate to workforce was analyzed in accordance with the education status, it was observed that *the higher the education status of the women is the more they participate to workforce*. The participation rate of illiterate women to workforce was 16,1%, the participation rate of women with lower than high school graduation level was 26,6%, the participation rate of high school graduates was 32,7%, the participation rate of women with occupational or technical high school graduation was 40,8 % and the participation rate of higher education graduates was 71,6%.

According to the results of income and living conditions research; women with higher education graduation earned more income in 2015. The region where physical violence was used towards wives most was Southeastern Anatolia (Gaziantep, Adiyaman, Kilis, Sanliurfa, Diyarbakir, Mardin, Batman, Sirnak, Siirt). The region where men used the less physical violence was Aegean Region with 1,7% (Izmir, Aydin, Denizli, Muğla, Manisa, Afyonkarahisar, Kutahya, Usak). *Almost 4 women out of 10 felt insecure in the environment where she lived. Women participated politics less when compared to men*. While the rate of women representatives in Turkish Grand National Assembly was 4,5% in 1935, it increased merely to 14,7% in 81 years. The number of ministers was 27 in 2016 and just one of them was a woman. The rate of women mayors in 2009 local elections was 0,9%, and it increased solely to 2,9% in 2014 local elections. The rate of women local authorities was 2,3% in 2009 local elections and it became 2% in 2014 local elections. Related statistics are shown in Tables 1,2,3,4 (tuik.gov.tr).

Table 1: Choosen indicators in accordance with gender, 2015 (%)

Choosen Indicators	Male	Female	Total
Rate of Illiterate population (25 + age)	1.8	9.0	5.4
Rate of population with collage or faculty graduation (25 + age)	17.9	13.1	15.5
Rate of Employment (15 + age)	65.0	27.5	46.0
Rate of Participation to Workforce (15 + age)	71.6	31.5	51.3
Rate of Unemployment (15 + age)	9.2	12.6	10.3
Rate of Unemployment of the Young (15-24 age)	16.5	22.2	18.5

Source: TUIK

Table 2: Rate of Employment in Accordance with Education Levels in 2001-2015 Period

	Years	TOTAL					MALE					FEMALE				
		Illiterates	People with Less than	High School	Occupational or	Higher Education	Illiterates	People with Less than	High School	Occupational or	Higher Education	Illiterates	People with Less than	High School	Occupational or	Higher Education
The Rate of Participation to Workforce %	2007	18,1	44,6	48,8	64,5	77,3	36,9	69,0	64,9	80,6	82,6	14,4	19,6	28,4	36,4	69,4
	2015	18,6	48,1	54,1	65,4	79,8	30,9	68,8	71,3	81,1	86,2	16,1	26,6	32,7	40,8	71,6
The Rate of Employment %	2015	17,6	43,3	47,3	58,7	71,0	27,4	61,9	64,5	74,9	79,6	15,6	23,9	26,0	33,4	59,9
The Rate of Unemployment %	2007	5,2	9,8	13,9	12,0	9,7	12,4	10,3	11,0	9,7	7,4	1,7	7,8	22,1	20,9	13,9
	2015	5,3	10,0	12,4	10,2	11,0	11,3	10,0	9,5	7,7	7,6	2,9	10,1	20,3	18,1	16,3

Source: TUIK HHIA

Source : ILOSTAT, EUROSTAT

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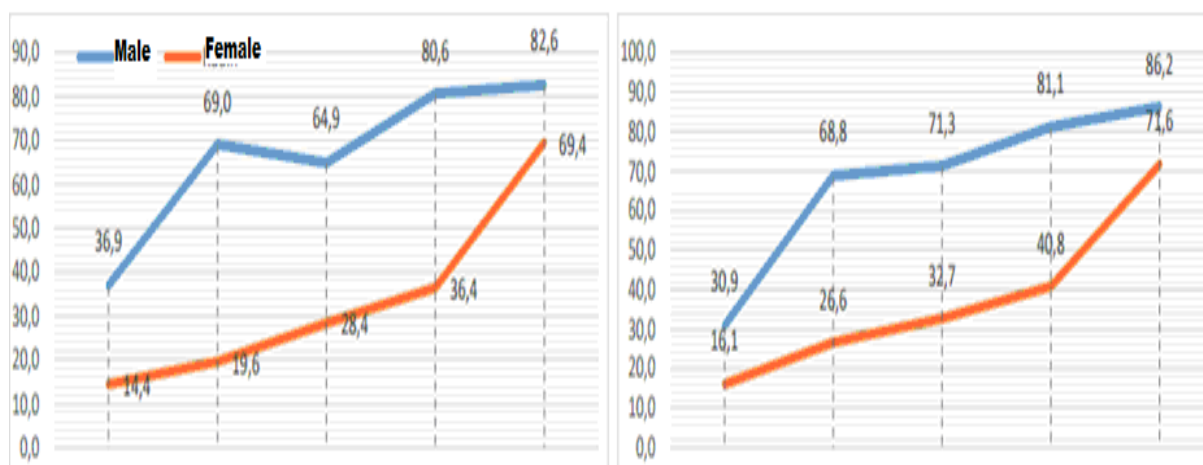
Table 3: The Rate of Participation of Women in Various Countries (2007-2015), (%)

	2007	2008	2009	2010	2011	2012	2013	2014	2015	2015-2007 Change
Equador	38,9	39,4	45,7	42,5	47,8	47,4	42,1	50,2	52	13,1
Mexico	30,3	31	42	41,6	42,6	44,4	44,2	42,5	43,4	13,1
Malta	32,3	33,5	34	34,8	36,1	38	39,8	41,2	42,1	9,8
Sweden	59,7	59,8	*59,4*	67,1	67,9	68,3	68,7	69,1	69,5	9,8
Qatar	49,4	50,4	491	-	52,1	52,4	53,1	100	58,7	9,3
Turkiye	**23,1**	**24**	**25,5**	**27,1**	**28,4**	**29**	**30,3**	**30,2**	**31,4**	**8,3**
Israel	51,1	51,3	52,4	52,8	52,7	58,1	58,2	59,2	59,1	8
Malaysia	46,4	45,7	46,4	47,1	47,9	49,5	52,4	53,6	54,1	7,7
Russian Fed.	56	56,1	62,4	62,2	63	63,3	63	63,3	63,4	7,4
Makao, China	62,7	643	66,5	66	67,5	66,8	675	68,1	68	5,3
Chile	40,3	41,6	42	46,6	47,8	47,7	483	48,7	45	4,7
Spain	49	50,4	51,5	52,2	52,8	53,4	534	53,1	53,1	4,1
European Union (28 Countries)	**57,2**	**57,4**	**57,4**	**57,3**	**57,3**	**57,6**	**57,6**	**57,6**	**57,6**	**0,4**

Source: ILOSTAT

Table 4: The Number of Regular Paid Employment of Women in Various Countries (Thousand) 2007-2015

	2007	**2013**	**2014**	**2015**	2015-2017 Fark	2015-2017 % Change
Turkiye	**2.810**	**4324**	**4632**	**4970**	**2160**	**%77**
Israel	1138	1470	1523	1561	423	%37
Malaysia	2931	3710	3883	3923	992	%34
Philippines	6682	8334	8452	8722	2040	%31
Kazakhstan	2383	2934	-	3106	723	%30
South Africa	4786	5714	5916	6122	1336	%28
Chile	1769	2079	2146	2.192	423	%24
Mexico	10466	12543	12579	12.779	2313	%22
Colombia	3769	4187	4417	4.602	833	%22
Egypt	2218	2536	2574	2625	407	%18
Australia	4078	4606	4630	4738	660	%16
Germany	15651	16897	17086	17303	1652	%11
Poland	5407	5650	5828	5944	537	%10
Japan	22970	24060	24360	24740	1770	%8
Canada	7023	7.449	7483	7507	484	%7
United Kingdom	12338	12579	12803	13.032	694	%6
Italy	7263	7583	7611	7.661	398	%5
France	11153	11392	11675	11.717	564	%5
USA	63833	63.795	64914	66.016	2183	%3
Russian Fed.	32.583	32.680	32749	32.981	398	%1
Holland	3447	3.358	3298	3324	-123	%-4
Azerbaijan	652	637	635	619	-33	%-5
Romania	2821	2.529	2573	2.664	-157	%-6
Bulgaria	1378	1.262	1273	1.299	-79	%-6
Latvia	471	411	407	409	-62	%-13
Greece	1239	986	1030	1.073	-166	%-13
Ukraine	8061	7.912	7489	6.782	-1279	%-16
Puerto Rico	512	-	-	398	-114	%-22
European Union (28 countries)	**86.716,9**	**86.892,7**	**88.520,8**	**89.761,5**	**3.044,6**	**%3,5**

Source: ILOSTAT, EUROSTAT (the data belong to the last quarter of the years).

Although the number of woman entrepreneur has increased in Turkey, we are still through the last rows in woman employers. The rate of woman employers to the rate of total employers inTurkey is 8% (ILOSTAT, 2017). This rate with 8% is quite lower than the rate of European Union with 27%.

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6. Elements that Affect the Participation of Women in Workforce Market Negatively

There are a lot of factor that lead them not to work, in other words, affect the participation of women in workforce market. The evaluation of these factors in detail was analyzed by TURKONFED (2007-2014). Traditional view of woman employment both by the society and by the employer is the factors such as education, low wages and insufficiency of business fields and these affect the participation of women to the workforce in a negative way. Women need their trust, abilities and behaviors to be improved and to be successful at what they do. Women need to be aware of the rights they have and they need to be trained about how to fight with the conflicts and problems they may face due to their genders in business life. Institutions should plan awareness trainings for women (Kaur, 2013: 39) as a part of institutional social responsibility and it is also necessary to present the conditions that prevent the equality of men and women to provide gender equality. UNECE (United Nations Economic Commission for Europe) has identified different fields which are disadvantageous for women and the members can develop policies. These fields are access to resources, inequality at workplace, entrepreneurship and to create a balance between personal and business lives (http://www.unece.org). Having more women in business life is closely related to the increase in productivity for the country and the institutions (Senturk & Fidan, 2016: 139).

According to the data obtained from International Labor Organization's ILOSTAT, which is a statistic database where household workforce surveys of countries are compiled, among 79 countries, Turkiye became the seventh country with a 31,4 % increase in the rate of participation of women to the workforce between the years 2007-2015. The participation rate of women to the workforce in 2007 was 23% and it increased to 31,4% in 2015. Turkish economy created employment for 5 million 325 thousand people in regular wage class between the years 2007-2015. Women worked at about 40% of these jobs. According to the data of ILOSTAT (2017), Turkish economy had a 77% increase in regular wage jobs between the years 2007-2015 and created employment for 2 million 160 thousand women. As a result, among 63 countries analyzed between 2007 and 2015, Turkiye became the country which had the most increase in employment for women. in response to the increase in the amount of women employment, it is seen that there was not enough increase in the amount of mid and senior level women managers; even there was a decrease proportionally. It is seen that 18% of women in total employment in 2007 was mid and senior level managers, the mentioned rate regressed to 14% in 2015. Schooling rate of girls in general high school education in 2007 was slightly above 50%, it became 80% with a significant increase in 2016. Schooling rate of girls was higher in general high schools, schooling rate of boys was higher in occupational high schools. Schooling rate of girls in collage in 2007 was 18,7, it reached a quite high rate with 41,1 in 2015 (Yilmaz, 2017: 4-7).

in order to create systematical solutions for the problems of women, establishing a point of view which was expressed as *"gender mainstreaming"* in 3rd World Women Conference in Nairobi, Kenya in 1985 and shaped officially as ***"social gender equality"*** in 4th World Women Conference in Beijing in 1995 to main plan and programs has taken its place in international regulations. When absolute equality is not enough, alternative concepts such as legal and judicial equality, social gender equality, equality in opportunities, equality in right and liability and positive discrimination were created to create solution for different problems of women today. The main role of the concept of social gender equality, which was targeted for the solution of women problems in Beijing Platform for Action to integrate main plans and programs of states, on national mechanisms was expressed in a way that supports the inclusion of social gender equality in all political fields to main plan and programs. However; despite all legal regulations and continuing solution seeking, even if it tried to be supported with various alternative concepts, inefficiencies related to the concept of equality occasionally appear. Policies and legal regulations as a part of the concept of equality have not prevented women to be *gender blind* while approaching the problems in social, political and economic life. Equalizer policies developed in order to increase the status of women in the society have caused women to acquire specific positions by becoming mannish and fractions in woman identity. These fractions have added the obligation of holding the differences related to woman identity, which is stuck between public and private fields, and public identity of woman together. Social gender includes not only individual identities and personalities of women and men, but also cultural structure of manhood and womanhood and their

gender positioning in institutions and organizations. *Gender justice expresses a situation to be balanced, merciful, right, fair and careful while designing social life and the relationship between men, women and family."* Woman and man is dealt as a whole which completes and balances each other in Islam, and it is considered that woman and man are as halves of a whole. The relationship between man and woman in Islam is not a hierarchical superiority but the differences in terms of functionality and duties both in the family and in the relationship.

7. Conclusion

Woman and man are equal. Without going against inherent properties we were born with, it is necessary to implement the sense of justice, which will clear up the problems due to traditions and modernity and will help woman to exist in the society, to the society. to expect only legal and political practices that ignore physiological and mental differences bring equality goes against the grain. to discuss equality does not mean to retreat. On the contrary, further to that, it means to draw attention to an approach that will eliminate the victimization due to both traditional values and modern life. This approach is the sense of justice which help woman to exist in social life in a healthy way without going against the nature of women. Justice expresses a supra-gender system where the differences between people are regarded and these differences do not turn into disadvantages. Product, idea, service or in other words an object to be branded needs a powerful and positive image to exist for years and to be perceived powerful in terms of brand value. Brand rules needed to be performed for the object or ideas dealt with brand awareness to make them brand. If ***woman*** is thought as a brand, the concepts related to woman need to be planned and managed well and she needs to be set free from being a sexual and weak creature. When woman is associated with the properties such as educated, strong, fragile, sensitive, tender, affectionate, businesswoman, mother, helpful, environment conscious and she can cook well, follow, interpret and develop solutions for politics and agenda, she is both an engineer and an artist; a powerful and positive woman image will be created in the society. The responsibility shared in the society will increase with this image, rights and liberties will develop.

in order to provide social gender equality and to strengthen woman image, significant studies should be performed in education field, level of literacy should be increased and the number of educated and educator women should be increased. Studies that emphasize the importance of woman should be performed in agendas such as education, health, art, sports, politics, media and policies should be developed for women to make them exist in every part of the society.

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The Feminist Kunstlerroman: Art/iculation of the Silenced Women

Meltem Can, Meryem Ayan

1. Introduction:

Art as an opposing impetus that shapes culture has always been a force of the undermined communities against the oppressive dominant ideologies; as a realm promising boundless freedom of speech, unrestricted revelation of authentic identity. Regarding the power of art as a means of resistance and existence, a new genre which has been ignored has come to fore with its insistence on speaking the voice of the unprivileged women who has been "otherized" not only due to her gender, but also her sexual identity, ethnic background. in that sense, as a woman with artistic talent without a white Anglo-Saxon origin or a heterosexual identity, a new female artist protagonist has shown up to express herself and other marginalized women, and at the same time begun to realize herself both as an artist and as an individual. in view of these issues, this article will present the Feminist Kunstlerroman as a contemporary genre through putting forward its main features via Jeanette Winterson's *Art and Lies* and Isabel Allende's *Paula*. in this respect, firstly traditional Kunstlerroman and the female Kunstlerroman will be introduced as the genres out of which the new genre flourished. Secondly, the main tenets of the Feminist Kunstlerroman will be suggested through the analysis of *Art and Lies* and *Paula*. And finally, the thrice oppressed status of the female artist from a marginalized ethnic background or with non-heterosexual identity and her conscious attempt to voice the unprivileged female communities in those particular works will be discussed.

2. (Traditional) Male Kunstlerroman: Art for his sake

Derived from the words 'kunstler' that stands for artist and 'roman' for novel in German, Kunstlerroman is a subgenre of the Bildungsroman that sheds light onto "the growth of a novelist or other artist from childhood into the stage of maturity that signalizes the recognition of the protagonist's artistic destiny and mastery of an artistic craft" (Abrahams,1999, 193). Dating back to the 18th century, the literary convention was triggered by Goethe with his *Wilhelm Meisters Lehrjahre* and popularized in English literature by James Joyce with his *A Portrait of the Artist as Young Man*. Not only Joyce's work has become an archetypical example of the genre but also manifested the themes prevailing in the modern Kunstlerromane: "the concept of artistic creativity, the nature and the destiny of the artist, the artist's relationship to society, the spiritual problems the artist encounters in actualizing his artistic vision" (Seret,1992, 143). Concerning the foremost thematic features ascribed to the genre, Beebe outlines as the artist's overt "dissatisfaction with the domestic environment", his "estrangement from a philistine father, a conviction that art is a vocation superior to time and space", his realization of the impossibility of returning home, and lastly; the artist's retreat to his artistic creativity (1964, 22). Furthermore, caught up between art and life and his conflicting nature divided between carnal desires and divine aspirations, he finds no way out rather than retreating to his inner world against the insensitivity of his society, and aims at a harmony between world and art via transgressing the life through his artistic creativity.

3. Female Kunstlerroman: Art for whose sake

The female artist has struggled with much more obstacles compared to her male contemporaries, and has paved a long way to prove her talent and individuality. However, the female artist has much more obstacles to overcome, a much longer way. While it is for sure that one of the means of resistance against the patriarchal discourses in art and culture is the recognition of the female artist as the protagonist in literature, she has always strived for recognition and articulation in the society and the world of art rather than suffering of her divided self and making a choice between her art and life.

Regarding the Kunstlerroman tradition, many critics have suggested Joyce's work as the authoritative text of the genre and analyzed the male centred narratives to discuss the genre which points out that female artist and her artistic capability are neglected even in literary critical studies. in other words, the female artist has been turned a deaf ear and as a result made to "remain even at this moment almost unclassified" in the world of art (Woolf, 1929, 77).

Thanks to the advent of the second-wave feminism and the new studies on the female narratives, female Kunstlerroman is introduced as a genre the first manifestations of which are those works imitating the male Kunstlerromane in which women are reduced to an amateur stuck in the domestic sphere or figures dealing with art as a recreational activity at home in the early 19th century. Her male counterpart's typical conflict with the society in the Kunstlerroman tradition turns out to be frustrating twice for the woman with artistic genius as her main concern is not to overcome social impositions upon her authenticity but to express herself as an artist. Moreover, while the male artist's formation beginning with his challenge against to the society ends either with his reconciliation and adoption instead of taking a clear stance against the dominant patriarchal ideology, the female artist has to lead her life within the male-centred culture while at the same time struggling to destroy it. Therefore, as the attempts of the female artist for autonomy are viewed as abnormal and unnatural, "the Kunstlerroman traditional point of departure – the protagonist's clash with and rejection of social norms– provokes a stronger reaction when this protagonist is a woman" (Heilmann, 2000,161). Thus, "she is torn not only between life and art but, more specifically, between her role as a woman demanding selfless devotion to others, and her aspirations as an artist, requiring exclusive commitment to work" (Huf, 1983, 5). Hence, she "encodes the conflict between any empowered woman and the barriers to her achievement' (DuPlessis, 1985, 84). However, in the Victorian fiction, many female authors delineate their artist protagonist in a voyage in which she has to endure social oppression at an earlier age than her male counterpart which results in the suspension of her artistic creativity if it occurs at all. Either, her voyage ends with marriage or insanity and even death as the price of her demand for independence and artistic autonomy. Therefore, art is not proposed as a sanctuary as her subjectivity and imagination do not ensure her unique identity but destruction (Hirsch, 1983, 47). Therefore, despite the female artist's attempt to reinvent herself as an artist and recreate "the myth of the artist as heroine" through her inward journey, she eventually "miscarries, aborts, or gives birth to a monster (Stewart, 1979, 177). With respect to this, the appearance of the "madwoman" or the "female monsters" in the female narratives of the 19th century displays "the authors' frustration with the restricting and contradictory roles available to women" (Heilmann, 2000, 175). Furthermore, the modernist manifestations of the genre resolve the artist's dilemma by highlighting the genius of the female artist while ignoring her gender identity. in addition, romance as a theme is repudiated as a means of self-discovery since her romantic attachment to male silences the heroine, "represses quest, valorises heterosexual as opposed to homosexual ties, [...] separates love and quest, values sexual asymmetry, including the division of labour by gender" (DuPlessis,1985, 5). Therefore, the attempts of the female protagonist for artistic self-fulfilment can no longer be denied by a disharmony "between art and love, purpose and self-sacrifice, public and private life" (Heilmann, 2000, 189). On the other hand, through her struggle to find her artistic voice and assume her artistic identity, the female artist is accompanied by other females and supported emotionally by their solidarity. Lastly, the voyage of the female protagonist to realize herself as an artist mostly ends with her decision either to reject "herself as a woman" or accept "herself as a monster" standing for a "death-in-life as preferable to the struggle" after her recognition of the impossibility of her aspirations due to the pressures of social expectations (Stewart, 1979, 180).

4. The Feminist Kunstlerroman: Art for her sake: *Art and Lies* and *Paula*

With the advent of the feminist movements in the late twentieth century, an authentic female expression and experience is represented while all the oppressive ideologies restricting women to rigid categorizations begun to be called into question (Gubar, 1983, 50). Thus, despite her long-seated otherization, a new autonomous female artist has distinguished herself in the contemporary fiction and subverted the typical Kunstlerroman tradition through an explicit attack on the marginalization of

female art, silenced female communities and the decentralization of the hegemony of the patriarchally designed meta-narratives in literature and culture. Accordingly, the two distinguished works; Jeanette Winterson's *Art and Lies: A Piece for Three Voices and a Bawd* (1994) and Isabel Allende's *Paula* (1994) are worthy of notice due to their controversial themes closely associated with the Feminist Kunstlerroman.

Through going beyond the limits of the dictated normality and exploring the issues of sexual identity, Jeanette Winterson in her *Art and Lies* decentres the leading binary oppositions in favour of 'the other'. On the other hand, Isabel Allende's *Paula* is a memoir through which she both pays tribute to her daughter by giving her a past and traces the oppression of women in her country and culture through underlining the idea that female subordination is almost universal in cultures, while some women are more otherized compared to a white middle class European woman. Hence, *Art and Lies* and *Paula* as the contemporary manifestations of the genre treat female oppression to challenge the oversimplification of feminist disputes on the realm of culture and literature.

Considering the tendency to represent female oppression in many respects instead of creating a new meta-narrative about the female condition, the Feminist Kunstlerroman approaches to the oppression of women from three main standpoints. Firstly the oppression of women in general is highlighted via social institutions like family and religion regardless of their ethnic, socio-economic background or sexual orientation. to illustrate, in *Art and Lies,* Winterson delineates how family shapes the identities of women by birth through Picasso who has to face what means to be woman in a male dominant society, when she is very little:

The next child, a girl, was not stillborn out of the still bed. The baby screamed. Father had the doctors in but the baby screamed. The baby made all the noise allowed. No-one else dared speak when father was at home. 'Speak when you're spoken to,' was the rule, but wife and son never were spoken to and could only whisper now and then, when his back was turned. The baby ignored father's rule and screamed. Mother and son admired the baby and hated her too (159).

On the other hand, in *Paula,* Isabel recollects the freedom bestowed to her brother while her identity is under the constant pressure of the social expectations:

I was only five when I had my first hint of the disadvantages of my gender. My mother (...) was teaching me to knit, while my brothers were playing in the popular tree in the garden (...) I was sweating with concentration when my mother said to me, "Sit up straight, now, keep your knees together like a lady." I threw the knitting as far as I could and at that instant decided I was going to be a man. (...) Forty years had to go by before I accepted my condition and realized that, with the twice the effort and half the recognition, I had achieved what some men sometimes achieve. Today, I wouldn't change places with anyone, but when I was young, daily injustices soured my life (142).

Thus, women beginning with their childhood are taught to deny their true instincts, their real passion for life and internalize their gender roles and the stereotypical portrayal of women as passive, fragile and weak figures. While growing up, "the Amazon-like energy [the women] are born with fades and [they] turn into double-filled creatures with clipped wings" and it is underlined that "the female condition is a disgrace", "it's like having rocks tied to [a woman's] ankles so [she] can't fly" (72). However, the story of the girl in Rome in *Paula* is by far one of the most noteworthy examples of female otherization regardless of the country or culture. Having been raped by a group of men, the girl suffers from trauma and depression while the police officers show an accusatory and humiliating attitude toward her:

(...) the way they treat her you would think she was the perpetrator, not the victim, of the crime. "What were you doing alone in that neighbourhood at ten o'clock at night? Why didn't you scream? Were you on drugs? That is what happens when you go out looking for trouble, Missy, I don't know what you're complaining about" (160).

With that scene, Allende once more underlines thae idea that: "It's always us women who get the short end of the stick" (160). Besides, portrayed as a hypocritical institution in the Feminist Kunstlerroman, marriage is presented as a design of the male-centred culture that urges women to assume and content with their submissive role. to illustrate, in *Art and Lies*, Picasso questions her mother who has been cheated on and silenced, feeling how lost she is: "Had her mother ever desired

her father? Was her father, fat, greedy, cruel, desirable? He had had nine mistresses and was active with his tenth" (82). She is represented as a character without name symbolizing her long lost identity or any humanly emotion while her father's full name is mentioned with his title; Sir Jack Hamilton who:

had made sure that his wife was dead before he married her. He had bartered for what spirit had survived her own father's industrial complex, and laboured to make a machine out of what gaiety was left. She would not delight in life. (...) She smiled too easily and too much. Let her smile be only for him. (158)

On the other hand, Allende through her memoir puts forward the idea that regardless of their age, race or social economic condition, it is always woman that resides in the unprivileged side of the marriage. Before Isabel's own wedding, her grandfather attempts to discourage her from getting married like he has done to Isabel's mother, since "he thought marriage was a miserable bargain for women; on the other hand, he recommended it without reservation to all his male descendants" (114). Secondly, the genre deals with the marginalization of the female artist in literary history and canon. Particularly delineating her arousing sense of being an outsider as a woman with artistic sensitivity in the patriarchal society, the quests of the female protagonists of in both works begin with a loss of self, fear of chaos in their familial home as they are caught up between their artistic aspirations and the social expectations upon them. in *Art and Lies*, Picasso is represented as an atypical, unpredictable, uncontrollable girl who is able to see what others turn a blind eye. Nevertheless, her parents attempt to raise Picasso as a typical daughter figure who is to submit her gender identity. While her father thinks that "she needs to be married" with the idea that "a single woman is unnatural", her mother proposes that Picasso "can wear [her] dress" (159). Furthermore, her capacity for painting is being constantly objected, ridiculed and ignored by her father who thinks that painting is a male profession: "Picasso's father didn't mind how much his daughter read. It was the painting he disliked. He felt it revealed an excess of testosterone and he wanted his daughter to be well balanced like himself" (40). According to Sir Jack "'A woman who paints is like a man who weeps. Both do it badly'" (155). On the other hand, in *Paula*, Isabel expresses that her sense of being different has become a part of her identity since she was very little. Her feeling of unease, her desire to move beyond the limits turns out to be the essential traits of her nature:

I always believed I was different; as long as I can remember I have felt like an outcast, as if I didn't really belong to my family, or to my surroundings, or to any group. I suppose that it is from the feeling of loneliness the questions arise that lead one to write, and that books are conceived in the search for answers (50).

Despite their oppressive patriarchal social environments, neither Picasso nor Isabel do give in to the darkness and confusion wrapping them. As frequently inscribed into the plot of the Feminist Kunstlerroman, female artist protagonists begin to nourish the feeling of unease with self-education via reading. The informal way of educating their interrogating minds result in a process of de-education to free their understanding from the dominant ideologies; and of re-education to recreate themselves as authentic individuals with unique artistic endeavours. For instance, while Picasso "could not read about painting, she painted paintings, copying carefully the things she loved, learning through sincere imitation" despite her mother (40). in addition to reading, female artist protagonist also repudiate romance or marriage as musts leading to female self-realization. Since, the genre underlines the innate power of the female artist-protagonist and presents the heterosexual romantic relationships with a little or no impact on the self-fulfilment of the artist heroine. Accordingly, in *Art and Lies*, Picasso totally refuses any heterosexual relationship but feels emotionally close to Sappho at the end of the novel while in Allende's memoir, although Isabel chooses to marry, she has an affair during her first marriage and finally gets a divorce only after she realizes herself as an author. in addition, the female artist protagonist turns to other females to help her in her voyage to emancipation spiritually and artistically. in that respect, in *Art and Lies*, the motif of female bond which puts an end to Picasso's alienation is represented through another female artist; Sappho. Their spiritual connection bestows Picasso an unselfish and non-repressive bond that enforces her struggle and nourishes her self-esteem. However, it is significant that Sappho as an immortal orthodox voice also stands for the marginalized female art and therefore their bond symbolizes the strong enforcing relation between the female artist

and her art. On the other hand, in *Paula*, female solidarity is portrayed through a general framework in which the concepts of sisterhood and mother-daughter relationship are foregrounded via Isabel's grandmother, Isabel's mother, herself and Paula. Concerning the female bond among women, Isabel emphasizes her faith in matriarchy and female spiritual power. When she prays for her daughter to recover from that coma state, she "sometimes prays to a smiling, pagan Goddess overflowing with gifts, a divinity who knows nothing of punishment, only a pardon" (74). Furthermore, female bond means more than a spiritual solidarity that nurtures and protects others but a tie of loss and resilience:

It came to me how for countless centuries women have lost their children, how it is humanity's most ancient and inevitable sorrow. I am not alone, most mothers know this pain, it breaks their heart but they go on living because they must protect and love those who are left (192).

On the other hand, the mother daughter bond in her memoir extends the boundaries of herself and her mother, but encompasses the matriarchal line of mothers and daughters in her family: "I think of my great-grandmother, of my clairvoyant grandmother, of my own mother, of you, and of my granddaughter who will be born in May, a strong female chain going back to the first woman, the universal mother" (74). in addition, as an issue that has been undermined in earlier female versions of the genre, female sexuality are underlined in the feminist Kunstlerroman as a significant domain of female autonomy and emancipation. With respect to that, *Art and Lies* involves a direct challenge against the view of female body as the object of sexual abuse and violence. The incest that Picasso has had to suffer in early adolescence leaves her no choice but self-hatred about her own body for a long time:

Picasso thought of her brother and his angry Prod that punished her for being lovely, clever and quick. Under his insistent tutelage she had learned to be shy and slow. She had learned to hate her body because he said he loved it. She did not hate it now. She feared it, was a stranger to it, but she did not hate it... (82).

On the other hand, in *Paula,* female sexuality is an issue not to be ignored but, on the contrary, an essential part of female identity. When Isabel works in a magazine that advocates feminist views in Chile, she writes an interview with an unfaithful wife which becomes a great issue of dispute and controversy not due to the condemnation of a matter of infidelity by a married woman:

What no one could forgive was that the protagonist of the piece had the same motivations for adultery as a man: boredom, dejection, flirtation, challenge, curiosity. The woman in my interview was not married to a brutal drunk or an invalid in a wheelchair; neither did she suffer the torment of impossible love. There was no tragedy in her life, she simply lacked compelling reasons to remain true to a husband who deceived her (…) It had not occurred to anyone that women could enjoy such comfort: a private apartment for affairs was the sole prerogative of males (144).

5. From Oppression to Rebellion: art as a means of authentic identity, a healing power, a vehicle for social change and a medium to speak the voice of the unheard

in the feminist Kunstlerroman, artistic creativity come forth as mediums for interrogation while portraying "a female culture of engagement commitment, and conflicting ideologies- movements which help female heroine grow through a process of accretion and shedding" (Labovits,1986, 255). Thus, in her emancipation, art definitely plays a major role as it is a road to female self-realization, a means to heal traumas, a vehicle to social change and a medium to voice the marginalized female art and female communities. Thus, as Huf exclaims: "[female authors] are creating heroines who are likelier to succeed than ever before" (1983, 159).

As a medium to overcome the feeling of the otherness, the artistic creativity not only helps the female protagonist to affirm her unique identity in a society that urges for sameness, but also relieves her frustrations of the social oppression in the Feminist Kunstlerroman. As far as *Art and Lies* is considered, art becomes a reflection of reality behind the illusion; her reality for Picasso. in other words, painting is initiated as a mirror to see the hidden reality of herself :

She went to look at paintings. She looked at them until she could see them (...) Her own ideas, her own fears, her own limitations, slipped in between. Often, when she liked a picture, she found that she was liking some part of herself, some part of her that was in accord with the picture (39).

During her self-interrogation, she begins to brush her body from head to toe as a "self-portrait" which is not only a symbol of her recreation of herself via art, but also her challenge to all the oppressive discourses on her femininity (48). After her body, Picasso decides to paint her life: "Picasso had come back from the dead and she wanted life" (86). Beginning with sensing every emotion that life will offer, Picasso begins to affirming herself:

I think therefore I am. Does that mean 'I feel therefore I'm not'? But only through feeling can I get at thinking. Those things that move me challenge me. Only a seismic shock can re-order the card index of habit, prejudice and other people's thoughts that I call my own. (89)

On the other hand, in *Paula*, writing is presented as a medium to understand oneself through scrutinizing her past. Since, her artistic genius gives her the power to invent her true identity, free of the outside impositions, record her personal history and convey meaning to her past rather than being a passive victim of her misfortunes: "My life is created as I narrate..." (8). Her art becomes a mirror to her actual existence, the voice of the unheard or unspoken self: "That book saved my life. Writing is a long process of introspection; it is a voyage toward the darkest caverns of consciousness, a long, slow mediation (9).

As a defining feature of the genre, art is also portrayed as a power healing the traumas of the past and nourishing self-esteem. Through revealing and articulating their oppressed suffering, the female protagonist begins to affirm her past, her mistakes, tragedies that have fallen upon her life; thus, sense the power of control over their destiny. For instance, through artistic creation, Picasso turns her wounds into her artwork. She decides to leave the place of oppression, psychological and sexual abuse that she calls home once: "What can pierce the thick wall of personality; your voice, your hand, a picture, a book, the sweet morning air? Myself imprisons me. The lead shield of my habits, that heavy, soft bluish-grey dead defence....How to escape my element? First, run away" (87-88). Picasso chooses to stand against her fears that lead her to live in her mind, the safe shelter of her inner world that also discourages her to take any active stance against life. While she is walking to the train station to start a new life, "she was unravelling herself. She was loosening all the grey years into one bright line" (136). As for Paula, on the verge of separation from her first husband; Isabel takes shelter in writing her novel since "in that loveless period, [she] found escape in writing" (280). When Paula was comatose, Isabel can only get herself out of the despair through writing which becomes the medium of her outspoken feelings: "I plunge into these pages in an irrational attempt to overcome my terror. I think that perhaps If I give to form to this devastation I shall be able to help you, and myself, and that the meticulous exercise of writing can be our salvation" (9). Thus, Allende presents art as "the only salvation when everything around [her] threatens to come crashing down" (309).

Thirdly, in the feminist Kunstlerroman, art emerges not as a sanctuary but as a powerful alliance to move toward her undermined dislocated existence: "The celebration of the imagination is the celebration of the individual power over otherness, over an unknowable nature and a dissatisfying social world" (Hirsch, 1983, 46). in that sense, through the emphasis of self-affirmation of the artist heroine that results in her participation in the public sphere, the genre is marked by a literary convention that challenges "the modernist tradition of exile, alienation and the refusal of social roles" as they "created the ethical role of the artist by making her imaginatively depict and try to change the life in which she is also immersed" (DuPlessis, 1985, 101). in other words, the genre underlines the political function of the art which is offered as a means of social reform. As for *Art and Lies*, Picasso rejects to pity herself for her traumatic past, thus begins to take responsibility to a free autonomous existence:

'Why blame yourself?'(...) Who else shall I blame for this drought stricken life? My mother? My father? My brother? The world? I've been unfortunate, it's true, hardhurt and despised. (...) Should I make my unhappiness into a placard and spend the years left decorating it? There is so little time. This is all the time I've got. This is mine, this small parcel of years (...) I blame myself for my part in my

crime. Collusion in too little life, too little love. I blame myself. That done, I can forgive myself (...) Punishment enough. Enough to live wedged in by fear.(92-3)

Exclaiming that "[she] will not be that [she] was", Picasso eventually directs her long-seated frustration outwards to have a say in the society (93). As the symbol of the patriarchally designed social order, she leaves her house and her fears to embrace her life ahead: "A beginning outside of hurt. A beginning outside of fear. (...) For a moment, in the indifferent train, fear crept up beside her again. She looked across at the woman whose hair had the sun in it (...) She recognised her. VICTORY" (164). On the other hand, Isabel does not only struggle to rebuild a life for herself, but also to make a difference in a world in which the inequality and injustices are everywhere: "I burned with restlessness, I saw injustices everywhere, I intended to transform the world, and I embraced so many different causes that I myself lost count and my children lived in a state of constant bewilderment" (149). Her call for social change is also manifested with her earlier job in a feminist magazine. Through that magazine, the women put forth the controversial issues of "contraceptives, divorce, abortion, suicide, and other unutterable subjects" and open them for discussion (141). Thus, the Feminist Kunstlerroman attempts to take an active stand against the systems that otherize women through incorporating the artist with his unconformist and eccentric ideas.

The last but not the least, art is represented as a medium to raise the voice not only of the female artist from a otherized racial background or a non-heterosexual identity, but also the female communities undermined within the feminist discourses. That is to say, through the genre, the female art is redefined and the works outside the mainstream female artworks are fore grounded since the female authors with marginalized identities refuse to be the excluded and raise their voices with their works. Since, art is a medium to raise a consciousness, a vehicle to define what is normal. The feminist Kunstlerroman turns its focus on 'the other female'.

Concerning the exclusion of female art from the canon, both works put forth the female artists who refuse to justify the dominant ideology but on the contrary speak up for the previously silenced groups. in Winterson's novel, Sappho illustrates the marginalization of her art by the church and the male artist due to its obscene content and her lesbian sexual identity:

Why was it that the Church of Rome had burned her poems and excommunicated her? Galileo has had his pardon but not Sappho. Galileo is no longer a heretic but Sappho is still a Sapphist. 'Know thyself,' said Socrates. 'Know thyself,' said Sappho, 'and make sure that the Church never finds out.' (54)

Due to her unassertive and unapologetic voice, Sappho is turned into only a name, an illusion; a female artist without her artwork, a poet without a voice; as all her poems are lost: "Her name has passed into history. Her work has not. Her island is known to millions now, her work is not.(...) Where are her collected poems..? (69). in that sense, the narrative voices are all delineated as individuals that are marginalized not only due to their unique views of the world but also as the outcome of their sexual identities.

Thus, Winterson foregrounds the fact that sexual identities are the core of one's unmasked existence and her characters' unconventional sexual identities are the defining features of their authentic selves. Apart from the non-heterosexual identity, the otherization of the working class women is delineated through the maid who has been raped by Sir Jack. Handel refuses to give her an abortion due to her religious concerns despite her poverty and helpless situation. Regretting his decision, he remarks how institutions react with hypocrisy:

(For a single women who get pregnant social institutions will react) TELL THE SLUT TO CONTROL HERSELF. And if there is no Self to control? No dignity, confidence, purpose, spirit, place in the world, understanding? Not for her. Not for her. She can't afford any of them. And if she does make money, she'll find she can't buy them. (181)

On the other hand, belonged to the lowest rank in the social scale, the prostitute Handel has mistakenly cut off her wrong breast in an operation displays how the woman is viewed less than fully human if she is economically powerless. After the operation, his lawyer attempts to relieve Handel: "'She's a tart. You won't be struck off for a tart's tit. We might even manage compensation from the press. Cheer up.' of course. I need not have worried. That she was low and that I let her down lower still

is not a matter for concern" (123). Thus, Winterson's novel attempts to articulate the silenced female voice. Winterson reminds the reader that: "Salvation, if it comes at all, will be conscious. Ignorance is not the road to wisdom (…) I speak therefore I am. to match the silent eloquence of the created world I have had to learn to speak" (138).

As for Isabel Allende, "writing is a political act" to display "the cruelties of patriarchy", sometimes "the brutalities of totalitarian government" and a call "for women to change the world" (Jones, 1991, 11). in that sense, Allende's insistence to display the disparity even among the female community results in voicing the unprivileged women in many parts of the world through stressing the suffering of women from poverty, political oppression and sexual abuses as there is always a woman even the most vulnerable man oppresses and abuses. Thus, Allende sheds light on the marginalized women among the female community rather than concentrating upon the undermined female artist as she puts forward voicing their silenced stories as the foremost priority of female art. to illustrate, she delineates the female servants "who laboured from sunup to sundown" in her parental home, and who "grew old serving, and died in [their] house" without "ever having a family or taking a vacation" (26). Similarly, how the women are forced to live in a restricted space and how their freedom is suppressed firstly by their fathers than their husbands in Lebanon are emphasized: "… girls were confined to house and school until the day of their marriage- if they had the misfortunate to marry- the moment they exchanged a paternal prison for a conjugal one" (62). Allende, also voices the female condition in Chile repudiating the view associating the Chilean culture with matriarchy:

If women have influence, it is only- and then only sometimes- within their home. Men control all the political and economic power, the culture and customs; they proclaim the laws and apply them as they wish, and when social pressures and the legal apparatus are not sufficient to subdue the most rebellious women, the Church steps in with its incontestable patriarchal seal.

Furthermore, when she attends a television course in Brussels as the only woman in that course, she has to face with oppression of other men from Congolese attending to the course and decides to leave. When the director asks her to explain her departure, she tells how she has been misbehaved and subjected to mobbing due to her gender. Their defence is far beyond being apologetic:

(…) after a long pause, one of them spoke to say that in his country no decent woman publicly exhibited her need to go to the bathroom, nor did she try to go through a door before the men but in fact walked several steps behind, and that his mother and his sisters never sat at the table with him, they ate what the men left. He added that they felt permanently insulted by me, that they had never seen a person with such bad manners, and, as I was a minority in the group, I would just have to make the most of it (135).

The speech of that Congolese man shows that the patriarchy is almost always the leading medium of abuse of power. Even the most politically and socially oppressed nations or the ones facing with great economical depression find women an easy target to constrain, tyrannize, oppress and abuse. What she has experienced in the years of military coup in Chile turns out to be more challenging: "in the eyes of the military, feminism was as subversive as Marxism. Soldiers were cutting off women's pants legs in the street, because in their judgement only males could wear trousers; long hair on men was equated with homosexuality" (201). Moreover, *Paula* also displays the women who have been killed, abused and left to starving due to the wars, upheavals. When Isabel decides to hire women to help Paula's care in the USA, she meets some women who have suffered great miseries due to political turmoil:

One of them has knife scars on her arms and legs; her husband was murdered in El Salvador and she was left for the dead in a pool of blood, with her three small children (…) Another of the women is from Nicaragua; she has not seen her five children in many years but she is planning to bring them here, one by one; she works and saves every penny in order to be reunited with them one day (234).

Rather than dealing with the woman issue in general, she does not abstain from articulating the voice of women in many parts of the world with disastrous life experiences or without freedom: "For my second novel, I didn't have to think of a subject, the women of the Maureira family, the mothers of the Plaza de Mayo, and millions of other victims pursued me, obliging me to write" (282).

6. Conclusion:
Therefore, if literature is the product of culture, and the literary works make the definitions of normality, then it is for sure that both female authors aim at interrogating the literary convention shaping the dominant culture. Moreover, the thrice unprivileged position of the heroine as an artist, a woman and as an individual with a disfavoured sexual identity or ethnic background is brought into the fore through her resistance against the patriarchy via her art which is the voice of the silenced communities. in that sense, her art is far beyond a sanctuary to protect her from the savages of everyday life, but a means of female articulation voicing the unheard throughout the history, an arena to assert herself free of male, a way of self-healing as the outcome of her psychological voyage to her childhood and traumatic memories, a vehicle of self-discovery and self-affirmation and overall, a means of social change that inspires other women through enforcing the common female awareness in culture and literature. Consequently rather than a recreational, domesticated activity, art is by no means a medium to bring light to the darkness of the lives of even those who have drawn the shortest straw.

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Islam and the Middle Eastern Affairs from a Huntingtonian Perspective: "Clash of" or "Clash Within" Civilizations?

Asli Ege

1. Introduction

Early 1990s Samuel Huntington proposed his theory of clash of civilizations in his 1993 article in Foreign Affairs magazine, which later expanded in "The Clash of Civilizations and the Remaking of World Order" (1996). As might be conceived from the titling, "Clash of Civilizations" is a theory which conceives the world in terms of different civilizations as homogenous and distinct entities. Islam or the Muslim world is particularly assumed in contradictory terms from a civilizational aspect. Confrontation is therefore highly conceivable (Huntington, 1993). The West would have to face Islam because of this civilizational categorization. in this theory, the inequalities between the classes and the peoples were not considered as a problem to solve but as a proof of difference between cultures and civilizations (Tanzeralla, 2004, p.76). According to Huntington (1996), in the age of globalization, civilizations were modernizing more, but getting less westernized.

The clash of civilizations theory was in this sense an expression of the crises of modern times presenting a complex network of interconnectedness under the process of globalization which however could not achieve its promises. West-centered globalization could not make others Westernize and "the others" could not manage globalization in terms of their own value systems, either. Thus, the success of this theory was not in its prevision that the future major conflicts would arise from civilizational dividing lines around the globe. The Huntingtonian perspective took its force from its promise in explaining the paradox in between local identities and globalization and what Author Benjamin Barber names "Jihad vs. McWorld." (Barber, 1995).

Over this background, we first proceed with the critics of Huntington within a post-structuralist approach in the search for meanings behind his theory. It is proposed that the Huntingtonian perspective which introduces Islam as a threat factor becomes at the same time rationalization by the West, of a power relationship towards Islam. in this power relationship, the Muslim world is to be controlled and dominated by the West. The geopolitical domination of Muslims operates through the "othernization" of Islam from a post-structural point of view. As it follows, we analyze the U.S. rhetoric of the "war on terror" to fight the Islamic radicalism. in fact, the Huntingtonian perspective of "clash of civilizations" only legitimizes such rhetoric. The rhetoric on "the war on terror" becomes then a tool for the U.S. objectives in terms of reel politics. Rendering the Middle East subservient to the West is one among those. However, where should we to put the responsibility of the Muslim countries in all this? This is the question we consecutively ask. Therefore, we propose that even if there exists, a clash of civilizations, a clash within the Muslim world also contributes to the dilemmas of the present state of Middle Easter affairs. This aspect is put forward through the analysis of the geopolitics of the individual countries of the Muslim Middle East. It is asserted that, especially through their fight against DAES, Muslim countries are rather in search for regional leadership. Finally, because Islam is used as well in the hands of Islamist terror, we ask the question: "Is liberal Islam possible"? in this view, within a comparative analysis of liberal Islam and the radical view, the challenges for a Muslim democracy are put forward. It is concluded that Muslim societies' aspiration for democracy is a fact, as demonstrated by the Arab Spring.

2. Meanings in the Purpose of Samuel Huntington's Theory: Explaining the Clash between the West and the "Rest"

Early 1990s Samuel Huntington proposed his theory of clash of civilizations which proved the most visionary in its capacity to explain the current civilizational conflict. in doing so, he divided the world

into eight cultural areas including Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American, and African civilizations (Huntington, 1993). Huntingtonian perspective depended on a West centered perception of the world. in this sense this theory in its pessimism about the ability for other civilizations to westernize; established a superior level of relationship of the West to the "rest". Simply, it excluded the alternative models of modernization. It was not "possible" to make others westernize, thus for Huntington, civilizations were unique and not universal. Underneath the Western modernity model had failed. Proclaiming its universality would be perceived as Western imperialism and the West would put itself under threat if it were to interfere with others' affairs. A threat perception was evident in this perspective. Finally because civilizations were unique and not universal, that the U.S. should not interfere in others' internal affairs meant that the US and the West in general should be concerned with their own security. All these meanings were based on a fear factor resulting from cultural and religious notions of civilizations, excluding divergences in economic development levels, ethnicities and nationalisms thus ignoring the intra civilizational conflicts and wars which were the ardent critics of Huntington's model (See Yilmaz, 2001).

The Muslim world was especially perceived within an orientalism which caused othernization (Sajjad, 2013). It was in order to this othernization that different civilizational entities were perceived as monolithic in Huntington's theory as othernization perceived "the other" as a block. His response being for the West not to interfere in others' internal affairs, suggested moreover an isolationist attitude for the West (Huntington, 1996). This isolation was rather about a cultural introversion and but on the geopolitical ground Western activism was confirmed. The "other" because of othernization did not mobilize an interest for its original character, but rather a psychology of fear based on its "rival" character. This psychology was contained in terms of reel politics on the geopolitical ground. A civilizational threat perception especially as regards Islam, foresaw its geopolitical containment by the West.

Given that this theory, even before 11 September, saw unemployment, galloping demography and the absence of economic infrastructure for the Muslim young generation as the major reasons behind Islamic fundamentalism (Huntington, 1996), for Huntington, Islamic radicalism was not an affair of a couple of terrorist organizations and their asymmetric use of force. But although unemployment, demography and economy might have an impact, the battle of ideas underneath, as regards the value system of the West-centered globalization was hardly mentioned. The value system of the West had lost the overall battle on the level of ideas but no conciliatory practice a part form that of Grand Middle East project was put forward by the West. in the end, this project did not prove trustworthy and remained for those countries concerned as a means of exerting Western influence over the region.

Within the global dominance exerted by the West, reciprocal dialogue in between civilizations were hardly addressed and it was only at its most extreme point being Islamic radicalism that civilizational considerations aroused. Islamic phenomena were treated in as much as it touches Western frontiers and the Muslim populations already living in the West were taken out of context. in short, the normalization of the situation depended on no civilizational dialogue and choosing Muslim allies such as Turkey did not declare any civilizational content. in this context, Huntington's theory took Turkey as the only Muslim country that has more or less succeeded in democratization, but although democracy was proposed as the solution for the Middle East, it was assumed unachievable (Huntington, 1996).

Huntington's theory was seemingly defensive but thus became offensive especially in its assertions of a West centered point of view concerned with Western security and superiority. in response to the symbolic violence in global intercultural perceptions, Huntington's theory turned out to be vicious circle for all by introversion. The resulting cultural introversion within the reference made to security measures, became in fact a way to contain the psychology of fear more than the assumed threat factor. Thus although this theory renounced the universality of Western model of modernization and proposed instead putting forward the commonalities instead, by the threat perception it diffused, it felt short of any prospective suggestion for a common existence for those civilizations.

The overall problem is the general tendency being on all sides, a cultural introversion based on a reciprocal fear perception and othernization which become destructive. The understanding among the

Islamic world, that Islam perceived as a threat, helps geopolitical domination of the world by the West – EU in a more prudent attitude – provoked even more cultural reaction and introversion. Overall, those geopolitical approaches excluding any civilizational interaction held in them destructiveness for the West, just as the Islamic suicide killers who while destroying the "other" become destroyed in the process. A destructive state of mind for all, resulting from the explosive nature of introversion, became extroverted through othernization. Finally othernization because it has no interest in interacting with others, only perceived interest in geopolitical terms.

3. Clash of Civilizations Theory and "the War on Terror"
The reductionism in Huntington's perspective as regards Islam and the Muslim world, demonstrated itself even in the sense accorded to the West, as it symbolized the United States and its initiatives. Those initiatives have been geopolitical in essence which served the interests of the U.S. for a global domination. Overall, by the threat perception it imposed, this theory provided legitimacy for power struggle in terms of reel politics in the aftermath of the cold war. The theory's focus on civilizations provided the legitimacy to the globe's major wars such as the war in Iraq. in this sense this theory explained the individual and national demises of modern times against which State responses reminded the security dilemmas of the cold war period, "*in which misperception about the other eventually being Islam increases tension, and then leads to conflict*" (Shahi, 2017). Consequently, this theory reduced the global terrorism to the only means of Islamic radicalism while in another context it could take other content. The Islamic threat perception imposed by "clash of civilizations" thesis, provided the pretext for the West to the strategic control of the Middle East through the rhetoric of the 'war on terror'. As regards,
"*the arrival on the scene of the United States in the funding of Afghan fighters (Talibans), in response to the intervention of the Soviet Union in Vietnam, marks the beginning of the support to some Islamic fundamentalist movements*" (Marsili, 2016, p.91).

in response, as late as December 1979, Soviet leaders invaded Afghanistan against the growing Islamic influence. But, the 11 September incidence in 2001, endorsed by Al-Quida has soon after showed that radical Islam was a dangerous tool which might turn against the West, namely the United States. As such, Huntington's article became part of the theoretical underpinning, for US policy-makers' distinction between 'civilized nations' and 'rogue' states through the rhetoric of the 'war on terror' (Dunn, 2006-2007). More precisely, the conservative regimes of the Middle East, who obey the the U.S. will in the region were considered to be allies in order to serve the Western interests as those regimes felt also threatened by the Islamists. (Niva, 1998, p.27). "Rogue states" were those with a strong Islamic slant to be disciplined and contained by the Washington consensus, within the previsions of the realist theory (El-Said & Harrigon, 2006, p.450). But the double language in U.S. approaches, defining certain States as rogues and certain others as allies without any coherent references, did not escape many observers.

As regards, the Afghanistan war, initiated by an Islamic threat perception in the post 11 September context, within the rhetoric on the "war on terror" helped the U.S. establish the strategic control of the Middle East and the containment of Russia after the Cold War (Dussoy, 2006, p.270). Indeed, in the fight against Islamic fundamentalism, American forces' intrusion in what was yesterday the Russian heartland, confirmed the thesis of Spykman, regarding Moscow's containment as manifested through the NATO's enlargement towards the ex communist countries of the Soviet Union (Dussoy, 2006). Similarly, the U.S. led Iraqi war, has been about a U.S. response to contain China's need for energy resources as the big game of the post cold war period was about dominating the petrol and gas resources. According to another interpretation, petrol may not be the most important aspect; Americans under the influence of neo-conservatists, in fact could want to crash Arab nationalism which in the absence of Nasser in Egypt, was represented by Saddam Hussein. The breaking up Iraq's unity for a new configuration based on ethnicity and religion also aimed at Israel's protection and the creation of strategic bases in Iraq, for the control of the whole region. in this context, Islam replaced the communism of the Cold war period, as a new threat to Western civilization.

in short, the War on Terrorism served the purpose of Western policy objectives lasting more than a decade face to the divided Arab tribal clan-based rulers and other people of interest in the Muslim world (Khawaja, 2013). A wide range of agendas for long time to come the War on Terror aimed (Khawaja, 2013):

- *to occupy the Arab heartland and to offer extended strategic and political supremacy to Israel in the Middle East,*
- *to control and manage the oil and gas resources of the Arab Middle East,*
- *to inject fear and powerful hegemonic influence of the Western culture and varied civilizations,*
- *to divide and rule the Arab and Muslims people from distance powerhouses,*
- *to create new markets for the dollar and to block trade-business entry of China into the exclusive American Middle East market.*

Also, the declaration of a possibility of "World War III" by Huntington between Islam and the West, fit well with the needs of the US arms industry. The threat perception towards Islam served for the U.S., to continue legitimizing a huge military budget, in the absence of the Soviet threat factor after the end of the Cold War. in this respect, Huntington constructed the Islamic threat as a pretext to justify the need for maintaining and enhancing the defense-industrial base. (Shahi, 20017).

"*Consequently, the Iraqi war has been associated by Muslims to the Palestinian's cause for existence and became the strongest evidence of the clash of civilizations between Judaic Christian and the Islamic worlds*" (Ege & Nohra, 2103, p.362). As concerns the Islamic identity, it is thus to observe a sense of victimization which has acquired a concrete meaning (Piscotari, 2003, p.285). This is as well face to the Western double standards in the application of human rights especially when the West claims itself irresponsible for the Muslims under attack. The discourse on democracy and human rights become then rather an instrument of Western strategic priorities, in particular of the U.S. in the rationalizations of power (Najar, 2005, p.94). This may also explain the perception of Islam as incompatible with democracy as, such a discourse legitimizes the rhetoric on the "war on terror". However, such a perception results as well from the irresponsibility of the Muslim governing elite not only towards its population but as well towards Islam, as represented by a clash within Islam.

4. Clash within Islam: Geopolitical Repercussions of DAES and the Regional Stressors

The excessive "politicization" of Islam to the point of the total fragmentation of religious authority explains the conflicts in the contemporary Middle East, especially the traditional Sunni-Shia schism (Sadiki, 2014). The Islamic world is divided more than ever, not only along sectarian dividing lines but as well in between the Muslim governments and the people in opposition as the conflict in Syria after the demise of the Arab Spring, demonstrates. The Arab Spring itself showed the great divide between the governing elites and the masses. The Islamic radicalism of DAES who proclaimed the Caliphate and whose principal victims have in fact been Muslims, adds on all that as regards a clash within Islam.

"*Since its inception, the Islamic State of Iraq and the Levant's (ISIL) "jihad" has been about territory politically, resources, economically, and, ideologically, its main enemy has been what it regards as errant Muslims who are worse than the "infidel", in ISIL's reckoning, because they claim to belong to Islam but walk the path of "kufr" or "unbelief"*" (Diab, 2015*).* On the other hand, DAES, al-Qaeda and other jihadist outfits fight also against each other, considering the other to be godless and not true to Islam, whereas their real motivation is greed for power and influence (Diab, 2015). Al Qaeda and DAES compete both in terms of financial and human resources, especially when DAES enlists fighters removing them from the availability of the former (Marsili, 2016, pp.85, 86).

Domestic civil and sectarian cleavages, authoritarian leadership and polarizing regional actors established the basis of DAES' strength while causing Iraq and Syria to fail (Lewis, 2014). Those circumstances render the unification of the Arab world a difficult possibility, in an environment where each country count on itself and its own alliances often from outside the region (Perrier, 2004, p.118). Although such alliances have the common objective of coalitions to fight against DAES, such a cause not only provides external actors such as the U.S. and the Russia for the domination of the region but as well the regional stressors for the search of regional leadership.

For Turkey, for example, Assad and the Kurds are a major preoccupation. Especially concerning the Kurds, Turkey fears that the Syrian Kurdish group the "Democratic Union Party" (PYD) as the prolongation of the PKK, might lead to the PKK domination of northern Syria. in Ankara's discourse, terrorism does not have any nationality, neither religion and Daesh, PKK, DHKP-C are all terrorist organizations. But the Turkish army's intrusion in Northern Syria to fight against the basis of PKK represents as well the proclamation of Turkish "presence" in the Middle East as part of its intention to take active role in the political configuration of the post-DAES period, concerning the remains of Syria, Iraq, and Libya.

Iran, siding with Russia and the Syrian regime, is also in search for regional leadership in the fight against DAES, while according to the U.S. Department of State, Iran is a "State Sponsor of Terrorism" itself. Iran provides financial, material, and logistical support to Iraqi Shi'a militant groups, and other Shi'ite organizations like Hezbollah and Sunni groups like the Islamic Resistance Movement (Hamas). Face to the axis formed by Russia, Assad regime and Iran, there are especially Washington and Israel, this latter threatened by the Iranian nuclear program. Moscow backs the Assad regime because it has its only Mediterranean naval base in the Syrian port of Tartus.

As regards Egypt, the attitudes towards the Muslim Brotherhood (M.B.), is another source of conflict among the regional players. When Mohamed Morsi, at that time president of the Muslim Brotherhood, as fifth and first democratically elected president of Egypt – to serve from 30 June 2012 to 3 July 2013- was charged with "terrorism", and was replaced by Sisi following the Egyptian army's coup, Turkey strongly objected, supporting Muslim Brotherhood. On the other hand, for Russia, Syria, Saudi Arabia and the United Arab Emirates M.B. is a terrorist organization as officially classified by the Egyptian government in April 2014. While Russia supported Sisi's actions since day one, the United States took an ambiguous position, avoiding defining the action of the Egyptian Armed forces a coup, but decided to freeze military aid (Marsili, 2016, p.94). "*Many foreign governments see el-Sissi as a bulwark against Islamic extremism in the region*" (Marsili, 2016, p.94).

As such external actors to the region are mainly the U.S. And Russia as the European Union lacks concrete politics towards the region. Moscow sees itself having to counteract Saudi Arabia and the Gulf States because they are the traditional allies of Washington in the Middle East, while Washington opposes the Russian policies in Ukraine. But Moscow and Washington are allies to fight against DAES in Iraq and Syria, along with other regional actors, namely Turkey and Iran. On the other hand, Turkey and Iran are regional competitors and want to contain one another. Briefly, the situation that arose with the advance of the DAES sees asymmetrical alliances within the Muslim World (Marsili, 2016, p.96). And because the overall conflict happens within the Muslim World, in the midst of all that, Israel seems relieved. The question of Islamic terror and the fight for regional influence among the Muslim countries overshadow the fact that Israel is an outsider in the Muslim Middle East. Middle Eastern countries are more occupied with ensuring their own security and geopolitical agendas than with Israel.

On the other hand, the intra-Arab disputes and Arab-Iranian rivalries in addition to Arab-Israeli conflict result in a huge militarization efforts on the part of the Arab countries (Henry, 2003) and the militarization of Arab politics are also the expressions of clash within Islam. in fact, oil rich countries including Iran and Saudi Arabia use oil revenues for military expenditure in the name of political, diplomatic and religious goals which are not separate. (Haynes, 2001, p.154). in this environment, DAES, triggers affiliations both on the global and regional levels. But DAES is not foreseen to last forever in this geography. But will the post-DAES order be shaped in peace? As long as external actors such as the U.S. and Russia, each with their own interests which surpass the Middle East, continue to orient regional geopolitics and as long as Islam serves as an instrument of radicalism and as a tool for regional influence, a "clash within" Islam would characterize the essential nature of the current conflict.

5. Is liberal Islam Possible?

Islam does not represent a homogeneous movement because it is shared in between diverse groups of different scales and nature. While the radicals do not hesitate referring to violence to change predominant political structures, moderate groups with very conformist and non-radical political

programs exist too (Linjakumpu, 2003, p.36). However, for both the radicals and liberals, it is about establishing the relationship between modernization and Islam in reference to the West, though in different perspectives. While for the radicals, the reconciliation of Islam and the West which is defined by its destructive futures, is impossible and not desired either, for liberals Islam and modernity are compatible. On the other hand, the question remained so as to know how to preserve cultural identity, specific to each nation and the Muslim world. This question occupies the intellectual, political and the socio-cultural agendas in each Muslim country from Turkey to Iran, Egypt and etc., with more or less effervescence. in complying with the democratic rules of the game, accommodation of cultural loyalties in reference to Islam is a real task. Therefore, are democracy and Islam indeed possible? Or in other words, is liberal Islam possible on the practical ground?

in respect to Islam, social justice, political participation and freedom emerge as the essential problematic towards democratization. As regards social justice, the political elites of the Middle East have been resistant to engage in political reform and economic adjustment policies because they were perceived against their interests and the status quo (Linjakumpu, 2003, p.41). in order to promote their clients, this elite structure referred to rent-seeking mechanisms.

"*By corporatism, clientalism and rentierism, states in the Middle East in general, tied and controlled politically relevant classes to the state. The political legitimacy of those Arab regimes has therefore been undermined, with the consequence of these regimes becoming increasingly authoritarian*" (Ege & Nohra, 2013, p.355) .

Also regarding the social justice aspect - , when the economic reform conditions attached to international finance have often resulted in a decline in state provision of social welfare, with increased poverty and inequality, Islamist groups stepped in (Ege & Nohra, 2013, p.366). Those groups were significant in filling the welfare gap resulting from the state's withdrawal from economy, representing therefore a social capital in the fields such as education and health care (El-Said & Harrigan, 2006, pp.446-447). As such, the Islamist groups made active part of a civil society movement through non-governmental voluntary organizations (Ismael & Ismael, 1999, p.143).

However as regards political participation, those groups were not politically recognized. They were clandestine or quasi-clandestine in relation to the state despite their political activism and were suppressed by the government (Ismael & Ismael, 1999, p.143). Especially, following September 11 which was an act of Islamic terrorism, the Islamic groups were prevented from democratic participation as regards the problem of political participation, because they were viewed through the lens of terrorism (Linjakumpu, 2003, p.42). By 2001, even the political liberalization cautiously attempted since 1980s, reversed in Egypt, Jordan, Morocco, and Tunisia, as well as in Algeria (Henry, 2003, p.62). On the other hand, as regards freedom, liberal Muslims after being suppressed by the militaristic, populist regimes that came to power in the 1950s, could only come to the fore in the 1980s when the decline of Marxism and the populist ideologies of the Nasserist and Ba'athist type became evident (Sivan, 2003, p.37).

It is to remind that Islamic decline has always been closely associated with the rise of despotism and this is the most important history lesson that the Islamic heritage has to offer (Sivan, 2003, p.39).

"*A unity of Islamic thought on the modern condition of Muslim society can be maintained, only if it is appreciated that a plurality of views is not a problem, but rather part of a larger "unité de problématique (unity of problematic)"* (Trautner, p.52: Jabri 1995:62f)*.* in this respect,

"*there is clearly a doctrinal effort, involving many scholars who demonstrated that the Islamic doctrine could go far, advocating democracy through the rule of law, given the already existing deliberative system (Shura). Especially, the Islamic principle of the compulsory submission of the ruler to legality, protecting individual rights and freedom, along with the principle of distinction between public and private wealth, have provided for an Islamic democratic reform*" (Ege & Nohra, 2013, p.374).

This perspective has concrete reflections on the "second generation" of Muslim immigrants as a transnational movement who reformulated Islamic identity especially in interaction with the notions of "personalization", "secularization" and "individuation"(Waardenberg, 2000, pp.49-68).

Over this background, the Arab revolution that started in January 2011 in Tunisia represented rather a positive accommodation of the Islamic components of Arab society with democracy and

globalization. Globalization imposed itself on Arab societies, not only as an economic process, but also as a cultural and informational one.

"*The political evolution of the oppositional, progressive forces therefore, changed radically the kind of antagonistic relationship between the globalization process and the "Islamic responses"* (Ege & Nohra, 2013, p.374)

Even in the way the Islamic groups oppose to the global system, that reaction was undertaken again rather in an interactive way, especially when they made use of the communication strategies of globalization whether it concerns Arabized broadcast television or social media (Ege & Nohra, 2013, p.356). Arab Spring has failed but for those reasons it cannot be over shadowed as part of a bigger U.S. plan in the region, because it is part of a longer process, taking place. in the Middle East Muslim populations still aspire for democracy. That is why a sharia state that the radicals propose is not realist, especially the prevailing nationalisms, the sovereign state ideology and globalization.

6. Conclusion

The Huntingtonian perspective of Middle Eastern affairs drew neat, unchallenged dividing lines between civilizations which were represented as homogeneous blocks. Such a perception reposed on the "us-them" divide of the world where Islam represented the "other" in opposition to the West, namely the U.S. Any civilizational interaction was outlawed. A clash of civilizations in between Islam and the West, almost predicted a future civilizational world war. On the other hand "the clash of civilizations" theory imposed a West-centered worldview, where in approaching the Muslim world, Western strategic interests, count above all.

This threat perception, present in the Huntingtonian perspective towards Islam was a legitimizing factor at the same time, for the U.S. power politics in the Middle East. Islam's conceptualization as a threat became then part of a geopolitical discourse which led to the wars in Afghanistan and Iraq through the rhetoric of the "war on terror". This rhetoric continued with DAES gaining ground in the chaotic disorder of the aftermath of those wars,. Fighting against DAES provided the U.S. both to contain Russia and China, and to sustain U.S. arms industry, while it also permitted the Muslim countries of the region follow their geopolitical interests, each in search of regional leadership.

On the other hand, DAES who declared the caliphate represented radical Islam whose enemies were Muslim fellows above all. The clash within Islam, not only suffered not from radicalism but as well from sectarian cleavages such as the Sunni-Shia divide in addition to the intra-Arab disputes. The clash within authoritarian governments and the masses who aspired for democracy was yet again another form of clash within the Muslim world.

Whether concerning Islamic radicalism, authoritarianism, political participation and social justice, Islam's relation to democracy demonstrates then essence of the problematic of "clash within". As regards, searching for the possibility of liberal Islam becomes as well the precondition of the unity of the Arab world. Doctrinal efforts of the compatibility of Islam with democracy have improved in this sense. Arab Spring was especially an example of the positive accommodation of Islam with globalization thanks to the free flow of information through technology. Today, the Islamic movement is shared in between the radicals and the liberals who believe that reconciliation of Islam with the West is possible. in turn, radical view only reinforces the Huntingtonian perspective of a clash of civilizations while the clash is also within.

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# The Fantastic Body Image in Contemporary Turkish Painting

Ekin Deveci

Interpretation of the Body Image in Painting

Anatomically, human body is composed of a head, trunk, arms and legs. The body comprises substantial part of the human body. Human in the process of physical and spiritual formation, has turned into a continuously producing and consuming organism by showing an effort to find a place with its body in the world (Uzunkaya, 2010: p. 3). Body is also a unique organism that forms a part and meaning of the material cycle.

Body gains a meaning at the end of the imaginary journey and it appears to be similar to the image reflecting to the cognition and even it appears as a simulation of it. According to Klee (2006: p. 40), learning the body as an object and emergence of it in the memory rise as a reproduced image in the mind and hands of an artist. The body and object pass to an imaginary dimension with the power of the artist's imagination by leaving from the regular world.

Using the physical form of the body appears firstly in the anatomical drawings and analyses. Mechanical structure of the human body has been addressed with these drawings including human body sizes and anatomical structures. However, at this point, it should be noted that human body depiction has also been an image of pictorial expression of the human in cave paintings with its primitive representations in the pre-historical periods.

Leonardo Da Vinci, one of the significant representatives of renaissance art, has given one of the first examples of anatomical drawings with his work where he draw human body schematically. This drawing has been called "*golden or divine ratio*" Da Vinci formed a schema of an ideal human body with this drawing of his (Senyapili, 2004: p. 16) (Visual 1).
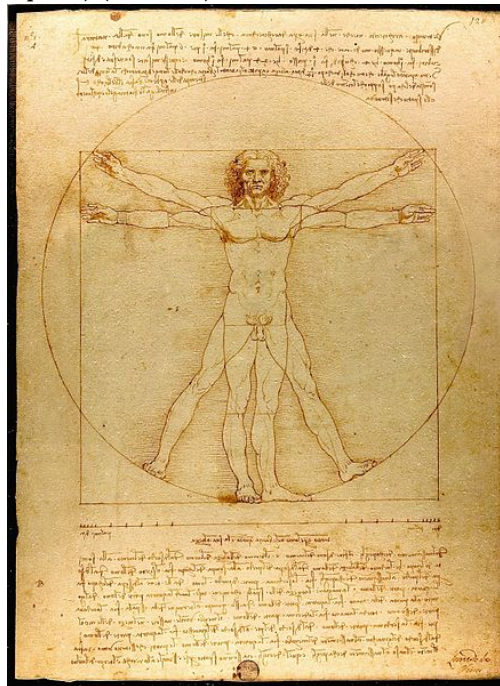
(Visual 1) *Vitruvian Man*, **1492, drawing pen, ink and wash on paper (Web, 2016)**

The human body is seen as a narration and representation in every term in the painting art. The body image which is an indispensable means of expression, is observed with the representations of the religious narrations and doctrines in frescos and the appearances that Renaissance artists transferred to canvas skillfully, in almost all movements of modern and postmodern art. The existence and

importance of the body image in painting continue today as in the past. The body image, particularly in the Performance Art, is changing into a movement in which artists use their own body. According to Belice (2012), the body has taken on a different task in the performance arts. The panting art presents an image of the body in this expression that occurs with the direct use of the body image in painting.

The Fantastic Body Image in Painting

The word "fantastic" means unreal, imaginary, incredible, amazing, and an object which is not real and created in a dream world and interpretive statements of living creatures. It corresponds to the word "Phantasia" which means imagination in etymology. Fantastic art whose root dates back to the ancient age, finds a specialized place for itself in painting art with the surrealism movement. Surrealists use pictorial expression power of the imaginary fantasy (Timurhan, 2012: p.. 42).

The fantasy and imagination are dissociated from each other when they are evaluated by a functional point of view. While the image is a similar appearance of the existing and perceived ones reflecting to the mind, the fantasy indicates a more imaginary and abstract conception created by re-addressing this. The images give us a conscious comprehension ability in the perception of the instant information physically in our brains. in this image awareness, similarity of the external stimuli and objects cause thoughts in the soul and subconscious. These instant thoughts become a product of the collaboration of the imagination and the body (Ferraris, 2008:p. 9). As for fantastic creation, it starts from this point. Located in the human mind with fantasy images expression perception with a fantastic process of re-addressing capabilities passing people life formed.

All types of objects having a fantastic imagination have been discussed in the painting art. The body image has been one of the most addressed objects in it. Besides the paintings in which the human body is directly worked; we see that fantastic bodies which have been changed into a product of the fantasy world completely, have been the subjects of the painting art.

Fantastic body portrayals are also found in the contemporary Turkish painting. According to Elmas (2000: p. 69), the contemporary Turkish painting has a history of about 150 years. This process involves the orientation of painting art in the Western sense from the traditional miniature art.

One of the striking artists in the contemporary Turkish painting is Ergin Inan with his fantastic body portrayals. Inan includes images, symbols and his personal thoughts about the life and the world in his imaginary world. Although the main character of this world that he created, has been mostly a human being; colorful bugs, reptiles, strange creatures, dragonflies, leaves and water drops are contained in his compositions (Ipsiroğlu, 2000: p. 149). All of these striking creatures which forms a fantastic world meet their audience with a feast of colors.

We can examine the artwork of Ergin Inan called "Psycho Portrait", which was painted in 1981, (figure 2) to draw attention to the exceptionality which he created in his figure works made with fantastic values.

The Fantastic Body Image in Contemporary Turkish Painting

(Visual 2) *Psycho Portrait***, 1981, oil on paper, 58x42 (Giray, 2001: p. 63)**

Ergin Inan transferred his relaxed mindset into painting in his oil on paper picture. The body changes from a biological dimension to a vital dimension in the painting. The body which gained a soul, changes into a conceptual creature which is tried to be resolved in the intellectual perception by getting away from being a physical form (Giray,2001: p. 62).

There are composite human body, it forms a strong structure of the fantastic narrative with the usual transparency unreal mystery of the sexual characteristics of the superficial criticism naked expression of organic internal structure. Insects covering the whole surface of the painting accompany to this fantastic creation image with their organic structures.

Another artist who is seen with his fantastic figure interpretations is Can Goknil. Can Goknil used the indispensable creation opportunities of the Central Asia and the Anatolia cultures in his paintings by examining the deep world of the legends. He created a pictorial language with his original interpretation by making shaman culture, in particular, the focus of his paintings (Ozturk, 2013: p. 48).

(Visual 3) *Power Amulet***, 1998, acrylic on canvas, 90 x 70 cm (Ozgur, 2006: p. 136)**

Ekin Deveci

When we analyze the artwork of Goknil called "*Power Amulet*" (Visual 3) from the Amulets series, it can be seen that he discusses the pre-historic amulets of the primitive societies. It can be noticed that figures were merged with the exalted animal concepts in the hunter-gatherer tribes (Ozgur, 2006).

Unrealistic figures which are half-human and half- animal, perform rituals in the middle of a spiritual ceremony as if they are dancing. Goknil's images having horns, wings and tails, stand as unique creatures of his fantastic world. The artist using hot and cold color contrasts, places the images and fantastic bodies on the surface of painting within the framework of plastic values.

The artist that paints Anatolia figures in the fantasy images created by using the facilities of the local sensitivity, is Nuri Abac. Abac has made mythological creatures and epic beings, the actors of his imaginary world with an unrealistic perception (Ozsezgin, 1998: p. 7). Nuri Abac is another notable artist with his fantastic paintings in the Contemporary Turkish Painting.

If we examine the early paintings of Nuri Abac more, we can see that he has a more fantastic sense of painting, for example, in his artwork called "Seljuk Eagles" (Visual 4). We see two opposite eagle figures in this work. The heads of these eagles carry properties of the people. The eagle figures which have a great importance in ancient Turkish culture, represent the authorities of khan (Gokcimen, 2010: p. 72).

(Visual 4) Seljuk Eagles, 1973, oil on canvas, , 90 x 60 cm (Ozsezgin, 1998: p. 43)

One of the eagle images covering the image surface with all the splendor, is illustrated in a contrast by being painted in red while the other is painted in green. Parallel with this contrast, the red eagle is depicted as female while the green one is depicted as male. in addition, these eagle interpretations constitute the mystery of the fantastic narrations with humanoid features.

Conclusion

An artist feeds the images by taking them into her own world from the world of wide perceptions. The artist transfers a visual image of her fantastic world in her works by changing them into forms, colors and compositions. The artist places her world that she created by differentiating them from her life, dreams, thoughts, culture and mysteries, in these artworks of hers. The images that she use mostly is formed inside the human body or a part of it. The artist begins this adventure of creation with the body which is the nearest and closely acquainted with. Therefore, the human body has become the most widely used image in the expressions of the painting art.

Body image, one of the most preferred images of fantastic creation, is a part of pictorial process today as in the past. It is seen that there are artists that use the fantastic body image in contemporary Turkish painting. These artists have produced works belonging to Turkish culture upon their own worldview. The created fantastic bodies have been formed as the creations of their fantasy worlds and hidden imaginary figures.

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Visual 1 https://commons.wikimedia.org/wiki/File:Da_Vinci_Vitruve_Luc_Viatour.jpg Date of Access: 22.01.2016 (Web1)

Visual 2 *Psycho Portrait*, Ergin Inan, 1981, oil on paper, 58x42, Artist's Personal Collection, Istanbul. (Giray, 2001: p. 63)

Visual 3 Power Amulet*,* 1998, acrylic on canvas, 90 x 70 cm (Ozgur, 2006: 136)

Visual 4 Picture-14: Seljuk Eagles, 1973, oil on canvas, 90 x 60 cm (Ozsezgin, 1998: p. 43)

Comparing Academic and Fictional Literature for Artfully Linking Linguistic Ability, Business Acumen and Cultural Understanding: International Integrations, Educational Aspirations and Individual Inspirations in the Political-Economic Novels of Morris West

Konrad Gunesch

1. West's Political-Economic Novels, especially *The Ringmaster*

Morris Langlo West (1916-1999), born in Melbourne in Australia, was fluent in French and Italian already in his twenties, before he taught mathematics and languages in various parts of Australia. Besides novels, West also wrote theater and screen plays and radio dramas. One one of the most prolific and successful Australian fiction authors, he wrote 28 novels during his lifetime, each of which have sold more than one million copies. in total, nearly 70 million copies of his works have been translated into 28 languages worldwide. Six of his novels have been turned into major American or British studio films with global acting stars at their time, such as his 1963 novel *The Shoes of the Fisherman* in a 1968 Hollywood film with Anthony Quinn, John Gielgud, Lawrence Olivier and Vittorio De Sica; or his 1958 novel *The Second Victory* in a British 1987 film with Max von Sydow and Mario Adorf.

As an example of this investigation's focus on the link of linguistic ability, business acumen and cultural understanding, his 1974 novel *Harlequin* traces the character and fortunes of the director and owner of a small but flourishing Swiss private bank, George Harlequin, who is shown to be highly educated, worldly, and fluent in six languages (German, English, French, Italian, Greek, and Mandarin Chinese). Similarly, the 1979 novel *Proteus* develops the character and destiny of protagonist John Spada, an affluent head and owner of a New York-based global business firm, of Italian origin (and fluent in English, French, Italian, Spanish and German) across personal and family tragedy. Our focus will be on West's 1991 novel *The Ringmaster*, because its main character remains, all through professional and private ordeals, wholesome in ways that could be recommended to teachers and students as both psychologically and pedagogically insightful, and academically and artistically inspiring.

in *The Ringmaster*, the Australian publisher and businessman Gilbert Anselm Langton speaks 23 languages on the level of a native (including several Asian languages, such as Japanese, Korean and Thai, and local dialects such as Northern German). The plot, located mostly in Japan and Thailand, has Langton transculturally organizing and translating for a conference of European, American and Asian businesspeople who are meeting to restructure and distribute the huge Russian and East Asian food and energy market among the countries, powers and interests that they represent. While brilliantly successful at his organizational and linguistic tasks, which carry him across Eastern Asia from Tokyo to Bangkok, Langton fails at enabling the business ventures' altruistic scope (to open and hand to the native populations, the first unlimited raw material and food supply chain across Eastern Asia), and ends up being disillusioned by several of his close friendships among the participants. Langton and his experiences, as well as linguistic and cultural positions, are quoted from the novel in instances where they substantiate linguistic ability, business acumen and cultural understanding.

2. Linguistic Ability: Multilingualism

As for the number of languages that people need to speak to be considered multilingual, the sociolinguistic literature disagrees whether that includes simple bilingualism, as the mastery of only

one other language (see Herdina and Jessner 2002: 52), or signifies at least two languages beyond the mother tongue, as a form of trilingualism (see Barron-Hauwaert 2003: 130), or even go beyond that, and require the mastery of "at least three foreign languages" (Apeltauer 1993: 275), which would be a form of quadrilingualism. to be safe, and to keep the empirical research and the fictional literature analysis beyond contention, we follow Apeltauer's as the most demanding definition. As for the needed level of quality of those spoken languages, the literature holds that "it is inappropriate to expect near-native speaker competence" from multilinguals (Morgan 2001: 46).

Correspondingly, at the beginning of the novel *The Ringmaster*, Gilbert Anselm Langton describes his closest friend, the rich Japanese businessman Kenji Tanaka, as differing from him in that Tanaka had been brought up in an elitist but only bilingual fashion by his father, and with geographical, cultural and linguistic limitations: "You will go abroad, to Europe, to England, to the United States. You will learn the languages and skills of other peoples" (West 1991: 10). Tanaka, with all his wealth and private-jet mobility, remains with bilingual expressions, cultural insights, and a corresponding worldview compared to Langton. in the empirical part below, each of the interviewees (young postgraduate students) possess an "advanced knowledge" or a "good working knowledge" in all four skills (reading, listening, speaking, and writing) in a minimum of three languages beyond their first language. Impressively over-fulfilling these conditions, at the beginning of *The Ringmaster*, Langton describes himself thus: "I'm Gilbert Anselm Langton, fifty-odd years old…a publisher, a major shareholder of an international group called Polyglot Press…You can trust me in twenty-three major languages and be confident I won't let you too far astray in fifteen or twenty others" (West 1991: 12).

3. Intercultural Understanding: Cosmopolitanism

Intercultural understanding, the theoretical focus of our research, is often conceived in terms cosmopolitanism, or cosmopolitan cultural identity (Gunesch 2013: 173 189; Holton 2012: 31; Sobré-Denton and Bardhan 2013: 23, 31). Following that conception for the term's relatively widespread usage and concision, we will still need to define it in detail below. Just before that, let us establish the link between multilingualism and cosmopolitanism by pointing out that scientific writings on multilingual people's identities are still rare, and then mostly unrelated to cosmopolitan identity. Many authors self-reflect that they are "acquiring a different cultural identity in every language" (Kotchemidova 2000: 130), or that they "have a richer repertoire of linguistic and cultural choices and could fine-tune their behavior to a greater variety of cultural contexts" (Stroińska 2003: 97). Only two writers describe their linguistic identities as "strata" or "layers of a cake" or of "an onion" (Bassnett 2000: 66-71; Steiner 1998: 12-127), thus still in a very abbreviated way. Unsurprisingly then, the literature agrees that we need more research on multilinguals' layers of identities (Aronin and Ó Laoire 2004: 12; Gunesch 2008: 74-81 and 2013: 178).

Only the French writer Pascal Bruckner is found to closely link a personalized concept of cosmopolitanism to linguistic ability, giving examples of famous writers and poets (Agota Kristof, Elias Canetti or Vladimir Nabokov) who used other languages in their own writings. Bruckner links these examples to the creation of a real cosmopolitan: "One is not born cosmopolitan, but becomes so…by taking on an endless debt to a foreign reality… Playing…on several keyboards requires the incorporation of another world's structure" (1996: 247-248). Interestingly, in *The Ringmaster*, Langton describes his relationship with Japan and friends there similarly: "I understood these things because…he was my partner in business and…because I spoke its language and knew its customs, I was not wholly a stranger" (West 1991: 16). Both Bruckner and Langton suggest a link between language learning and ability and resulting cosmopolitan identity, but neither substantiates it closely. Bruckner implies or takes for granted that his cosmopolitanism is strongly related to learning and applying several other languages. By contrast, our conceptual framework below substantiates cosmopolitanism in detail, before our empirical investigation closely links it to multilingualism, and enable the comparison between academic literature, artistic protagonists and applied people's reality.

4. Cosmopolitanism: Framework

4.1 Transdisciplinary and Multidimensional
During three historical periods, the concept of cosmopolitanism has been especially intensely debated: Greek Stoics (1st–2nd century BCE); seventeenth/eighteenth century; and recently since the 1990s (see Appiah 2006: xiii-xv; Carter 2005: 15-28; Grovogui 2005: 103; Mazlish 2005: 101). Consequently, academic literature considers the notion of cosmopolitanism as transdisciplinary and historically mutating (Trepanier and Habib 2011:5; Brennan 2001: 76; Dharwadker 2001: 1). Therefore, our own definition will be a comprehensive and condense literature synthesis in form of a topics matrix of what it takes to be cosmopolitan, furthered by substantial critical thinking. Key issues are being "at home in the world"; traveling mobility, yet not of a "typical tourist"; global-local straddling of worldly spheres; openness to engage with cultural diversity; connoisseurship of that diversity; differentiated notions of "home"; optional personal effort or elitism and notions of professionalism; and a complex relationship to the nation-state and internationalism. This matrix will substantiate cosmopolitanism as cultural understanding against which we can investigate both academic literature as well as fictional literature represented by West's novel *The Ringmaster*. Our empirical research of a group of multilingual students will let us relate the literary investigations to real people and concerns and to draw conclusions from language learning and personal identity for international integration, educational aspiration and individual inspiration.

4.2 At Home in the World
Cosmopolitans feel "at home in the world" (exemplified by the title of Brennan's 1997 book, *At Home in the World: Cosmopolitanism Now*) and actively engage with cultural diversity by straddling and balancing the global and the local spheres in terms of personal identity, with one foot in each sphere, with the global being decisive yet without having to dominate all the time. While in our globalized world more and more people connect themselves to professional or private experiences on a global scale, many people still cannot do so, so this worldliness reflects possibilities more than universal realities. in *The Ringmaster*, Langton explicitly claims being at home in the world: "My father devoted every moment of his leisure life to making me, as he put it, 'apt for a gypsy life on a shrinking planet'" (West 1991: 8).

4.3 Traveling and Tourism
Traveling is indispensable for genuine cultural experiences (Beck 2000: 96; Clifford 1992: 103), but "connaissance" (as connoisseurship) and personal cultural engagement differentiate cosmopolitans from mere tourists (Hannerz 1996: 105; Robbins 1998: 254). "Typical tourists" are often limited to stereotypes and clichés about the visited culture (Bruckner 1996: 247-249; Carter 2001: 77). Traveling could be visualized in stages on a continuum ranging from mere tourism to advanced cosmopolitanism. On such a continuum, part of our investigated students even defined an intermediate category of "advanced tourism". Deflecting elitism, some voices however concede that cultural tourism is an aspect "which the cosmopolitan admits to enjoying" (Appiah 1998: 91). Pertinently, Langton remembers how he "every year...took off for three months of gypsy travel in Asia, Europe or the South Americas" (West 1991: 12).

4.4 Global-Local Relationship and Diversity
While typical "locals" might not be interested in cultural diversity, cosmopolitans consciously access local cultural diversity (Hannerz 1990: 237, 249-250; Pollock 2002: 17). This could be drawn again as a continuum along which the cosmopolitan advances, and is also useful to distinguish between different cosmopolitan localized competences, or different degrees of competence between cultures within one cosmopolitan person. in *The Ringmaster*, Langton remembers his father thus: "He allowed me to see...the joy of things, the challenge of new places, new people, old history relived, new history in the making" (West 1991: 13). Langton later entertains friends during a dinner with travel memories, as "my first encounters with the upland tribes of New Guinea...the voodoo rites we had witnessed in the favelas

of Rio and the day we stood in a back street in Tunis and watched a bored workman excavate rows of little urns, the ashes of first-born sacrificed in the fiery belly of Baal" (West 1991: 32).

4.5 Openness for Cultural Engagement

Cosmopolitans share "a willingness to engage with the Other, an...openness toward divergent cultural experiences" (Hannerz 1992: 252; similarly Papastephanou 2002: 69-70). However, cosmopolitans are free but not obliged to endorse respective cultures, either fully or partly. Relatedly, Langton remembers deep cultural engagement already during his childhood, based on both linguistic and cultural aptitudes: "Australia had become a haven for migrants from all over the globe...so practice partners were not hard to find...He [my father] taught me more than language. He taught me a mannerly silence and the deference appropriate to a stranger who is invited to share the tribal fire" (West 1991: 12, 13).

4.6 Competence as Mastery

Cosmopolitans' engagement with cultural diversity leads to cultural competence or mastery beyond just "dilettantism", what some call "connaissance" (Hannerz 1990: 239; 1992: 252; 1996: 103). Again, this can be regarded as a continuum on which cosmopolitans can progress, or distinguish local competences either among cosmopolitans or within cosmopolitan persons. in *The Ringmaster*, Langton stresses both his linguistic and cultural competences with his mediating responsibilities: "I supply the tonalities of the dialogue...explain the concepts which underlie the language...say what is left unsaid, perhaps the unsayable...[The participants] must be convinced, not only of my competence but my integrity" (West 1991: 15). When a conference participant tests Langton's linguistic mastery together with his cross-cultural competence, Langton tells a bawdy local tale in that participant's dialect (1991: 48).

4.7 Home

Given cosmopolitans' diversity of accessed cultures and acquired perspectives, "home" might not be any more just the own place and culture, but develop new meanings from the multiple cultural perspectives of cosmopolitans (Hannerz 1990: 240, 248; 1992: 253-254; 1996: 110). "Home" might also link locations or impressions. Logically, home cannot be "everywhere". Our interviewed students will be shown to reveal a wide array of homes, mediated by their linguistic abilities to experience and express them. While Langton never mentions his home directly, and the novel's action takes entirely place outside of his country Australia, and even all his adventure memories are located elsewhere. Thus his ability to communicate with all in any place renders him worldly to the extreme that home is any place he feels like it and can make himself understood, which is probably all the above apart from "everywhere".

4.8 Effort and Professionalism

Cosmopolitanism might need individual effort, or considerable personal resources. Bruckner calls it "finding joy and strength in overcoming habitual limits" (1996: 247), mentioning poets struggling to express their art in another language. Regarding elitism, Brennan maintains an "unalloyed goodness of the 'cosmopolitan'" as "'free from provincial prejudices', 'not limited to one part of the world', 'sophisticated, urbane, worldly'" (1997: 19). in *The Ringmaster*, Langton describes working hard for his linguistic and travel expertise: "I had to work like dog for nine months of every year and get my reward when...I took off for...travel" (West 1991: 12). For some, cosmopolitans have "credentials, decontextualised cultural capital" (Hannerz 1990: 246 and 1996: 108) or are transnational professionals (Robbins 1998: 254). Langton, too, sees his linguistic and cultural knowledge largely professionally: "[My father] gave me the key to the Tower of Babel where the world's languages echo in hopeless confusion. He taught me how to decipher them, remember them, turn them into currency of daily commerce...He insisted I read law and economics and learn business administration...into a new role, that that of consultant or mediator in international commerce" (West 1991: 15).

4.9 Internationalism and Globalization

Given the classical Greek roots of "cosmopolitan" in *kosmou politês*, "citizen of the world" (Appiah 2006: xiv; Carter 2005: 21; Kemp 2011: 23; Werbner 2008: 2), some (Kymlicka 2001: 204) reject cosmopolitan attachments if they are not reaching the global level. Others reconcile this with a "rooted cosmopolitanism, or…cosmopolitan patriotism" (Appiah 1998: 91), stressing the feasibility of loyalties to smaller entities as nation-states, local communities, friends or families. While often used as synonyms, "internationalism" ("between nations") cannot as easily explain how someone's home could be *outside* their own country or in other regions of the world. Similarly, issues higher or lower than nation-state level (such as cultural diversity found locally in villages or between entire world regions) can easier be imagined via cosmopolitanism (Gunesch 2015: 66), making it more transnational than internationalism. Finally, globalization, associated with cultural uniformity (Sifakis and Sougari 2003: 60) but also diversity (Scholte 2000: 23) contrast with cosmopolitanism's focus on cultural diversity. in any case, the nation-state continues to divide the academic literature on cosmopolitanism. *The Ringmaster* does not go into detail on this issue, which might be a concession to the commercial purpose inherent in most any novel. This is then a key point to be substantiated in our empirical analysis of multilingual persons below. As shown, they revealed their individual cultural identity as going, in some places and issues, far beyond the scientific literature. This will also be a major comparison point between academic and fictional literature, and real life.

5. Methodology: Analysis and Synthesis

At the University of Bath in the United Kingdom, a sample of 48 postgraduate international students was preselected for their multiple language competence and then narrowed to the 11 most multilingual of them with a questionnaire and self-assessment of their language learning histories and skills, and along the outlined criteria. Having selected the linguistically most advanced, each interviewee had an advanced working knowledge of three to five foreign languages across reading, writing, listening and speaking skills. These eleven students then revealed their cosmopolitan cultural identity against the outlined matrix of cosmopolitanism. The interviews were in-depth, open-ended, and covert as the topic was not known to them, to enable those revelations to take place in a non-guiding manner for validity of the results. This allowed three broad ideal types of interviewee profiles to emerge, the first labelled "Advanced Tourist", the second "Transitional Cosmopolitan" and the third "Interactive Cosmopolitan". These three ideal profile types are hereafter compared in an empirical *synthesis*; each quote below corresponds to an interviewee; assembled interview statements highlight the synthesis.

4) The Advanced Tourist is not the "simple" tourist" of the literature any more, yet some interviewees revealed functional mastery concerns, consumerist attitudes or national identities to degrees that limited their willingness to engage with diverse target cultures.

5) The Transitional Cosmopolitan. somewhere between the tourist and the cosmopolitan on the continuum, moves towards the third type, the interactive cosmopolitan.

6) The Interactive Cosmopolitan reveals advanced interactive and integrative behaviors and mindsets, befitting the cosmopolitan individual of academic literature; this especially by showing an open-minded, self-critical, caring and sharing attitude.

6. Empirical Research

6.1 The Advanced Tourist

The advanced tourist's identity centres on the local, regional, or national, with rational stances adopted (such as declarations of being an open and worldly person), yet the emotional inner world reveals parochial limits as to the matrix issues of "identity" or "home":

First I'm Basque, and afterwards a European. I don't know; my European feelings haven't been very developed yet.

The advanced tourist stresses the *professional usefulness* of language learning, which suggest a prototype of the literature concept of "transnational occupational cultures" (Hannerz 1990: 243, 246 and 1996: 108; similarly Robbins 1998: 254):

I chose Spanish [to study] is especially because...Latin America is for Political Scientists a very interesting field of study...This was more utilitarian, to have more possibilities afterwards with the language...to find a job, in the now uniting Europe or in a job market that is getting more international every time.

6.2 The Transitional Cosmopolitan

Transitional cosmopolitans move on the continuum from the advanced tourist towards the interactive cosmopolitan. They might profile more an advanced tourist on some matrix issues such as "home", with national or even local attachments and wider attachments as exceptions:

I tend to live wherever I go...It's where you are brought up, where you had your first friends, and where you live, where your parents' house is...But then, you have other parts of the world where you feel very comfortable as well...Madrid...became my second home...It usually doesn't happen...but when it happens, it's something exceptional.

However, transitional cosmopolitans have very cosmopolitan attitudes towards nation-states, with expressions of sympathy for cultures abroad triggering criticism from compatriots:

The nation-state makes you homogeneous...makes you patriotic...gives you myths...symbols, and...a whole set of ideas which are not very helpful if you want to live as a global person, and not as an ethnocentric person.

I have been treated as a xenomaniac [sic] by my friends sometimes...The fact that I can criticise Greece, it means that for them I am a little bit of a foreigner.

6.3 The Interactive Cosmopolitan

The interactive cosmopolitan reveals the most open-minded, holistic, giving and sharing attitude, substantiating cosmopolitan literature. Languages pervade interactive cosmopolitans' identities with personalized links between multilingualism and cosmopolitanism, as when substantiating the aspect of "effort" in overcoming linguistic insecurities and learning stages:

[Learning and keeping up Dutch] was always kind of like a struggle, it was always hard to maintain...But...I could find out something that was beyond my limits...Through improving your language...you always go a step further.

I would really look forward to that [being in a culturally completely unfamiliar environment]...When I went to Morocco...I was...so amazed...it was just totally different...a bit uncomfortable, but because I couldn't speak the language.

I would be curious [in culturally unfamiliar places], nosy, would...look for the keys...language as a main source...feeling insecure...incapable...but...the eagerness of wanting to cope would be higher, or weigh more.

For interactive cosmopolitans, language knowledge unlocks interactive cultural engagement, with critical reflections of one's own culture, and a two-way, "giving" travel attitude:

[Languages] mean...learning...Not only...about people...It also would inspire your personal view of things. It makes you more open...It makes me feel more that I know where I'm going, and getting to know people better.

If I travel, I like to talk with people, and to learn something about their country...Language learning...it's a way of education...of learning...more about other cultures but also about yourself...You can anticipate to give something.

Interactive persons see professional and private language study and use as intertwined, with reasons ranging from function or profession to mindsets r worldview up to esthetical ones:

in contrast with European languages, you see that there are other systems, other ways
of indicating things...My first inclination [to Arabic] was because of the artistic way of
writing. It's really like a piece of art...It's a beautiful language.

Interactive cosmopolitans might concede "foreign identities" but then not substantiate them
linguistically. Some are taken into "another sphere" by using certain languages. This in turn resembles
the "strata," "layers" or "onions" elements described by (only) two writers on the identity of
multilingual persons (see Bassnett 2000: 66-67; Steiner 1998: 120-125):
I act differently when I speak Spanish. I'm more in the Spanish way of life. A bit more
open, I'm more eager to say personal things...in my Spanish identity. Spanish identity, of
course is an exaggeration...[but] I have several identities.
Speaking with a Dutch person carries me into another sphere. So, kind of this cake [of
my identity layers] changes and shifts, like from context to context...But a piece of it is
always Dutch...It's another way of seeing, of perceiving...of being aware of yourself and of
other people.

For an interactive cosmopolitan, language knowledge is indispensable for feeling at home, and for
a global identity, serving as a passport to access foreign environments:
Knowing the language well doesn't make you feel at home. But you cannot feel at
home unless you know the language.
The language that is necessary to cope in the [daily] situations is a basic factor of
feeling [at] home.

Finally, interactive cosmopolitans' "homes" are differentiated, multidimensional, reflect
"privileged site of nostalgia" or "comfortable place of familiar faces, where...there is some risk of
boredom" (Hannerz 1990: 248; 1996: 110), depend on context or interactions, or involve multi-sensory
experiences; all elements which are embraced with an open attitude:
[Home:] How boring, at first. But...it's more than that...The word 'home' is 'stick to
the same place', and I would like to move a lot...I would like to say that it is an
uninteresting concept, but I still have some nostalgia towards home.
It [home] means people I relate to...It is also where you're born, but other home
places accumulate...It captures all of your senses, it's what you see, it's also what you
smell...Then again it depends on the context...I would say that 'a home' is a place where I
can live any mood, a range of different situations.

7. Comparing Academia and Art for Meaning in Language, Business, Culture and Life

Strikingly, our empirical findings as well West's *Ringmaster* far exceed academic writing on
cosmopolitan individual identity. With fiction privileged in the creation of idealized scenarios, our
group of multilingual students however approached that ideal world with their own forms of
cosmopolitan ideal types, with the decisive difference that they did that in their real lives, on multiple
cosmopolitan matrix issues (language learning, effort, nation-state relationship, internationalism,
diversity of home, to name just some), this indicates cosmopolitanism being potentially far more
realizable in everyday life than scientific or novelistic literature suggests.

As for limitations, our students and Gilbert Anselm Langton still identify strongly as professionals
with their language skills, instead of trying aim at more idealistic worldly uses. Yet only our first new
ideal type, the advanced tourist reveals such utilitarian horizons, and then still exceeds the classical,
literary tourist. This is even more remarkable since those students were literally expected, via their
current occupation, to have professional goals foremost on their minds and hands – while academic
writers could reasonably be expected to contribute with new models of the type which those students
themselves helped to create.

Furthering the point of surpassing expectations, the most progressive empirical ideal type, the
interactive cosmopolitan approaches the fictional figure of Gilbert Anselm Langton in qualitative skills,

if not yet in quantitative sum: the former is remarkable given how much more challenging it is to create educational credentials in life than on page; the latter can be forgiven for the same reason. Langton can even be considered as culmination or extreme point on a continuum that defines the interactive cosmopolitan, in the same way the continuum model has been used in several instances in this research. By the same token, Langton can be regarded as confirming the concept of cosmopolitanism in the realm of fiction, and of validating real-life students' efforts to develop in the direction of such an ideal type.

Hence both our literary reading of a certain type of political and economic novels, as well as our empirical findings on real people deliver insights into the link of linguistic ability, business acumen and cultural understanding that seem to be successful in fiction and in high demand. Consequently, we can confidently recommend the personal or institutional pursuit of international integrations, educational aspirations and individual inspirations on many levels and meanings, ranging from the political, social and economic over artistic or literary ones. Hence students, professionals, citizens and aficionados can use the results of this research to improve their learning of languages, study efforts, later professional career plans, integration of those plans with more wide-ranging esthetic frameworks and philosophies, or the creation of hitherto new entire professional branches and outlooks on planetary and people's needs. On a more detailed level, writers of novels or screenplays now have additional arrays at hand for the creation of convincing characters and plots that could go beyond physical action to display inner developments in a way substantiated, for example, with the mastery and application of languages for solving intricate localized challenges or achieving wider cultural understanding.

On a personal note, this researcher constantly continues to compare different literature types, link them to real people such as his students, and let them define and express how this cultural comparison and real-life link benefits their personal academic, business and cultural standing and understanding. Many more examples from art and literature are provided daily in his classrooms, from students and teachers, and the reservoir for ideas and ideals is fortunately found to be ever growing with artistic creativity, academic growth and personal maturity. This provides many avenues and aspirations for future research in professional and in private realms, such as novel ways to read and report on novels, linking language learning to cultural communities, or providing political courses in international relations with personal inspirations based on individual insights across national borders and disciplinary boundaries. Hence may this research's limitations empower wider investigations and genuine applications.

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Love, Affection And Beauty in *Marianela*

Nur Gulumser Ilker

1. Introduction

Benito Perez Galdós is an eminent and important author not only for his delicate and masterful handling of Spanish society, lifestyle of that period, traditional customs, social point of view on women, his country's alienation of its values, importance of and need for wisdom and common sense in his literary works but also for his approach towards and handling of human spirit. Being one of the leading authors of Spanish Literature in the field of realism in 19th century, Galdós has described dark sides, instabilities and instincts of human, psychologically examined the attitudes of human in social life and reflected all these in his literary works with the help of his experiences and travels as well as an excellent intelligence and observation skills. "Life is a novel itself. Art is the ability of reflecting human characters through their passions, weaknesses, spiritual and physical structures and speeches"(Pelayo, 1987, 11). in this regard, Galdós has deserved to be one of the most important authors of that period with the help of his detailed and delicate approach towards individuals. He says:

> "Middle class which is ignored by our novelists is an important example and source which cannot be denied. It is the infrastructure of social order. [...] We see the virtues and fascinating actions of people in 19th century as well as their defects and dissatisfaction there" (Galdós, 1957, 235).

Galdós examines the society and individual and touches upon many issues while including the social life, distresses and identity problems of his country. He discusses love, affection and points of view of people while addressing their inner world. "Marianela" is one of his best literary works where he examines people's opinions and attitudes on the concepts of love, affection and beauty. in his literary work, he questions the concept of love within the concept of affection while he also examines the position of beauty against people's perceptions.

Marianela, the protagonist, – will be called as Nela in the work – is a parentless, physically thin, slimsy and weak girl who is sixteen years old. "She was like a little child. She was walking barefoot. "Her feet were slimsy and tiny" (Galdós, 1957, 80). She lives with her relatives as poor as she is to think what they will eat that day. She is lonely. However; her heart and soul is full of beauty and kindness although she is physically slimsy, thin and weak. Having a character which is unaware of evil, Marienela has the abundance in her heart and soul which she physically does not have any.

She is a friend of Pablo who is the son of D. Francisco Penáguilas, one of the wealthiest men in Alcordea Town. Like an assistant or a servant. But rather like a friend for Pablo because Don Francisco's son is unfortunately blind although he has everything. Pablo is a young but blind man; and his guide and companion is Marianela. So, Pablo and Marianela have an affectionate and emotional tie beyond just friendship. in the following sections, it is discussed that this tie may be love.

However; Nela is not at peace with herself and aware of the fact that she is extremely ugly. She always looks down on herself and feels that she does not deserve good things. "I am of no use" (Galdós, 1957, 81). Pablo, on the other hand, always tells her that she is so valuable and good-hearted. He also says that he loves her as it is enough for her to have a good heart. However; Marianela says that she is ugly and they would have no such an intensive relationship if Pablo was able to see. "The hatred that the protagonists feel for themselves is related to a deeper and more fundamental layer of existence than their characteristics" (Girard, 2001, 60). in this context, as we shall examine in the conclusion section, the anger of the young girl to herself is not only about the one who is; but also about the attitudes reflected on her. Here we see the

society, traditions and the concepts which are imposed on the individual and "regarded as correct". René Girard quotes from Proust that desire of being the Other is like being thirsty:

> "Being thirsty, feeling thirsty for a life - like a piece of dried-up soil; being thirsty for a life which my soul will quaff as it has not tasted a single drop until now" (Girard, 2001, 60).

The fact that Marianela has constantly negative remarks about herself and sees herself as inadequate and inferior as Pablo does not deserve is not something built by herself but originates from what is dictated by her community. Gectan says:

> "Some people have a tendency to keep their expectations within limits, which is the result of the disappointments they encounter throughout their lives. They brake their hopes and hesitate to have an untimely celebration even when they are so close to what they really want to happen. These people seem to cover their emotional worlds with a lid"(Gectan, 2016, 68).

in this context, the fact that the young girl constantly victimizes herself is in fact a desire of not having a disappointment again. Having grown up in a step-family who did not value her at all, having no feeling of love from anybody, having been not praised or valued; on the contrary, always having been disgraced, deemed "ugly" and othered, the young girl is pushed into a "sustained defense" mechanism. Therefore; she is cautious and accusing to herself even when she is hopeful.

Here, there are some issues to be discussed. What is beauty? Which beauty is long-lasting to attract people? Which one is important: Physical beauty or inner beauty? What is affection? Whom and why do we feel affection? Is it superficial or deep? What is love? Is it a blowing and burn-out flame? Or is it a blessed loyalty based on affection? How much effective is the beauty on love?

2. Affection

in the work, it is referred that Marianela has deep emotions towards Pablo and vice versa. No matter it is a friendship, loyalty, fidelity or love, it is clear that these two young people have a tight relationship. They feel a kind of affection. André Comte Sponville suggests that affection has different kinds as follows:

> "Affectión (devotion), tendresse (suave affection), amitié (friendship), inclinatión (liking), penchant (tendance), dilectión (spritiual love), prédiletion (privileged love), attachement (dependence), goút (gusto), pasión (passion), adoración (admiration), vénération (aficionado devotion)" (Comte-Sponville, 2015, 31).

Their tight relationship includes some of the foregoings. Firstly, Pablo feels an endless affection and appreciation towards Marianela. He is afraid of losing her.

> "I used to try to understand it is day or night before. How? It's daytime if people talk and it's night if they keep quiet and owls whistle. But I don't make these comparisons anymore. It's daytime if we are together and it's night if we are separate"(Galdós, 1957, 108-109).

The young man frequently tells the young girl that she is so valuable and she should not behave unfairly to herself. Even though Marianela has a huge and deep love capacity, she always thinks that she is inadequate and worthless in all aspects. Especially she feels dark when she is far away from Pablo as she moves away from the environment of confidence which Pablo provides for her.

> "This weak entity and soul imprisoned in a miserable body used to be enlarged and grown when it was together with its master and friend. It used to find naturality, depth, grace, imagination and comfort. When it was

separate, it used to be covered by huge black doors of a dungeon" (Galdós, 1957, 107).

Well, what is affection? "What we called affection is to desire and search for the integrity in our creation" (Platon, 2008, 31). Given that, Pablo is an instrument for Marianela in which she reaches in her miserable life and finds her inner world. She discovers herself and has a chance to examine her identity through him. She breathes the life. She feels the integrity which she desires for. And "affection is a matter of emotion, not a matter of will" (Kant, 2009, 97). Main element of her affinity with Pablo is now their emotions. Peaceful emotions dominate them instead of will, purpose and intention. Therefore, it is possible to talk about the existence of affection. Apart from this, "affection is a virtue, not an obligation" (Comte-Sponville, 18). Although it's Marianela's duty to accompany Pablo, her love towards him is not an obligation, it is highlighted as an instinct feeling. On the other hand, Pablo is impressed by the purity, profitlessness and inner world of the young girl. His affection towards her increases accordingly.

"Pablo: Your soul is full of valuable treasures. [...] God has given you a big part of his soul. I cannot see you but I am able to see your inner beauty. You have shown me all your beauty since my childhood. [...] There is a huge tie between your feelings and mine" (Galdós, 1957, 113).

It is observed that there is a feeling of affection between Pablo and Marianela composed of loyalty and appreciation arising out of a long-time relationship. Although the young girl is not physically attractive, it is not a problem for the blind young man as he minds her inner beauty as a blind person.

3. Love

What about love? Is there an affection-based love between two young people? While Pablo says that he wants to marry and live with the young girl, is it his emotions of love? "Love is being not satisfied with the reality" (Ulken, 2015, 19). Given that, Pablo will not be satisfied with himself in his dark world and he will be driven by the emotions which will make him feel better. The young girl will shoulder this duty owing to her purity and interest. Marianela's reality is a poor house, an uninterested step family, a slimsy body, and a non-sparkling wit. When this reality makes no satisfaction for her, she will feel satisfied when she is together with Pablo. Therefore; we can say that there is also love in their relationship in this regard.

"Pablo: Never leave me, you will be my wife. [...] I swear that I will love you as long as I live, no matter I am blind or able to see. I am ready to swear on my love in the presence of God" (Galdós, 1957, 129).

And also the young girl adds:

"Marianela: I love you more than my own life" (Galdós, 1957, 120).

It is felt that there is an excitement between the young girl and young man arising out of the feeling of love. This excitement is accompanied by desire and passion as well. On the other hand; it will be necessary to deal with the feeling of loyalty within this feeling of love because there is a matter of mutual need as well. Marianela is somebody who has to accompany him all the time for the young man, but there is a matter of being in need at the beginning even if it has turned into a love over time. On the other hand; Marianela survives only in the light of Pablo in her helpless, poor and lonely life. The young girl can become and know herself only when she is together with Pablo. She is virtually dependent on his existence. Hence, there is a spiral of relations and emotions based on "being in need".

"When someone says 'I need you', you feel compelled to respond to this need
(which is originally a means of pride). However, this obligation is increasingly
turned into a galley slavery"(Okyay, 1995, 31).

However; Pablo's eyes will be healed when Doctor Golfin arrives in town; and we will draw a line on what we have said so far. When Pablo starts being able to see, "beauty" will be included in the subject rather than affection and love. in this case, the words of Louis Aragon, a French poet, will be meaningful: "There is no happy love" (Aragon, 1999).

4. Beauty

Marianela is not an attractive and beautiful girl which is repeated in the literary work many times. Since Pablo is a blind man and minds inner beauty rather than physical beauty, she does not have to be a beautiful girl in order to be with Pablo. Naturally, the young man looks for inner beauty and definitely finds it in such a good-hearted girl as Marianela. However; Pablo's eyes are healed when Doctor Golfin arrives in town and he will regard the first beautiful thing he sees when he starts being able to see as Marianela. Unfortunately; when he firstly opens his eyes, he sees Florentina, a beautiful young lady who is the daughter of a wealthy relative. Although he is able to see now, he does not realize that Marianela is standing there. Being disappointed by this, Marianela quietly gets out of the room and does not want Pablo to see herself. On the other hand, the young man gets impressed by the charming beauty of Florentina.

in this case, there is now a matter of physical beauty which is unique for humans. Beauty is an element which attracts us at the first step. "Concept of beauty is a distinctive concept of aesthetics. Beauty, as well as ugliness which is the contrary, is a determinant of human life" (Delice, 2009, 3). So, beauty which appeals to the eye at the first step may be the first element to determine emotions. The person performs his/her first impression and accordingly the first interaction through "seeing". The first thing we see about people is their physical appearance, so the initial appearance gives us a prior information. Ortega y Gasset, the Spanish philosopher, says:

"The only available thing in the presence of the other person is his/her body;
but that body is a field of narrative because it is made of a skin; it is also a
blinker that gives an infinite number of signs in practice" (Ortega y Gasset,
2017, 116).

Similarly; Ortega y Gasset says that the visible is the tangible and it is the first element to create an effect while he also delivers discourses which indicate that it should not be compared with the inner world. Because when people are impressed from what they see first, that is the truth and that's what is experienced at that time. At that time, an impulse appealing to the eye is in the foreground, not an impulse to explore the inner world or to ask for it. And "the truth is only the tangible one" (Ortega y Gasset, 2017, 124).

in his dark world, Pablo drew Marianela as an image of excellent beauty in his mind as he got fascinated by her inner beauty.

"A more beautiful body is imagined, it is ornamented, beautified and it is
believed that icon is the reality. A man who loves a woman images her in a
different shape. The same thing is valid for the woman who loves a man. She
changes his body. Beloved ones see each other behind a shining and deceitful
cloud" (Baroja, 1983, 191-192).

During his blind days, the young man always dreamt of the beauty image he drew in his mind. However; when the reality came to light, the beautiful one came into prominence while the ugly one could not be realized behind the shadows. Pablo unpredictably suggested before as follows:

"Pablo: There is no other woman for me in this world apart from you. When I
start being able to see, if I can, I will see nothing other than your beauty.

Everything will be shadows and empty spaces which will not attract me"
(Galdós, 1957, 129).

Additionally, the young man suggested as follows regarding delusion:

"Skill of seeing may cause big losses. It may retain passionate people from absolute reality. And it is definite that you are a beauty not overshadowed by any evil" (Galdós, 1957, 120).

Having suggested that the real beauty is the inner beauty beforehand, Pablo is fascinated by what he actually sees when his eyes are healed. Ortega y Gasset says that this is a natural situation, and at the same time he expresses how ironic the structure of human relations is in the deep, hidden and imperceptible sides:

"One of the most dramatic and worrying scenes of life is that sometimes it is precisely at this point when a woman whom we do not know turns into a unique woman through a talisman." (Ortega y Gasset, 2017, 141).

Given these sentences, many things Galdós would like to deliver match with each other. An unfamiliar young woman, Florentina, turns into a fascinating and highly tempting entity in the eyes of Pablo. The presence of Marianela, which has inherently been built for a long time, does not make any sense. Well, what is the reason for this admiration? More precisely; what does the Spanish thinker want to express by using the word "talisman" which is open to interpretation? Beauty and aesthetics: the body appealing to the eye, the external appearance.

5. Conclusion

Understanding that she is not realized by the young man when he starts being able to see, Marianela gets embrassed and disappointed and leaves there without being seen by Pablo. His slimsy body falls ill because of her sorrow and she finally passes away. Because, in Butler's words, it may become compulsory to overreact when an offense remains untouched for a very long time (Butler, 1993, 36-37).

What has remained untouched in the issue of Marianela for a long time? Is it "being unpreferred" because Pablo turns his face to the beauty and cannot notice her when he sees her as if she is left behind the shadows? Or is it being unfavourable and looked down since childhood? Her conversations on beauty with Pablo will not be valid. Because those conversations were made with an "unseeing" person, so they were not addressed in a concrete and bodily dimension. Only behavior and intrinsicity are in the forefront. It is already an "unreal" thought or imagination that the young man, who may attach importance only to those things, imagines that Marianela is a beautiful woman in his imagination. For this reason, this issue has never been discussed and it has become a growing bitterness for the young girl. Her suffering and death at the end of the work is the transformation of an accumulated pain into a damaging effect with a final impact.

Marianela has not been able to build a unique identity because of the problems brought by her appearance and her tough life. She could only find it under the influence of Pablo which was inadequate indeed. Having been unable to establish an inner relationship with herself and being under the pressure of being dissatisfied with her appearance prevented her from building a unique character. "It is necessary for the person to know and experience that it is his / her identity" (Wittig, 1999, 199). However; since she couldn't do so, she accepted the reality represented by the society and resigned herself to "the destiny of the ugly". in fact; what makes people adopt this idea is dictation by the society and traditions, not by the thoughts, reason and experiences of a person. Social perceptions and traditions suggest that what is not appealing to the eye does not raise respect.

"Customs are the forms of humanitarian behavior which the individual has somehow adopted and practiced as he/she doesn't have any other way and they have been imposed by his / her community: By the others, everyone, the society. [...] *Traditions* are the actions we perform because of a social

> oppression. That oppression occurs when we imagine in our minds that the material or moral sanctions will be applied by the society against us if we don't behave as expected. Customs are mechanically-adopted things. [...] Customs are irrational "(Ortega y Gasset, 2017, 27).

in this case, there is a small way out for Marianela who feels that she is considered as "ugly by the perception of that community" and she has to live in the way required by this qualification; because such a mental revolution is only possible with a very strong will, identity and point of view. Considering her age, she is not mature enough to question the perception of "beauty" and "ugliness" imposed by the social structure. The young girl just accepts this fact while the family she lives with constantly forces her for "the way she is". Therefore, it was extremely unbearable for her to "be not noticed" by her beloved man at the end of the work. The only guilty person is virtually herself; that is "ugliness". "It is not the natural beauty but the ritual beauty that tempts the man" says Jean Baudrillard (Baudrillard, 2014, 112). When the society's perception and beauty are considered together in this context, Marianela's destiny is probably not the natural ugliness but the ritual ugliness which has been formed within the perception of the community. But this phase will collapse in the context of "beauty" for such a blind young man as Pablo who has unfortunately never been exposed to the society's perception of beauty before. Perhaps, this argument can only be considered in the context of "ugliness".

Marianela has always cherished the hope because the young man cannot see. She has always hoped that they will get married in the future and they will always be together. This hope and devotion of the young man gave her a chance to establish a unique identity or to become acquainted with herself.

> "Undoubtedly, hope is not just a feeling, but one of the building blocks of state of being a human: one of the existential building blocks. Having a long-established philosophical basis, the hope is not wasted out of the vain and fleeting gaps of illusions and mirages; it faces to what doesn't exist yet, not to what doesn't exist [...] "(Borgna, 2014, 75-76).

of course; when the young girl loses this hope which makes her cling to the life, she naturally tends to melancholy and hurts herself in a lot of pain. Here, the young girl's self-esteem and self-love are open to questioning as well. Nevertheless, it has become a case which the society has pushed her into.

Although Marianela is a girl who may not be desired and loved by anyone because of her ugliness, she tasted the emotions of affection and love thanks to the favour of a blind man. Pablo also tasted the same emotions driven by the inner beauty of the young girl. This tie based on love and affection was reinforced by the ideal concept of beauty – inner beauty – putting no importance on the physical one until the young man's eyes were healed and physical beauty came into the play. It is not something to be criticized or disrespected as the humans have a tendency towards what they see. They desire and love looking at what they see. It's the same with Pablo's case. He admired the legendary physical beauty of Florentina and could not realize Marianela. in consequence, Galdós became a universal man of letters who would be read for centuries because of the fact that he stated and wrote about the natural characteristics and creation of humans within the concepts of love, affection and beauty without prejudice to any criticism.

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in Between the Sky and Every Piece of the Earth

Zeliha Isik

1. Introduction

It is held in high esteem that John Keats who was initially apprenticed to an apothecary completing his medical training realized his dream of being a poet as the greatest ones ever at whom he admired, and he modeled himself on mainly Edmund Spenser, John Milton and Shakespeare respectively. As a result of his aspiring ambition to create a poetic identity as the ones he looked up to, John Keats managed to be legitimized as a poet and be honored with the title of Romantic poet par excellence in defiance of incredible hard conditions in which he had to cope with the death of his almost entire family members, poverty, lovelornness, and eventually the terminal illness, tuberculosis (White, 1926, p.451-456). The letters he wrote, his real life story and his poems will be used in this study as primary sources and evidence to prove how hard he exerted himself to deserve this title and to what extent he could actualize his precepts and insights concerning the nature of poetry he mentioned in his letters such as being an impersonal or "chameleon poet", "negative capability", world as a "Vale of Soul-making" (Selected Letters, 297). Surely it would be exorbitant to assay the success of John Keats as a poet; however, using his precepts on poets' effacement of self and being impersonal poet as a base, we set our sights on prospecting how far alienation has been rendered possible in the poems of John Keats. in other words, having acknowledging the fact that poetry traditionally-there are examples of visually composed modern poems though- is composition of metaphors and metonymies constructed according to the effects of personal experiences on the individuals in line with the social and cultural facts in the boundaries of linguistic features, we will examine if it is plausible for an individual to become alienated from his/her own personal experiences in the process of choosing or creating metaphors or metonymies to compose a poem which was famously defined as "spontaneous overflow of powerful feelings" or thoughts by William Wordsworth in his "Preface to Lyrical Ballads" published in 1800. It may sound strange that human beings can achieve to have neutral attitudes suppressing their personal feelings and thoughts to some extent; however, it is impossible to envision the existence of an individual separate from his/her native language because consciousness is delineated by Ellie Ragland as "simply our subjectively programmed identification with words, images, and effects in our bodies that we mistake for objective knowledge" (Bielefeldt, 2003, p. 46). Hence, we expect "subjectively programmed identification with words, images, and effects in" Keats will give away his natural identity notwithstanding his famous contention in the following extract from his letter written to Richard Woodhouse:

The poet has none; no identity. He is certainly the most unpoetical of all God's Creatures. If then he has no self, and if I am a Poet, where is the Wonder that I should say I would write no more? Might I not at that very instant have been cogitating on the Characters of Saturn and Ops? It is a wretched thing to confess but is a very fact that not one word I ever utter can be taken granted as an opinion growing out of my identical nature? (*Selected Letters,* 195).

in reference to the language theories/approaches of Swiss linguist Ferdinand de Saussure, Austrian neurologist Sigmund Freud, French philosopher Jacques Derrida and French philosopher and psychoanalyst Jacques Lacan, it is aimed to focus on indissociable feature of language from the identity which are both created and upheld dialectically; pursuant thereto, it is aimed to psychoanalyze John Keats predicating on his poems and letters as manifestations of his "spontaneous overflow of powerful feelings" and thoughts.

Romantic period is also known as the "Age of Revolutions" which evokes positive feelings about it; however, the truth is that it was neither romantic nor prosperous age. What makes the first decades of nineteenth century Romantic age was the order from chaos resulted from affluently dissidence, much bloodshed, horror and anguish. Because of the fact that every single person being composed of both flesh and soul evolves out of the existing circumstances of their society, we can undoubtedly say that

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everyone who goes through this turbulent Romantic Age would carry the physical and psychological marks of the predicaments and crisis of the age itself beside the meaning attributions they ascribed to as a result of their personal experiences. We make sense and reflect what we go through by means of language, all the scars in the souls and all the joy and horror in the heart are accredited to a language specific signs in relation with the personal experiences of the individuals, therefore, language is the primary medium representing all components of social and cultural features for giving meaning to the life and creating an identity accordingly. According to Swiss linguists Ferdinand de Saussure, "language is a system of signs" which communicates the feelings and thoughts; and everyone is born into the boundaries of the "system of signs"; hereunder, Saussure, Jacques Derrida and Jacques Lacan all agree with the idea that language is not only the source but also the resultant of constructing reality of the individual within the society (Course in General Linguistics).

We should acknowledge that human beings are composed of visible bodily part and invisible spiritual part, both of which mature and get shaped in coordination with the society and its medium, language. Therefore, when it is the case that the creation of identity is needed to be analyzed, we should turn to account of intersection of one's personal experiences and social facts of the period in question. It is surely beyond doubt that John Keats, the Romantic poet par excellence who says "Call the world if you Please 'The Vale of Soul-making" implicating that the life itself gives a lesson to help soul and intelligence come to maturity in one of his letters is the product of the Romantic period itself, which means we will see parallelism between Keats's natural identity-- and poetic identity as a resultant of the circumstances John Keats went through (Selected Letters, 290). It can be compared with the case that you walk through a muddy road which makes you aspire after stepping up on a highway, and when you step up on there, everybody can tell you were once in muddy road seeing the indications of mud all over you. The overall purpose of this research is to take a long hard look at the identity of John Keats and tell what his lonely naïve soul went through in the "Vale of Soul-making"; accordingly it would be appropriate to look at what indications the critics saw when they criticize the first examples of John Keats's poems in regard to identification of this aspiring young poet because of the fact that the facticity could be reached by the help of multiple objectives rather than one "subjectively programmed identification with words, images, and effects in our bodies that we mistake for objective knowledge", and in this way, the things can be put to the proof contrasting different "subjectively programmed identifications" or simply perspectives (Bielefeldt, 2003, p. 46). Here are some of the remarks of John Keats's contemporary literary critics in regard to Keats's identity they read through his poems:

"A miserable creature hungering after sweets which he cannot get" (Wills, 2013, p.ix)

"A child pressing his face to the window of a sweetshop" (Wills, 2013, p. ix)

"A delicious sybarite" (Wills, 2013, p. ix)

"A beautiful weakling (Wills, 2013, p. ix)

Bearing in mind what Keats's contemporaries have observed in regard to his identity and works, we should also draw upon the words, images, recurring metaphors and metonymies Keats used to find out the self-perception of his and what he aspires after with what has been done to him as Jean Paul Sartre suggested for the definition of freedom which bears a resemblance with what John Keats did with his defiance to his very existence effacing his self and creating a desired one. John Keats's desire for self-loss may result from the anguish of life or in other words, painful lesson the "Vale of Soul-making" taught to him (Selected Letters, p. 290); as a result of whatever he went through in his life has been added on umbilically, Keats ended up with an idiosyncratic identity and a specific self-perception to it. From what he wrote in one of his letters saying "Perhaps I eat to persuade myself I am somebody", we make out that he is not content with who he is and he strives for creating a new and desired identity (Selected Letters, p.347).

Romantic poets can be divided into two groups; the first generation and second generation. We can count Sir Walter Scott, William Wordsworth and Samuel Taylor Coleridge as the first generation and John Keats, Percy Bysshe Shelley, Lord Byron as second generation. We can tell that almost all of Romantic poets have created a theoretical background for their art under cover of "Defense", "Theory of Poetry" or letters in which they have elucidated the nature of poetry and how a poet should be as John Keats did in his letters written to his friends. Sir Philip Sidney has written "An Apology for

Poetry"(1595), William Wordsworth has written "Preface to Lyrical Ballads" (1800), Samuel Taylor Coleridge has written <u>Biographia Literaria </u>(1817), Shelley has written "A Defense of Poetry" (1840) and John Keats has written numerous letters in which he mentioned theory of poetry to his friends and family. What is distinctive feature of Keats theory is that his theory of negative capability focuses on effacement of identity and being impersonal as a poet notwithstanding his use of the very art form created purely and simply with language which cannot be considered separate from unconscious discourse of the subject in parallel with "identical nature" or (possibly and probably wounded) soul of the subject (*Selected Letters, p.* 195). in one of the letters Keats wrote to H. Reynolds has been illustrated in the extract below from the stand point of providing basic precepts on the nature of poetry. Here Keats introduces his theory of poetry called Negative Capability and he alludes to Shakespeare attributing these qualifications to him:

Men of genius are great as certain ethereal Chemicals operating on the Mass of neutral intellect, but they have not any individuality, any determined Character. I would call the top and head of those who have a proper self Men of Power. (Selected Letters, p.52)

Taking what Wordsworth has asserted for the definition of the poetry saying "poetry is spontaneous overflow of powerful feelings, we will examine to what extent John Keats have succeed to have "neutral intellect" as a poet whose mere material is language which cannot be neutralized from neither socially constructed reality nor its effects on the individual. It takes its origin from emotion recollected in tranquility" as a basis, which is undisputedly the most adopted account of the poetry, "spontaneously overflow of powerful feelings" or poems of John Keats in his selected works will be put on par with the manifestations of feelings and thoughts as they are used in free association technique developed and practiced by the famous psychoanalyst, Sigmund Freud. By the reason of the fact that those "powerful feelings" of Keats were structured with artistic drive not on therapeutic purposes, it is not possible to use psychoanalytic theory and practice of Sigmund Freud in clinical sense, however, those poems, namely "spontaneous feelings and thoughts" of John Keats are still evidence for the very identity and past personal experiences of Keats according to the psychoanalysis approach of Jacques Lacan who acknowledges that language is inseparably linked and identical to unconscious discourse of the subject (Preface to Lyrical Ballads). The main purpose of this paper is to bring light to personal experiences and identity of Keats reading between the lines of the poems of Keats who has a claim that a poet should be impersonal saying "the poet has none, no identity" (*Selected Letters, p.* 195). It is aimed to indicate how very closely Keats's life and his poems are related. Dwelling on John Keats' three main ideas of "Negative Capability", "Chameleon Poet" and "Vale of Soul Making" which are accepted as anchoring points shedding light on his desires and the underlying causes of his desires, we will derive knowledge of his true identity believing that these key ideas tune the rhythm of the life of John Keats retrospectively and prospectively according to the psychoanalytic theory of Jacques Lacan who predicates on three stages of development in the name of the imaginary order, the symbolic order and the real order.

2.   Theoretaical Framework

Poststructuralist psychoanalyst Jacques Lacan has reinterpreted the language theory of Ferdinand de Saussure, so it can be said that his theory is based on Saussure's theory of linguistics. According to Saussure's theory, language is a system of signs composed of signifier (sound and image) and the signified (concept), hence the signification is achieved and the ultimate meaning of the signs can clearly be coded and decoded through the language system. However, Lacan believes that every single word anticipates another signifier and eventually it turns out to be an incessant chain of signifier+signifier+signifier+signifier which causes the meaning be always postponed. in either approaches what is essential is the meaning itself and unconscious meaning finds a way to be communicated (Hong, 2000, 9-12). If we look from the viewpoint of Lacan, the way of communication the unconscious meaning is metaphor as condensed "ideas, memories, feelings, or impulses" and metonymy as the transference "of an emotion from its original focus to another object, person, or situation" (Bielefeldt, 2003, p.11).

The primary instruments to read the knowledge of one's identity and desires are metaphors and metonymies which are accepted as points de capiton provided with the speech of the self, that is, the anchoring points correlating the main ideas which "envelop the life of a man" and create "the shape of his destiny" as it is stated in *Ecrits* of Lacan (Bielefeldt, 2003, p. 14).). "Development of the subject" is conditioned by "formation of these cognitive registers" in other words, metaphors and metonymies in the symbolic sphere. Symbolic sphere can be called as umbrella term for language and culture that has been already structured long before one is born into it, hence the one is totally stranger to language system which is named Other with capital O by Lacan. Our intention is to take Keats's ideas of "Negative Capability", "Chameleon Poet" and "Vale of Soul Making" as points de capiton, and analyze them in attempt to find out what meanings has been condensed in or transferred through them by means of the theory of Jacques Lacan introducing the related concepts of his terminology when it is seen necessary because it is not possible to include his extensive psychoanalytic theory within the scope of this research.

John Keats's theory of poetry called "Negative Capability" is about effacement of self, a situation which is described by Keats himself in the following exact words as "when man is capable of being in uncertainties, Mysteries, doubts without any irritable reaching after fact and reason" (Selected Letters, p. 60). How should this theory occur to Keats? Why does he estimate "reaching after fact and reason" as "irritable" while the same "fact and reason" makes Lord Byron and Percy Bysshe Shelley great poets of the Romantic period (Selected Letters, p. 60)? And does not "uncertainties, Mysteries, doubts" denote the blurred meaning originated in too much condensed or transferred signifiers in the direction of the desire of Other? Taking into consideration that Keats is almost obsessed with the identity in terms of both the self-loss and creating a poetic identity as the greatest ones he admired like Shakespeare, Milton and Spenser, we should acknowledge this recurring issue of identity under cover of negative capability is the key point in John Keats's life and we should have resort to Lacan's accounts on identity under the development stage of imaginary order in which mirror stage operates. 18 months-old infants being totally dependent on the care of the caregiver-generally mother- come to realize that they are unified and whole figures separate from the caregiver when they see themselves in the mirror. As a consequence of this experience, the child acquires moi identity that can be called external feedback to the child about who it is providing identifications with external world or outer picture of his exclusive of the caregiver and the infant itself.

in short, we can call it the whole identifications the individual has made. in despite of seeing a unified and whole image in the mirror, the child cannot feel self-contained and continually needs for recognition by others and an external feedback telling who he/she is. This "remaining inner experience of incoherence and discordance" turns into a struggle between externally imposed identifications and de-identifications as a result of inner feelings of incoherence, and the ultimate goal is to make the illusive wholeness seen in the mirror possible, namely "the first object of desire is to be recognized by the other" and then by Other (Bielefeldt, 2003, p. 34-40). Pursuant thereto, we can mention that there is an avowed resemblance between the theoretical account of identity in Lacanian perspective and ontological status of John Keats trying to be recognized in the circle of upper-class profession, poetry. It can be easily deduced that Keats who was born into a lower-class family being intentionally excluded from and deprived of all kinds of pleasure of middle and upper class society wanted to see himself in a different "mirror".

3. Results

in the view of the fact that Lacan has suggested the identity is the sum of the perceptions and interpretations of the individual in general terms, we can argue that John Keats' interpretation and perception of "fact and reason", or namely philosophy can be used as the proof of Keats's identity which is also constructed through the real life experiences and their effects on him. in this case we consult to Keats's true life experience with the philosophy assessing its probable effects and we see that Keats was not given a chance to study philosophy which was special to the curriculum of upper class education because in the first decades of the nineteenth century almost all cultural institutions have been

politicized and used as a tool to strengthen the hegemony held by conservative ruling class (Fette, 2013, p. 30).

Irateness of Keats concerning philosophy can reasonably be correlated with his class-inflected social exclusion which is apparent in his letters and poems; however it can also be related with his idea of chameleon poet he mentions in one of his letters saying "What shocks the virtuous philosopher delights the chameleon Poet" (*Selected Letters, p.* 194). From the point of condensed meaning of metaphor, the meaning of chameleon is not complicated, on the contrary it easily conjures up the way adapting the color and shape of the platform, which can be interpreted either as Keats' desire of adapting himself to the upper class or drive of creativity and productivity. in the letter he wrote to Richard Woodhouse John Keats describes a piggy in the middle as an ideal figure for a poet as if he promoted himself as the ideal poetic identity. According to him, an ideal poetic character should be as follows; "It has no character. It enjoys light and shade; it lives in gusto, be it foul or fair, high or low, rich or poor, mean or elevated" (Selected Letters, p.195). He encourages us to recognize poets' potential identity of being "foul", "low", "poor", and "mean", which reminds John Keats himself. Thus, we can tell that pleasure in being chameleon poet which is already his ontological status was inevitable for Keats because he had no choice but to be chameleon in order to be recognized by upper class's Other. We can tell his ideas of "Negative Capability" and "Chameleon Poet" are complementary because Negative capability concerns with effacing the natural identity and being a chameleon poet is about "the ability to lose his own identity in those of his characters"(Fette, 2013, p.221). For a man who knows he is dying at very young age, the desire for experiencing so many things at once and communicating it through the metaphor of chameleon poet is understandable.

The motivation of Keats in writing Endymion is alleged to critique Alastor of Shelley with whom Keats has entered into rivalry (Fette, 2013, p. 80). Keats's aspiring ambition to be accepted and recognized by the upper class entering into the literature circle special to upper class has caused Shelley who is obviously the representative of the upper class in every respect to become the target of John Keats, and we can tell Keats has had every reason to challenge the class-antagonism that cripples the very life of his. Keats is in want of whatever Shelley has and it means a totally new world; a distinct language which can be grammatically the same but different in terms of signified, distinct cultural conventions like curriculum special to upper class and even daily routines. The reason of Keats's radical desire of entering the conventional and conservative world of hegemonic upper class in representative of Shelley's profession can be clarified through the following extract:

in the mirror stage the infant displaces the desire of the mother for the Symbolic Other. Hence the child and adult will not only seek those objects that are reminder of the lost union- that is the cause of desire objet a- but additionally seek recognition from others in attempt to restore a whole image of self, a lost jouissance. (Bielefeldt, 2003, p. 40).

Taking into consideration that Keats had a very difficult life facing the death of his father preceding the death of Keats grandfather when he was 9 years old enmeshing the family in poverty and his mother's marriage with a clerk just two months after his father's death, we can say young Keats has gone through traumatic events come one after another and it is highly likely that he may have felt lonely because of the loss of his father, grandfather and his mother as is seen in his frequent usage of the word "forlorn" in his poems, especially in Endymion (1818). Soon after John Keats's beloved mother has returned back home, Keats has been reported having nursed his dying mother from tuberculosis; and eventually the terminal disease, tuberculosis carried away almost entire family members of Keats, successively his uncle, mother and brother Tom. to crown it all, in the school environment Keats has been isolated from the rest of the children due to the risk of transmitting tuberculosis, which affected his self-perception. in the years of his early childhood when being still in need of the care of his parents and when he was supposed to develop an identity socializing with the peers, the apparent neediness of Other-registration of socially, culturally, linguistically, conventionally designated norms and- is in question. We see that Keats has had to cope with too many undesirable situations and it is not so hard to guess that Keats had problems with establishing "signifying networks" of his own social class or Other (Bielefeldt, 2003, p.24). Due to the fact that he has lost his parents from tuberculosis and been overwhelmed with poverty and has belonged to the lower class, he has been coerced to have an

undesired identity in the eye of the middle and upper class society. These experiences and their effects have led Keats develop a self-perception as indicated in his letter to George and Georgiana Keats in 27th September 1819:

My name with the literary fashionables is vulgar- I am a weaver boy to them-a Tragedy would lift me out of this mess. And mess it is as far as it regards our Pockets-But be not cast down any more than I am. I feel I can bear real ills better than imaginary ones. (Selected Letters)

We see that it was the only place where Keats was recognized and welcomed by his only friend, the headmaster's son Cowden Clark with whom they came together and studied literature reading the poems of Spenser, Milton and Shakespeare. While reading and imitating the works of the masters of poetry who were recognized as the greatest and admired in all sense, John Keats has identified himself with the desired and admired ones; therefore, he could create an imaginary but endurable and pleasant life. in his early ages when everything was unfavorable, poetry saved him and gave a chance to be somebody or even a jewel as he made a mention of the pleasure and the feeling of worthiness with his own words:

"I find that I can have no enjoyment in the World but continual drinking of Knowledge. I find there is no worthy pursuit but the idea of doing some good for the world" (Selected Letters, p.117).

According to Lacan's interpretation of identity constructed in the mirror stage, it can be said that Keats has not been content with the external feedback he received from the symbolic system he was born into; and when he looked at the mirror and he has disliked the image of his contemporary circle and his own self-perception, which ended up with the obsession with self-loss and establishment new identity recognized "in a traditionally upper-class art form" –mostly dominated by upper class society- because he feels embarrassed, isolated and worthless due to his class situation (Wills, 2013, p. 23-25). It seems highly possible that Keats wanted to be free from all impositions he went through and he found pleasure in the freedom of the expression of imagination and sensuous beauty (White, 1926, p. 460). "Vale of Soul-making" is used by John Keats to define his symbolic system, but it is interesting that he has chosen the word "Vale" in the place of simply "world" or "life". The word, vale itself associates separatrix through which Keats' unconscious meaning of moving up the social ladder may be communicated. The metaphor of vale can be decoded as two distinct social classes across which Keats desires to walk with intent to establish in upper class. of course, Keats's desire of being a poet and be recognized by Other of upper class is originated in the mirror stage (Smith, 1984, p.390-400):

The child's desire has evolved from pre-mirror part objects, to a mirror stage unity with the mother, to a post-oedipal attempt to refind the lost jouissance (through objects, people, and narratives), which was originally grounded in the mirror stage illusion of unification and wholeness, and thus will never found or satisfied. The individual feels a chronic sense of lack, incompleteness, emptiness, void, or anxiety. (Bielefeldt, 2003, p. 39).

Despite all the efforts to get rid of embarrassing scars of his social class emphasizing the need of self-loss and gaining fame or in other words the recognition of his identity within the circle of the literature owned by upper class, John Keats could not make out effacing his self, on the contrary; his "sensual gratification" and "gustatory imagery" and "metaphors of consumption" inform against his social background and his natural identity constructed by means of the system of signs, namely, language (Wills, 2013, p. 7). The line from his poem Endymion "drunken from pleasure's nipple" evokes the sense that Keats is in search of refinding the lost jouissance where he had "an illusion of unification and wholeness" with his mother in the mirror stage because he makes use of the infantile images to gain jouissance through narrative as it is elucidated in the extract from Paul Bielefeldt above (p. 39). His poem, "Fill for me a brimming bowl" represents the act of drinking in Keats's poems symbolizing the effacement of the self in order to avoid the difficulties of his life. The lines of "Tis vain-away I cannot chace/ The melting softness of that face" in the same poem, "Fill for me a brimming bowl" conjures "liquefying the woman" whom he cannot chase; and it is possibly referred to the unattainable women notably his mother who abandon Keats when he was still in need of his mother's care (Wills, 2013, p. 36). Moreover, thinking of Keats's mother who has abandoned him and his lover Fanny Brawne who is said passionate but distanced lover, it can be interpreted in two ways: the desire of liquefying the cannot-be-chased woman may be derived from the desire of keeping his mother unattainable

woman figure for Keats inside drinking her metaphorically, or, the way of depicting how impossible to hold in the unattainable and slippery woman as if she was in the state of liquid. Due to the fact that poetry is a language-based art form in which metaphor ad metonymies operate and metaphors and metonymies get shaped according to the identity of the individual, we can tell that Keats's claim to spirit away the presence of identity in the poems is in vain from the very beginning. The inseparable feature of language and one's identity has been well summarized in the thesis of Paul Bielefeldt as follows:

Lacan and Kundera's ideas about language and identity are quite similar. They both agree on language's basic rules of metaphor and metonymy. Words, objects, and gestures are signifiers that accrete layer after layer of meaning, which is specific to each individual, and is often the cause of miscommunication. These signifiers affect perception and interpretation, which is one's identity; they are not separate. (Bielefeldt, 2003, p. 33).

in the case of John Keats, those "signifiers" which affect perception and interpretation" eventually construct his identity manifest themselves in the form of exaggerated use of sensual imageries being noticed by his contemporary literary critics and in a nutshell they have pictured the very identity of Keats he strived for reconstructing by saying "A miserable creature hungering after sweets which he cannot get" (Wills, 2013, p. ix) and "A child pressing his face to the window of a sweetshop" (Wills, 2013, p. ix) on the grounds that "Keats is writing about food because he is from a class that is depicted as 'degenerate' and ruled by the desires of the stomach", however it is clear that not only the vulgarities of his lower social status he interpret as normal but also his medical training background has enabled him to have a grasp of a sensual insights of the individual as well as intellectual understanding he has often taken refuge in (Wills, 2013, p.vi-ix).

Experiencing the poverty, famine, outsiderdom and forlornness, John Keats has appreciated essentialness of the counterbalanced existence of knowledge and sensual sphere which is overtly but unwittingly expressed the failing of establishment of the openness of his negatively capable identity for any condition in his letter written in 3 May 1818 to J. H. Reynolds (Starr, 1966, p.59-62):

in regard to his genius alone, we find what he says true as far as we have experienced, and we can judge no further but by larger experience, for axioms in philosophy are not axioms until they are proved upon our pulses. (Selected Letters, p. 122)

4. Discussion

As a consequence, in this research it has been aimed to bring light to personal experiences and identity of Keats reading between the lines of the letters and the poems of Keats who has claimed that a poet should be impersonal saying "the poet has none, no identity" (*Selected Letters*, p.195). We have found the verisimilitude between how very closely Keats's life and his poems. Dwelling on John Keats' three main ideas of "Negative Capability", "Chameleon Poet" and "Vale of Soul Making" which are accepted as anchoring points shedding light on his desires and the underlying causes of his desires, we have derived knowledge of his true identity believing that these key ideas tune the rhythm of the life of John Keats retrospectively and prospectively according to the psychoanalytic theory of Jacques Lacan who predicates on three stages of development in the name of the imaginary order, the symbolic order and the real order. The contributions of Sausure and Lacan's approach to language have been clarified. It has also been aimed to focus on the indissociable feature of language from the identity which are both created and upheld dialectically; pursuant thereto, it has been aimed to psychoanalyze John Keats predicating on his poems and letters as manifestations of his "spontaneous overflow of powerful feelings" and thoughts as Wordsworth have suggested in Preface of Lyrical Ballads (1800).

It has been aimed to challenge the claim of Keats in terms of being impersonal poet, for that purpose, the overall purpose of this research to take a long hard look at the identity of John Keats and to tell what his lonely naïve soul went through in the "Vale of Soul-making" have been achieved; accordingly we have given place to what indications the critics saw when they criticize the first examples of John Keats's poems in regard to identification of this aspiring young poet and we have concluded that the facticity could be reached by the help of multiple objectives rather than one "subjectively programmed identification with words, images, and effects in our bodies that we mistake

for objective knowledge", and in this way, it has been proved that when it is the case of language, the identity of one person will always make its presence felt (Bielefeldt, 2003, p. 46).

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Religions as Source of Bio-Ethics: Different Approaches to the Assisted Reproduction Technologies(ARTs)

Elifhan Kose cAL

1. Bioethics

The Morality, which seems to be unique only to human-being and equates with religion generally, is influenced by many cultural elements such as history, traditions, education as well as religious beliefs. "The intellectual analysis of this complex and multilayered structure of human being is the study of ethic discipline. The aim of the discipline of ethics is to reveal the universal aspects of the structure of moral behavior and its distinctive features (Isil Ulman, 2010:1). Within the framework of "Law, assignment, responsibility, virtue, happiness and principles ", it is accepted that there are very different ethical systems in terms of true and false distinctions (Isil Ulman, 2010:1) .This study tries to examine how bioethics, a special ethic discipline, differ in terms of religions and their approaches to assisted reproductive techniques.

Bioethics ,formed by the ancient Greek *bios* and *ethike* words, is defined as a discipline that examines the ethical problems that arise during the applications of life sciences disciplines"(Asar, 2017 74). "Bioethics is the investigation of these problems by applying the methods and principles of ethics to the ethical problems arising in the fields of medicine, health care, genetics and biology" (Gocer, 2011: 3). Bioethics is not just a an academic discipline; but also it is a political power in medical, biological and environmental research as well as a cultural perspective in terms of the results of these studies (Gocer, 2011: 3). Nowadays, there are current bioethical debates on stem cell and tissue studies, ARTs, genetic studies, organ transplantation and gamete-embryo donation.

The term "bioethics" was introduced in 1970 by Van Rensselaer Potter, a Dutch biochemist, with the idea of that it could correspond to the new developments that accompanied the developments in science. (Isil Ulman, 2010: 2). The term was used by biologists in the early 1970s to encourage the public and colleagues to think urgently about the matters situated below(Asar, 2017: 75):

1.The responsibility of protecting the productive ecology of the planet and the life and human life based on it.

2.The future impact of the rapid development of science on potential changes in human nature.

According to Potter, the potential of"bioethics" to combine human values with ecological reality can be forgotten because of focusing on medical options.(Asar, 2017: 76). As a result of this approach, despite the exact restrictions on human reproduction that refers to criminal law codes, an ethical understanding about lab examinations conducted on DNAs of plants and animal gametes were not developed as seen in Turkey. The development of many technologies that could not have been done before by Human led to the revival of vital ethical problems related to this potential deterioration of "human nature". Especially the experiments of the Nazis on human life during World War II have revealed "Nuremberg Code"/(1947), that intends the birth of new universal bioethical values. Those who deal with bioethics are almost unanimous about the need to benefit from law and human rights for a global bioethics. Today, however, bioethical problems can be solved partially by national law because of that bioethical problems are problems that require ethical analysis more for forming a global way. This shows that "the law cannot be a cure for us seeking a global bioethics" (Asar, 2017, 78). From this point of view, even in the limited region of EU, a"lizzying patchwork of differing laws" (legislative patchwork) is occurred. (Storrow, 2011: 728). The most significant declarations have been the first step of establishment of international biomedical law in 1997 with "Universal Declaration of Human Genome and Human Rights" and the "Convention on Human Rights and Biomedicine" (Asar, 2017). Final effort to provide a basis for global bioethics is the "*Universal Declaration of Bioethics and Human Rights*" adopted in October 2005, at the UNESCO General Conference (Asar, 2017, 79). That is

to say *human rights* represent the moral rights that legal rights cannot afford. Here, people seek their problems within the frame of equality, freedom, and honor. Therefore, human rights express our claims that we cannot meet legally. (Asar, 2017, 80). For example, a triggered global debate about status of embryo led to strong theoretical, legal and moral judgments that make possible to consider the human embryo   as a subject of human rights (coban, 2009: 313). Unlike Turkey, the most important difference emerged in the global and comparative discussion of bioethics area is that there is a a continuation of a multi-actor and "multi-side" debate on bioethics   Europe in particular . European legislatures seek to a balance between the sides of the "status of the embryo, the best interests of the child, reproductive autonomy, and the exploitation of women by technology (Storrow, 2011:727).

The prominent feature of bioethics is that it takes place at the intersection of philosophy, law, religion and medicine. All the phenomena related to life and death, technology, philosophy, religion, law; and even the "therapeutic culture"[16] (Storrow, 2011: 736) converges   and forms the bioethical approach of societies. These parameters are always related to each other within the framework of bioethics ; law, philosophy and especially religion are in a reciprocal interaction even in secular countries. The dominant legal systems of societies may embody the religious influence in the field of bioethics; however, bioethical approaches and regulations are undergoing change thanks to   other actors of bioethics i.e. feminists, queers, ecologists or other historical progress. For example, despite the bioethical similarities involving typical Catholic approach with the Catholic population dominance, Spain   and   Italy   that   had   fascist   experiences   in   70s   are   completely   different nowadays(Storrow,2011:727).

Any biomedical intervention to human nature is deemed inappropriate in view of a metaphysical value in religious or moral terms. in modern bioethics, the use of the term human nature may be expressed in the spirit of divinity. The value attached to human nature is, to some extent, respect for the nature given by a divine creator; to some extent, it is based on the inherent qualities of the person or the qualities that must be respected(Gocer, 2011). So it should be stated that religions develop a bioethical approach based on "human nature" in terms of reproduction and technology.

2. Methods

The focus of this study will be on the similarities and differences of the monotheistic religions approaches to the assisted reproductive techniques. Both literal and some practical aspects of Islam, Christianity and Judaism will be comparatively analyzed so that   the religious bioethical approaches will be briefly addressed.

3. Assisted Reproductive Technologies :ARTs

Despite the diversity of assisted reproductive techniques, the main feature of fertilization during ARTs is that it is realized outside the mother's body and in vitro conditions in contrast to the natural method(Gulova Ozsoy, 2009: 260). As a result of longterm laboratory research ongoing from the 1960s, the first tube baby was born in England in 1978. These techniques   is aimed at achieving pregnancy and these require a high medical and technological process except *Artificial insemination(AI)*. in this process, sperm-egg-embryo donation can be added to these techniques inlack of gametes conditions. ARTs very general and popular worldwide and in Turkey is elaborated below :

1. Artificial insemination (AI.): a older reproductive technology
which is not "high-tech." .in artificial insemination, a doctor inserts sperm directly into a woman's uterus.

2. in vitro fertilization (WF-IVF): a procedure that produced the famous baby
Louise Brown, in which an egg is removed from a woman's ovary and fertilized in a lab /in vitro- rather

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[16] This term is borrowed   from Arthur Daemmrich's *Pharmacopolitics,*which defines a therapeutic culture in the field of drug regulation as the historical evolution of the often fraught relationships among of physicians, government regulators, the pharmaceutical industry and pressure groups that leads to particular regulation of pharmaceuticals.(Storrrow, 2011: 736)

than in utero- after which the fertilized egg or embryo is implanted into the uterus of a woman; this is referred to as embryo transfer. The short-term IVF technique lasts a month. It is based on intense hormone-driven shot medications used by women that stimulate the ovulation that women often use. After hormone therapy, which is held under intensive doctor control for 10 days, the woman undergo the operation by anesthesia for the collection of eggs.

3. Cypropreservation or **embryo freezing** - it is a process by which the Embryo is stored at freezing temperature for implantation at some future date.

4. **Surrogacy or Surrogate motherhood**: a woman agrees to gestate a baby for a contracting couple; typically, she is artificially inseminated with the sperm of the male of the contracting couple. "surrogate" woman is the birth mother of embryo of contracting coupling.

5. ICSI- IMSI: The Intra Cytoplasmic Sperm Injection selected, better known as **IMSI** for its acronym in English (Intracytoplasmic morphologically-selected sperm injection) is a laboratory technique used in IVF treatments (IVF) and involves inserting sperm into the egg.

IMSI is a real-time method where sperm is selected before the microinjection takes place. This is done using an inverted microscope that is able to provide much greater magnifying power (around 6000 times) than that normally used in reproductive laboratories (400 times) to carry out **ICSI.**

6. PGD is a procedure used prior to implantation to help identify genetic defects within embryos. The embryos used in PGD are usually created during the process of in vitro fertilization (IVF).

4. Religious Approaches to ARTs

It is necessary to state that religious approaches to marriage, sexuality and reproduction, biologically and morally acknowledged are needed to be revealed to understand the approach of religions to ARTs. "Religion is a complex whole formed not merely by its doctrines but by these together with its myths, authority structures, buildings, rituals, and organizational and relational patterns. (Dutney, 2007:172). According to Dutney, "religion is like a language that one must have begun to learn before being able to grasp what is being said in it. It is a 'cultural-linguistic system' that for speakers is the 'medium that shapes the entirety of life and thought' "(Dutney, 2007: 172). So societies like Spain and Italy with the same -Catholic- religious faith, have historical and bioethical differences nowadays(Storrow, 2011). Another essential matter about religions and societies is that different denominations/sects of religions may differ in bioethical issues. As elaborated later, in some "Shia" geographies like Lebanon and Iran; gamete donation is legal on condition of certain circumstances although it is strictly prohibited in Turkey and other Arab countries (Inhorn, 2017). Selection of proper technology , male masturbation to get sperm for IVF , conceiving outside of the body, making a choice about any leftover embryos not used for IVF, choosing to conceive by utilizing donor gametes, deciding between anonymous donors or known donors, and choosing between secrecy and sharing with others the means of conception are the religious ethical problems (Connor and et al., 2012:85). All religions and their different sects have some differentiation in aspect of aforementioned bioethical issues.

4.1.Judaism

"A strict association between faith and practical ruling characterizes the Jewish region.
 in principal Jewish law has two divisions, written and oral; The Torah is viewed as a single unit, a divine text that includes moral values as well as practical laws. The dominant parts of the oral law are Mishnah, Talmud , Post-Talmudic Codes and Responsa" (Schenker, 2000:78). According to Schenker; "The Jewish approach to sex has always been free, healthy, and lacking frustration, and Jewish law recognizes sexual desire"(2000:81). Jewish attitudes toward infertility can be discerned from the first command from God to Adam was that 'Be fruitful and multiply'. So there is just "A rabbinical disagreement in the Mishnah deals with the number of children required to fulfill the divine command

of procreation. The Shammai School claimed that two sons were sufficient and referred to Moses with his two sons as a proper model. The Hillel school insisted that one son and one daughter are essential (Schenker, 2000:82).There are three basic principles about fertility treatment: "1.The commandment 'Be fruitful and multiply'; 2. The mitzvah of loving kindness 3. Family integrity"(Schenker, 2000:83).

"Obviously, a childless couple is within the category of personal suffering and according to the Commandment of Loving kindness there exists a clear obligation to assist them in every permissible way, as long as no one else is thereby harmed. (Schenker, 2000:84-5). There is an unanimity of opinion that artificial insemination with husband's sperm is permissible. Also masturbation should be avoided if at all possible(Schenker, 2000:84-5; Grazi, Wolowelskyb,, Jewelewicza,1994). The modern rabbinical discussions about ARTs have focused on two issues: " Some rabbinical authorities permit donation if the donor is a non-Jew. This eliminates some of the legal complications related to the personal status of the offspring "(Schenker, 2000:85).Jewish law prohibits donation -like Islam- for a variety of reasons: incest, lack of genealogy, and problems related to inheritance.(Schenker, 2000:85).
Heterologous reproduction is also not forbidden by most of Jewish Schools. "For purposes of lineage, the recipient woman rather than the ovum donor is the mother, although the latter is certainly the genetic parent. If the recipient is Jewish, then the child is Jewish... Only the offspring of a Jewish mother is regarded as a Jew (Schenker, 2000:85). "Also third-party donation of gametes, including sperm donation, is allowed, since Jewishness is seen to be conferred through the mother's side, particularly through the act of gestating and birthing the Baby. However, most conservative rabbis prefer that non-Jewish donor sperm be used" (Inhorn, 2006: 430). Egg donation is not prevalent in Israel, even though it is not prohibited. "Israeli women who require donor eggs must usually search for egg donation in other countries... Yet, the high prices charged for American 'Jewish eggs' ($30,000 to $50,000) may prevent Israeli Jewish couples from obtaining American eggs, even in cases where they believe in the importance of Jewish genetic origin in defining a child's identity "(Inhorn , D.Birenbaum, Carmeli ,Tremayne& Gurtin, 2017: 47). Also "Within the Middle Eastern region as a whole, Israel is the only country in which single and lesbian women are entitled to receive the same ART services that are available to married women"(Inhorn et al., 2017:42). "Ultraorthodox couples typically use the donor sperm of non-Jewish men because use of such sperm bypasses the prohibition on sperm wasting (via masturbation in semen collection)" It is a bit interesting to state that "using 'foreign sperm' removes the concern of unwitting future incest" .in recent years, ultraorthodox Jewish Israeli couples have typically purchased donor sperm abroad via the Internet"(Inhorn et al., 2017: 47; Sahin, 2016).
ARTs is not just legally and religiously accepted but also publicly funded well. "in Israel, IVF and intracytoplasmic sperm injection (ICSI) are publically funded, up to the birth of two live children (with the woman's current partner). The coverage applies to all Israeli women aged 18–45 years, including single and lesbian women" (Inhorn et al., 2017:42).The state also entitles women, and – to some extent – their partners, to generous paid leave and employment protection while undergoing IVF treatment. Not surprisingly, given this high level of state support, Israeli women have been the world's most active consumers of IVF and other ART for many years(Inhorn et al. , 2017: 43).

4.2. Christianity
The Christian society has 3 different churches which have commitment universal principles of Jesus : The Catholic, Protestant and Orthodox churches. Since these churches have very different approaches to human reproduction and ARTs , they should be examined separately.

The Roman Catholic Church:
The church is entirely bound up with teachings and traditions of the Bible, and this tradition consists of the declaration of the church console and the pope. Today Catholicism is quite common in Southern Europe and Latin America. It is the most populous Christian denomination with about 1.18 million religious people (Storrow, 2011: 737). Catholicism is the most conservative church not just about ARTs but also about all aspects of marriage: in Catholic Church's opinion " divorce, adultery, pre-marital sex, abortion, contraception and assisted reproduction all undermine the family as a community of

persons"(Storrow, 2011: 738). The Catholic Church completely disapproves of ARTs. As summarized by Storrow:

> Catholic Church considers the use of ART a serious abuse that destroys both love and life. ART is the product of a "contraceptive mentality" that destroys love by reducing sexual intercourse to "a merely biological function" and destroys life because it seeks to create children without sexual intercourse.By using ART, the couple is "manipulating and using their bodies" through a selfish desire for children.This is contrary to God's will and an affront to human dignity(2011: 738).

The Orthodox Church:
It was officially established after the separation of the Eastern and Western Churches in 11th century.The Orthodox church only supports IVF and AI in infertility treatments; but it rejects heterologous reproduction completely as an act of adultery(Storrow, 2011)

Protestantism:
The reform movements after the 1500s, which started with the reactions of the Roman church and bureaucracy in Europe, resulted in Protestantism. "The Baptist, Methodist, Lutheran, Mormon, Presbyterian, Episcopal, United Church of Christ, Christian Science, Jehovah's Witness, and Mennonite denominations have liberal attitudes to- wards infertility treatments. All denominations except Christian Sciences accept IVF with spouse gametes and no embryo wastage(Schenker, 2000: 85).While the influence of the Roman Catholic Church has inculcated in many Europeans the belief in "unconditional human dignity," the Protestant ethic of the United States emphasizes individual responsibility (Storrow, 2011 762).

4.3. Islam
"The heart of Islam, Shariah, describes the sacred ways in which prayers should walk. Sharia is not only about religious rituals; at the same time, it sets rules concerning all the special private, social and political aspects of life.There are two sources of Sharia in Islam, primary and secondary. The following are primary sources of Sharia in chronological order(Schenker, 2000: 80):

1. The holy Quran. The word of God.

2. The Sunna (customs) Authentic tradition and sayings of the Prophet Muhammad, collected by specialists in Hadith tradition…

3. Ijma (consensus): The consensus of the community of believers, who, according to a saying of the Irophen would not agree on any error.

4. Quays (analogy) The application of a decision of the past or the principles on which were based new questions, which is the intelligent reasoning with which to rule on events the Quran and Sunna do not mention by matching against similar or equivalent events ruled on.

A good Muslim should resort to a secondary source only if he does not find the relevant issue in the first sources. "Fatwa" are one of the secondary sources that Muslim scholars use to adapt Islamic rules to contemporary society. Particularly in case of assisted reproductive techniques, fatwas have significant importance. That is to say "Fatwa is an authoritative religious proclamation issued by an esteemed religious scholar" " (Inhorn and Gurtin, 2012: 25). "to begin with Sunni Islam, the Grand Shaikh of Egypt's famed religious university, Al Azhar, issued the first fatwa on medically-assisted reproduction on March 23, 1980. This initial fatwa – issued only two years after Louise Brown's birth in England, but a full six years before the opening of Egypt's first IVF center – has proved to be truly authoritative and enduring in all its main points" (Inhorn' 2011: 94).

Sexuality and Reproduction in Islam

The most important feature of Islam is that it does not approve of celibacy; at the same time, the desire of spouses to each other is recognized and encouraged. in addition, pre-marital, extra-marital and homosexual relations are prohibited; it is explicitly stated in the biblical book, Quran, which form of sexual intercourse between married couples is appropriate. With this respect, we see that Islam encourages proliferation, but it will only accept the proliferation to occur in marriage (Schenker, 2000: 81). "Islam encourages the use of science and medicine as solutions to human suffering and is a religion that can be described as 'pronatalist' encouraging the growth of an Islamic 'multitude'"(Inhorn' 2011: 93). We can state Islamic approach to reproduction and ARTs as below:

1. The legitimizing way of the male polygamy is generally pronatalist politics: The reason for politics is the desire of the Islamic community to expand. in Muslim communities, the child is seen as "a gift of God" and reproduction is "a religious duty" (Schenker, 2000: 81-84).

2. An Islamic comment on modern reproductive techniques is not found in primary sources. But Islam did not see adoption as an acceptable solution; so it also promotes infertility treatment. From this point of view, the treatment of childlessness is not only permissible but also a duty. (Schenker, 2000: 86).

3. No third party (as donor of embryo/gamete/ uterus) can not involved in this medical reproduction process. All third person attempts are seen as adultery. If there is male infertility, this should be fully accepted (Schenker, 2000: 86). So "Surrogacy" is prohibited in Islam like all third-part participation (Inhorn and Tremayne: 2016:424-5)

4. However, there are some studies that have shown that men legitimize to egg donation (and usually their egg donor activities) by giving example of male polygamy and milk-motherhood status prevalent in Arabic Muslim Societies. Nevertheless according to the surveys conducted in Turkey, the response to egg donation choice is more positive than sperm donation(Akyuz et al., 2014; Baykal et al., 2008)

5. The main reason for opposing the donation of gametes taken from the third person is that it is considered as adultery. According to Islam, It will also lead to the deterioration of Neseb (i.e. the blood bond between parents and children), the mixing of the progeny, the formation of potential incest, and ultimately the deterioration of the morality of society (Inhorn et al., 2017: 44). As a result, the child who was born with the help of donor would be considered out of wedlock and also illicit ("haram").

6. Frozen embryos are wholly owned by the married couple and transferred in the next attempt(Schenker, 2000: 86). Unlike the Catholic Church who definitely against to frozen techniques of embryos, it is not prohibited in Islam; however lack of regulations of wasting embryos may cause to ignore the legal-moral status of embryos (coban, 2007).

7. It should be also noted that two major Islamic sects namely Shiism and Sunni differ in approaches to heterologous reproduction. "Sunni world, which Turkey is a part of, represents approximately 80–90% of the world's 1.4 billion Muslims"(Inhorn, 2011: 95) Iran, where Shiism is demographically dominated, all ARTs , including donation of eggs, embryos and sperm, are applied (Inhorn, 2017: 43).Most important limitation is that these techniques are applied only to married couples; Criminal laws apply when homosexuals or unmarried couples use these techniques. in this respect, there are also contradictory fetwas who allow and disallow heterologous reproduction (Inhorn, 2006). "With regard to both egg and sperm donation, Ayatollah Khamene'i stated that both the donor and the infertile parents must abide by the religious codes regarding parenting. However, the donor child can only inherit from the sperm or egg donor, as the infertile parents are considered to be like 'adoptive' parents" (Inhorn, 2011: 95)

Temporary marriages (muta) are performed in order to prevent the child to be seen as adultery in Shia . Nevertheless, it is stated that egg donor applications are considered to be appropriate with fetus , it is seen that these applications are not considered normal for society and and hidden from their relatives and social circles(Inhorn, 2017: 44). Moreover the sperm donor is never approved by the society; this shows that biological fatherhood, an aspect of patriarchy is strong in these societies.

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An analyze of the new Albanian regional dictionaries

Oljana Merkuri (Papa)

1. Introducion

The recently economic, social and political developments which are taking place around the world, the process of globalization, as well as the integration process of Balkan countries in the European Union, are also bringing their influence to the language of every nation. in Albania, many foreign words are beginning to be used in the administration and in official papers and documents. But the uses of these words are completely unnecessary because for the same terms or words the Albanian language has its own words that can be easily used. in long terms while this situation is affecting our language in Albania, the consequences on the characteristic regional languages which are spoken in different parts of the country are devastating. in this sense, we are losing many original Albanian words, because of the inappropriate use of foreign words, which are slowly becoming part of the Albanian language. Ironically, throughout the history of writing different dictionaries in Albanian, whether at national or local level, the purpose of the different authors and scholars has always been to save the Albanian words from extinction, because of the use of foreign terms. Unfortunately, this trend continues today, even with more vigor. For this reason, various scholars have been making efforts to gather different words across the different provinces before they are lost forever. It is precisely through this study that we aim to analyze the most recent regional dictionaries that have been published in Albania, aimed at preserving the rare words of the Albanian language.

As part of this presentation will be two recently published dictionaries, the first of the scholar Hajri Shehu "The Dictionary with the words and popular phrases from the spoken language of Ujameja (Dibra District)" published in 2016 and the second one will be of the scholar Ali Jashari "The Dictionary of Devolli district", published also in 2016.

These two dictionaries have been selected since they constitute the latest effort to gather and maintain the characteristic words in Albanian language that are still in use in different parts of the country.

Being recent as publications, there are no general comments or a scientific analysis about their values. It is precisely this gap that this presentation aims to fill.

For each dictionary, this structure will be followed. At the beginning we will talk about the author of the work, and then we will continue with a general look of the work, then an information about the region from which the language is collected, continuing with an information on the regional language used in this region and then it will be passed to the analysis of the dictionary. in conclusion, this paper concludes with relevant conclusions and references.

2. Hajri Shehu, "The Dictionary with words and popular phrases from the spoken language of Ujemuja (Dibra District)".

2.1 The author

The author summarizes his work and scientific activity on his CV (433-436). Graduated for English at the University of Tirana, teacher and lecturer of this subject for several years, a profound expert of the Albanian language and of the lexicon of popular lectures, experienced scholar and lexicographer, co-author in the basic dictionaries of today's Albanian language, compiler of an English-Albanian dictionary and co-editor in several other dictionaries, compilers of monographs, studies, scientific articles and publications, participants with references in national and international scientific activities and many other scientific contributions, have placed him in the first line of Albanian today's linguists. First of all, he is a reputed lexicographer with a rich experience as a co-author in compilation of

national explanatory dictionaries, with a full knowledge in the lexicographic theory (Thomai, 2016, 11). Enver Hysa describes him as a lexicographer and lexicologist with a very long experience, born and raised in those parts, and a very good expert of the linguistic wealth of his native homeland (Hysa, 2016, 13). All this valuable data, along with the nature of an aspiring linguist, persistent and objective, are also embedded in the quality of the dictionary that we are analyzing.

2.2 General view on the Dictionary
The work has been published by the Center for Albanian Studies, the Institute of Linguistics and Literature. It opens with a thanksgiving by the author for all subjects with whom he has talked to collect the dictionary and others who have helped him in his work. Then there are five maps, one for Albania, two with the overall view of the Ujemujës, one for the Ujemuja and one for the watermarks. Then the Preface from Jani Thomai and Preface II from Enver Hysa are provided. After them, there is a 20 page long introduction from the author, along with a section at the end of the dictionary, as part of a comprehensive study of the Ujemujës's dictionary. The dictionary itself covers pages from 37 to 415. Finally, the work closes with a Second word and an invitation of 13 pages from the author and his CV.

in its entirety, the work relies on a contemporary theoretical system for researching and direct recording from the lexical-phraseologists who make the dictionary secure and reliable (Thomai, 2016, 11). This work is of a high quality, generates a lexical, phraseological, and semantic wealth, mainly unknown, highly valuable for enriching the standard lexicon, for writers, translators, publicists, teachers, scholars, language scholars, and so on. The whole work and the dictionary in particular will enrich the Albanian lexicographic bibliography (Thomai, 2016, 13). As the author himself asserts, he also collected the folkloric material collected from him, Hafiz Shehu's lexicon, some of the writings of Dibra's teachers, toponyms by some authors, etc. (Shehu, 2016, 4). It will remain one of the best lexicographic works of its kind, and not only for the Dibra's people (Hysa, 2016, 14).

The two prefaces and the introduction give the full description of the dictionary on the local, historical, linguistic and cultural background of the development and the state of lexicon, phraseology and lexical semantics that motivate and characterize this kind of parlance. in this work we gain knowledge of its author, the province of Dibra and Ujëmuja, to the folk of this province, for the basic dictionary of this parlance and for its lexicographic presentation according to the principles and criteria of our time, the values of the dictionary and its purpose, as well as for some lexicographic issues with wider impact than this dictionary.

The number one on the cover page of the dictionary allows us to think that this work is the first of a series of publications from the author's creative work and scientific activity.

2.3 The region of Ujemuja
The province, whose lexical-phraseological subject includes the dictionary, is part of the ethnographic and linguistic region of Dibra, in the north of Peshkopi, bordering with Kukës and other areas on the eastern side of Korab Mountain (Hysa, 2016, 13). This means that her kind of parlances is part of the great Dibra talk, but in her surroundings and in contact with other tales outside this area, such as the north-eastern talk, the relationships with whom need to be valued and investigated. The author's introduction of the dictionary specifies in details this province, with her villages, natural features, overwhelming properties, ethnographic and social features, historical data, etc. The historical-social development of this region is pursued through the lives of its inhabitants, homes where they resides, tools they used, clothing and the way of life, their tribal, social and official relations at different times, etc. This has given the opportunity for the parlance, and particularly his lexicon, not only to be seen in today's perspective, but also in a historical extent as well as in the relation to the provincial features and the conditions of its economical, social and cultural development of her speakers.

2.4 The classification of the language
The spoken language of Ujemuja according to the author is part of the sub-dialect of the central gegnishte. This conclusion is argued by the author with phonetic and grammatical data (Shehu, 2016, 19-23). Apparently, this information has incited him to even make the question: "Has this spoken preserved something from the Buzuki's time and after it?" The question itself relies on the conviction

that this spoken language has many archaic linguistic elements in all subsystems: phonetic, grammatical, lexical, word-forming, phraseological, and semantic. It is well known that archaicism in the linguistic is mostly evidenced by phonetics and lexicon. The dictionary aims to be a proof of the archaic nature of this spoken language through old or ancient words, from the Turkish and Slavic words that doesn't exist today, as well as through local special phraseology, which has an early source and preserves already some missing traces.

2.5 The Dictionary

The dictionary of Ujemuja, compiled by prof. dr. Hajri Shehu, has over 8,000 words, many of them with a meaningful development structure, besides to toponyms, phraseological units, proverbs, and prominent source words, with a contemporary lexicographic processing. The author has succeeded in drafting a regional dictionary of the differentiating type, including, in the first place, lexicon, phraseology and special words of the Ujemuja spoken language, in the classes and thematic groups, even recognizing that the dictionary "could be to some extent even a further provincial dictionary" (Shehu, 2016, 29). First of all, it should be said that, from the point of view of the lexicographic typology, the dictionary is a regional one, because it mainly contains the lexicon of a language of a narrow region such as the Ujemuja, which then becomes a representative of a broader region; secondly, the dictionary is a regional one, because it has a provincial spoken language, according to the form and content of the word. The phraseology, the proverbs used to witness the semantic-expressive values and the syntax of the words, as well as the toponyms, with their quantity, do not change the lexicon type of this dictionary.

in the Introduction, Hajri Shehu distinguishes, based on the examples, five groups of words: a) Words of local use, which have no synonyms in the united literary language; b) words of the whole language, but with different meanings or with different meanings from the national meaning; c) words that complete the word-formation of the literary language; c) typical popular wordings that reflect the spirit of the parlance; d) word variants of universal words (Shehu, 2016, 30; Hysa, 2016, 13-14). in addition, the author has also explained the degree of reflection of the conceptual fields of the material and spiritual world and, in relation to them, the lexicon and semantic fields in the Dictionary, the richest classes of the words, straits developed through the word-formation paradigms, including here the four lexicon-grammatical categories (names, adjectives, verbs and adverbs) etc.

The Dictionary is compiled according to contemporary lexicographic criteria in all its elements: in the choosing of words, in the lexicographic representation of the words and paragraphs for each word, in the grammatical terms and expressions of expressive and exciting values, in the way of giving phraseology of typical local sayings and so on. The frequent reference to "The Dictionary of Today's Albanian Language" (1980) gives this regional Dictionary a comparative character (Thomai, 2016, 12). The subject of the Dictionary is treated, analysed, and detailed, according to the lexical parameters of our linguistics (Hysa, 2016, 14). in the construction of the Dictionary are generally preserved the features of North dialect. For explanations are used the four models: definition, description, synonym, and reference (Shehu, 2016, 34). in the Introduction the author provides many other explanations for the lexicographic treatment of words, meanings, phraseology, sayings etc.. With all these the Introduction is presented as a study of the Dictionary itself and as a manual of principles and lexicographic criteria for its compilation, which are valuable not only to help the users of the Dictionary but also to enrich the lexicographic theory.

As a result of the review of the *Dictionary* in its entirety, in its content and structure, concretized with sufficient and typical examples, we can conclude that some theoretical general conclusions and generalizations have been taken into account during the collection and the compilation of this *Dictionary*. We note here that in the "Preface I" it is emphasized that, in today's terms, the compilation of the dialectal and provincial dictionaries, which aims to bring to light the assets of the Albanian languages, and to save them from being lost and to put them into general use, is becoming even more necessary and most useful (Thomai, 2016, 11). Hajri Shehu has responded to this necessity with this Dictionary. in the "Introduction", many generalizations are introduced in the form of rules, definitions and requirements that have been applied in the compilation of the *Dictionary*. Here are some of them:

A regional dictionary can be *completed*, when it includes not only the words and phrases that are of the parlance (of the province), but, as far as possible, the entire active language of the lexicon (Shehu, 2016, 27). The Ujemuja *Dictionary* is not of this type. A regional Dictionary may be *differentiated* when it includes words and expressions that are specific to a given language (Shehu, 2016, 27). The *Dictionary* is mainly of this type. in a differentiating provincial dictionary, the semantic structure of the regional words may be given in relation to other words of the lexical system of the parlance only in the synchronic plane (Shehu, 2016, 28). The *Dictionary* dominate this principle, but is not consistent all the time. The geography of the provincial lexicon is difficult to be done, because it is difficult to define the boundaries of the spoken language and because the dialect and the spoken language of the district is merely conversational (Shehu, 2016, 28-29); The basics of the regional dictionary is conversational spoken language, dialogues and semi-dialogues (Shehu, 2016, 35). / According to this rule, the author of the Dictionary has avoided the overspending of special lexemes. However, he asserts that the provincial dictionaries themselves are the geography of words, so the lexical and lexicographic researches, especially dialectological and dialect-graphical research, are increasingly becoming geography of words (Shehu, 2016, 35). The main task of a provincial dictionary is the choice of the talker (Shehu, 2016, 29). / We think that this principle has been strictly considered by the author.

The "A second thought and an invitation" (Shehu, 2016, 416-429) is another short study at the end of the *Dictionary*, in which the author addresses in a synthesized and generally way, mainly theoretically, some issues of language and lexicography: the Albanian language - dialectics and parlance - dialects and provincialisms - spoken discourse and popular discourse - unified literary language and the standard - dialectical and provincial dictionaries - national explanatory dictionaries - the word as lexicographic units and other issues related to popular lexicon sources involved dictionaries, such as the living language of the people, popular folk music (folklore), the *arbereshe* language, the old folk lexicon, etc., stating in the end why and how to collect this great and precious assets of our language.

We dealt widespread with the "Preface", the "Introduction" and "A Second Thought and an Invitation" for several reasons:

1. in these articles, are provided the physiognomy of the dictionary, the layout of the contents, the macrostructure and its microstructure, the principles of drafting criteria, the applied scientific methodology, the values, the quality, the destination and the usefulness of the use, are almost complete. With these contents and functions they come as an indispensable part of the *Dictionary*, even they have preceded and laid the foundations of this work, in order to choose the spoken words and for its complete treatment of the lexicographic issues. Their content is a product of the achievements of Albanian and foreign lexicography and the personal experience of the author of the *Dictionary*. in their entirety, they constitute that conceptual lexicon system necessary for the design of the Dictionary, a system that seems to be realized in each word. These small studies are closely related to all the constituent elements of the *Dictionary*.

2. As a recently published dictionary, it has not yet undergone extensive scientific criticism. These writing in the text fill somehow this void, giving an observation and interpretation by the author himself for his lexicographic solutions and the multifaceted values of his work.

3. These writing inside the work help the users of the *Dictionary*, serve to the scholars as a source of information and lexicon-lexicographical knowledge, provide a regional dictionary model, which in this case is one of the best types in the Albanian lexicography, not only by the subject, but especially from the scientific level of lexicographic treatment.

3. Ali Jashari "The lexicon-phraseological dictionary of Devolli district", Korca, 2016

3.1 The author

Professor Ali Jashari is a highly experienced in philology, has expressed scientific interest especially in the studies on the Albanian lexicology; for many years he has been a lecturer of this syllabus at the University of "Fan S. Noli", in Korca. in lexicography he is mainly distinguished by two works: "*Dictionary with leased expressions in Albanian language*", Korca, 2007, and "*The lexicon-phraseological dictionary of Devolli district*". Linguistic phraseology has also been a favorite subject of study for him,

whom he researched for his diploma, and it gives a wide and special place within the two dictionaries mentioned above. As he affirms in one of his own papers, he is guided by the principle that "*all kinds of dictionaries, from the earliest to the present, are written proofs of the living words in the spoken language*". Even when the word *alive* takes its place in a dictionary, it is certain that it will not to be forgotten, and will live as long as the language itself. This mission also has the dialectal or regional dictionaries that reflect the lexico-phraseological assets of a certain spoken language.

3.2 The region of Devolli

The District of Devolli lies in southeastern Albania, east of Korca, which permeats through the Devoll River. As a field and prosperous valley by nature, the region is suitable for agricultural and fruit-growing as well as for farming. The inhabitants of the Devoll's villages have a lively kind of living and working culture, as well as a popular development history. Everywhere, here too, the nature and people are the source and motivation of their lexicon and phraseology, of the lexicon straits and classes, such as farm jobs, house, canopies, ties, farming and fruit growing, livestock, professions , residents, customs, ethnography and folk, euphemisms etc.

3.3 The classification of the language

The Devoll's spoken language is part of the genuine *toskerishte* dialect, with features of southeastern areas. Bordering with the Greek language, this spoken language is far from its influence. The spoken language of a region with distinct, but unbounded, geographical boundaries, on the contrary; near Korca and with permanent communication with it, with Bilisht as a relatively developed civil centre, with generally educated population and with emigration etc. this spoken language has his one straits of words of the cultural lexicon.

3.4 The Dictionary

The Dictionary clearly enters into the type of explanatory regional dictionaries that reflect the lexicon-phraseological subject of a particular region with explanations of meanings for each unit, explanations often associated with fractions structures, sayings, and examples. This Dictionary empowers words and phrases that are a distinctive feature of the Devolli's folk, as well as words and phrases used throughout the Albanian language, but that in this parlance have been expanded to their use with meanings, nuances, figurative meanings, etc. The dictionary contains about 13,000 words phrases and phraseological units, proverbs, congratulations and curses, old names, toponyms, etc., explained and illustrated with examples from the spoken language, from publications of Devoll spoken language, and the works of over 25 authors originating from the province of Devoll, with over 6,000 examples. Most of the words and phrases that compile "*The lexicon-phraseological dictionary of Devolli district*" are not reflected in other dictionaries; therefore they also serve as subjects for studies in the field of dialectology, sociolinguistics, ethnography etc. The dictionary is an overview of the culture and language of the population of Devoll, which has many differences from other parts of Albania.

The Dictionary is opened by a "*Gratitude*" of the Author (p. V-VI) to anyone who has helped or assisted in the drafting of this work, the fruit of amultiyear work, especially for the reviewer, akad. Gjovalin Shkurtaj, who also wrote the "*Preface*" (Shkurtaj, 2016, pg. VII-XII). in this "Preface", the work is described as "a magnificent mirror of the lexicon and the Albanian phraseology of the province of Devoll". Gjovalin Shkurtaj emphasizes that the Dictionary is "the fruit of the uninterrupted, systematic, already decades-old research" of the author, who "with zealous work and systematic study", patiently and carefully summon word and phraseology "from the storytellers and works of Devoll". For the author of the Dictionary, "born and raised in Devoll, and then all those working years there as teacher, have been a valuable resource for research and collection of firsthand materials". With this lexicographic work, he has given his "greatest work written at the peak of his maturity", elaborating with patience and scientific demands for nearly three years. in the Preface it is stated that "The Lexicon-Phraseological Dictionary of Devoll District" fills in a wide and incomplete knowledge of the lexical and phraseological assets of one of the most typical provinces of South Albania. It is, besides, the best dictionary of today's Albanian and provincial dictionaries. "This dictionary reflects

straits of words related to material and spiritual life, and even many words that have been cast off from today use. The preface has a simultaneous presentation and evaluation value for the Dictionary.

Before the lexicographic subject, in the Dictionary are also given two bibliographies: "*Bibliography of the works of art and their abbreviations*", which includes about 60 works, mostly by Dritëro Agolli (8), Sotir Andoni (12), Tedor Laco (14) etc; and the bibliography of "*Language Literature*", with 46 titles from different authors in this area, provincial dictionaries etc.

The Dictionary, a publication of recent years, has not yet been subjected to rigorous scientific criticism and there is no yet any scientific writing. The Dictionary itself, as seen in the Preface, is mixed: words, names of people and places, phraseological units, typical expressions, examples, congratulations, curses, etc. We can mention out some of the features and the lexicographic treatment of this vocabulary:

a) The dictionary brings a treasured asset of words, meanings, and phraseological units that are not part of the ultimately explanatory Albanian dictionaries. The phraseological structures and the so-called literary phrases (proverbs, congratulations, curses, etc.) are also a precious asset, but with a mostly illustrative function of their words and meanings. Such simple, derivative and composite words constitute the main straits of the dictionary and can be extended to use and incorporated in national explanatory dictionaries. Many well-known words have been given not so much to direct lexical semantics, but to the many-meaning, colorful and powerful expressive-exciting in the Devoll's spoken languages. Likewise, some local, unrecognized, low-phraseological units increase the enrichment values of this Dictionary.

The special assets of the Dictionary are also the phraseological structures and the examples with sentence structures from popular spoken language, folks or writers, which, besides the illustrative function of the meanings and uses of words, as the main purpose for which they are given, also bring morph-syntax, dialectical and cultural data as a feature of the Devoll and of its people.. Such verbal links also justify inclusion in the Dictionary of a part of the specific names.

The explanations of the meanings are short and narrow, mainly of periphrastic and synonymous type. Some words are given without explanation or without examples as is done in other similar cases. Regularly, foreign-special names are given simply as a unit, without explanation or phraseological connection, while the abbreviated variants are "explained" with the full variant or vice versa, but without any other explanation. No explanation is given even for the generic names that come from general words, so they have a semantic-lexicon.

b) We think that this subject would have emerged more pronounced with its values, if a large number of words, known and used in the same sense even beyond the boundaries of the Devoll's spoken language, or words, already known and widely spread throughout the Albanian language and as such included in the national explanatory dictionaries, as well as some outdated orientalisms, and not just in the Devoll area, with a more stringent selection would have been set aside and would have been forgotten by the general lexicon collected. There are also words that do not belong to the folk lexicon. Likewise, the dictionary would also facilitate the removal of some regional phonetic variants. With fewer phonetic variants, the dictionary is removed from the lexical unit as a basic lexicon unit and extends to the phonetic field, however, such data also serving dialectological studies. For a legitimate view of these phonetic provincial data, the author of the Dictionary has used a special lexicon technique. According to the lexicographic theory, the Glossary is thus part of the type of general regional dictionaries.

c) The incorporation of specific names of peoples and places together with general words has a linguistic motivation on their sound composition as words, but may be more legitimate in those cases when they are parts of phraseological units. For a better structuring of the Dictionary in accordance with the principles of the lexicographic criteria of this type and for a greater compilation of the lexical-phraseological subject would serve, according to us, a summary of the specific names (persons and places) in one special parts at the end of the dictionary (even when they come in phraseological terms). This would give the possibility of better systematization of the subject and make it easier to use it. Thus the dictionary would be even closer typologically to the group of provincial dictionaries.

It is necessary to provide some explanations for all of these and other lexical and lexicographic features of the Dictionary to his "*Introduction*".

The "*Lexicon-Phraseological Dictionary of Devoll District*", like any other dictionary, does not intend to be complete and exhaustive. The author has long been working on a new lexical-phraseological material to prepare a second, even more complete, version of what a prominent linguist has said, that "dictionaries are like watches: even the weakest can serve to us,, so even the best do not expect to be perfect".

4. Conclusions

As mentioned above, we analysed these two dictionaries, as they are recent publications and scholars of the languages here in Albania has not yet fully development a scientific criticism about them.

With these two dictionaries, it has been attempted to gather a lexicon of words from different parts of the country which, due to immigration and the impact of foreign languages, are losing the words that characterize the spoken language in every province of Albania. The first dictionary is set in more complete scientific terms and includes a smaller province. For this reason, the collection of "clean" words is more complete. On the other hand, the second dictionary, aimed at collecting the lexicon in a wider and larger province. For this reason, in addition to these pure/clean words, it includes also new words entered into daily lexicon as a result of foreign influences.

It is important to note that authors' efforts to write these dictionaries are more than welcome, as they have saved from the certain loss, thousands of words which, as we have been analysed, can be lost over time and very quickly. But as these authors themselves explain and mentioned in this paper, again this work is not complete. It is not complete, first of all, as for these provinces, the authors acknowledge that the lexicon collected from them is incomplete and secondly, because the lexicon in other regions has not yet been thoroughly studied and collected.

For this reason, it is necessary to make efforts as soon as possible by the research institutions in Albania and by various scholars to collect the lexicon in all parts of Albania, before is too late.

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Constructing Physical Environment in The Tanzimat And Early Republican Period Novels

Aysun Aydin Oksuz, Bahar Kucuk Karakas, Gizem Seymen

1. Introduction

The word novel is the meaning of fiction but also is the name of a very large species written in prose. The novel is the story of events that are constructed in prose style depending on the person, place and time in a volume that is longer than the story. The novel doesn't give a copy of the real world itself, but gives its closest one. It offers creating an impression on slice of life. It gives a place natural, concrete, realistic elements instead of the exceptional, supernatural figures (Yelocaği, 2011).

The novel was first seen as imaginary, fabricated, ordinary things and worthless products. However, it gained its literary value today. The transition from the romance to the real-life scenes from the novel, which is the sum of imaginary stories, is clearly seen in the early 17th century (cetin, 2009). in todays context, the novel emerged in the second half of the 18th century, when feudalism was destroyed in Europe and the bourgeois class developed (Meric, 2003).

The development of the novel in Turkish literature did not appear as a kind of narrative that gradually developed under the influence of historical, social and economic conditions during the development of the bourgeois class and the development of individualism during the transition from feudalism to capitalism as in the West. It started with translations and imitations from the Western novel; in other words, it emerged as a part of westernization (Moran, 2002).

in the Tanzimat period, the transition to the western perspective of the novel does not happen suddenly. There is a transition period. While the intellectual reader was reading the great stories of divan literature written in prose, the folk groups were reading a number of stories that fit their taste and traditions, before Turkish reader in geography recognise western examples (Yelocaği,2011).

in the second half of the 19th century, the Ottoman World was acquainted with the novel have been formed by the political and social area of Tanzimat in the process of change in the Western works of translation (Meric, 2003).

Roman is a kind known in the western world when it comes to the geography of Turkey and is constantly evolving. in Turkish literature, the tradition of writing novels in the Western perspective begins after 1860. The novel comes in an imported way to the Ottoman Empire, which has become a habit in innovation movements at that time. The Turkish novel is born with the translation works, especially in the newspapers. After this experience, the authors who write their own works publish their novels in the same way. The technique of the examples translated from the French novels began to use local writers soon (Yilmaz, 2002: 10; Akyuz, 1995: 66; Kolcu, 2010: 63).

Roman is the first narrative type in real space. Even if the subject of the novel passes in a fictional space, the place must be a real place in life. in the geography of Turkey, with the emergence of novel after the Reforms, space began to gain importance.

Nurullah cetin states that space depictions in the novel are not a conscious function until the 18th century and indicates that the space is only drawn as a framework for events. However, in the novel after the 19th century, it is stated that an important task is given to the space, the descriptions of the space are made according to certain purposes, and that direct relationships are established between the types / characters and space in the novel (cetin, 2009).

in this context, in order to better understand the physical environment in the novels of the late Ottoman and Early Republican Period which are the main purpose of the study, firstly the relation between the novel and space which is a fictional text should be examined.

Aysun Aydin Oksuz, Bahar Kucuk Karakas, Gizem Seymen

2. The Relation Between Novel and Space

The space, which word is come from the word "kevn" in Arabic, means place, locality, house, place of residence (Develioğlu, 1992). Man's daily life progresses completely in an interaction relationship with the space. Human, fulfil the physical and spiritual needs such as house, work, entertainment, with the space. The struggle of man to dominate the universe is a completely process related with the space (Sengul, 2010). Man is an entity that gains meaning by the space in which he lives. The relationship between space and human is mutual. While shaping the human space, the space also contributes to the shaping of human. in other words, changes in human or society, especially social and cultural changes make itself felt primarily in the space. The answer to the question of how the individual / society changes is in the place initially. Individual or social changes can be read through space. The change observed in the space is also an expression of social change. in this context, even if there are fictional texts, ideas can be obtained about the individual or the society through the places constructed / produced / constructed in novels.

Almost all the events described in the novel must pass in a space. The space is not used solely for the purpose of depiction or background of the story, but it is also functionally needed. With the feet of the novel on the ground and subject of the novel becomes functional through the space (Meric, 2003). It can be said that the place where the human being lives should be one of the determinants of the novel when it is thought that the novel is a species related to human, human environment and human dreams. Dener (1995) is stated that the space gives life and gives depth to the described life in the novel. The relationship of the novel with space also means the relationship of the novel with history, reality-fiction and the change in time. Because the space has the function of determining the historical time and the social status of people (Elci, 2003).

Novel enables us to understand how spaces are perceived and evaluated in the past and to what extent they have changed over time (Tumertekin ve Ozguc, 2002). in the determination of the personalities of the characters and types in the novel, the place reveals itself in the reflection of the cultural and economic structure of the period and the characters and types, and is highly influential in physical, social and psychological forms on the genres and characters in the novel. Zambak (2007) states that the space in the novel is not just events and movements, but an environment and atmosphere that display the reflections of the mind in the plan, the changes and differences in social and cultural life.

Sengul (2010) mentions that the space used in the novel has four functions. They are:
1. Introducing the environment happening events
2. Drawing the heroes of the novel
3. Reflecting the society
4. Creating an atmosphere.

Because of the space, the fictional world becomes visibility. The reader evaluates the environment / his environment with the perception of the space encoded in the author's mind. in some places, the author may place the space as a symbolic identity. in fact, it can be seen that the person has gained personality by crossing the symbol of the space. The space can also be the main determinant in the formation of the personalities of the types and characters in the novel.

Sengul (2010) stated that the density and meaning of the space in the novel are different from the author to the author. The way the space will take in the novel is related to the author's priorities and the view of art. Sometimes the importance of the space changes in different works of the same author and in fact, the structure of the novel is shaped according to the content of a structure.

in the novel, space plays a decisive role in the transmission and the construction of the event. It also undertakes space function in relation to the event time of the novel. It appears as an indicator of the period mentioned in the novel. It includes ideas about the lifestyle or aesthetic intelligence of the period. The space in the novel is a part of the whole to the extent that it affects the sequence of events and types and characters (Stevick, 2004).

The necessity of using space in the novel and the influence of space on novel fiction, types and characters bring to mind a lot of questions: Are there any differences in the places used / produced / constructed in the late Ottoman and early Republican novels? If so, does the difference include an

ideological difference? Is the political ideology or the ideology of power effective in the formation of the novel, the fictional text? Did the idea of the Westernization of the Late Ottoman Period and the idea of the level of contemporary civilizations to the Early Republican Period affect the fictional text and its fictional spaces? in this context, in order to be able to answer these questions as well as to produce new questions, firstly it needs to be examined the ideological construction of the Late Ottoman and Early Republican periods and then the relation of space fiction in the period novels with these ideologies needs to be analyzed.

3. Ideological Construction of Late Ottoman and Early Republican Periods

The idea of westernization, begins in the Ottoman Empire and gains a new dimension in Republican Turkey and considers the social and intellectual combination of Western Europe as a goal to be attained, is the basic ideological construction of the late Ottoman and early republican periods that studied. This fiction is also expressed by words such as westernization, being contemporary, modernization and civilization.

Guler (2011) indicates that term of westernization, in the Ottoman Empire and the Republic of Turkey, carried out to reach the development level of western is used to express political, social and cultural movements. in Tanzimat period, after the widespread of the press, intellectuals had the opportunity to penetrate directly into the public. Intellectual, bureaucrat, who expressed the terms such as Europeanization and modernization in newspapers, reflected the movements of ideas in the West to Turkish society, without even realizing it. Turkish intellectuals, who bring ideas to the people through their writings such as materialism, positivism and rationalism, have accelerated the variability of social structure.

in 1876, during the reign of Abdulhamid II, The First Constitutional Monarchy was abolished in 1878, but was declared in 1908 again. The idea of westernization, considered to be the official ideology of the state towards the end of the nineteenth century, actually covers a period of roughly 200 years, not a single moment and a situation. Firstly, the contact with the west, which was in the military field, has manifested itself in the political and cultural spheres and has settled in these areas. in this context, constitutionalism, which was announced and removed at different times, can be considered as the official discourse of westernization. However, this official discourse did not prevent the dissolution of the political power of the state. in the World War I, the official discourse of the Ottoman Empire started to be shaped by the ideology of Turkism / Nationalism produced by Ziya Gokalp.

in terms of signing of the intellectual foundations of the Republic, which may be a small but exemplary example, II. The Constitutional Monarchy is very important. The Republic, became the last point in the process of the development of hundreds of years of westernization and contact with the Ottoman Empire. The Republic, in the struggle to uphold the modern era, which the Ottoman Empire wanted to achieve with reforms, changes and transformations and failed most of the time, instead of the ideology of formal westernization, which power is sometimes forced to do, and that it does not apply to the people, it can be accepted as the transformation of the ideology of the modernization / level of contemporary civilization modernity to the modernization ideology that the power accepts willingly and demanded by the people.

The main reason for the acceptance of the ideology of mental westernization or modernization instead of formal westernization is that the republic is a grassroots movement. At this point, it is the question of how these ideologies are processed / perceived in the fictional texts produced during these two ideological fiction processes that are almost in pursuit of each other. in this context, the examination of the late Ottoman and early republican period literature, It is important to answer the question of what / how physical fiction is in the fictional texts produced in the late Ottoman and Early Republican period.

4. Tanzimat and Early Republican Literature

The Tanzimat is a period in which the Ottoman life of the nineteenth century experienced significant changes in political, economic and cultural terms. The westernization movement was officialized and accelerated with The Rescript of Gulhane announced in 1839. The Ottoman ruling class called the

cultural environment as West, with the importing elements in various fields has seen the country as a place to be solution to trouble. The belief that the process of Ottoman collapse would be halted, and even the lost superiority would be restored by westernization. This belief has brought the Ottoman Empire to the process of social change, began with the decree of the The Rescript of Gulhane in 1839, till 1908 the 2nd Constitutional period, expressed as the period of westernization. The idea of westernization felt in many points of daily life affected literature as well as other art branches.

The novel in the Ottoman period was not a type of narrative that emerged within the framework of the life process, but was adopted by the term writers as an extension of Westernization. Moran (2002) states that the novel, taken as a requirement of civilization from the west, is also used as a tool to lead society to civilization.

The first meeting with the Western novel was realized in 1862 with the translation of western novels into Turkish. The first example is Fenelon's Telemaque **, translated by Yusuf Kamil Pasha. The work has been translated into Turkish by Terceme-i Telemak. Yusuf Kamil Pasha stated in his translation that he viewed this book as a 'book of moral' in spite of written as a story. The effect of the book has been so great that it was seen as a 'political treatise' written for the administration of the country and the powers of the sultans, even the traces of "mysticism" has sought (Meric, 2003).

After Terceme-i Telemak, in 1862 Victor Hugo's Les Miserables was translated into Turkish as "Sefiller". Many Westerner novels have been translated into the Turkish, until 1852, Taassuk i Tal'at and Fitnat were written by Semsettin Sami who was accepted as the first Turkish novel in Turkish literature history.

Turkey's modernization process has been observed in the last period of the Ottoman Westernization efforts. The defeats in the wars and the loss of land brought about the acceptance of the military superiority of the West, and various reforms were made in the military and political fields as well as in the military field. The 1st and 2nd Constitutional Monarchy following the Tanzimat and Islahat Edicts are important developments in the westernization process in terms of the process of adaptation to the west and the intellectual disagreements within the Ottoman Empire.

The Republican period can be considered as an extension of the whole reform process. It can also be considered as a new beginning as a result of the establishment of a new state with the liquidation of the sultanate and caliphate, but the quality of this beginning can not be considered independently of the reform movements of the past (Balci, 2016).

in this context, it is not possible to think of the Turkish novel after 1923 as independent of all literary genres. It cannot be ruled out that the process of the novel, which started with the Tanzimat, was the main element that prepared the Republican period. According to Guler (2011), the genre of novel, which began with the modernization process, mentioned the Westernization mostly after the Republic. Because the writers of the novel are involved in this process and witness the changes in the society. in this period, it is possible to talk about two main elements in the novels: Novels about social events and changes and novels that deal with the individual, the tragic elements in the inner world of the individual. The Turkish novel which is continued from these two main branches after the Republic, became widespread after the 1940s.

Enginun (2001), in "Cumhuriyet Donemi Turk Edebiyati", lists the themes of novels and stories in the early years of the Republic:

1. Anatolia and the people of Anatolia. in the first novels Istanbul and Ankara and the war zones are told.

2. The exaltation of the new values and Ankara against the past and Istanbul and life in Ankara.

3. The struggle that resulted in victory and the liberation of the country.

4. Revenge of past

5. Love novels were dealt with by the post-war moral collapse, especially in Istanbul.

6. Labor-employer relationship.

7. Psychological examination.

8. Stories of ordinary people.

in this context, it is seen that the basic question of the Turkish novel in the early Republican period was the West, just as in the Tanzimat Period texts. in this period novels, it is possible to see the mental

changes experienced by Turkish society / individual. The ideologies such as Turkism, Islamism, Marxism, liberal thought and religious thought are also the subjects of this period. The East-West conflict, especially in the modernization process, and the position of the Turkish people against the West became the main issue of the Turkish novel in the Republican period. The revenge with the West is sometimes treated as rejection and sometimes as acceptance.

5. Novels Analyzed in the Scope of the Study

5.1. Araba Sevdasi

Araba Sevdasi was written by Recaizade Mahmut Ekrem in 1898. Araba sevdasi have the general features of the novels of the Tanzimat Period discussed in Chapter 4 of the study. The novel defines the individual, the relationship between women and men, the social relations of the individual and the place through the Westernization term.

The novel depicts the love of the Perives Hanim with a young spendthrift Bihruz Bey. Although the novel seems to be a love novel at first glance, in the sub text, describes the relationship between the 19th century's people and the West and style of understanding West.

in Araba Sevdasi, novel the main place of the novel in the context of the space is camlica Garden. This is a recreation area where Bihruz Bey will come with his car and show off to Perives Hanim. According to Ozer (2005), in Tanzimat period novels have been given a wide coverage to promenades which is in both domestic and abroad. The place of novels is Istanbul. in addition to its historical importance, due to the many promenade locations, Istanbul is equivalent to European cities. With the arrival of spring in the old city of Istanbul, the promenades come to life. The tradition of promenade begin in The Tulip Period and become widespread with the Tanzimat.

in the first part of the novel Araba Sevdasi, camlica Garden is described as a separate section from the story and explained in detail. The explanation of Camlica Park does not mean anything other than seeing the park through the eyes of the author and providing a basis for the events to be described in the future.

"...This is the garden that was first opened in Istanbul with the name of Camlica Garden. Most days the doors are closed because it has been completely remote from the public's liking for some time. in summer and especially in spring, if you open this garden and enter through the door, you can move five - ten steps and believe that you are in a large, reconstructed garden and pleasant..." (Araba Sevdasi)

Bihruz Bey is very happy about the opening of camlica garden and when it comes to March, they move to their summer house. Henceforth, he resides in camlica in summers and in Suleynaniye in winters. It is a great event for him to visit this recreation area. Bihruz Bey, for this, also orders a horse cart. His life is all about driving around this recreation area. The camlica garden, which is described in detail, is the place that connects the event chain of the novel. Because this is where the love begins until the end of the work (Karabulut, 2008).

The symbolic meaning of camlica Park in the novel is that one of the rare places where men and women can come together in the conditions of that time is a recreation area. The novel is in camlica Park, which is one of the places where social life of the 19th century has come into contact with the West. This situation actually defines the relations of the characters within the novel to each other and to the West. For example; Bihruz Bey's unskilled West form defines the park.

The place creates a fictional park. Bihruz Bey produces his own specific of Westernism, which is actually produced by way of the park. Although all the fiction seems to have been shaped by Bihruz Bey's relationship with the car, the reason for the car is the camlica Park. All individual and objective artifacts of the West are produced by way of the park / space.

Another place in the novel is Beyoğlu as in many of the 19th century novels. Beyoğlu is the place where Bihruz Bey, who takes care of his clothing, is shopping, resting with alafranga coffee and going to a barber shop.

"...in the days when he didn't go to the pen, he would spend his time in Beyoğlu due to reasons like having his hair cut, ordering a tailor's clothing and giving a measure to the shoemaker. On Friday and

Sunday, he leaves his home in the mornings, after half an hour studying with his teachers. Then he wanders around the cruise areas until the evening..."(Araba Sevdasi)

Bihruz Bey 's home life is also possible to find traces from the West. Mostly, dining rooms and study rooms are interesting. At certain times, after the meal is eaten, the study room is moved. The writing rooms, libraries, dining rooms, American and British furniture have begun to enter the life of the Ottoman aristocracy during the Tanzimat and before.

"...So, the gent got up. He dropped the white ash of his cigarette which finished over two-thirds, onto the cigarette tray on the table. Then he put the remaining piece between the lips and turned to the dining room..."(Araba Sevdasi)

"...The next morning Bihruz Bey entered the hall with his black jacket, black tie, which he wore when he went to pencil. After having told him to eat lunch early and to have his car ready, he entered the study. He looked a little grammar. He read some natural history..."(Araba Sevdasi)

5.2. Ankara

Ankara Novel was written by Yakup Kadri Karaosmanoğlu in 1934. The novel describes the first 20 years of the newly established republic starting from the years of the War of Independence. in the first reading, the novel is read as the story of Selma Hanim who migrated from Istanbul to Ankara with his husband. However, the novel is the story of space as it is in the novel Araba Sevdasi. The novel tells the story of Ankara. in the novel, firstly Ankara in the pre-1922 war years, then Ankara in the foundation of the republic and finally Ankara until 1943 are explained. Although the main character of the novel is like Selma Hanim, the main character of the novel is Ankara. At this point, it should be noted that the novel is one of the futuristic novels of the period. Because, Yakup Kadri wrote the novel in 1934, but in the novel, Ankara of 1943 is depicted.

in this part of the novel, Ankara is portrayed as a bad place. Ankara, first of all, is a provincial city and a center between the village and the town. The people who live here are uncouth and need to be educated. For example, Omer Efendi and his family, with their rents in their homes, are told with their rude attitude despite being one of the richest people in Ankara. They're filthy and uncouth. When Mrs. Selma arrives at her new home she gets a big surprise. The first job is to keep the windows open until morning to remove the stench. Almost all houses in the city are bad, the environment is irregular, roads are not made. There is no infrastructure or sewerage. There is no aesthetic thing around. Nothing is done with a human hand, it is not beautiful and there are no natural beauties of Ankara. Ankara is a very bad place especially compared to Istanbul (Yalcin Celik, 2014).

in the years of the War of Independence, Ankara had all the effects of the war in the country. in other words, Ankara was like a symbolic representation of the war in Anatolia. in Ankara novel, cankaya is one of the most detailed locations of the author. Cankaya also has no way, no trace.

"...Nazif had come home disorientedly. And by then, it would be so dark. There is not a single lamp in the streets. Sometimes, it would be so pitch-dark that Nazif needed his hands to help him walk. He climbed the cikrikcilar Hill with a squirrel agility and panted for air at the top of the slope. He looked down for a while. For the sake of light, there was nothing more than just the light of sixteen electric bulbs on the station. On the left side, the heavy and scary silhouette of the old stone building used as a prison was second dark. Sometimes, a dull beam of light would infiltrate from railing of this building, but Nazif would have preferred an entire darkness. And then he would get a fear and start walking faster towards Samanpazari. From there, he would deviate to one of the narrow slopes leading to the Tacettin neighborhood, bounce to the stone, and hold on to the mudbrick walls with his hands, finally, arrive at his home in a cold sweat..." (Ankara)

in the part of the novel which tells the period between 1922 and 1926, the situation of Ankara in the first years of the Republic is explained. According to Yalcin Celik (2014), the main subject of this section is the effects of modernity perception on people and the conflicts between people's new power relations. The modernized and renewed people of Ankara and the Republic are looking for their identity. Nothing is ever the same. Neither Ankara nor people living in this city.

Ankara, which was a traditional Anatolian town during the War of Independence, was tried to be loaded with a modern city image with the capital being. in the development and growth of the city, the establishment of the new state has been the most important factor.

in the part of the novel which tells the period between 1922 and 1926, the focus of the city was Yenisehir. Yenisehir was the headquarters of new Ankara. Yenisehir neighborhood is described as the western face of the new Ankara.

"...The new Ankara was developing dizzyingly. Apartment buildings, houses and official buildings were rising on the sites extending from Tashan to Samanpazari, from Samanpazari to Cebeci, from Cebeci to Yenisehir, from Yenisehir to Kavaklidere. While each of them took some shapes and colors according to the knowledge of the maker and the pleasure of the owner, it was obvious that for a careful eye, an exotiq architectural style dominating almost all of them was seen. For instance, it was not possible to come across the villas without towers or eaves between Yenisehir and Kavaklidere. Houses, having tower and the large fringed, which were example of each other and out of the hands of an architect, resembled the feudal lord castle in the middle of the trenches that surrounded them..."(Ankara)

Western style apartment building in Yenisehir district can be interpreted as a physical expression of the republic. This type of apartment building in the Yenisehir neighborhood shows that horizontal, scattered and the form of the organic settlement, which is one of the characteristics of the traditional Anatolian neighborhood structure, has disappeared and that the city has a planned and vertical appearance in the western style.

Ankara is the city where the Republican ideology has become visible. in this context, great improvement has been achieved in municipal services such as cleanliness, lighting, infrastructure services and transportation of the city, which are accepted as images of contemporary civilization. This development takes place in the new face of Ankara, namely in Yenisehir neighborhood in the novel. The old Ankara's equivalent in the novel is the Tacettin neighborhood and that place is a sign of forgottenness. This situation can be said that the idea of the period rulership to abandon/forget/ ignore the Ottoman artefacts is the equivalent with fictional text.

"...in order to feel the difference in life between the two close quarters of a city, or even between the two nearby neighborhoods of the city, Neset Sâbit wanted to enter this masjid and join Islamic memorial service. Selma Hanim's house which offered whiskey and dacing was only two or three kilometers away from Islamic memorial service which offered sherbet. The young man was in Europe half an hour ago. Now, he is in the heart of a medieval Asia. 'How should I find the right way in such a different society? Which ones are right that coming to Islamic memorial service or dancing in that hall?' Actually; Neset Sâbit did not consider himself a member of any society..."(Ankara)

in the part of the novel which tells the period between 1937 and 1942, Yakup Kadri depicts Ankara, which he considers to be in the future. No longer; Ankara is not the forgotten and uncivilised Anatolian town, like the chapter of the novel which tells years of the War of Independence. Or; Like the chapter of the novel which tells years 1922 to 1926, it is not a city of contradictions that carries the old and the new. Ankara is the center of the new Republic of Turkey contemporary civilization. It has started to be a cultural city in which Western cultural activities take place and sportive activities are organized. The new western face of Ankara, which was idealized between years 1937 and 1942, was the Cebeci district.

"...Selma Hanim and Neset Sabit were sitting in an apartment with a large terrace on the side of Kaledibi overlooking Cebeci. It was in the sun from morning till night. And since the neighborhoods were built in the form of an amphitheater, they did not cut the landscape behind the building in front. Everyone could watch the horizon from the window of their house. And looking at the horizons of Ankara, the oddness of the human heart was not collapsing like before. On the contrary, the green hills, which extend as far as the eye can see, have a freshness of hearty relief. Because, in the past, this area was empty and uninhabited. Later on, it was covered and surrounded by a number of small, white villages and intertwined roads such as ribbons. On these winding roads, it was seen that the red and yellow buses were commuting between villages and cities at least three or four times a day. Especially in the summer and on holidays, cars, motorcyclists, bicycles and pedestrians were almost in a wholesale flock, from the city to these villages. Though, this side of Ankara was not wet and forested like the Gazi Farm and Etimesgut parties. However, the vegetable gardens, small corral and grasslands gave them a more peasant beauty. The products of this area were sold in the peasant market in Ankara on two days of the week. Therewithal, many families had the pleasure of supplying their fresh eggs, butter, cream, and vegetables themselves..."(Ankara)

Aysun Aydin Oksuz, Bahar Kucuk Karakas, Gizem Seymen

The Cebeci neighborhood, which was described in this period of the novel, can be considered as a summary of the early Republican period ideology described in the third part of the study.

6. Assessment and Result

Novels are one of the tools that convey the ideological formation and the physical environment of the periods in which they were written. As far as the period in which they were written, they also inform the reader about how the authors perceive the world, how they comprehend and how they make sense of the world. This knowledge "production" varies according to the author's social class, ideology, for what purpose and for whom it is written.

in the Araba Sevdasi and Ankara novels examined within the scope of the study, it is seen that the "place" is a part of the story arc and even one of the hidden characters. Especially in the novels of the nineteenth century where ideological westernization was accepted and in the early Republican novels where the level of contemporary civilization was targeted, the space is the secret character in which the ideology of the period is told negatively or positively. By way of space, ideological fiction is made. For example, the westernization, which Bihruz Bey misunderstood, is described at first glance in 19th century novel, Car Lover. When we look at this narrative in spatial context, it is explained to the reader with detailed descriptions how a western space should be by using camlica Park. in addition to the park, Bihruz Bey's house and daily items are also physical indicators of the Western image.

The Ankara novel, which is the novel of the early Republican period, has been told by way of location and even a city. The main character is the city itself. How the city between years 1922 and 1942 changed with the new republic was supported by detailed descriptions. The Ankara novel can be thought of as the expression of the Republican ideology in the fictional text. Because, the novel describes how the city of Ankara became a new modern western state with its new state.

in this context, as mentioned above, novels / fictional texts can be considered as ideological reflections of the period in which they were written. The spaces used in these texts appear as sometimes implicit and sometimes the main characters. in this context, whether it be an implicit or main character, the space in the novels / fictional texts is one of the most important elements in the context of the reality of the story arc and in the context of reading the author and the ideology of the period.

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Conceptualism in the Twentieth-Century Russian Literature

Svetlana Stomatova

1. Introduction

Russian literature has always been closely associated with the government ideology, and thus polarized into official and oppositional categories. Emerging of new waves and trends in the 20th-century Russian literature was caused by political, ideological, as well as social and cultural transformations in the society and its mentality, which was especially obvious during the Soviet era.

The last 25 years of the 20th century are considered as a special period for Russian literature evolution. in particular, this time gave some kind of impulse to the literature in terms of Khrushchev Thaw, still holding it in constrictive ideological frame of Soviet reality. A significant role in the true reality cultivation was played by "New World" fiction magazine, with Alexander Tvardovsky as the editor-in-chief. The primary task of the Thaw period fiction was to portray facts. Vladimir Dudintsev, Alexander Solzhenitsyn, Vladimir Trendyakov, Varlam Shalamov's works started to be published. Later, in the 70's more accomplished fictional works were written by authors who started their writing careers specifically in the Thaw period, such as Yuri Trifonov, Chengiz Aytmatov, Vasil Bykov, Victor Astafyev, Vasyli Shukshin, Alexander Ampilov, Vasyli Belov, Valentin Rasputin, Fyodor Abramov and many other Soviet writers.

This new worldview artistic trend in literature that emerged in the 1970's became to be known as "conceptualism". Conceptualism is as a specific style of art and literature in the period between the 70's and early 90's. in Soviet Union it was classified as "underground", "clandestine" and unofficial movement in arts and fiction in Pre-Perestroika era (Ilyin, 1998). in western understanding, conceptualism as the art that considers works as one of ways to show various spheres of social life. A "concept", i.e. any political, religious, ethical or other idea is in the baseline of the work. It does not relate to any original prototype and does not consider practical implementation (Bobrinskaya, 1993, p. 9). Originally, conceptualism had especially close association with art because it assumed visual projection of an idea.

American artist Joseph Kosuth with his "One and Three Chairs" work (1965) has become a true "father" to conceptualism. The installation had three objects: a chair, its photograph and the dictionary definition of "chair". Since conceptual art was closely associated with philosophy, conceptual artists often stated that conceptual works are more philosophical than philosophy itself. Joseph Kosuth wrote his "Art after philosophy" essay on this, where he expressed his ideas on the end of traditional art.

2. Formation of conceptualism in Russia

The 20th century Russian culture became a rich land for implementation of conceptual ideas because of ideological schemes and stereotypes that prevailed through its history, especially in Soviet era. Conceptualism identifies itself as primarily Russian-Soviet mentality. Conceptualism development in Russian literature in the 1970's was predictable and natural. Socialist realism created a variety of defected characters that demonstrated exaggerated ideas, and this, in its turn became a foundation for conceptualism. Emerging of reality absurdity philosophy along with limited consciousness became the way to create a new worldview, which found its reflection in works of art and fiction (Ribalchenko, 1999). This way, in late 1970's, when writers started writing on not only social crisis, but the civilization crisis as well, predominance of new perception of life in fiction became obvious (Eko, 2005).

The shift of writers' standpoint along with the crisis of reality and consciousness in poetics are differential characteristics of Russian literature in the second part of the 20th century. Writers' and their standpoints subjectivity has shifted to discredit of the creator and his judgement. Diversity of rapidly changing world required different standpoints, which would provide various versions of reality

(Sidneva, 2012, p 80). in fiction, for example, it was manifested by portrayal of a questionable narrator in works of Vasiliy Shukshin and Andrei Bitov, or by collision of various versions in works of Daniil Granin, Vasil Bykov, Andrei Sinyavskiy in the the 60's, and Vladimir Makanin and Yuri Trifonov in the 70's and 80's.

Russian version of conceptualism, which flourished in the 70's and 80's established variety of discourses that prevailed in Soviet culture. Conceptual poetry and prose suggested deliberate and ironic attitude towards the language of ideas. Ilya Kabakov, a famous artist, in the 70's and 80's was considered a "guru" of Soviet conceptualism. Kabakov's studio became a conceptualists' workshop visited by artists, literary critics, poets and writers. For instance, the writer Vladimir Sorokin was a frequent guest there. A famous Russian conceptualist Yuri Albert translated the abovementioned Kosuth's essay in iambic tetrameter poetry with the bottom line that "*art is not the power of a material, but of an idea.*" (Kabakov, 1990, p. 67). Any object could become a piece of art in conceptualism. For instance, any document on the object as it happened in the chair installation: the dictionary definition of the chair replaced the object itself.

Conceptual art prospered specifically on Soviet ground (especially in art and literature) for various reasons. However, the most important ones were social and ideological. in Russian literature, conceptualism created vast philosophical and critical opportunities because originally it addressed to very textually and ideology-driven society and it recreated ironic examples of this ideology (Hrenov, 2002, p 448).

Russian literature in the 70's and 80's was influenced by outstanding and innovative conceptualist writers including veterans of Russian underground such as Henrik Sapghir and Victor Nekrasov along with writers of new generation such as Dmitri Prigov, Lev Rubenstein and others. Conceptualism theory became a reaction to disappointment with writers, poets and artists of the old worldview. According to conceptualists, traditional art was imitating imaginary reality. It was partially true since Soviet reality was filled with myths. Conceptualists deliberately used the concepts, which were at service of the ideological system. Any conceptual work contains certain reality labels, which produce rejection due to their ironic or grotesque discrepancy. Concepts used in texts of Dmitri Prigov and Lev Rubenstein reflect images of wounded minds playing with them. Conceptualism acquired a special version in Soviet culture, so called "soc-art". Vitali Komar and Alexander Melamid are considered the fathers of soc-art (1972). This is a style associated with nostalgia and mockery on official Soviet art canons. It manifested itself in unique ability of writers and poets to play with totalitarian ideology in their works. There is no clear distinctive line between conceptualism and soc-art (for example, poetries of Dmitri Prigov can be related both to soc-art and conceptualism) (Bobrinskaya, 1993, p. 20-21). Conceptualism had a broader idea than soc-art, and, unlike soc-art, the goal of conceptualism was not limited only to busting and destroying Soviet myths. Essential goals of conceptualists were:

- Purification of language from ideological clichés;
- Search for various concepts, models and forms for development of creative thought;
- Activation of creative pursuit;
- Discrediting official ideology.

Each conceptual poet or writer had his or her own style. Dmitri Prigov in his texts played with linguistic clichés, which were in use in Soviet society. His poetries were tightly associated with author's narration. The poet literally immersed his readers into his poetic system, where concept was the main reason of simple word combinations.

Lev Rubenstein experimented and changed the way of existence of poetic wording. When working in libraries, he got an idea to write down phrases on library cards. The mix of poetry and prose became a new phenomenon in literature. The chaotic texts were supposed to reflect the mind of a Soviet person of the 70's. Fiction without characters communicated with readers only by means of voices.

Timur Kibirov with his "new sentimentalism" was one of outstanding representatives of conceptualism. His poem named "Life of Konstantin Ustinovich Chernenko" glorified heroic acts of the Soviet leader and was an example of epic social realism. Writer mixed formal style with satire to create an effect of comicality. He added domestic objects, informal speech, famous quotations widely used ideological clichés, and this resulted in emerging of new meanings (Kabakov, 1990, p. 69).

Alexander Eryomenko wrote his works of fiction on the edge of meta-realism and conceptualism using scientific vocabulary.

Poet Nina Iskrenko was a member of conceptualist poet club together with Dmitri Prigov, Lev Rubenstein, Timur Kibirov and Alexander Eryomenko. Like other conceptualists, she searched for new versions of wordplays in woman lyricism themes.

Among Russian conceptualists, Vladimir Sorokin with his novels and stories (such as "The Turn", "The Norm", "Marina's Thirtieth Love", "Four Hearts" and others) has become a world-renowned writer. in his works, he combined avant-garde and postmodernism poetry. The range of post-modernist reminiscences in Sorokin's art is extremely wide, and, however, he still plays with stereotypes of totalitarian ideologies' Soviet and German popular culture. Combination of fake or cloned (symbolically rendered, but only with formal resemblance) texts in his work is random and combined with randomly developed storyline. Sorokin is prone to playing with concepts, for instance by offering interpreting of different categories and definitions of the "norms" concept in his "The Norm" novel.

Conceptualists' works of fiction often look like a play of definitions, concepts or projects. Nevertheless, conceptual art displayed and promoted the new type of freedom, i.e. human existence beyond ideological stories and norms. in their works, they showed how random play with definitions activates vital powers and encourages freed from ideological clichés perception. Such a play can clean the room from the debris of old worldviews or ideologies and help come back to original, essential silence for creation of new definitions (Ribalchenko, 1999, p. 2).

While western conceptualism emerged as a reaction to dominance of commercial advertising and media, it was important in Soviet Union to provide intellectual space cleaned from both ideology and opposition. in late 60, a special conceptualism branch emerged in Moscow underground culture of art, prose and poetries. Its main point was to define two languages: the one of Soviet ideology and the one of avant-garde concepts. First the "Conceptualism of Moscow" term, as it was later called "Moscow conceptualism" was used in 1979 as a title for Boris Groiss' article in "A-YA" Paris unofficial Russian art review. The author characterized Moscow conceptualism as *"romantic, thoughtful and psychological version of international conceptual art in 60's and 70's"* (Hanen-Leve, 1997, p. 217).

Moscow conceptualism is frequently called the second Russian avant-garde. At the same time its typical succession to local modern traditions (ideas of Kazimir Malevich, Vladimir Tatlin and others) is emphasized. in their texts, Moscow conceptualists analyse the absurdity of daily situations, forms and words. in spite of its "kitchen and communal-chamber" nature, this version of Russian conceptualism contained a powerful blast of ideological and creative protest. This trend was represented by the art of Rimma and Valeri Gerlovins, Ivan Chuykov, the Collective Activity (CA) Group of Andrei Monstirskiy, Natalia Zhigalova and Anatoli Ablakov's TOTart Group and others. The Collective Activity Group's projects, described in the "Trips to the Country" book (1998), represent a special type of creative installational trips. A rout of such a trip was recorded and reported in a certain way. Since 1976, the CA group implemented 77 projects. These creative projects can be called a prototype of modern flash mobs popular in contemporary youth culture.

Since conceptualism has been formed as a trend of post-modernism, development of post-Soviet fiction may be reviewed as post-modernist. The source of Russian post-modernist thought may be found in works of Andrei Sinyavskiy, and, specifically, in his work "On Socialist Realism" (1959). If complete history of Russian conceptualism and post-modernism is ever written, Andrei Sinyavskiy will surely be described as one of its key players. Sinyavskiy himself does not operate this definition, usually separating himself from any established philosophy. However, his style has always portrayed post-modernism prospective. Instead of praising socialist realism for "true reflection of life" (as official Soviet critics did), or condemning it for "distortion of reality and bad ideology-driven art" (as dissident and liberal western critics did), Sinyavskiy offered using symbols and images of socialist realism at the same time creating certain difference from their ideological content. That is, according to our previous analysis of "conceptualism" and "soc-art" definitions, one can say that the same idea was implemented in the 70's and 80's in the form soc-art and conceptualism, which turned Soviet ideological system into mockery, and lyrical fantasies material (Epstein, 2005, p. 39).

 in the end of the 20th century conceptualism lost its urgency, after the climax of the battle between the creative class and ideologically-driven art in 1960-1980's. New political conditions and rules required the writers to shift their paradigm and look for new relevant problematics. Traditional forms and storylines, styles and techniques of the past, which existed in Soviet reality of the 20th century, returned to literature. However, thanks to conceptualism, they were not considered as exclusive artistic norms and dogmas.   Lately the concept of postmodernism has often been used to explain the specifics of late Soviet and post-Soviet culture, such as post-utopian mentality, critical thinking towards traditional perception of reality and ironic playfulness in regards to symbolic systems of various ideologies.

Taking the leader post by Mikhail Gorbachev in 1985 with further Glastnost' era lead to dramatic changes in Russian literature. First books published in that period were the books of Soviet writers that had been acknowledged as officially "acceptable", but set aside and diligently forgotten. The most remarkable one was "Children of Arbat" (1987) by Anatoly Rybakov, which investigated the relation between the murder of Sergei Kirov in 1934 and the beginning of Stalin's purges. Printing of "Doctor Zhivago" by Boris Pasternak in 1988 gave a chance for publication of other works that previously had been considered as "unacceptable", for example, impressive anti-utopian novel "We" (1921) by Evgeni Zamyatin (1884-1937) which was also published in 1988. Beginning from 1989 they started publishing immigrants and dissidents works by publishing "GULAG Archipelago" by Alexander Solzhenitsyn first. in late 80's there was a growth of ideological confrontation, which displayed itself in critics' articles and essays published in various magazines. Social essays of Nikolay Shmelyov, works of Igor Klyamkin, Yuri Burtin, fiction and critic articles of Yuri Karyaking, Natalya Ivanova, Vladimir Lakshin and others were widely discussed.   Periodicals were divided into two trends:

1.   Liberal-democratic («Znamya» (Ensign), «Novi Mir» (New World), «Octyabr'» (October), «Druzhba Narodov» (People's Friendship), «Zvezda» (Star), «Neva», «Literaturnaya Gazeta» (Fiction Gazette), «Volga», «Ural», «Moskovskiye Novosti» (Moscow News), «Ogonyok» (Ligth);

2.   National-patriotic («Rossiya» (Russia), «Moskovskiy Literator» (Moscow Critic).

 The polemics became more and more fierce. in the end, "Pravda" Gazette offered its "On Disputes Culture" article (1987), but ideology situation in literature had already gone out of the Communist party's control. Publishing of previously forbidden texts was going on including publishing "The Iron Woman" by Nina Berberova, "Red Forest" by Boris Pylnyak, diaries of Isaac Babel and Georgi Ivanov, stories of Vladimir Trendyakov, prose of Sergei Dovlatov and many other works. Then new confrontation emerged – now between traditional and post-modern poetry and prose.

Post-modern works in the end of the 20th century were used as one of the ways to demonstrate negativity of the society in crisis and introduce the theatre of absurd and dark irony (Stepanyan, 1992, p. 232). Victor Pelevin, Lyudmila Petrushevskaya, Vladimir Sorokin were at the origin of new literature wave in the millennium, and their contribution into renaissance of Russian literature is of great value. "Chapaev and the Void" by Victor Pelevin can be called the best sample of literature at the edge of centuries.

in spite of difficult and contradicting development process in the 20th century, during the last decade Russian literature entered into a new stage under the influence of changes in social, cultural and psychological needs of the society. The "Post-Soviet mourning" period has come to an end after "The Librarian" novel by Mikhail Elizarov written in 2007 as vivid and tragic concept of "lost post-Soviet generation and period" in Russian society. Alternative fiction at the edge of 20th and 21st centuries (Victor Pelevin, Lyudmila Petrushevskaya and others) gradually transferred into more traditional and reflected historical and humanitarian contemporary aspects, daily reality and more peaceful discussion on Russia's painful past and its prospects.

Contemporary Russian fiction does not only indicate a change in public literature preferences, but it also reflects transformation in perception of the future along with the need of coming back to traditional values. The tradition to expect truth from writers, as it used to be in times of Dostoevsky and Tolstoy is not only alive today, but also relevant: many Russians look for answers to questions of life in fiction. This tendency got proven lately by unexpected success of the book called "Unholy Saints

and other stories" by Archimantdrite Tikhon (Shevkunov). It was the top bestselling book in Russia and got the "Big Book" award as the most popular book in 2012.

3. Conclusion

Therefore, as a summary to the analysis of conceptualism in history of Russian literature, we can talk about specifics of the literature establishment itself in the last 25 year of the 20th century. Having emerged as a special worldview and creative trend, conceptualism changed the form, manner and principles of writing. Symbols, clichés and formula of totalitarian ideology were reflected upon by conceptualist writers in new ways and provided an opportunity for broadening the meaning of conventional definitions along with creation of new characters and conciseness prospects. This encouraged not only development and creative growth in the system framework, but also helped activate the experience accumulated in post-Soviet fiction. Transformation of Russian literature in post-Soviet conditions has brought writers and poets back to the traditional source of spirituality and culture, where both writers and their readers keep looking for answers not only to daily questions, but also about the meaning of life in general.

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Transfer of Values in Children's Literature: An Analysis of the Concept of Goodness in Luis Sepúlveda's Works *The Story of a Seagull and the Cat Who Taught Her to Fly* and *The Story of Mix, Max and Mex*

Burcu TEKIN

It is very easy to love and accept the ones who are like us, but it is very difficult with a different person and you helped us achieve this. You are a seagull and you need to follow a seagull's destiny. You must fly.
Zorba

1. Introduction

According to Kucuradi (2016) "our attitude towards people we interact, all the decisions we make about what we experience and our sequent behavior depend on how we evaluate these. The attitude, decision and behavior which we display reveal the direction we choose for our lives" (p. 5). The routes chosen in the journey of life are the results of various experience that people go through during their search for meaning. By means of these experiences, an individual's perceived value develops in the process of self-realization and shaping of life and it plays a major role in the relationship one has within themselves and their environment. Before assigning positive or negative meaning to people around and circumstances taking place, one should be aware of their own value and their inner strength. An individual who knows and is aware of themselves learns how to interpret their personal perceived value within a universal scale. This flexibility along with a deep perspective and a bias-free approach towards people and things form when people look for the concept of value within themselves, rather than from the outside. Those people will prefer spiritual development over material prosperity.

Just like love, respect, fairness, empathy, tolerance, friendship and solidarity, the concept of goodness is one of the most essential values. The concept of goodness and being a good person have been analyzed by numerous philosophers, poets, authors and scientists. Gokalp (2013) evaluates the concept of a good person in his compilation from philosophers as follows:

"A good person is a knowledgeable person who has the right and sufficient information to reveal themselves as a moral being. A knowing person also has the ability to use the information they have. in other words, a good person is a person who does good. A person doing good, in other words a moral person, can shape themselves depending on what is good. Within the frame of Socrates' "know yourself" maxim, it is necessary for people to both know themselves as a human being and also to distinguish themselves as unique. According to Socrates, knowing oneself gives people a mission. This mission includes the realization of theoretical and practical aspects of knowing oneself. Here, there is an emphasis on human's responsibility to identify themselves as a moral being. The integrity of knowledge and morals as well as theory and practice is referred. This is the first and most important example of the concept of an individual in the history of thought. It is also observed that the antiquity philosophers such as Platon and Aristoteles emphasized the importance of being an individual and its importance" (p. 125).

Kucuradi (2016) evaluates Platon and Aristoteles' interpretation of goodness:

> "Platon's concept of goodness is the "Idea of ideas", which is found in the top of the ideas, most of which consist of virtue. The idea of good is the thing that makes everything good, good. (…) Being sensible is good, being well-behaved is good, having the right knowledge is good; being virtuous is good; however, none of these can fit all the criteria. That means, goodness is a lifestyle that includes all of these. (…) For Aristoteles, goodness is a) virtues sought just for themselves, b) one's actions according to those virtues and c) the joy felt for such actions" (p. 83).

The notion of goodness is one of the critical values for the individual to grow existentially. Apart from its importance within the individual and social context, the forming of the awareness of goodness especially in children is a must. Adler (2017) states that "the most crucial factors in deciding spiritual life are formed in early childhood days" (p. 3). Therefore, it can be said that family forms the basis to form the concept of goodness for children. Cuceloğlu (2017) lists the seven fundamentals of raising a child as follows: "The feeling of being valuable, a secure environment, connection and solidarity, feeling of responsibility, learning to overcome challenges by fighting against them, happiness and self-realization, an environment to form a healthy spiritual life" (p. 133-135). A child who can experience these fundamental needs within a peaceful family setting thanks to conscious parents will become a self-confident, helpful and empathic individual who is aware of their own values. Children start observing what happens around them once they are born. They try to learn by doing what they observe. So, parents should show the importance of values such as love, respect, tolerance, empathy and fairness; however, as children experience and perform by observing and mimicking, parents should be aware of such values themselves first. in the process of socializing, after parents, school is a critical threshold. Children's school time learning is usually for reading and comprehension. The works selected in this period play a critical role in establishing the concept of goodness and transfer of values.

Chilean writer Luis Sepúlveda is an outstanding talent of Contemporary Latin American Literature. Making use of literature in order to raise awareness and create consciousness about doing good, Sepúlveda analyses goodness in its universal aspects and successfully offers it to both children and adults. This study sets out to examine how the concept and awareness of goodness are transferred to readers in Luis Sepúlveda's works called *The Story of A Seagull And The Cat Who Taught Her to Fly* and *The Story of Mix, Max and Mex*.

2. Interaction between Children's Literature and Transfer of Values

Literature plays a key role in creating and shaping an awareness of benevolence and doing good. As what individuals experience during their childhood may affect their future personalities, literary works help children get ready for the life and they also help children realize the positive factors created by the goodness. "Children's literature emerged in the beginning of 17th century when it was realized that childhood period is special and children might have their own specific needs. Children's literature became a distinct form of literature when scientific studies on childhood and children education increased" (Tufekci-Can, 2014, p. 4).

Including genres such as story, poem and novels, children's books help children meet a colorful and educational world. Books are one of the ways to transfer values to young individuals. Thanks to books, children develop a sense of awareness and they learn to accept and love themselves as they are as well as showing empathy to those around them. For children who are 0-2 years old, books act as playmates and toys. As children start expressing themselves through words when they are 2-4 years old, books should be chosen carefully in this period. These books should focus on the comprehension and representation of newly-learned concepts. Children who are 4-6 start using their mother tongues as a medium of communication in a proficient way. in this period, it is important to provide topics to stimulate children's imagination and choose poems, rhymes and fairy tales which accompany children's sense of reality for their inner world. Narratives which are suitable for a child's age and cognitive development call children into a colorful and fun world (Sever, 2015a, pp. 32-33). "The works for children's and young adult literature should be prepared according to the age, interests, feelings,

cognitive levels and expectations of the target audience (Aytekin, 2016, p. 47). Sever (2015a) mentions the interaction between a primary school student and literature as follows:

> "With primary school, the relation between the child and literature impels the child's perception and enriches the universe of thought and emotions. It helps children develop love and awareness towards their mother tongue. Within this context, children's literature should be responsible for enriching children's emotional and intellectual worlds via linguistic and visual input which have artistic quality within a time span starting from early childhood to young adulthood by taking into their framework of meaning and linguistic level of development" (p. 33).

One of the most important missions of children's literature is to support children's inner development. A young individual satisfies the feelings and needs such as happiness, aesthetics and fun thanks to children's literature. The texts aimed at children's age group ought to help them develop emotionally and cognitively. They should be written by taking pre-school and school periods into consideration. Narratives contribute to imagination, joy of life and socialization. Several concepts such as cooperativeness, love, respect, fairness, conscience, virtue and goodness are transmitted via books in a highly effective way. It should be kept in mind while writing for children to help them "develop their literary and esthetics values as well as with the feelings like courage, will, and self-esteem. Providing children with real life examples and covering both the good and challenging aspects of life will let them get ready for the grown-ups' world" (Aytekin, 2016 p. 47). cakmak-Gulec and Gecgel (2015) summarize qualified children's literature as follows:

> "Just like literary work for adults, children's literature should be read as a discourse, analyzed, interpreted and deconstructed into images, motifs and figures of speech. What makes children's literature qualified is that it can also attract adults. Adults play the role of the medium by reading, selecting and evaluating children's books for children after all" (p. 234).

As can be concluded, children's literature is an eminent source of preparing children for the future and the real world; helping to get a deep perspective towards the good and bad experience yet to be gone through as well as goodness, love, respect, tolerance, courage, self-esteem, and being at peace oneself. Embarking on an adventure to explore new worlds, a reader's realm enriches via the books suitable for their ages.

3. The Story of a Seagull and the Cat Who Taught Her to Fly

Born in Chile in 1949, Luis Sepúlveda has written numerous works both for children and adults. A journalist and an environmental activist as well, Sepúlveda focuses on some universal themes including love of nature, friendship, environmental awareness, ecological self, love, respect, cooperativeness, courage, tolerance and goodness. Addressing both children and adults, his world-famous work called *The Story of A Seagull and the Cat Who Taught Her to Fly* has been translated into several languages since it was first published in 1996. The writer talks about the creation and the writing process of this work as follows:

> "in this story, like all my books, the real writers are the characters. The characters have a life of their own and the writer is just a person who writes their life down chronologically. It took my two years to write this story, with the help of my children and other children. I was reading the chapters to them and waiting for them to comment. Their comments were a great help, because there is nothing more difficult than writing a story for children. Children have an imagination in a pure state, they are surrealists, and they love language without ambiguities but at the same time poetic. I decided that the book was ready when the seagull dared to fly along with Zorba"[17]

The story begins when Kengah, a seagull covered in thick oil slick from tanks that spill oil to ocean, reaches the port after much labor and lays eggs and meets Zorba, a cat promising Kengah that he will not eat the egg, will look after the egg till the baby gull is born and to teach it to fly. in the general

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[17] (https://almabooks.com/interview-luis-sepulveda/) (Date accessed: 21.02.2018).

sense, the book is about a moving story of the adventure of Zorba the cat and the baby gull. The first element to consider in this two-chapter book is that the characters are animals. Sever (2015b) points out the importance of animals in children's literature as follows:

"in children's literature, a person can be a personificated animal or an object. (…) animals which are identified, seen, adored, and scared by children can be the protagonists. (…) Animals, plants and objects which can be seen in children's literature are personificated. Characters teach the characteristics of both animals and objects. They teach the things they should learn depending on their age and add novel learning ways to their limited experience" (p. 78).

With this perspective in mind, Sepúlveda easily imposes the concept of friendship and goodness to young readers. The beginning of the story depicts when Zorba's stand-in parents, with whom he stays for 5 years, set out for a 2-month-long vacation. As they will not be around for 2 months, the whole house will be for Zorba, the fat black cat. As he was happily dreaming of the lazy days ahead, a seagull covered in black and stingy oil falls into the balcony. Kengah tells Zorba that it is her last flight (Sepúlveda, 2016). On the very first pages of his novel, Sepúlveda transfers the concept of goodness to his readers via Zorba's willingness to help dying seagull Kengah. in the novel, this happens as:

"Please don't die! Rest and you'll see that everything will be just fine. Are you hungry? I'll bring you some of my food, but don't die," mewed Zorba, approaching the fainting seagull. (…) "Listen, my friend. I want to help you but I do not know how. Please rest here while I go out and learn what to do with a sick seagull" (Sepúlveda, 2016, pp. 30-31).

Leaving the egg to Zorba, Kengah asked Zorba to look after the egg and teach how to fly to baby gull. Shocked by what he hears, Zorba rushes to meet a respectful cat named the Colonel. The Colonel advises to take Secretary and visit Professor in order to solve the problem. When they visit the cat living in Harry's -harbor's bazaar- the cats help Zorba by checking all the books and encyclopedias (Sepúlveda, 2016). in this part of the book Sepúlveda gives his readers the message that in order to develop the sense of goodness, it is important to act together. A cat's problem is important for all the cats in the harbor. Everyone offers help to solve the issue. Selfishness is not for friends. Love, solidarity and labor will win. The Colonel, Professor, Secretary and Zorba finds Kengah long dead. When left alone with the egg, Zorba feels determined to keep his promise. The second part of the book starts by Zorba taking care of the egg. Following the Colonel's advice to never leave the egg alone, Zorba waits for the baby chick. On the evening of the 20th day, the egg cracks open and afterwards, the baby gull spends all the days with Zorba (Sepúlveda, 2016).

All the cats in the harbor use every means to help the baby gull. They do their best to find food and make the baby gull happy. This is pure goodness. Differences by no means is an obstacle for our innate goodness to flourish. Trying to understand others and showing them empathy is the same as being aware of all the living entities' eternal value.

As there are numerous dangers at home, Zorba decides that the baby gull cannot stay there and Zorba and his friends decide that the baby gull should live in Harry's Shop till it learns how to fly; however, the dangers still surround the baby gull in the shop. A mouse in the shop scares the baby gull as Zorba and his friends discuss about a name for it. Zorba solves this conflict as well by visiting the mice boss in sewage and tells them to leave the baby gull alone (Sepúlveda, 2016). As it can be seen, Zorba always stands by the baby gull. By showing unlimited love and tolerance, he prepares the baby gull to real world.

A respected cat, mascot of a barge called Hannes II, tells interesting stories about sea life whenever they visit the harbor. When it visits Harry's Shop and hears the story of Zorba and Kengah, it interprets the story by saying "By the ink of ink fish! Horrible things happen at seas. Sometimes I ask myself if people have gone mad. They are trying to turn the oceans into a huge garbage dump" (Sepúlveda, 2016, p. 87). in this way, the writer tries to raise awareness about pollution via this wise cat. Sepúlveda helps both adults and children to be more aware of the pollution of the oceans and seas and people's indifference about the environment and nature.

Meanwhile, baby gull is identified as a female and it is named Lucky by cats' unanimous vote. Lucky grows up with the love of the harbor cats. Identified by the harbor cats, Lucky sees herself as a cat rather than a seagull. Upon realizing this, Matthew, a chimpanzee, makes fun of this and hurts Lucky's feelings by saying that Luck is "just a bird". Lucky receives the following answer from big fat Zorba after telling what happened:

> "You are a seagull. Chimpanzee is right, but only on this. We all love you Lucky. We love you because you are a seagull, and a very lovely one. We do not disagree when you say that you are a cat because we feel proud that you want to be like us, but you are different and we love that you are different. (…) You should know that thanks to you we learned something to be proud of: to love a different one, and to respect it" (Sepúlveda, 2016, p. 94).

Zorba still remembers the promise about teaching Lucky how to fly. He wants to do it but he does not know how. Professor, a wise cat in the harbor, draws the picture of Leonardo da Vinci's flying machine from an encyclopedia. After many unsuccessful attempts to fly, Lucky starts losing heart. Zorba's only answer for this problem is to get help from people by mewing to a human. Talking to humans is against the rules. However, Zorba is given permission to break this rule just for once. The person that Zorba chooses to get help, talk to and mew is a human of a very beautiful cat. Zorba visits this beautiful cat's balcony and upon hearing their noise, the human appears as well. This human is a poet. He writes poems day and night and spends time with his pretty cat. Perplexed to find himself communicating with a cat, Poet agrees to help and tells that he would be happy to help. They decide to meet at midnight in the shop. When the time arrives, they go to the tower of St Micheal's church. There is a drizzle (Sepúlveda, 2016). Zorba addresses to Lucky as "You will fly Lucky. Breathe. Feel the rain. Rain is water. Lots of things will make you happy in life; one of which is water, another one is wind, and after the rain, there is always Sun, just like a gift" (Sepúlveda, 2016, p. 94). Lucky opens her wings and starts to fly. She flies alone across the skies of Hamburg. Poet pets the cat, gasping "We did it." Zorba mews: "Yes. Lucky understood what is important on the edge of emptiness." Poet asked "Oh? What is it that she understood?" Zorba concludes by mewing "Only those who dare may fly" (Sepúlveda, 2016, p. 124).

Sepúlveda has a universal message for both children and adult readers throughout the story. The writer suggests that one should accept differences and evaluate themselves and others around as they are; that the voluntary goodness and power of goodness will find a way to overcome any challenges regardless of the complexity of the problems thanks to courage we have and he also shows the role of goodness in one's personal happiness.

4. The Story of Mix, Max and Mex

Luis Sepúlveda's work *The Story of Mix, Max and Mex* was published in 2012. Just like the previous work analyzed, the main character of the book is again a cat. Sepúlveda (2015) describes the bond he has with the cats as follows: "I have always been fond of cats. I love all animals but we have a special bond with cats. (…) I love cats as they are mysterious, pretty dignified and independent. When I met Mix, the cat my son Max adopted from Munich Animal Protection Organization, I was surprised when Mix hold his head up high although he was so little to just fit my palm" (pp. 9-10). As can be observed in his writings, Sepúlveda's love of cats inspired him in his works. This book is a story on love, friendship, and goodness centering around a cat called Mix and a human called Max and a mouse called Mex. Sepúlveda deliberately avoids introducing Max as the owner of Mix and he explains this by saying: "I can say that Mix is Max's cat; but I can just say that Max is Mix's human. Yet, life shows us that it is not right that a human belongs to a human or an animal. For this reason, we had better say that Mix and Max or Max and Mix love each other (Sepúlveda, 2015, p. 13). Mix meets Max the day when he is accidentally stuck on a tree and following that day the two become indispensable friends. Max watches for Mix. Mix, on the other hand, watches for house and the cellar against mice. As time goes by, Mix becomes a senior cat and Max turns into a youngster full of dreams. When he becomes 18, Max rents a house on a peaceful street. As Mix gets older and older, he starts bumping into stuff at home. Realizing this, Max takes Mix to veterinary and learns about the sad truth. Mix has gone blind. Following that day, nothing in the house is changed and everything is arranged in a way that Mix feels comfortable (Sepúlveda, 2015).

Sepúlveda depicts the interaction of Max and Mix as a friendship that thrives on mutual love, respect and trust. Both parties did their best to bend over backwards for each other in this organic relationship and naturally the bonds between become deeper and deeper. Unlimited trust is the result of labor and love. Upon losing his sight, Mix has even sharper hearing skills. in this process, Max needs to leave the town for a job interview. Alone at home and sleeping near the heater, one day Mix suddenly hears footsteps. It turns out that it a Mexican mouse that introduces itself as a snail as it is afraid of the cat. Upon finding out the truth, Mix makes friends with the mouse in a short while. As the mouse does not have a name and has Mexican origins, Mix names the mouse as Mex (Sepúlveda, 2015). From now on, Mix and Mex become heartfelt friends. Mex becomes the eye and actually the world for Mix. As Max travels a lot for his work, Mix spends time with Mex, exploring the world he cannot see. They become real friends. They help each other about anything and they have a common point. They embrace the house as home. So much so that, they stop a thief who wants to break in. Mix always accompanies Mex and Mex helps Mix by becoming his eyes. There is a stairway to roof (Sepúlveda, 2015). "Mix felt that blindness puts an end to his much-beloved cat freedom" (Sepúlveda, 2015, p. 46). Feeling this distress, Mex suggests that they take a walk to roof. Mix tells the mouse that he is scared as he does not know where to put his paws as he is blind. Mex tells Mix that he also feels petrified but he adds that he believes that together they can do it. When they step on the roof, they are both anxious. Mex starts describing the surroundings for Mix. Seeing how happy Mix is, Mex offers that he can climb on Mix and act as his eyes so that they can jump around the roofs. It is an incredible feeling for Mix. Mex makes all the necessary calculations about how far the other roof is and directs Mix about how to jump. They jump from the roof together. From that day on, they start living their life enjoying their friendship and solidarity and they travel to wherever they want.

4. Conclusion

Although they are works for children's and young adults literature, Luis Sepúlveda's works called *The Story of A Seagull and the Cat Who Taught Her to Fly* and *The Story of Mix, Max and Mex* are books that adults should also read and get inspired. Story lines centersu around the concept and sense of goodness and friendship, cooperation, love and respect themes; therefore, the readers experiences the reflections of the values transferred by characters' behavior, thoughts and feelings. Being hopeful about the future, capturing the moment, and accepting others as they are among the common themes in both of the books analyzed. *The Story of A Seagull and the Cat Who Taught Her to Fly* tells the story of a big black fat cat called Zorba that has the mission to teach baby gull Lucky to fly. *The Story of Mix, Max and Mex* is about a cat called Mix that loses his sight as he gets older and his extraordinary friendship with Mex, a Mexican mouse. Both stories are told by animals, especially the cats. This acts as an evidence of Sepúlveda's fondness of cats. This is the running-up time for the significance of friendship, mutual trust and goodness. When the communication between Zorba and Lucky and the friendship between Mix and Mex is analyzed, it can be concluded that the differences are unifying rather than dividing. Another critical aspect of both of the stories is that both stories help develop both children and adult readers in a constructive context. As young readers will learn to look at the future with hope; adult readers realize the universal power of goodness as well as realizing themselves in a conscious way. Self-improvement and having empathy know no age limit. Whether an individual is a child or an adult, qualified literary works will help people connect with their inner world and start realizing their potential power - just like Zorba and Mix and their common will to embrace and connect to their inner selves against all the outer challenges with a little help from their friends. Chilean writer and journalist Luis Sepúlveda's works *The Story of A Seagull and the Cat Who Taught Her to Fly* and *The Story of Mix, Max and Mex* act as an exceptional source in terms of both quality and quantity for those who lost their route in life; for those who want to experience the power of goodness and above all; for those who wish to come across all these experiences but do not know where or how to start.

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Appraising Ibn Khaldun's Philosophy with Positivist Epistemology: Making Sense or Loose Interpretation

Hikmet Menguaslan

1. A Brief Introduction to Contextualize Ibn Khaldun's Philosophical Perspective

Ibn Khaldun was an Arabic philosopher and historian. He lived in 1332-1406 and executed bureaucrat and judge positions in Spain, under Muhammed IV. Ibn Khaldun was interested in administration and in modern speaking good governance. Executing such positions obviously provided him hands-on experience about government and political institutions of his time (Fromherz, 2010, p. 50; Alatas, 2011, p. 12). in this context, he searched for answers to better understand the reasons behind the human nature, civilizations and more importantly rise and fall of the Arab states.

in his book Muqaddimah, for the purpose of understanding the reasons behind these social movements, Ibn Khaldun searches for answers in the past and primarily in the changes of social order. For Boukhraa (2008, p. 322), the aim of history lies at the heart of unveiling the underlying dynamics, the expression of the social. in this context, Ibn Khaldun's approach to history and society depends on the divide of historical view, to illustrate, the manifest on the surface and the essence of the manifest. For this purpose, Ibn Khaldun asserts that searching for the underlying, it requires the philosophical speculation, (al- aql al-nazari), which is quite an important method in Ibn Khaldun's arguments on human thought (Dale, 2015, p. 152)

Along with that, Ibn Khaldun's approach to history and method reflect his philosophical perspective and he, to some extent, can be argued to be founding father of a philosophical history or "ilm al-umran". in this sense, Dale argues that Ibn Khaldun gives importance to absolute propositions which constitutes the first step of his new science. For his approach relies on understanding the real state of affairs in human society (Dale, 2006, p. 434). On the other hand, his approach deserves the description of scientific rather than being normative, as he attempted and stated (Gibb, 1933, p. 27). For firstly, Ibn Khaldun's approach is distinct in the sense that he rather than adopting metaphysical explaining for narrating the rise and fall of the Arab states in North Africa and Andalusia, prefers to employ empirical laws and underlines the impact of political rivalries, competition between dynasties. Furthermore, in his book Muqaddimah, he criticizes his contemporaries and historians in Islamic world as they mistakenly handled the historical events (Gibb, 1933, p. 25). He argued that society like the natural order contains functional laws which is ignored and understudied by others and Muqaddimah introduces a new science "ilm al-umran" discovering these laws (Arslan, 1987, p. 21; Chabane, 2008).

Yet, with regards to the question of how to interpret Ibn Khaldun today and to what extent Ibn Khaldun's philosophical perspective on society and history can be evaluated within positivist epistemology, one should first contextualize Ibn Khaldun in his own time and be aware of the changing references of the concepts he used today depending on the social and intellectual transformations. Therefore, while reading Ibn Khaldun, it is important to contextualize his understanding of history and philosophy with his time in order not to be anachronistic and to evaluate his understanding as having potential to give insights about modern times (Gibb, 1933, p. 27). As a second thing, Chabane discusses that it is crucial to understand Ibn Khaldun's concepts in his own usage in Muqaddimah. in this context, according to Chabane, Ibn Khaldun's basic starting point is the "umran", "urbanization". The arguments of Ibn Khaldun goes around urbanization, he starts with umran badawi, state, institutions and then passes to umran hadari (urban civilization) which include economy, science and culture. It is clear that Ibn Khaldun attempted to grasp the meaning and relations in this model and to shed light on various aspects of umran. This model, according to Chabane, focusing on the science of umran, is created to try to capture the meaning of history (Chabane, 2008, p. 331-332). Similarly, as Al-Azmeh states that according to Ibn Khaldun, history is a narrative of human aggregation which is the organized habitation (umran) of the world (Al Azmeh, 2003, p. 10).

The true originality of Ibn Khaldun's work, however, is to be found in his detailed and objective analysis of the political, social, and economic factors underlying the establishment of political units and the evolution of the State, and it is the results of this detailed analysis that constitute the "new science" which he claims to have founded (Gibb, 1933, p. 25). According to Dale, when Ibn Khaldun claimed to found a new science, his primary reference was to methodology, which he modelled as universally applicable for all periods and regions rather than his homeland and era and citing from Muhsin Mahdi[18], states that Ibn Khaldun's philosophical position relied upon both deductive and inductive reasoning, for he did not ignore the importance of burhan (demonstration, proof) and istiqra (Dale, 2006, p. 432). Ibn Khaldun's methods can be argued to consist of criticism, observation, examination and rationality.

Depending on his methods and rational approach to scientific study, it would not prima facie be wrong to allude to call Ibn Khaldun followed positivist methods. However, as mentioned above, it would be the result of not to contextualize him and to attempt to interpret him via concepts as we understand today. Anderson's insightful comments on Ibn Khaldun's method and scientific approach is quite enlightening; he asserts that Ibn Khaldun's approach is consequentialist to human actions and his realism, he describes, invokes a conception of the mundane as a sad, fallen approximation of the sublime (Anderson, 1984, p. 119). in this sense, it would not be appropriate to acknowledge him as a complete positivist, since positivism as scientific school developed in later centuries and Ibn Khaldun's approach is influenced by his religious ideas (Gibb, 1933, p. 27-28). Even he holds a significant position in intellectual world as he undertook a hard task to integrate his religious perspective with his rationality, even though he might not plan to do as such.

Before getting into detail with arguing whether it would be better to consider Ibn Khaldun within a positivist framework, or it would just lead to squeeze him in order to make him fit modern understanding, which results in loose interpretation of his ideas, with this brief introduction to contextualize Ibn Khaldun, it would be enlightening to mention the general points in his approach to society and history. For this purpose, in the following sections, Ibn Khaldun's philosophical position and his arguments on history and society is briefly introduced. Then whether his ideas lose its essence when evaluated with a positivist epistemology is discussed.

2. Ibn Khaldun's Philosophical Understanding: Divine Intervention and Social Forces
The times of Ibn Khaldun's contemporary witnessed the disintegration and collapse of the Muslim political entities in North Africa and Spain. These social movements were primary elements which intrigued Ibn Khaldun greatly. His motivation was to understand the general causes behind these developments. Mohammad (1998, p. 27) states that Ibn Khaldun's analysis was, in this sense, can be considered as a social change in the Muslim World study at macro-historical level.

It can be inferred from Ibn Khaldun that human nature cannot be thought as a uniform or simple phenomenon. On the contrary, it is complex, highly nuanced, layered and without a deep analysis, its essence could not be grasped (Lacoste, 2012, p. 201-202). The forces shaping it were not inherently essential. Rather they were determined by both God's will and social dynamics extrinsically such as customs, habits of the society in which these forces took root. Therefore, for Ibn Khaldun, along with God's will, the social environment that one in has an indispensable impact on natural disposition of a population (Ibn Khaldun, 2005, p. 94). Ibn Khaldun observed that human beings are under the influence of the climatic conditions. Those for instance live in the sub-Saharan Africa are extremely emotional and far from implication of rational action (Ibn Khaldun, 2005, p. 60-65). For instance, Bedouin nomads are the most savage people of earth and they aspire to become sedentary if possible for the security reasons.

As mentioned above, even though Ibn Khaldun relies on his observation on human nature and social movements, in Muqaddimah, a contradiction might be argued to be implied in the sense that religious ideas of Ibn Khaldun prevails along with his rationality. to illustrate, the Islamic view of inherently good human nature and the deducted view of human nature based upon the observations of

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[18] For further information, please look at Muhsin Mahdi, (1957). "Ibn Khaldun's Philosophy of History: A Study in the Philosophic Foundation of the Science of Culture", London: Routledge.

Ibn Khaldun constitute his main arguments and his model of society. However, he underlines that even though God made human beings good, it would be nearly impossible to overcome the animalistic traits such as aggression or lust without reason and logic (Ibn Khaldun, 2005, p. 333-335). Derivative of this argument is that human beings, due to being social creatures and prevalence of the basic needs such as protection and prospering, they can be argued to search for collaboration and become social rather than self-interested. Human nature as such, for being social creatures and requiring the fulfillment of needs such as protection and prospering, it can be argued that human beings are collaborative and social rather than self-concerned (Ibn Khaldun, 2005, p. 43). However, these are the main elements that determine the path which social movements would follow and in return shape the society. As Ibn Khaldun writes:

> "It should be known that differences of condition among people are the result of the different ways in which they make their living." (Ibn Khaldun, 2005, p. 91).

With regards to social environment's impact on human nature and behaviour, Ibn Khaldun gives credit to relational aspects in society and the positional perspective which they deserve. He argues that depending on the social nature of human being and the issue of fulfilling the human needs, there must be ruled and the rulers (Ibn Khaldun, 2005, p. 47). This is the point where the concept of state and the necessity of state are justified. in other words, for the necessity of influencing or preventing those who put an eye on others' properties requires institutions and enforcement, a general authority, in this case the state, emerges (Ibn Khaldun, 2005, p. 96- 97)

The primary inferences from the approach of Ibn Khaldun to social and society can be firstly the reliance on the observability of social phenomena and building model through data gathering (Baali, 1988, p. 17). For Ibn Khaldun's method consists of social analysis hinging upon empirical ground rather than sole rational and metaphysical thinking, unlike many of his contemporaries. Similarly, the second thing is that societies which have a similar structure would highly likely to operate under similar laws which have inherently social origins (Mohammed, 1998, p. 25-26).

The other important point which must be mentioned in the philosophy of Ibn Khaldun is that his approach to history and social phenomena is cyclical rather than uni-linear and progressivist. However, categorizing his approach as a deterministic understanding of the social phenomena would be a loss of depth in his arguments. Instead, he can be argued to try to understand the general tendencies and effect of social rules over individuals via observation and experiment embedded with rationality. in this sense, Ibn Khaldun's rationality attempts to find a way of integrating the revelation and reason, in other words, rationality and religious background (Mohammed, 1998, p. 29).

Although Ibn Khaldun believes the human capacity to observe and explain, he is aware of the fact that reason has certain limits to understand what is behind reality (Boukhraa, 2008, p. 323). Parallel to that, in Ibn Khaldun, historical laws can be analyzed through observation and rational articulation. in this sense, Ibn Khaldun is not determinist or does not believe in the fixity of historical process.

in general, rather than considering Ibn Khaldun's approach on philosophy from a single school of thought, to evaluate his approach as consisting of both a rationalist and an empiricist themes as well as being historicist along with believing in the human agency in historical process would shed a brighter light on his thoughts (Mohammed, 1998, p. 36). in this context, while Ibn Khaldun tried to figure out the underlying conditions for cyclical turn of the social being, he utilized empirical methods, yet not in the positivist sense but just in order to find an explanation for the social (Chabane, 2008, p. 334).

3. Khaldunian Approach to History and Social: The Depth of the Concept of "Asabiyya" in Ibn Khaldun's Society

Adopting a scientific approach in analyzing history, Ibn Khaldun conceptualizes history as a totality rather than as a series of events which can be examined separately and he names his new approach as "Ilm Al-Umran" (Baali, 1988, p. 13). While studying history and social, as mentioned above, man's social nature holds a great part in Ibn Khaldun. Since the contemporary historians of Ibn Khaldun ignored the particular natures of human beings and societies, Ibn Khaldun criticized them and built his model on the assumption that human societies had particular natures and each society have its own second essence (Dale, 2006, p. 436). in this context, Ibn Khaldun spent effort to understand the micro

developments in broader contexts. Searching for the regularities behind the contingent developments, he primarily emphasized the social relations in understanding past. Parallel to that, Boukhraa points out the innovative point in Ibn Khaldun's approach as the integration of dynasty and state, tribe and power and the idea that the politician takes root in his own socio-political and civilizational infrastructure (Boukhraa, 2008, p. 322).

It is clear that Ibn Khaldun used the logical apparatus and materialist assumptions. According to Lacoste (2012, p. 193-194), Ibn Khaldun clearly attempted to account for events through evolution of economic and social factors. For this reason, Dale categorizes Ibn Khaldun in rationalist thought but it is still crucial not to ignore his Islamic background and its impact on his arguments; that is why Ibn Khaldun's approach should be evaluated in general in Islamic historical tradition (Dale, 2006, p. 431). Ibn Khaldun's points upon methodology of history are remarkable in this sense; to illustrate, he criticizes an approach that ignores importance of the philosophical ground on which methodology and arguments were built (Boukhraa, 2008, p. 322-323). Parallel to that, Ibn Khaldun asserts that history is or should involve wisdom and philosophy, not in the sense of thoughtful historians but of rationality, in other words, historians while studying their subjects should analyze the past rather than narrating the events (Dale, 2006, p. 433).

Upon this method for analyzing history, what are the arguments for society and social movements in Ibn Khaldun? First of all, Ibn Khaldun, as mentioned before, underlines the social nature of human beings and stress the necessity fulfilling the basic needs of human requires the socialization and group action. At this point, Khaldun argues that for the stability and order, there must be a ruler and the ruler must be the only one, absolute. Therefore, to account for the alloy and close link among the group members, he introduces the concept of "asabiyya". The concept of asabiyya, in this sense, can be argued to hold a significant place in the philosophy of social in Ibn Khaldun, it refers to the motor force behind the human action and as Goodman discusses it is the engine of the history and political change (Goodman, 1972, p. 256). On the one hand, the concept of asabiyya is translated as group feeling in the translation of Muqaddimah of Frantz Rosenthal however, it involves much more than this. Firstly, it refers to the consciousness of the group itself. Secondly, it refers to the blind will to power in the social and political sense and lastly, it refers to the royal authority as a monarchy. On the other hand, asabiyya signifies the bond between the members of the community, group (Ibn Khaldun, 2005, p. 98). Ibn Khaldun, depending on his observations, states that the religion is among the elements which had impact on the strength of group consciousness. For it has great potential to cement group members together, and in canonization of the group as a thing in itself (Ibn Khaldun, 2005, p. 126). Then, he develops his point and along with religion, he highlights the homogeneity of the group and the existence of oppositional movements in the group as the main pillars of group standing together. in this context, it is clear that Ibn Khaldun draws a parallel between the human life and the life cycle of the group, as both of them are born, then become mature and get into the stage of collapse (Ibn Khaldun, 2005, p. 136-138).

in Muqaddimah, Ibn Khaldun observes that the desert is the source of the civilization since it forms the basis of nomadic groups, bedouins. Because of the living conditions, Ibn Khaldun argues that bedouins have better traits than sedentary groups. Under the harsh conditions of desert, bedouins are exposed to difficulties and it makes them strong and requires them to stand together, unlike in the sedentary living style. Furthermore, Ibn Khaldun states that, for the same reason, bedouins are stronger compared to urbanized groups. As mentioned above, the asabiyya or the group feeling transforms into royal authority when nomadic bedouins become sedentary and they get into a cycle of rise and fall. to this point, the main reasons for the collapse of asabiyya primarily stem from the sedentary life style, lust for wealth and corruption, getting away from religious principles (Ibn Khaldun, 2005, p. 94). It seems that Ibn Khaldun's view of history and social processes bears to some extent a regular, cyclical pattern; still it could not be argued as deterministic as in the natural environment. For depending on his religious background, Ibn Khaldun argues that everything on earth is fatal and going to vanish sooner or later.

4. Looking from Positivist Epistemology: How to Interpret Ibn Khaldun?

Ibn Khaldun's understanding of history can be argued to be built on a cyclical model which is to a large extent determined by the satisfaction of human needs. Furthermore, since Ibn Khaldun underlines the main aim of civilizations and tribes as becoming sedentary and after became sedentary, the seed for their collapse is planted. in other words, his model can be argued to bear a teleological perspective, if not deterministic. in this context, regarding positivism, since Ibn Khaldun's philosophical approach to history and social, to some extent, hinges upon observation and rationality, it can be argued that his approach has a positivist perspective. However, to what extent would adopting such an approach to evaluate Ibn Khaldun's arguments and model of society be comprehensive enough requires a deeper argument depending on the impact of Ibn Khaldun's religious background.

Before getting into detail for discussing Ibn Khaldun's philosophical position and methods, looking at the arguments of those who put Ibn Khaldun among positivist thinkers would shed light on the main point of this paper. Dhaouadi says that

> "There have been attempts on the part of contemporary Western scholarship to de-Islamize (or westernize) Ibn Khaldun's model of thinking. The fascination of Western thinkers with his intellectual vision has been essentially the result of the positivist, empiricist and rationalist bent of this great Arab sociologist's mind. Western admiration of these traits is well established. It goes with the logic, as well as with the perceptions, of the modern Western outlook. On the other hand, Western scholars interested in Ibn Khaldun's work are nonetheless puzzled by certain aspects of the author of the Muqaddima." (Dhaouadi, 2006, p. 60-61).

in this context, Lacoste comments on Ibn Khaldun's philosophical approach as it is basically experimental and depends on systematic observation rather than normative concerns. However, Khaldunian view of historical evolution asserts that spiritual elements would also play its role, which makes it deterministic and pessimist according to Lacoste (2012, p. 184-185).

Moreover, Dale argues that Ibn Khaldun's theory of history and social is both dialectical and materialistic. He makes an analogy in the sense that the historical progression of a particular nomadic groups into an urban dynasty inevitably results in its decay and destruction, which can be argued as dialectical in the Hegelian sense and that Ibn Khaldun underlines the physical and economic circumstances for describing the differences between nomadic and sedentary groups, which can be argued as materialistic (Dale, 2006, p. 440). in this sense, in order for grasping the essence of Ibn Khaldun's arguments, the first thing to do is the contextualization of Ibn Khaldun. Boukhraa argues that the contemporary time of Ibn Khaldun was dominated by conventionalism, rigid and sterile doxa; however, Ibn Khaldun managed to revive the scientific logic and exert a rational manner of reflection applied to history. in this context, he benefitted from the empirical knowledge and he praised such a methodology, as we can infer from his arguments, in examining the political and social transformation during his period. Therefore, according to Boukhraa, Ibn Khaldun is modern as far as he is rational (Boukhraa, 2008, p. 321-322). to the similar point, Chabane argues that Ibn Khaldun's method involves the causality depending on observation and rationality. Ibn Khaldun states that it is the connection between things which makes it possible to discover the unknown from the known (Chabane, 2008, p. 335). As mentioned above, Ibn Khaldun employs causality, observation, experiment and report in his models and arguments and with regards to positivism, he can be argued as searching for universal laws which obtained by induction. The law expresses the synthesis of reality and rational (Chabane, 2008, p. 335). On the other hand, Dale underlines that the approach of many 20th century scholars was mistaken in the sense that they consider an analogy between modern thinking and Ibn Khaldun's rationalist inheritance in his approach to society-history. Furthermore, he views such an analogy as an imperfectly expressed intuition and stresses the misunderstanding of Ibn Khaldun's concepts and mode of argument as the main reason (Dale, 2006, p. 431-432). to this point, Lacoste adds that there is no mechanistic approach in Ibn Khaldun to social and history, rather the interactions between social groups to a large extent determines the internal evolution of the groups themselves (Lacoste, 2012, p. 189-190).

Similarly, although Ibn Khaldun searches for the truth and gives importance to scientific approach, which for this reason might justify the categorization of himself among positivist school to some extent, that positivism is embedded in Ibn Khaldun's philosophical perspective would lead misapprehension of his thoughts. For it is clear that he deals with history and social as the underlying structure for the human action and the outcomes; however, it should not be forgotten that his thoughts reflects his religious background and in this sense it must be clarified that his approach to religion is not in an instrumentalist way but as a conceptualization or a main element behind all, shaping and influencing. in this context, it would not be wrong to argue that Ibn Khaldun's ideas are impregnated by religion. Furthermore, as another crucial point which differ Ibn Khaldun from positivist school is that he blames reason for its incapacity to understand religious reality or more generally the essence of reality, in other words, his rationalism never rendered him to refute the religion or authority (Boukhraa, 2008, p. 324).

The impact of religious ideas on Ibn Khaldun's perspective can best be seen in that since for Ibn Khaldun after nomadic groups, because of natural and social order, became sedentary and fell in the trap of lust and corruption, their social relations started to deteriorate and when another strong group came, they could not prevent the fall of their rule. in this context, Ibn Khaldun argues that the main cause of the decay in the civilization can be overcome on condition that man follows God's way and principals of Islam. Gibb states that Ibn Khaldun is rather pessimist than determinist and his approach can be associated with moralism and religiosity rather than sociological perspective (Gibb, 1933, p. 33). to the similar point, according to Chabane, Ibn Khaldun's view is related to universal urbanization which shapes and determines the ongoing of history (Chabane, 2008, p. 336-337).

in conclusion, to be able to answer whether Ibn Khaldun was a positivist thinker requires a broader view on his arguments and as mentioned before contextualization of his time. As Boukhraa points that Ibn Khaldun is modern just because of his work is based on modern rational science would be misleading for he was at the same time traditional in the sense of a Renaissance man, a man who could reconcile rational science on the one hand with religious belief on the other. (Boukhraa, 2008). Yet it is the originality of his work and arguments. Derivative of this point, Chaouch argues that it would not be appropriate to squeeze Ibn Khaldun in order to fit him our modern day thinking. Although he had secular views compared to his own day, his thinking might have unfitting aspects to our day. in this sense, rather than attempting in vain to sculpt his approach, it would be much more enlightening to try to understand his views keeping the conditions of his time in mind (Chaouch, 2008, p. 287-288). to the similar point, Rosenthal argues that evaluating rationalistic approach of Ibn Khaldun as secular and contradictory with his religious environment is an anachronistic approach to look at past (Rosenthal, 1984).

For Chaouch, the attempts which aim to secularize Ibn Khaldun is the natural result of our day because today, while we infer positive meanings from science and reason, it is not the same when refer to the religion and tradition (Chaouch, 2008, p. 280-281). It is thought as if there was no middle way; however, we see in Khaldun's case that it is possible and it is for this very reason Ibn Khaldun is a remarkable thinker and deserves its place among modern intellectual thinking.

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Spatial Satisfaction in Dormitory Rooms: Chaid Analysis

Sengul Yalcinkaya

Introduction

Globalization has led to the radical changes and transformations in economic, social and cultural fields. The experienced development has emerged new life styles and new venues serving to these life styles. The people are in new needs, desires and expectations, their consumption habits are changing constantly replacing and moving more. The people who are active any more has a life style organized with temporariness. This emerging new order allows people to experience short-term/temporary but more and different venues. New conditions emerged at this point has brought a new dimension to human-space relationship. Being able to design appropriate venues for the people requires investigating people's experiences, behaviors and attitudes related to the places as well as the spatial features by analyzing the emerging places.

Mobility has changed the viewpoints of people about the places. While the people who are more active thanks to communication and technologic opportunities are living with the feeling of being in a place independent from a place/venue, (Norberg-Schulz, 1980) on the other hand, the desire of people to live in a healthy, peaceful and secure environment, belonging to anywhere, and the feeling of reflexing the identity to the place force people to convert and change the venue and so, the people play an active role in the place (Habraken,1998; Relph,1976; Lang,1987). Therefore, from this point, the expectations of people from the place, desires and requests change; the attitudes, judgments and reactions of them towards the place differentiate. Constant displacement resulting from the mobility emerges a new criterion that is effective on the feelings developed by the people towards the place.

Today, education and business opportunities are among the most important reasons making replacement compulsory, mobility that is located in life cycle. While housing is keeping its importance for people from the first day until today, secondary housing like guesthouses, hotels and dormitories have been added to it. This situation has come to mind the question how the places with temporary usage must be. With this question, the investigation of what people feel in such places, what are the criteria affecting their satisfaction has become indispensable. As a specific topic, dormitory room was discussed in this research. That the dormitory rooms meet the needs such as housing, that it affects the life quality of the people, great majority of the people spend a part of their student life in dormitories and that the dormitories are the places where people coming from different cultures live together are some factors to choose these places as working area.

The subject of the research is to define what the factors are affecting the spatial satisfaction in dormitory rooms, to discuss all these variables together, reveal the variables, their priorities and relationship between each other. The subject was tried to be revealed over the behaviors and attitudes of the user in the place. For this, it was applied to the evaluations of the user.

Spatial Satisfaction

Satisfaction concept in the field of architecture are mainly discussed with the concepts of place, housing users and it is focused on satisfaction concept to understand human-place relationship (Tognoli, 1987; Weidmann and Anderson, 1985; Goregenli,2010; Gunal,2006). Besides, spatial satisfaction concept has begun to be used as a scale to explain spatial quality and life quality concepts in near period (Tognoli, 1987; Gunal, 2006; Hempel and Tucker, 1979; Zube and Moore, 1987).

in the explanation of spatial satisfaction, some researchers make use of emotional components while some others are suggesting that the perception is active (Braubach,2007; Francescato, Weiderman and Anderson,1987; Lansing, Marans, and Zehner, 1970). in both situations, it is revealed

in the studies conducted that satisfaction changes from people to people, from people to people and even satisfaction level can change in time.

On the basis of spatial satisfaction, there are people and place (Goregenli,2010). That the satisfaction has personal evaluations related to the place is effective in individual features like age, gender, education level and marital status of the individual, the experiences like using previous places, knowledge and experience during this process. Morval associates this situation with the representation of the personal characteristics concerning the place in human mind and with the influence of meaning (Morval, 1985). Only individual characteristics and experiences are not enough to explain the spatial satisfaction. Physical and psycho-social characteristics of the place that is the other leg of the satisfaction must also be considered. The physical features such as function, dimension, size, layout, equipment, density, natural and artificial light levels, thermal comfort of the place and the psycho-social features like the privacy aroused in the place, personalization, crowded feeling, the status of making amendment in space affect the spatial satisfaction. Since time factor also accommodate the change in itself and it is effective in both human and venue, it leads to the formation of the spatial variation and changing in time.

Depending on whether there is spatial satisfaction or not, the human beings show different behaviors within the place. Within the desire and expectations, they adapt the place to themselves by making changes in accordance with human desire and expectations, they adapt themselves to the place by accepting the place as is or they reject the place completely by leaving it (Priemus, 1986; Lynch and Hack, 1984; Canter and Rees, 1982; Campbell, Converse, and Rodgers, 1976). in spatial satisfaction, while the interference status to the place is increasing the satisfaction, being compelled of the people's ability to adaptation to the place increases the satisfaction level. Oktay states that in such cases, the people are desensitized to the place and they began to see it as a place where compulsory activities occur (Oktay, 1999). Spatial inadequacies are effective on the peace and happiness of the people and place may create stress on people (Schaffer, 1954).

It is possible to see the studies for the detection of the factors affecting the satisfaction in literature (Braubach, 2007; Turkoğlu, 1993; Baker, 1986; Nasar, 1983; Wohlwill,1976; Wheeler,1985; Turkseven, 2002). Looking from general aspect, it is seen that while the reasons of the satisfaction have a lot of diversity, the sources of dissatisfaction base on the most common reasons (Baker, 2003; Hourihan,1984). The common point reached in the studies is the truth that the people are ignored within the place (Francescato, Weiderman and Anderson, 1987; 1989; Priemus, 1986). The relationship between space and human contains two directional processes. While places submit physical and social environment to the people, it gives opportunity to the activities and relations of the people in accordance with the defined purposes. People also choose these places submitted to themselves in accordance with their adaptation and personal purposes; they organize and make sense of them (Lynch, 1984). The senses arising in conclusion of a relationship established with the place –the indicator of satisfaction- direct the behavior and attitudes of the individuals within the place. Behind the event that this sense directs the human behaviors, there are the main needs of the people (Maslow, 1954). Human beings display various behaviors and attitudes to control the place and make the place peculiar to them to meet their own needs (Guremen, 2010). By their nature, the human beings try to make the place compatible with them through the behaviors and attitudes they display within the place.

in adaptation-organization relationship established by human beings with the place (Lang, 1987), the place provides the limits and relations with the features that it has; human beings display the behaviors to shape the place in accordance with their needs, desires, requests and expectations. Here place is stimulus and has a preliminary feature in the emergence of behavior. Human beings are also the ones reacting to the place and acting the behavior in accordance with being met the physical and emotional needs and reflecting themselves.

Sometimes spatial constraints and sometimes social rules prevent the people from behaving in accordance with their needs and desires within the place. At this point, concept of attitude comes to the fore. Attitude represents people's state of being ready to the behavior and their trends (Inceoğlu, 2010). Depending on the conditions, attitudes may remain in sight as well as being transformed into behavior. in measurement of the attitude towards the investigated thing-the place, the data about to

what extent the place is competent with the individual is obtained (Ozkalp, 1982). to learn the interest, expectations and desires is an important data source in the measurement of the attitude. in designing better places, measuring the evaluations of the users that cannot be turned into the behavior and stayed as an attitude can be a good data source for the designer.

The Study Performed
in This study, the factors affecting the spatial satisfaction in dormitory rooms are investigated (Figure 1). in the study, it is aimed to reflect the effects of personal and spatial features of the students staying in dormitories, their spatial behaviors and the variables related to the attitudes on satisfaction level in a class system.

Figure 1. Dormitory room samples where the study is conducted

Method
Participants: in Trabzon, the district of Kalkinma where Karadeniz Technical University is placed was chosen as working area. The survey was conducted to 105 people randomly chosen among the university students studying in dormitories in the region. The profile of the experimental subjects participated in the study are shown in Table 1 and spatial features of the dormitory rooms are shown in Table 2.

Research Technique: The data in the research was obtained by using survey method. in the survey consisting of 25 questions, there are 23 questions related to place using, spatial behaviors and attitudes as well as the features of the user and place. in the other two questions, the students were asked to draw the sketch of their rooms and mark their personal areas, common areas, their special corners and beginning points to the drawing on the sketch (Figure 2). Within the scope of this article, the spatial satisfaction part of the study was interpreted.

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Table 1. The representation of subjects' profile

User's features	Group	%
Gender	Women	51,4
	Men	48,6
Age Group	Less than 20 years old	15,2
	20-21 years old	40,0
	22-23 years old	32,4
	24 years old and more	12,4
Departure	Training area	3,8
	Science/ literature field	11,4
	Architecture area	22,9
	Engineering area	33,3
	Medical area	2,9
	Economics administrative area	24,8
	Tourism area	1,0
The province lived	Metropolis	26,7
	Center	53,3
	Country	20,0
Income	Bad	3,9
	As much as live on	17,5
	Medium	50,5
	Good	28,2
When is staying in the room	Less than 12 months	41,9
	12-23 months	27,6
	24-35 months	20,0
	36 months and more	10,5

Table 2. Spatial features of dormitory rooms

Physical Features	Group	%
Room Size	Less than 10m^2	28,1
	10-15m^2	33,7
	16-20 m^2	25,8
	20 m^2 and more	12,4
Bed Order	Double-decker	10,2
	Parallel	38,8
	Rowed	1,0
	Vertical	10,2
	Single bed	27,6
	Multiple case	12,2
Circulation type	l type	23,5
	Square	33,7
	L type	21,4
	T type	16,3
	U type	0,1
Functional zoning in the room	Yes	48,0
	No	41,8
	Partly	10,2
The number of people staying in the room	1 person	26,0
	2 people	52,9

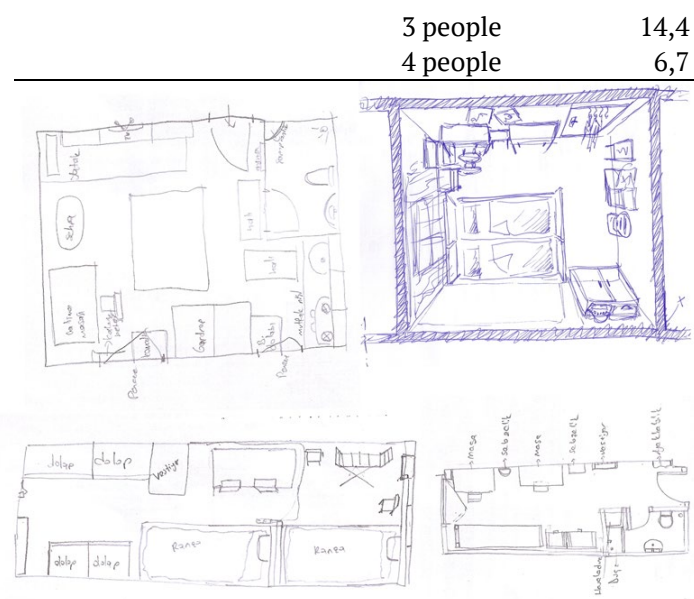| 3 people	14,4
4 people	6,7

Figure 2. The drawing samples on which the students tell their room

Assumptions: Main hypothesis in the research was defined as "Spatial satisfaction in the dormitory rooms is affected by the spatial behaviors and attitudes of the people at different levels. The evaluations of the people related to the space are possible to measure by the criteria belonging to the user's spatial behaviors and attitudes. The correlation levels of these criteria with satisfaction importance order and the interaction of them with each other show difference. in the study, since the spatial perception of the user resulted from the function and characteristic structure of the place and their behaviors will be different, the criteria were detected by considering being dormitory room of the place and the user of the place. While the satisfaction taken from the dormitory room is taken as a dependent variable, the personal features like age, gender and department, spatial features like room size and the number of people staying in the room, the variables related to the usage of the place such as functional zoning in the room and with whom they meet in the room and spatial behavior such as the change in the order of the room, existence and privacy desire being dependent in the room and attitude variables were used in the study as independent variable (Appendix A). Full list of the variables used is given in Table 3.

Table 3. Variable list used in the study

Variable type	Variables used
Dependent variable	Spatial satisfaction
Independent variable	Gender
	Age
	Departure
	The province lived
	Income
	Room Size
	Bed Order
	Circulation type
	Functional zoning in the room
	The frequency of meetings with other people in the room
	The number of people staying in the room
	Time they spend in the room at the weekend/ the weekdays
	How much time is left in the dorm room
	Making change in the order of the room
	The ones especially that are wanted to be changed
	The things that are wanted to be brought to the room

Bringing private belonging to the room
Popular belonging in the room
Unwanted belonging in the room
Control problem in visual communication with outside
The belonging that is dependent on
Unwanted odor problem
Noise issues in the room
Privacy problem in sharing the room with a second person
Unexpected visitor problem
Personal area problem
Private corner description in the room

Statistical Analysis: in the study, dormitory rooms are taken as a subject and the effect of the criteria detected on the satisfaction level and the classification of them due to the priorities has been aimed. For this, during the analysis process, CHAID (Chi-squared Automatic Interaction) analysis that is one of the graphical tree techniques was used. For the analysis, it was made use of "decision-tree" graph seen in SPSS 13.0 for Windows package program. in the study, $\alpha=0.10$ was taken with the reliability level of 90%.

While Chaid analysis is indicating the direction of the relationship between dependent variable and independent variable and the priority order of it, it reveals the interaction of the independent variables with each other at the same time. Continuous and categorical data with CHAID analysis can be included in the model. While forming the model, independent variables are categorized again in order to obtain the best estimation results. For this, chi-square analysis was used. Chi-square test statistics discuss the dependence between the variables. Whether the variables are appropriate to be grouped was agreed with Bonferroni corrected p-value (Koyuncugil, 2007; Kayri and Boysan, 2008; Doğan,2003).

Related to the interpretation of decision trees, when Y is assumed to be dependent variable (Figure 3) (Koyuncugil, 2007);

- The three variable targets as X_1, X_2 and X_3 are in a statistically significant correlation with Y variable.
- X_1 variable has the statistically most important correlation with Y target variable.
- X_2 variable has statistically significant correlation with X_1 variable on condition being $X_1=a_1$.
- X_3 variable has statistically significant correlation with X_1 variable on condition being $X1=a_2$.
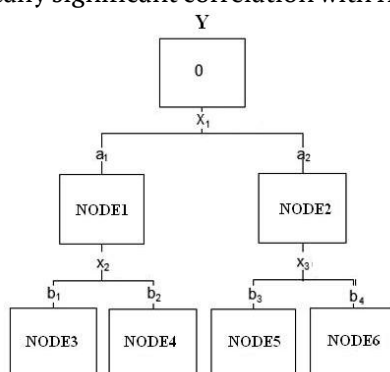

Figure 3. Decision tree sample

Findings

in the study, personal and place features staying in the dormitories and the effects of spatial behaviors and attitudes and related variables (independent variable) on satisfaction level (dependent variable) were revealed by CHAID analysis conducted.

in conclusion of Chaid analysis, a decision tree consisting of 6 branches and 12 nodes was obtained, CHAID analysis results are collectively shown in Figure 4
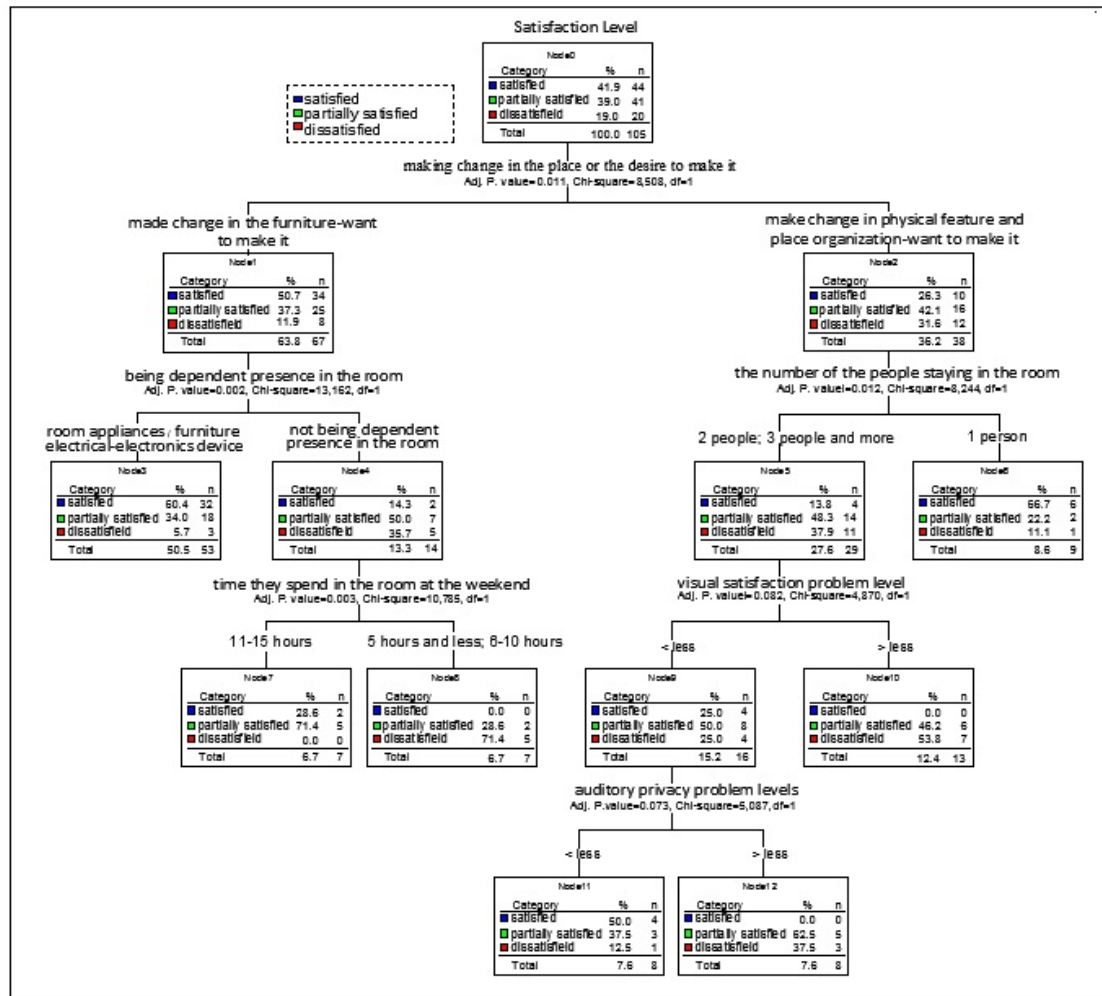

Figure 4. CHAID Diagram on which the effective factors on spatial satisfaction

Looking at the spatial satisfaction of the users (dependent variable), it is seen that they are satisfied with 41,9%, partly satisfied with 39% and dissatisfied with 19% (Figure 4).

in conclusion of CHAID analysis, it is seen that among the independent variables being statistically effective on the dependent variable of spatial satisfaction, the first one is the variable of "making change in the place-or the desire to make it" (Figure 2). With a different expression, it can be said that the most important variable affecting spatial satisfaction levels of the users is "making change in the place-or the desire to make it". According to CHAID analysis, the spatial satisfaction of the ones who "made change in the furniture-want to make it" (50,7%) was found to be higher than the ones who "make change in physical feature and place organization-want to make it" (26,3%) (Figure 4).

in conclusion of CHAID analysis conducted, it was detected that the most important variable affecting the spatial satisfaction level of the ones who "make change in the furniture -want to make it" (the ones with high spatial satisfaction) was the status of "being dependent presence in the room". 60,4% of the users having a dependent presence in their room who are in the first subset (room appliances / furniture

/ electrical-electronics device) were found to be satisfied with their room and 13,3% of the users having no dependent variable in their room who are in another subset were found to be satisfied with the place (Figure 4). Accordingly, being a dependent presence/ good positively affects the level of spatial satisfaction.

With CHAID analysis, it is revealed that the spatial satisfaction levels of the users having no dependent presence in their room show difference according to the "time they spend in the room at the weekend". Analysis results indicate that the spatial satisfaction levels of the users spending 11-15 hours in the room (28,6%) is higher than the spatial satisfaction levels of the ones spending less time in the room (0.0%) (Figure 4). This situation supports the vertical relationship between spatial satisfaction and the time spent in the place.

On the other hand, on the spatial satisfaction levels of the users who "make change in place organization and physical features/want to make it" (the ones having lower spatial satisfaction levels than the ones making change in the equipment- want to make it), the number of the people staying in the room is effective. Spatial satisfaction levels of the ones staying in single room (66.7%) are higher than the users staying in the rooms for two or more people (13.8%). It is seen that the number of the people staying in the room is effective in user satisfaction and when the number of the people is getting increased, the satisfaction decreases.

It has been detected that the spatial satisfaction levels of the users staying in the rooms for two or more people differ in statistical sense according to "visual satisfaction problem level". It was detected that the spatial satisfaction levels of the users stated that the visual privacy problem was less in the room (25%) is higher than the users stated that there was visual privacy problem (0%) (Figure 4). Increase in the number of the people in the room reveals the visual privacy need and in the study it is seen that this situation negatively affect the spatial satisfaction level.

With CHAID analysis, the spatial satisfaction levels of the users stating that the visual privacy problem is less in the room shows difference according to "auditory privacy problem levels (noise problem)". According to analysis results, the spatial satisfaction levels of the users stating that auditory privacy problem is less (50%) is higher than the ones stating that there is auditory privacy problem (0%). That the auditory privacy (noise problem) is provided positively affect the spatial satisfaction level.

Result

By looking at today's conditions, important transformations have been experienced in technological, economic, social and cultural fields in the world by the end of 20th century. This transformation revealed a new world order. in the world dwindled due to the globalization, the people began to move more and they can receive information from all over the world thanks to the communication opportunities. On one hand, there are the people being in an interaction with other cultures, adopted new life style, had new habits, who are following the fashion and whose experience and knowledge about the place increased and on the other hand, the developments in the field of construction and technology has emerged a construction sector ready to meet the demands of the people. These new conditions emerged have increased the expectations and desires of the people from the place and emerged the desire of living better places. During the design of new places and the adaptation process of the existing places to new conditions, this situation made compulsory to identify people again within the place and to locate the evaluations related to the space during the designing process. in the study, the factors to be effective on spatial satisfaction were detected and it is aimed to obtain the data to direct designing process within the framework of changing conditions. For this, the evaluations of the users in the center of the change were revealed and a study was fictionalized by discussing the dormitory rooms among the places with temporary usage supporting life style in the last period. A survey was prepared for the detection of spatial satisfaction (dependent variable) in the dormitory rooms and the importance level and their sub-groups of the user and spatial features and behavior and attitude variables (independent variable) that are effective on the spatial satisfaction (dependent variable) in the dormitory rooms were detected with CHAID analysis. in conclusion of CHAID analysis, spatial satisfaction was carried to visual dimension and the readability of the relations was provided. When CHAID diagram is examined,

"making change in the place-want to make it", "the presence status of the asset dependent on in the room", "the number of the people staying in the room", "the time spent in the room at the weekend", "visual and auditory privacy" were found as variables affecting the spatial satisfaction.

in the study, nearly half of the users were detected to be satisfied with the place. in conclusion of CHAID analysis, it is seen that the characteristics of the users (age, gender, department, etc.) are not effective on spatial satisfaction. It is resulted from making change in the place or to want to make it, being effective of the assets on which it is dependent on the satisfaction, the desire of people to adhere to the place they live in, and the desire of reflecting their own identity to it. This result indicates the importance of giving opportunity to the users for the personalization of the place. Even if the place is temporary, that the people do not feel in a foreign environment, meeting the sense of belonging and feeling the sense of being at home simplify the adaptation to the place and increase the satisfaction.

It is seen that there is a relationship between the time spent in the place and spatial satisfaction in the model and two variables positively affect each other. Besides, the states of the time spent in the room and not being an asset in the room on which it is dependent on are correlated with each other. It is revealed in the study that being less of the spatial satisfaction causes limited relationship between the people and place except for the compulsory requirements and prevents them to establish a relationship with the place.

As the number of people staying in the room is increasing, spatial satisfaction decreases and the number of the people staying in the room and visual and auditory privacy variables are correlated. Besides the number of the people staying in the room and the physical features of the room and the desire of changing in place organization are correlated with each other. Since this result emerged affects the organizations in the place for the increase in user number in the place, putting the boundaries between me and the others and it will limit the behavior freedom in the place, it affects the spatial satisfaction of the user. in conclusion, this study has revealed that the factors supporting the basic needs and the need of belonging of the user are effective rather than the characteristics of the users in the use of temporary places.

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A. APPENDIX: Distribution of data for behaviors and attitudes variables

Table 5. Distribution of data for behaviors and attitudes variables

Criteria	Group	%
Making change in the order of the room	Yes	50,5
	No	49,5
The ones especially that are wanted to be changed	Place organization	12,4
	Physical feature	10,5
	Place name	3,8
	Its dimension	4,8
Bringing private belonging to the room	Yes	79,2
	No	20,8
The things that are wanted to be brought to the room	Equipment	47,3
	Electronic-Electrics device	30,8
	Room accessories	1,1
	Room belongings	5,5
	Musical instrument	2,2
	Sports implement	3,3
	Private belonging	2,2
	No	7,7
Popular belonging in the room	Equipment	67,3
	Electronic-Electrics device	18,8
	Room accessories	8,9
	Room belongings	5,0
Unwanted belonging in the room	Equipment	64,8
	Electronic-Electrics device	8,0
	Room accessories	1,1
	Room belongings	12,5
	Physical Feature	4,5
	No	9,1
The status to love the room	Yes	41,9
	Partly	39,0
	No	19,0
The belonging that is dependent on	Equipment	40,9
	Electronic-Electrics device	28,0
	Room accessories	2,2
	Private belonging	6,5
	No	22,6
Time they spend in the room at the weekend	Less than 6 hours	11,6
	6-10 hours	23,2
	11-15 hours	34,7
	16 hours and more	30,5
Time they spend in the room at the weekdays	Less than 6 hours	6,0
	6-10 hours	36,0
	11-15 hours	36,0
	16 hours and more	22,0
	Never	9,9

The frequency of meetings with people in the other room (with living in dormitory)	Rarely	8,9
	Sometimes	17,8
	Very Often	15,8
	Always	47,5
The frequency of meetings with other people in the room (not with living in dormitory)	Never	20,8
	Rarely	38,6
	Sometimes	18,8
	Very Often	12,9
	Always	8,9
Privacy problem in sharing the room with a second person	No	70,2
	Less	10,6
	Middle	10,6
	Much	8,7
Control problem in visual communication with outside	No	51,5
	Less	16,5
	Middle	19,4
	Much	12,6
Unwanted odor problem	No	51,0
	Less	27,9
	Middle	13,5
	Much	**7,7**
Noise problem	No	17,3
	Less	40,4
	Middle	27,9
	Much	14,4
Unexpected visitor problem	No	64,4
	Less	24,0
	Middle	9,6
	Much	1,9
Personal area problem	Wardrobe	4,2
	Table	2,8
	Bed	38,9
	Wardrobe, table, bed	30,6
	Bed, wardrobe	12,5
	Bed, table	11,1
Private corner description in the room	Table	41,2
	Wardrobe	2,0
	Bed	49,0
	Other	7,8
Formation of the region	Yes	48,4
	No	33,0
	Partly	18,7

Review of Concept of Awareness Over Historical Environment & Buildings in Connection With Woman Users: A Pilot Study in Trabzon City

Muteber Erbay, Deniz Saylam Canim

1. Introduction

Historical environments are cultural assets which had been formed as the result of physical, social, cultural, economic and technologic conditions of the period(s) creating them and which establishes a connection in between past and today. in the Law on the Protection of Cultural and Natural Heritage with no 2863; historical environments are being named with the concept of 'site', and in law it is being defined as 'cities and ruins of cities which are the product of various civilizations which reach to date from prehistoric era and which reflect the social, economic, architectural and similar specifications of their period, locations where cultural assets are intense, which had been subject to social life or where significant historical events had occurred, and areas which are required to be protected with the determined natural characteristics' (URL-1, 2014). As it is understood from these definitions, Historical Environments are the most important witness and proof of cultural development of societies. The protection of historical evidences which constitute such an importance and conveying them to future generations is a very important social task and cultural problem.

The richness and well-preservation of historical environment is an indicator of both a concrete historical evidence, effective lobby and fascinating civilization (Erbil, 1996, p.9). One of the best phrases which best defines the importance of protection of historical structures for a city is the phrase of Graeme Shankland: "A City which doesn't have old buildings resembles a man with no memories" (catalpinar, 1993, p.110). There is close relationship in between the protection of old works and urban planning. Both of them are related to aesthetic cultural values. On the other hand, protection is relevant to existing values and planning is related to values which will be created in the future. Planning covers solutions which will facilitate, ease the life of man. in this respect, historical structures have a significant place in the process of urban planning (Guclu, 1990, p.36).

The main purpose of protecting historical environment is the protection, improvement and keeping alive of the set of values which constitute it (Ahunbay, 1996, p.116). Bernard Feilden gathers the values requiring the protection of historical environment under three headings as being sentimental values, cultural values and usage values. While curiosity, identity, continuity, respect, sublimation, and symbolic and moral values constitute sentimental values; documentary, historic, archeological, datedness, architecture, environmental view, landscaping, and ecological, technological and scientific values constitute cultural values; and functional, economic (including tourism), social (including identity and continuity), education, and political values constitute usage values (Feilden, 2003, p. viii). If we consider in general, imposing of value by the individuals on the environment they live and thus on the space is related to the meaning that environment and space bears for the individual. Meaning, as indicated by the "geniusloci" concept of Norberg-Schulz, is something which provides identity to an urban environment and which can not be directly explained by the individuals living in that environment, but which they are aware of its existence (Norberg-Schulz, 1980, p.78). If a structure or group of structures in an historical environment had witnessed the life of the period in which it had emerged and even if it had directly contributed to it and if it is reflecting the architecture and culture of the period, then it has a meaning for the citizen. This meaning is not a nostalgic attitude only covering respect to the dream of the past, it also covers the collective experience of the current period of time (Neill, 1997). The historical environment being the concrete example of historical and cultural heritage should also be a reference to the building culture and urban formation to be newly constructed. The protection of historical structures should not be deemed as an obstacle before modern structuring, on the contrary it should be deemed as the starting point (Kimilli, 2005). If the new consisting urban

environment is ignoring the previous one and presenting an approach which threats its existence, this is disrespect against the user –being the real owner of that environment- and his past in the first place. 20. Along with the changes in the scope and comprehension of protection of historical environment since twentieth century, the comprehension of protection -which assess the historical environments as a building inventory only by their physical properties- had changed, and it had transformed to a value based fact aiming to protect the historical environments along with the values they hold.

2. Concepts of Awareness And Perception

For about thirty years, awareness is being used as a therapy method among the psychotherapy approaches at West (Kabat-Zinn, 2003; Linehan,1993, p.19). Besides the close relationship of awareness with the spiritual traditions of East, the efforts for defining awareness as a psychological process are continuing (Shapiro et al., 2006).

According to a suggested definition, awareness is direction of attention to the flow of instant experiences in a voluntary manner and without judging (Kabat-Zinn, 2003). in another definition of awareness, distinguishing subjective experiences and their acknowledgement is being specified (Siegel et al., 2009). And Baer (2003) defines awareness as a process in which the flow of internal and external stimulants is being observed without judgment. As it is observed, awareness has many operational definitions. The numerousness of operational definitions is a natural reflection of availability of more than one component of awareness. When these definitions -which are different from each other- are assessed together, it is possible to say that attention focused on the present time, internal observation, non-judgment and acknowledgement are the basic components of awareness (catak and Ogel, 2010).

Many studies addressing awareness in respect of cognitive processes relates awareness with metacognition. According to Wells (2002), awareness includes an agreed perspective. By the effect of cognitive agreement forming in awareness, the effect of non-functional metacognition beliefs is decreasing. Thus repetitious thinking patterns focused on self are able to change. According to him awareness enables moving away from objective information processing in which the thoughts are being assessed as equivalent with reality, and the it is being passed on to metacognition information processing.

If it is required to define in general, distinctive, open and receiving conscious form in which the stimulants are not assessed, classified and analyzed is called awareness. Awareness is a concept parallel to perception. Perception doesn't exist without awareness. Awareness increases conscious, and perception increases along with conscious. in both, direction to experience without judgment is in subject

Awareness is a term meaning recognition, being aware. It's the fact in where being able to see is also important as well as looking. If you're able to see rather than the ones looking, then you're aware of somethings. Awareness may change from person to person. For instance, things recognized by a person x when he looks at a painting and things recognized by the person y when he looks on the same painting may be very different from each other. This condition also provides us information regarding the life styles and brain structures of people (Ogel, 2014).

Knowledge comes at the top of factors affecting awareness and thus perception; but knowledge is not the guarantee of awareness, it only provides keys to us. When it is deemed in this respect, awareness is opening the correct door with the key of knowledge and being able to see and perceive the whole scene. Another factor is sensations. It is assumed that environmental stimulants cause sensations, and that these sensations are gathered in the fact of awareness (Erturk, 1984, p.27-28). Awareness, just like perception, holds some properties such as integrity, selectivity, organization, stability, increase-decrease of stimulants and illusions. These properties which realize unconsciously also play a significant role in awareness.

Man is stimulated by a stimulant he receives from his surrounding and becomes affected by it. And against that, he gives a reaction and presents a behavior, and then his reaction or behavior affects his surrounding. The relationship established in this manner in between the man and environment includes mutual interaction. And mutual interaction causes continuous change and improvement in the human and environment. And the reason of this is that the man relates with the environment he

lives in through perception, that he interprets and assesses as per him the information received from the environment he lives and that he changes and organizes according to his requirements the environment he lives in (Sen, 2009, s.41).

Awareness, which is a dynamic fact affected by many other factors besides the assessment and interpretation of information received by the sense organs, realizes partially based on objective realities and partially based on our subjective knowledge that we already have. Besides the biological (known age and gender, interests of individuals), psychological (feeling, expectation and requirements), cultural (beliefs, habits, moral principles, philosophy, educational level and profession), and other internal (social status, physical position, economic income level) factors affecting awareness, there may be external factors such as size, form, color, texture of object, similarities, closeness degree of objects, states of continuity and proportional variability, form- background relations, multiplicity-rarity and motion (Sen, 2009, p. 46-48).

3. Relation of The Concepts of Architecture And Awareness

Man established relationship with the architectural environment by perceiving the messages provided to him by form being the expression mean of environmental components. If we consider in this context, architect is in the position of benefiting from various branches of art and science and from techniques and methods developed by them while designing a livable and favorable setting for man who has versatile requirements.

in 1960s, a study field which gathers the disciplines of architecture and psychology had came up under the name Environmental Psychology or Architectural Psychology in order to understand the mutual relationship in between human and artificial environment and to determine through experimental findings the conformity of these. The study field, intending to establish a passage in between designer and behavioral scientists, had been seen as a starting point for the designers in those years when traditional design approaches based on intuition was insufficient in the solution of many problems (Erturk, 1984, p.17).

The men should be familiar with the environment in order to live within an environment and to maintain their lives. Knowing, apprehending the environment is the result of a process starting with the fact of awareness and perception. in this context, the subject of perception and awareness -being one of the basic subject which psychology dwells on and searches the most- is one of the areas which has a significant place in architecture by the sub-heading of perception of architectural environment.

If we consider in architectural aspect, the habits, experiences, sensual conditions and sharings significantly affect the capacity of recognition of that structure or environment by the user. The awareness level of a user having a common background with the structure or environment and the awareness level of a user who is a stranger varies. If it's required to look at the fact in reverse order, awareness is affected by the properties of the object or environment as well as being able to be affected by the characteristics of the individuals.

When it's considered in architectural aspect, the factors affecting the recognition of a structure or environment are (Sağsoz, 2000);

- Physical state of the structure (its size, color, material, being an old or new structure etc): A structure being large in mass may have more advantage compared to the small one in respect of awareness
- Function and usage frequency of the structure: The function of the structures determines their usage frequency. Frequently used structures have more awareness compared to the ones being used less
- Location of the structure or environment
- Intensity or rareness of similar structures around
- Its compatibility or contrast with its immediate surrounding
- Their proximity or distantness
- Historical images of the structures –if exists- etc.

Under the light of all these affects, the image of the structure affects its awareness. It can both be positive or negative. For instance, a structure may create awareness by its contradiction. The effect of visual deformity or discomfort left by it on the users doesn't decrease its perception, on the contrary it increases its perception.

Equipping of architects –performing design as the final product- with information on perception and awareness makes these issues a significant part of architectural design process. The capacity of man will not be sufficient for him to recognize and perceive all kinds of info around him. The person receives the ones which are suitable for his purposes. For instance, the perception of an individual living in an historical environment and being familiar with that place and the perception of a tourist in the same area will differ due to purposes. When how the people sense an architectural structure and what that means in their lives is in subject, the problem of awareness come up.

4. Concept of Awareness At Historical Environments

The settlements and ruins remaining from past civilizations constitutes our historical environment. When it is called historical environment, along with mostly intending the urban sites, the rural, historical and archeological sites are also assessed within this scope. Historical environment is a whole, and buildings –which are a significant part of this whole- are being assessed as historical data defining the architectural identity of the region by their architectural styles, space designs and construction techniques (Zeren, 2010, p.17).

The effect of historical environment –which is deemed as an external factor in perception- on the awareness is significant as not to be ignored. Because the historical environments add difference to the settlements they exist, and they affect the perception of the city. It has an instructive side indicating and proving the improvement since past. The historical environments also constitute the image of the city they exist. It's not necessary to discuss the contribution of historical environment in the worldwide image of cities which had well preserved their historical environment and structures. The structures which have priority for foreigner visitors, which arouses interest and which enters in their areas of perception are historical structures. Making arrangements increasing their perceptibility is a very significant step in enabling them to be preserved in an healthy manner and in enabling their conveyance to future generations. in other words, awareness and protection of historical environments are concepts which are in mutual interaction. The historical structures are perceived as long as their reveal their awareness, and they gain value and they are preserved as long as they are perceived.

All cities have an identity. Linch specifies 5 properties for the attempt of reading a city. These are regions, sides, roads, nodes and emphasis points (Lynch, 2013, p.52). These items, besides providing a direction, can also be used for enabling the orientation of individuals to the city, notifying them regarding the environment and defining the spaces. The most important nodes within historical environment are squares. They undertake a significant role in reading and perceiving a city, and the awareness of squares is very high within the cities. in this context, heading from the fact that historical structures are the emphasis points, it is studied on the assumption that these structures increase the awareness of the environments they exist as well as increasing their own awareness.

5. Purpose of The Study, Method Used And Assessment

5.1. Purpose of the Study

The protection of historical environments and enabling their continuity by bringing the characteristics of structures into the forefront comes up as an actual problem in recent years. The capacity of historical environment or structures to reveal their awareness is very important for their protection and for conveying them to future generations with least damage. Especially the historical structures which remain single and which can not be recognized among new structuring unfortunately face the threat of evanishing. The protection of structures being within this scope, which are reflections in architectural aspect of the period they are built in, and their ability to reflect their properties among the new structuring around them will be possible by recognition of the user. in this context, the effects of the

concept of awareness in respect of historical environments are examined in the direction of the following assumptions in the study;

a) The concept of awareness plays a significant role in the protection of historical environments and in their conveyance to future generations in an healthy manner.

b) Functions and facades different from the current structuring increase the awareness of historical structures, and they are also effective for their protection and thus for enabling their continuity.

c) But if the structures -which had remained as single structure- encounter the overwhelming pressure of other structures in respect of size and rate, their awareness decrease and may also evanish no matter how different periods, styles etc properties they have.

The Building of Association of Journalists, selected as the research area, is a structure at the city square of the province of Trabzon (app. 1). The city square of Trabzon is an area constituted by a park in the middle, surrounding roads and structure located around them. The city square had undergone change within historical process through additions and unfortunately through destructions. It had faced many losses as the result of late generation of the conscious of protection in Turkey. And the structures which could reach today face the problem of protection due to their location and some other reasons. The reason of selection of this structure is its characteristic of being a registered structure which had remained single among the heights and multitude of new structures and which struggle the overwhelming power of them within the silhouette. The awareness state of the historical structure being addressed in the study is tried to be determined through a questionnaire over the female subjects. The reason of use of female subjects is because it is proven that females are superior against males in verbal abilities and interpersonal communication, that the brain of males is superior in handling objects and theories and that brain of females is more sensitive against sensorial stimulants. in respect of skills, the biggest difference in between males and females stands out in the area of "spatial skills". This means being able to picture the objects, forms, positions and proportions. The spatial ability of males had been found superior against females. in the assembly of a single dimensional mechanical tool – which is a typical test-, only one forth of the females had been more successful than an ordinary male (Evlice, 2014). Another important reason was the concern that objective data wouldn't be obtained from the use male subjects due to the ground floor function of the structure (TS-Trabzonspor-Club Sales Store).

5.2. Method Use and Assessment

5.2.1. Method Used

For the questionnaire, first 4 pollsters were located on both sides of the road at 2 entrance and exit points of the Ataturk Square Park located on the street where the building exists (Picture 1). in between 08:00-10:00 and 12:00-14:00 for two days within the week (Monday and Wednesday), it had been asked to female subjects passing through this route whether they were university graduates or not, and in a day, approximately 270 females among 900 had specified that they were university graduates.

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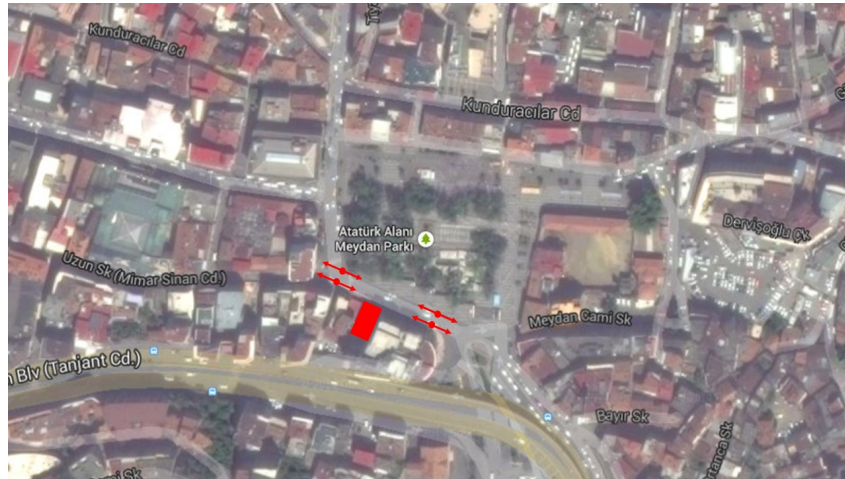
Picture 1. Trabzon Ataturk Square Park, the location of the structure and points where questionnaire was made.

Selecting a piece from the existing universe which can represent it the best is named as sampling. Sample is the group formed of objects and individuals selected from any universe with a specific way and which is smaller in number than that universe. Random, systematic, group or layering methods can be used for the selection of sample (Kaptan, 1973, p.148-149). The sampling method used within the scope of this study was random sampling method.

Total subject size was calculated by using the following formula in determining the size of sample (Bas, 2006, p.45).

N: Size of universe (number of females passing through the area at the determined period of time)
Z: Reliability level (95% reliability = 1.96)
P: Realization possibility of the fact (0.5)
Q: Non-realization possibility of the fact (0.5)
D: Accepted margin of error (5% margin of error =0.05)
n: Number of sample

$$n = \frac{Z2 \times N \times P \times Q}{(N-1) \times D2 + Z2 \times P \times Q}$$

By using thee formula;

$$n = \frac{1,962 \times 270 \times 0,5 \times 0,5}{(270-1) \times 0,052 + 1,962 \times 0,5 \times 0,5} = 158,8$$

was obtained, and by 95% reliability level and 5% margin of error, the size of sample was determined as 160 female subjects in order to represent the target audience (N=270) determined within the scope of the study.

5.2.2. Questionnaires and Assessment

in the second part of the questionnaire, the findings of data obtained through questionnaire made by 8 questions on 160 subject in total and assessments are as follows.

Step One: The new photograph (Picture 3) obtained by replacing the Building of Association of Journalists with another structure in Picture 2 was shown to 25 university graduate female subjects at the same time periods within the week and at the same location, and it was asked whether they could realize the change (Table 1).

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Table 1. Question 1 and percentages of responses

Question No	Yes	No
1. On the photograph you look, is there a structure which you feel missing or which you think exists?	52%	48%

Picture 2. Addressed structure and its immediate surrounding

Picture 3. The view of addressed structure after change and its surrounding

Step Two: It was continued with the questionnaire by the ones answering the questions with "yes", and it was asked to the ones recognizing the difference whether the distance from their workplace to the structure was within walking distance and whether demolition of the structure means anything for them (Table 2).

Table 2. Question 2-3 and percentages of responses

Question No	Yes	No
2. Is the distance of your workplace to the addressed structure within walking distance?	100%	-
3. Would the demolition of this structure mean anything for you?	60%	40%

Step Three: The function and usage manner of the structure was asked (Table 3).

Table 3. Question 4-5 and percentages of responses

Question No	a. Buffet/Newsagent	b. TS Club	c. Association of Journalists	a+c
4. What is/are the function(s) of this structure, specify?	80%	-	10%	10%
5. By which function did you made use of this structure?	70%	-	-	-

Step Four. The physical state of the structure, location of the structure or environment, intensity or rarity of similar structures around it, its compatibility or contrast with its immediate surrounding, its proximity and distance, historical image which affect the awareness of a structure or environment in architectural aspect was addressed for this structure and asked in the questionnaire, and it was combined with the obtained results and then interpreted (Table 4).

Table 4. Question 6-7-8 and percentages of responses

Question No	Yes	No
6. Is the historical building shown to you compatible with the other structures around it?	-	%100
7. Is there difference in between the structure and the other structure around it in respect of the following properties;		
Color	100%	-
Material	100%	-
Old/new	100%	-
Size	100%	-
Mass	100%	-
8. Does the structure have historical image(s)?	100%	-

Assessment: About half (48%) of 225 subject to whom the questionnaire was applied didn't realize that the building –having historical properties different from the new texture- was removed from the photograph. Majority of the ones, who had realized, had specified that Building of Association of Journalist should have been there. 60% of the ones, recognizing the lack of building, had specified that it should not be demolished, and the remaining 40% had specified that its demolition wouldn't mean anything.

Despite the immediate surrounding of the historical building is being used nearly each day, it was determined that subjects lack the information on the association function of the structure due to its current functions and that they didn't use it only for that purpose. None of the subjects had provided the response of TS Club Sales Store, and it was observed that only the functions of buffet/newsagent was being known and used among the functions at ground floor. But despite the majority of the participants of the questionnaire knew/used the buffet/newsagent function at ground floor, it was determined that only 10% of them knew the function at top floor but never used it. It was determined that the historical structure was not compatible with other surrounding structures, and that it was completely different also in respect of color, material, old/new, size and mass. When it was asked whether the historical structure had a different image from other structures in respect of facade properties, all the subjects had specified that it was different.

6. RESULTS

✓ The reason of application of the questionnaire on university graduate females was because the awareness of female subjects is high and the awareness levels of individuals with higher environment conscious would be obtained high. But about half of the ones -knowing that the structure was historical- to specify that the demolition of the structure wouldn't mean anything had not tally with that assumption.

✓ The structure has three different functions as being buffet/newsagent and TS Club Sales Store at ground floor and association at fist floor. Despite the structure was within walking distance to the workplaces of the subjects, very few subjects were obtained who knew the functions of both floors of the building. Majority of the ones -knowing the function of the structure- to know the function of ground floor and very few to know the upper floor is directly related with the application of questionnaire on female subjects. As the association function at upper floor and TS Club Sales Store function at ground floor serve male users, and as the buffet/newsagent has a function serving to general public, it can be said that this is the function increasing the awareness of this structure. This result along with verifying the assumption that the awareness of historical structures -having different functions than the current structuring- increase, it also reveals that the function should appeal to general public. Also it supports the assumption that the application of the questionnaire to male subjects would provide high awareness level.

✓ The properties distinguishing the historical structure from other structures in immediate surrounding were specified by all the subjects as color, material, old/new, size, mass and historical image. Incompatibility of the historical structure with other structure in its immediate surrounding doesn't verify the assumption that the historical structures having different facade properties from current structuring have higher awareness. On the other hand, as the addressed structure is a single structure, it verifies the assumption that "the structures -which had remained as single structure- encounter the overwhelming pressure of other structures in respect of size and rate, their awareness decrease and may also evanish no matter how different periods, styles etc properties they have".

✓ The assumption that the concept of awareness plays an important role in the protection of historical environments and in their conveyance to future generations is being verified by the statements of individuals -who had perceived the awareness of the addressed structure as an historical structure- regarding the requirement for the protection of the structure. Because becoming conscious enables awareness. in other words, the conscious of historical environment should have been developed in order to have awareness. in the questionnaire performed, it is being understood that sufficient conscious is not available regarding the importance of historical values no matter how high the educational level is. The non-generation of conscious on this subject annihilates the awareness of historical environment and thus the structures, and thus negatively affects their protection and their conveyance to future.

✓ The function of the structures is a significant factor affecting their awareness. The accuracy of this assumption had been revealed by the questionnaire performed. The structure gain more recognition and usage in the direction of their functions. Due to the functions of the structure being addressed in here, its frequency of use especially by females is scarcely any. And this is one of the most important reasons for the low awareness of the structure. The structures to contact with the user, and to have a common sharing with them is very important for them to show themselves. The awareness of structures which remain nonfunctional or whose function is very weak decrease gradually.

✓ Consequently, the factors required for the generation of awareness and things required to be made constitute the important steps for the historical structures and historical environment to gain the required value. The environment or structures with very low awareness will encounter the threat of evanishing in time. The assumption of "The concept of awareness plays a significant role in the protection of historical environments and in their conveyance to future generations in an healthy manner" is being verified.

Muteber Erbay, Deniz Saylam Canim

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28.

Appendix

Appendix 1: Presentation table of the structure (Ozen et al.,2010, p.214-215).

INVENTORY INFORMATION		VISUALS; STRUCTURE AND ITS IMMEDIATE SURROUNDING
Inv. No (Old / New)	- / 342	
Serial No	235	
IDENTITY INFORMATION		
Province	Trabzon	
County	Merkez	
Village	-	
Address	Ataturk Areas	
Registration State	Monumental	
GENERAL INFORMATION		**PLANS AND CROSS-SECTION OF THE STRUCTURE**
Type of Structure	Lodging	
Period and Date of Construction	Ottoman / 1894	
Party Having It Constructed	Unknown	
Owner	Unknown	
Construction Technique	Bearing-Wall	
Material of Structure	Stone	
Specific Function	Lodging	
Current Function	Administrative Building	
Map Section	41	
Building Block	236	
Parcel	4	
Other Names	Tourism Publicity Regional Directorate, Association of Journalists	
DETAILS		

The bearing-wall stone building consisting of ground floor + 1st floor had been used as Public Library, Provincial Culture Directorate, Tourism Information Office and Minority Committee Center –as per rumor- in time. It is being used as Association of Journalists since 1981. The cabinets made by the Armenian Master Agop are still being maintained within the structure. The part on front facade of the structure over the entrance had made a protrusion at 1st floor. This protrusion is being supported by bracket supports (rakers). And its top part ends with a triangle frontal. It is being told that there existed a watch in the middle of frontal in the past. Quality workmanship stone embroidering exists on its fringe, window jambs, protrusion and triangle frontal. The building preserves its original plan scheme and facade properties.

Redefinition of Architecture over Aristotle

Asu Besgen, Omer Aslanoz

1. Introduction: Aristotle

Aristotle is considered the "Father of Western Philosophy", was born in 384 BC, in Stagira (Central Macedonia, Greece). At the age of 18, he travelled to Athens, and joined Plato's Academy. There he stayed for 19 years, and was deeply influenced by his teacher Plato.

Thereafter, he established a school in Assos followed by another one in Lesbos, where he taught for a while. Then, around 343 BC, he became the private tutor of Alexander the Great. in 335 BC, Aristotle returned to Athens once again, and established yet another school under the name Lyceum, and produced major works of philosophy. There, he took walks in the woods with his students, and discussed most trying problems of philosophy. A condition he had been suffering for quite some time finally took Aristotle in 322 BC, in Chalcis, Greece.

Aristotle was often described as a bald man with thin legs, small eyes, with a stuttering speech, and remarkably nice attire. His opponents, on the other hand, often represented him as a feminine person immersed in debauchery.

Aristotle's works can be analyzed under 3 major sections: The works he published for the wider public, the materials and notes he developed as scientific studies, and his scientific works themselves. The leading work of Aristotle is "Organon" where he effectively built logic as an academic discipline. in Organon, Aristotle discusses the basic principles of reasoning. "Metaphysics" is yet another major work of his, discussing the problems about existence, a field he referred as the "first philosophy". Moreover, Aristotle is the author of "Physica" (Physics) on the nature, "Historia Animalium" (History of Animals) about the animals, "De Anima" (On the Soul) discussing the question of spirit, "Ethica Nicomachea" (Nicomachean Ethics) and "Ethica Eudemia" (Eudemian Ethics) discussing the issues in ethics, "Politica" (Politics) on the issues of the state and politics, "Ars Rhetorica" about rhetorics, and "Ars Poetica" delving into the issues in arts (Yildirim, n.d).

2. Evolvement: Aristotle and Form-Essence-Substance

Aristotle examines the concepts of substance *(ousia)* and essence *(to ti ên einai)*, "the what it was to be", in his Metaphysics (Book VII), and he concludes that a particular substance is a combination of both matter and form, a philosophical theory called *hylomorphism*[19]. in Book VIII, he distinguishes the matter of the substance as the *substratum*[20], or the stuff of which it is composed.

in Aristotle's thinking, form is one and the same with idea; it is based on the view referring to the need for a steady essence or form which has to exist in the face of all the change in nature. Aristotle does not consider form (or the idea) something distinct from the visible qualities. He claims that the form expresses itself in visible qualities, providing them the very form they express. Aristotle believes that the matter achieves its real existence thanks to the form, and is shaped by the form, which is also the source of the certain qualities expressed by the matter. in exchange, matter provides the form the only venue to realize itself; in the lack of matter, form would be unable to express itself. According to Aristotle, a matter which failed to attain a form cannot be considered a being.

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[19] **Hylomorphism** (or hylemorphism) is a philosophical theory developed by Aristotle, which conceives being (substance/ousia) as a compound of matter and form.

[20] Hypokeimenon, later often material **substratum**, is a term in metaphysics which literally means the "underlying thing". to search for the hypokeimenon is to search for that substance which persists in a thing going through change-its basic essence.
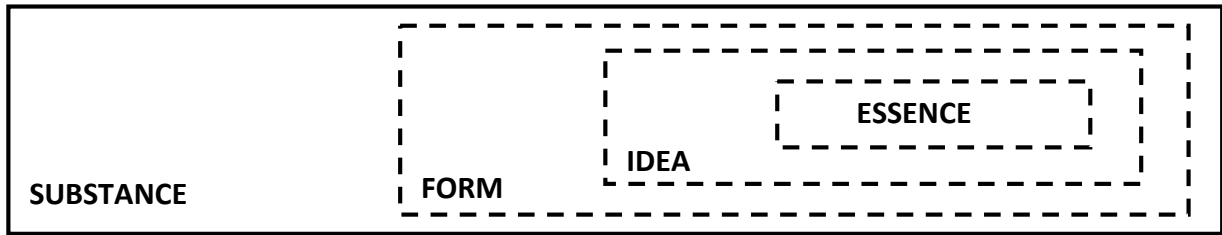
Asu Besgen, Omer Aslanoz

Figure 1. Substance is more valuable than the essence

When the form is realized in the matter, it also conveys certain qualities, actions, or concepts at all times. These are; "Substance, Quantity, Quality, Relationship, Place, Time, Location, Possession, Activity, and Passivity".

There are four major causes which ensured the occurrence of any given thing or the universe as a whole: "Material Cause, Formal Cause, Final Cause, and Efficient Cause". The material cause refers to the substance a thing is made of; the formal cause refers to its shape or form; the final cause refers to its raison d'être; and the efficient cause refers to the force shaping the material in line with that reason for existence. Crudely put, substance can be described as "the thing that makes something that very something". According to Aristotle, matter is the object motion or action, and form is what causes the motion or action. Therefore, the more expressed the form is in something, the more actualized it is, the more perfect would be the action or motion (Ross, 2002).

Figure 2. Material is not a being alone, but it can be considered when a form is won (Url-1)

According to Aristotle, what really exists is the idea, or the form, which in its turn, is the essence that makes something that something. Based on his observations of the world, Aristotle argues that the objects or entities have matter or form, or elements comprised of idea. According to Aristotle, the form or the idea is what makes one object stand out from others. Aristotle considers form as the primary element of existence, while essence is a secondary element which falls short of reflecting the actual picture. Substance is more valuable than the essence.

Figure 3. Substance is what makes the differences at mosques (Url-2)

3. Evolvement: Aristotle and Being-Place-Void

According to Aristotle, the process of "being" is about the actualization of the inherent but hidden form of the matter. Everything aims to perfect and complete its form and essence to the extent possible.

in Aristotle's view, "place" should be one of the following: "Form, Matter, Space between Edges, the Edges Themselves".

Some overlaps may occur with respect to the edges of the container and the contained, but they are distinct nonetheless; and the space of something refers to the border of the container, whereas the form of that something refers to the border of that very thing. in other words, the matter of something can neither be separated from it, nor contains it. Yet, the place of something can both be separated from it, and contains it. Therefore, matter is not a place. Moreover, the place is the delimitation of the container object.
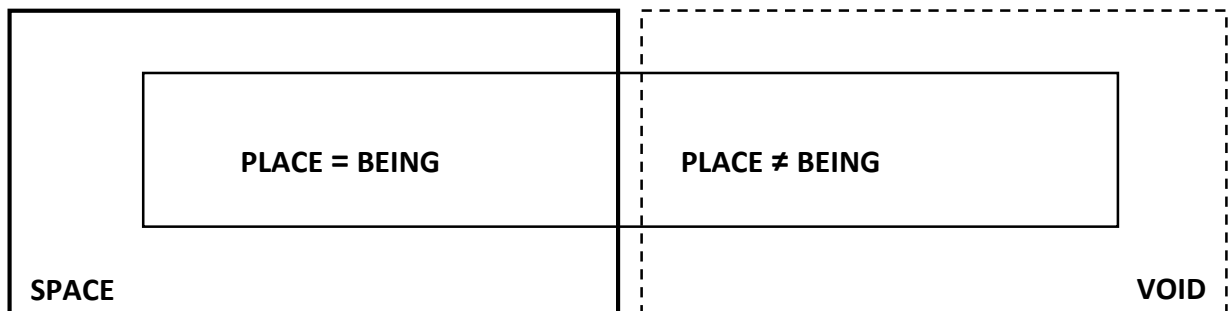
Figure 4. Being, place and void are one and the same

Aristotle reads the "place" with an emphasis on existing within something, and refers to the "container". As Aristotle put it "being in some place is quite similar to being inside a container; place is much more than a matter or a form". This comparison actually is based on the limited nature of the body, with reference to the limited nature of the container. The container is the limit/form of the place, whereas the body is the shell of the human existence.

According to Aristotle, those who talk about "void" believe that it is a form of place. When a place contains the matter it can, we can talk about a being; when it does not, the void exists. Being, place and void are one and the same, but their existences are not. This is how Aristotle tries to express the lack of a void distinct from the objects (Ross, 2002).

Figure 5. Being, place and void are one and the same (Louvre Museum, Paris) (Url-3)

4. Evolvement: Aristotle and Art-Architecture

The criterion Aristotle uses to classify the sciences and establish a hierarchical structure thereof is the need for a certain form of will on part of the performer when performing the work in a given field, and producing its object. in other words, the object produced by science may arise in line with the will of the producer, and may exist outside the will of the person studying that object, given the nature of the object itself. The existence of a will in a space reflects the use of method and reason (Landrum, 2015).

Figure 6. Architecture is much more than "techne" (Sagra da Familia, Barcelona) (Url-4)

to Aristotle, arts, artists, and artistic developments often exhibit the operation of an intellectual mind, and the production relationships serving its goals. At this junction, the criterion for artistic excellence lies in the technique. A successful work of art should be based on formal competence and technical mastery. The beauty of the form, in its turn, certainly gets to be viewed in a rationalist light. It should be evident by now that, for Aristotle, the "beauty of the form" could only be possible as art gets closer to mathematics. The ultimate objective of any art should be the beauty of the form. And certainly the most perfect means of production to ensure the beauty of the form is "mathematical principles" (Demiralp, 2007).
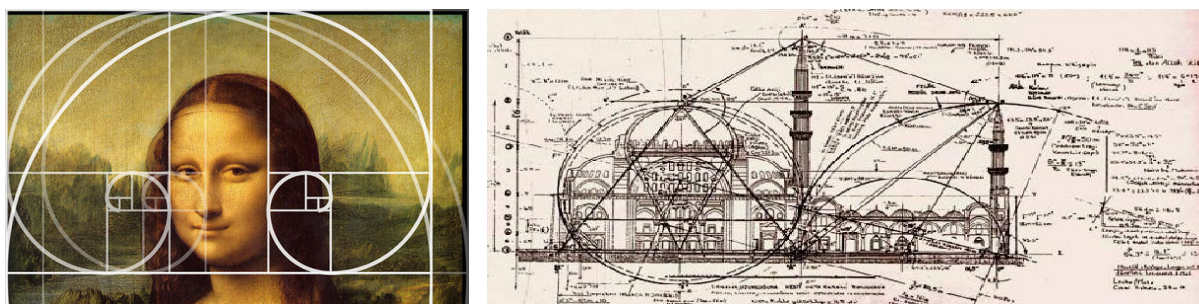
Figure 7. Mathematical acquisition of the beautiful form in painting and architecture (Url-5)

According to Aristotle, the most eminent features of the beauty are "Legality, Symmetry, and Determination." These forms are also evident in mathematics; and as they can be considered the root cause of many objects, mathematics also roughly follows a cause which is associated with beauty. Against this background, Aristotle refers to the following three categories of mathematics to explain "inherent beauty": "Legality", "Combination of Symmetry, Measurement and Compatibility", "Order or Determination". Compliance with the formal laws of mathematics, the synthesis of symmetry and compatibility, and the order and harmony of the primary structure comprised of the individual parts are the basic determinants of beauty. These principles of "inherent beauty" are must haves of all creation and occurrence.

in his view "unless the distinctive parts of an object or entity exist in a certain order and have a non-arbitrary character, one cannot talk about beauty; for the beauty exists in order and grandeur". in this perspective, the beauty gets established and defined in a universal scale, in connection with mathematical and formal laws in and of itself. The creator universally embraces these principles, and reflects them on his products. It should be evident by now that Aristotle emphasizes on the process of creating a work and the technical principles involved in terms of the nature of creating a creative work (Kavuran & Dede, 2013).

in Aristotle's system, everything has a robust causality. The reason for the existence of art is associated with the rational function it had been performing for centuries. No work of art lacks a purpose. in this context of determination, the arts which entail the act of transformation/reference to an entity guided by an intellectual mind, an intellectual act of creation expresses concrete action on

part of a rational thought, or the expression of thought in objective form. That very step is the contribution of man to the nature; and such artistic creations lie at the root of creation by man (Demiralp, 2007).

Figure 8. Art is not aimless (Url-6)

People can learn through and enjoy art as well, if they are inherently enthusiastic about and happy with knowing. An inquiry into the root of art in this context leads first to the fact of the will to understand on part of the man, and its ability to learn through imitation. Arguing so, Aristotle emphasizes the epistemic strengths of the contents of "art", "artistic creation", and "artistic existence" along with the information carrier and instructive character of art. According to Aristotle, man has three fundamental characteristics. These are; "Knowing (Episteme)", "Action (Praxis)", "Creating (Poesis)".

Acting on his thought, man is capable of recreating the existing material in the context of its inherent laws, and is able to contribute to the nature with something it lacked before. According to Aristotle, three forms of occurrence applies at this junction. These are; "Natural Occurrence", "Artistic Occurrence", "Spontaneous Occurrence".

in the case of natural occurrence, something is created by something else.
in the case of artistic occurrence, on the other hand, the pre-existence of form is less clear. The construction of a house does not require one to pre-exist. On the other hand, there is also a pre-existing house involved, or perhaps the form of the house as designed in the mind of the builder of the house.
The spontaneous occurrence, in turn, can occur in two forms: One imitates the nature, the other imitates the art. At the root of these processes of occurrence lies either natural occurrence or artistic creation by man; and all is based on "the matter and the form". Anything that exists necessarily has a "material or formal" principle. Matter exists in perpetuity, and any matter necessarily takes a certain form. in the case of artistic occurrence, the theory of "matter and form" is equally explanatory. Every work of art has a material aspect, a material dimension through which it acquires existence and form, not to mention a formal dimension. And each are must-haves of artistic occurrence. For a master building a house, the existence of a material house is not a necessity. That house only exists formally in thought, and shapes the matter. For instance, it can transform soil into the brick "form", making the soil "matter which acquired a form". A "brick" which acquired a new form can then be used as the "matter" for a "wall form". As the wall is a "superior form" compared to the brick, it renders the brick as a "matter" for itself. The "house form" which is made of a combination of the walls, in turn, is superior to all, and renders all the previous categories "matter" in line with its nature as the "end form". Yet, one cannot talk about an end-point through this process, for "each brick wants to be something else" (Ross, 2002).

Figure 9. Natural, artistic and spontaneous existence (Url-7)

According to Aristotle, human psyche reaches out directly to five ends, by saying yes or no. These are; "Art, Science, Rationality, Wisdom, and Sense", for, to Aristotle, the entities in the world exist as we grasp them through our senses. A book or another object exists only to the extent we can perceive them through our senses. A house exists only if we can perceive it.

in conclusion, Aristotle states that architecture is a form of knowledge. Aristotle calls the domains of knowledge where an object is produced "*techne*" but adds that architecture is more than techne. That additional element arises out of the method employed by the architect during his performance, the use of knowledge produced by the mind. in a nutshell, architecture not only creates techne, but also is associated with the highest forms of knowledge.

5. Conclusion

The concept of architecture dating back to the antiquity was interpreted and redefined through the ages. Based on the requirements of the age and the human profile involved, every age created its authentic concept of architecture. It would be wrong to expect that such a human-focused concept would be stagnant and static regardless of the variable nature of human.

Ever changing and transforming architecture was discussed and represented by numerous philosophers. in this context, Aristotle, a philosopher of the antiquity, had also delved on the concept of architecture, and analyzed it in parallel to his own views about life and arts.

Aristotle's approach referring to form as the essence of existence also found its reflection on art, and thereafter, on architecture. Aristotle emphasized that form was the most important element creating art and architecture, and thus substance was more valuable than essence. He underlined that art and architecture could be promoted only through the beauty of the form, and this could be achieved only and exclusively through mathematical criteria. Aristotle's rationalist attitude found its reflection on his thought about art and architecture, bringing about a view of a collection of certain rules.
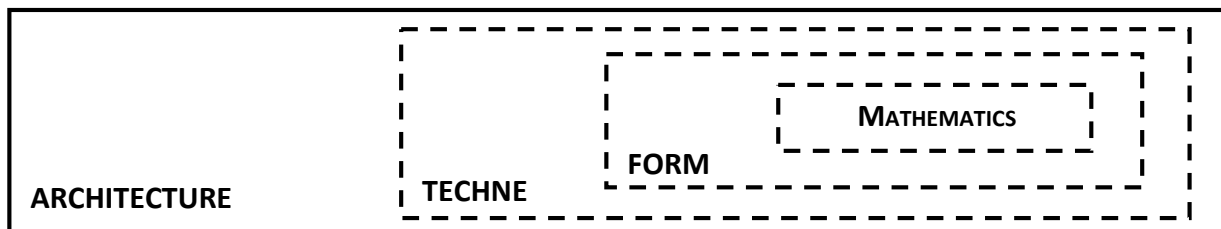

Figure 10. Redefinition of Architecture over Aristotle

He claimed that the valuable elements in art and architecture were principles such as scale, order, symmetry and proportion, and that a beautiful form could only occur in the presence of these principles.

Thinking of the works of art and architecture from his era, one can forcefully argue that Aristotle's views found extensive expression.

in conclusion, one can summarize Aristotle's perspective on arts and architecture as follows: imitation of already existing is not enough; emulation of what has to exist is also necessary. His outlook is also idealist, rationalist, and values form. The beauty is sought in form, whereas the form finds its beauty in mathematics.

Though Aristotle wrote many elegant treatises and dialogues for publication, only around a third of his original output has survived, none of it intended for publication (Barnes, 1995). Aristotle has been depicted by major artists including Raphael and Rembrandt. Early Modern theories including William Harvey's circulation of the blood and Galileo Galilei's kinematics were developed in reaction to Aristotle's. in the 19th century, George Boole gave Aristotle's logic a mathematical foundation with his system of algebraic logic. in the 20th century, Martin Heidegger created a new interpretation of Aristotle's political philosophy, but elsewhere Aristotle was widely criticised, even ridiculed by thinkers such as the philosopher Bertrand Russell and the biologist Peter Medawar. More recently, Aristotle has again been taken seriously, such as in the thinking of Ayn Rand and Alasdair MacIntyre, while Armand Marie Leroi has reconstructed Aristotle's biology. The image of Aristotle tutoring the young Alexander remains current, as in the 2004 film Alexander, and the Poetics continues to play a role in the cinema of the United States.

It seems all aspects of Aristotle's philosophy will continue to be the object of academic studies in all fields and in architecture as well, with growing comments and different definitions.

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Anatomical Landmarks Used for Face Identification in Forensic Anthropology

Vahdet Ozkocak, Fikri Ozdemir

1. Introduction

Anthropometry is a series of systematized measuring techniques that express quantitatively the dimensions of human body and skeleton. Facial anthropometry (somatometry) is a branch of anthropometry which focuses on measurements of face. It is extensively used in forensic medicine, forensic anthropology, craniofacial surgery, oral surgery, pediatrics and dentistry for diagnostic and prognostic comparison between the patient and normal population. Anthropometric data are also applied to estimate structure as well as to study various shapes of head, face and facial anthropometric proportion indices. (Sahni et al. 2014).

Craniofacial anthropometric parameters provide important information about optimal facial harmony in clinical practice. These parameters are used for early diagnosis of the syndromic conditions and congenital or acquired orbital or facial deformities, for planning surgical operations and evaluating the result of plastic surgery. (Acar Gudek and Uzun 2015; Hasan 2017). Raschke et al. (2013) reported that the anthropometric measurements presented may be of help to surgeons, to confirm the estimations performed intraoperatively, postoperatively and to objectify the risk of postoperative distortion. Anthropometric parameters exhibit differences with age, sex and ethnic background and several authors have undertaken to document normative values which may serve as reference index for different populations.(Dong et al., 2011, Othman et al. 2016) Moreover statistical data about the anthropometric measurements in a population are useful for forensic scientists. (Ozdemir and Ozkocak 2017)

Forensic facial identification is the process of rebuilding a face onto a representation of an unknown skull to help with identification. (Ozkocak and Ozdemir 2017) Identification of dried human remains is usually carried out by using medical and dental records and DNA comparison. This identification process is further facilitated by assessing individual physical characteristics such as age, sex, height and facial features. However, these methods sometimes prove to be inadequate due to loss of the antemortem information by severe decomposition of the body and bones. (Panenková et al., 2012).

Different methods of facial reconstruction are dependent on the average facial soft tissue thickness (FST) values previously reported in the literature. Recently, the FST data from multiple centres has affirmed that the age, sex, ethnicity and the body mass index (BMI) are the key factors affecting facial profile. (Jeelani, Fida and Shaikh 2015) Knowledge about the ethnic background of an individual is considered the cornerstone of successful and accurate facial reconstruction. Two-dimensional (2D) and three-dimensional (3D) techniques and by using computed tomography (CT), ultrasonography and magnetic resonance imaging (MRI), are employed to recreate a face from the skull. in the present study we aimed to describe and compare anatomical landmarks from craniofacial soft tissue used for face identification in forensic anthropology with different techniques. (Ogawa et al. 2015; Modabber et al., 2017)

2. Method

We investigated all the literatures about the craniofacial anthropometric studies, forensic facial identification, facial reconstruction, forensic medicine, forensic anthropology, craniofacial surgery, oral surgery and dentistry. We describe all the using anthropometric and anatomical landmarks in the facial region. Some of the studies were used different landmark names with the same distances and angles. This is hard problem for the scientist, anthropologist and anatomist. For the new scientist is big problem which landmarks using for the reliable, correct, descriptive studies. The wrong landmarks

reduces the reliability of the study and it causes wasted time loss. in the literature there are a lot of landmarks in the craniofacial region by using anatomical and anthropometric studies. We have planned a study that guides the researchers who are regular and covering all craniofacial landmarks in the literature.

3. Results

There were a lot of region and organs in th face; total, nasal, orbital, oral and auricular regions. There were a lot of angles and indexes in the literature. in the total face region's landmarks were; Vertex (v): Frankfort is the highest point on the head in the horizontal plane. Euryon (eu): The most prominent point made by the bones on either side of the head towards the sides. Frontotemporal (ft): The most medial point on the crest of the frontal bone and temporal bone. Trichion (tr): Median line junction with scalp (Ward, Jamison and Farkas 1998). Glabella (gl); glabella cross-point between midline and supraorbital line. Supraglabella (sg); most anterior point on midline. End of nasal (en); end of nasal junction between bone and cartilage of the nose. Mid-philtrum (mp); mid-philtrum centered between nose and mouth on midline. Chin–lip fold (cf); midline centered in fold chin, below lips. Mental eminence (me); centered on most anteriorly projecting point of chin. Frontal eminence (fe); centered on pupil, most anterior point of the forehead. Supraorbital (so); centered on pupil, just above eyebrow. Lateral nasal (lna); side of the bridge of the nose on the Frankfurt horizontal plane. Suborbital (sbo); centered on pupil, just under infra-orbital margin. Lateral nostril (lno); next to the most lateral point of the alar border. Naso-labial ridge (nlr); the prominence either side of the philtrum. Supracanina (sc); vertically lined up with the cheilion, on the horizontal level of the mid-philtrum. Subcanina (sbc); vertically lined up with the cheilion, on the horizontal level of the chin–lip fold. Mental tubercle anterior (mta); most prominent point on the lateral bulge of the chin mound. Mid-lateral orbit (mlo); vertically centered on the orbit, next to the lateral orbital border. Supraglenoid (spg); root of the zygomatic arch just anterior to the ear. Zygomatic arch (za); most lateral curvature of the zygomatic bone. Lateral orbit (lo); lined up with the lateral border of the eye on the center of the zygomatic process. Mid-masseter (mm); middle of the masseter, the halfway point between the supraglenoid and the gonion. Occlusal line (ol); border of the masseter, on vertical level of the cheilion. Gonion (g); at the angle of the mandible. Mid-mandibular angle (mma); inferior border of the mandible, vertically lined (Panenková et al., 2012).

The parameters measurements of total face region were;

Height of forehead (tr-n): Distance between trichion and nasion.

Total face height (n-gn): Distance between nasion and gnathion.

Upper face height (n-pr): Distance between nasion and prosthion.

Lower face height (sto-gn): Distance between the chin and the opening of the mouth, i.e. between stomion and gnathion. (Fig. 1)
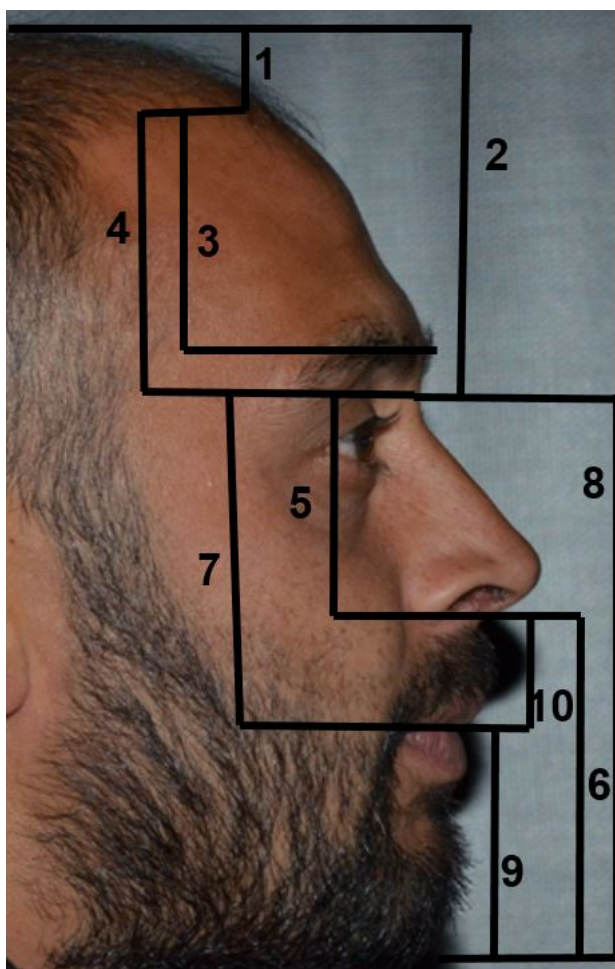
Fig. 1 Vertical measurements. (1) The height of calvaria. (2) Anterior head height. (3) Forehead height 1. (4) Forehead height 2. (5) Nose length. (6) Lower face height. (7) Upper face height. (8) Total face height. (9) Mandibular height. (10) Upper lip height

Minimum frontal breadth (ft-ft): Distance between the two frontotemporalia.
Face breadth (zy-zy): Distance between the two zygia; the most lateral points on the zygomatic arch.
Bigonial breadth (go-go): Distance between the two gonia.
-Calvarium height (vertex–trichion, or v–tr)
-Anterior head height (vertex–nasion, or v–n)
-Forehead height 1 (trichion–glabella, or tr–gl)
-Forehead height 2 (trichion–nasion, or tr–n)
-Lower face height (subnasale–gnathion, or sn–gn)
-Upper face height (nasion–stomion, or n–stm)
-Total face height (nasion–gnathion, or n–gn)
-Mandibular height (stomion–gnathion, or stm–gn)
-Upper lip height (subnasale–stomion, or sn–stm). (Arslan et al., 2008)

Nasal Region
Nasion (n): the point in the midline of both the nasal root and the nasofrontal suture; Subnasale (sn): the midpoint of the columella base; pronasale (prn): the most prominent point on the nasal tip (Fig. 2); maxillofrontale (mf): where the maxillofrontal and nasofrontal sutures meet; Alare (al): the point where the nasal blade (ala nasi) extends farthest out; Alar curvature (ac): the most lateral point in the curved base line of each ala; Subalare (sbal): the point at the lower limit of each alar base; Alare' (al'): the marking level at the midportion of the alare (al'-al') where the thickness of each ala is measured;

Highest point of the columella (c): the point on each columella crest; Columella[I] (c[I]) indicates the midpoint of the columella where the width of the columella (Uzun et al., 2006).
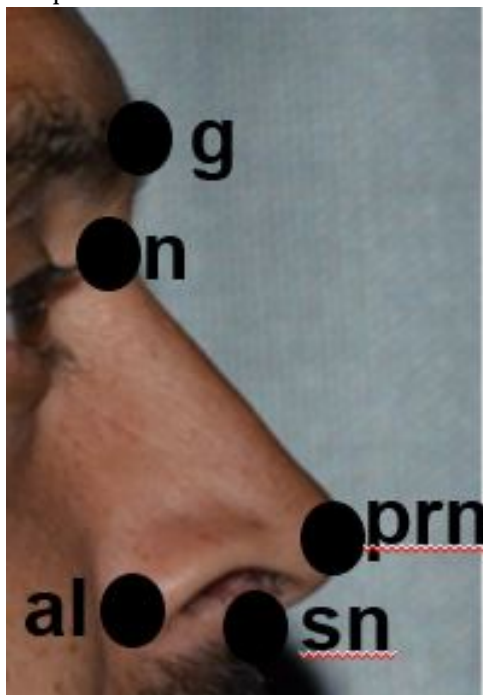

Fig.2 Nose landmarks

The parameters measurements of nasal region were the total nasal length, nasion-subnasale (n-sn); nasal bridge length, nasion-pronasale (n-prn); nasal root width, maxillofrontale-maxillofrontale (mf-mf); morphological width of the nose, alare-alare (al-al); anatomic nose width, alar curvature-alar curvature (ac-ac); nasal tip protrusion, subnasale-pronasale (sn-prn); soft tip width of the nose total nostril floor width, subalare-subalare (sbal-sbal); alar length, alar curvature-pronasale (ac-prn); alar thickness, alare[I]-alare[I] (al[I]-al[I]); columella length, subnasale-columella (sn-c) and width of the columella, columella[I]-columella[I] (c[I]-c[I]) (Ozdemir and Uzun 2015).

Orbital Region
Exocanthion (ex) is the point at the outer commissure of the eye fissure. The soft exocanthion is slightly medial to the bony exocanthion. Orbitale superius (os) in young adults is the highest point on the lower border of the eyebrow, close to the highest bony point of the upper margin of each orbit, where the bony supraorbitale landmark is located. Orbitale inferior (oi) is the lowest point on the lower margin of each orbit. It is identified by palpation and is identical to the bony orbitale. Palpebrale superior (ps) is the highest point in the mid-portion of the free margin of each upper eyelid. Palpebrale inferior (pi) is the lowest point in the mid-portion of the free margin of each lower eyelid. Center point of pupil (p) is determined when head is in the resting position and the eye is looking straight forward (Acar Gudek and Uzun 2015).

The parameters measurements of eyes are the Intercanthal Distance (ICD: en-en), Outercanthal Distance, Interpupillary Distance, Palpebral Fissure Width right-left (PFW: ex-en/r-l), Height of the Orbit right-left (OH: os-oi/r-l), Palpebral Fissure Height right-left (PFH: ps-pi/r-l) Endocanthion (en) is the point at the inner commissure of the eye fissure (Ozturk, Yavas and Inan. 2006; Acar Gudek and Uzun 2015).

Interpupillar distance (IPD: p-p): the distance between the midpoints of the pupils. Inner canthal distance (ICD: en-en): the distance between the medial canthus. Outer canthal distance (OCD: ex-ex): the distance between the lateral canthus. Palpebral fissure length: the distance between the medial and lateral canthus. Palpebral fissure width (PFW: ex-en): the distance between inferior margins of eyelid to superior eyelid margin over the pupil (Fig. 3). (Direk et al., 2016) Outer canthal angle: the angle

between intersection point of inferior and superior eyelid on lateral canthus. Inner canthal angle: the angle between intersection point of inferior and superior eyelid on medial canthus (Ozturk, Yavas and Inan. 2006).
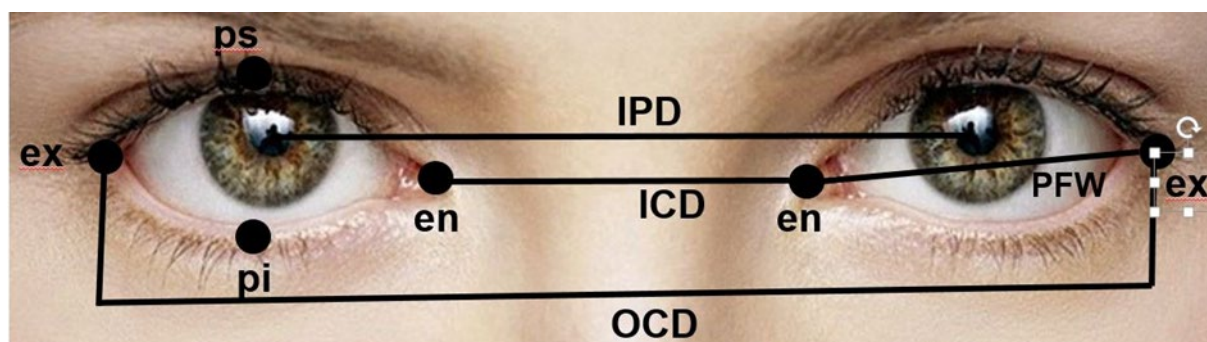

Fig. 3. Orbital landmarks and measurements

Palpebral fissure area: the area between superior and inferior eyelids while eyes are open. Visible iris area: the area of visible iris while normal eyes opening (Ozturk, Yavas and Inan. 2006).

Mouth Region
Labiale superius (ls); Midpoint of upper vermilion line, Labiale inferius (li) Midpoint of lower vermilion line, columellar high point (c) Highest point on the columella crest, Christa philtri (cph) Junction between upper lip vermilion and philtral peak, stomion (sto); midpoint between upper and lower lip, cheilion (ch); the point where the outer edge of the upper and lower vermilions meet at the outer corner of the mouth, pogonion (pog); Most anterior midpoint of the chin, gnathion (gn); most inferior midpoint of the chin (Fig. 4) (Ngeow and Aljunid, 2009)
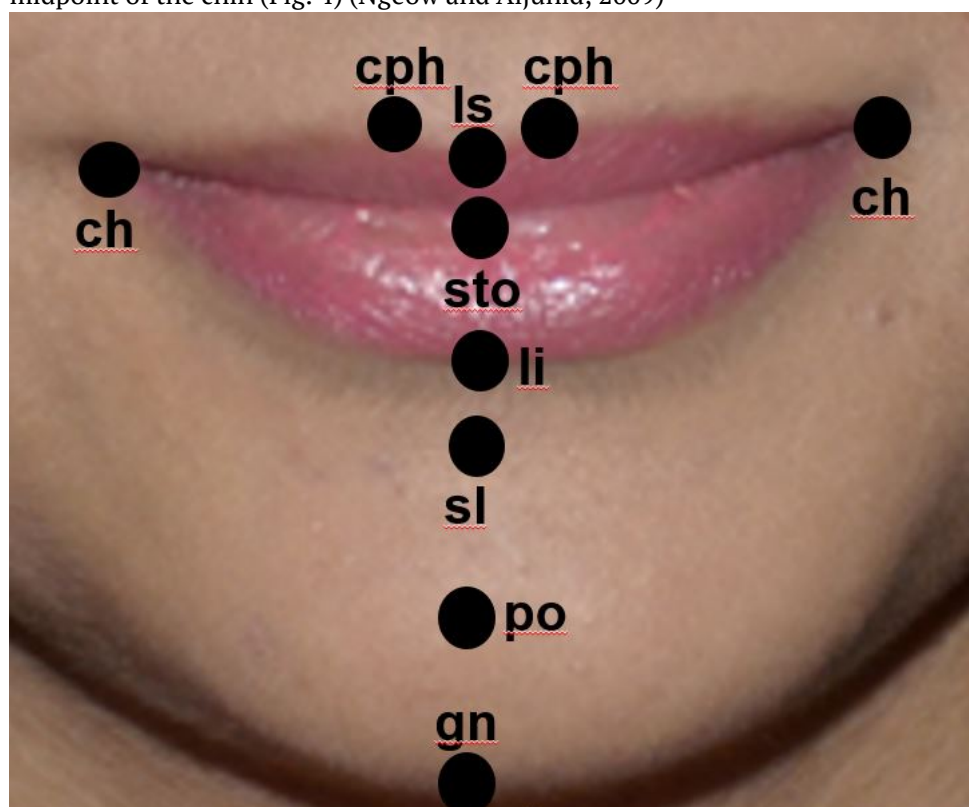
Fig. 4 Mouth landmarks

Mouth width: chelion-chelion (ch-ch)
Filtrum length: subnasal-labial superior (sn-ls)
Filtration width: crystal filter-crystal filter (cph-cph)
Chelion gnathion distance: chelion-gnathion (ch-gn)
Upper vermillion height: labial superior-stomion (ls-sto)
Lower vermillion height: stomion-labial inferior (sto-li)
Total vermillion height: labial superior-labial inferior (ls-li)
Upper lip thickness: labiale superior-stomion (ls-sto)
Lower lip thickness: stomion-labial inferior (sto-li) (Dong et al., 2010; Ngeow and Aljunid, 2009)

Auricular Region
Tragion (Tra); point at the upper margin of the tragus. Superaurale (SupAu); most cranial point of the ear. Subaurale (SubAu); most caudal point of the ear. Preaurale (PreAu); most ventral point of the ear. Postaurale (PostAu); most dorsal point of the ear. Otobasion superius (Osup); cranial point of the attachment of the ear to the cheek. Otobasion inferius (Oinf); caudal point of the attachment of the ear to the cheek. Incisura anterior (Ia); point of highest concavity at the anterior notch between the cranial origin of the helix and the tragion. Incisura intertragica (ITra); Point of highest concavity on the inner helix between tragion and antitragion (Modabber et al., 2017) (Fig. 5)
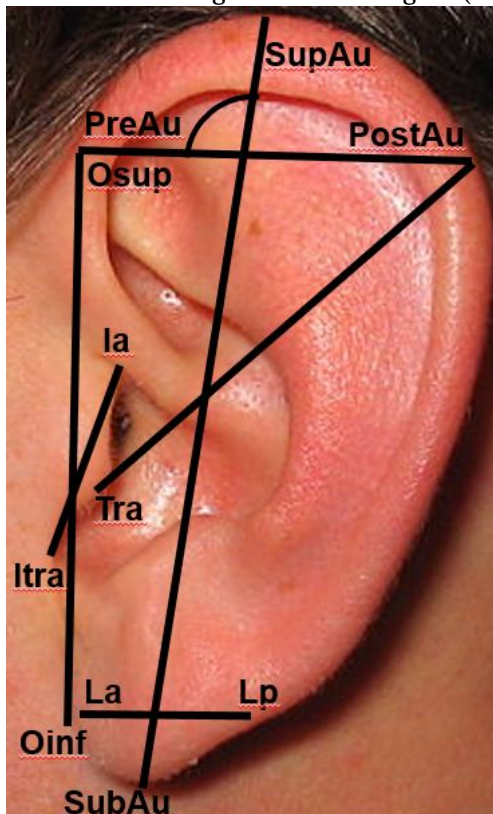
Fig. 5 Auricular landmarks and measurements.

Angles
Nasofrontal angle (g-n-prn): the angle between intersection point of forehead and nose. (Uzun and Ozdemir 2014)
-nasal tip angle (n–prn–sn)
-nasal convexity or nasal prominence (sn–n–prn)
-alar slope or inter-alar angle (alr–prn–all) (Sforza et al., 2010)
-Mentolabial angle (li-lmf-po) (Penna et al., 2015)
-Interlabial angle (ls-sto-li) (Aydil, Ozer and Marsan 2012)

Indexes
-Nasal tip protrusion-to-nasal height (prn–sn/n– sn*100);
-Nasal width-to-nasal height (al–al/n–sn*100);
-Nasal index (nose width-nose length index, al-al/n-sn*100),
-Nasal root width-nose length index (mf-mf/n-sn*100),
-Nasal root width-nose width index (mf-mf /al-al*100),
-Ala length-nose length index (ac-prn/n-sn*100), (Uzun et al., 2006)
-Columella width-nose width index (sn^l-sn^l/al-al*100).
-Upper vermillion thickness -upper lip height (ls-sto/sn-sto*100)
-Skin-total upper lip height index (sn-ls/sn-sto*100)
-Vermillion height index (ls-sto/sto-li*100)
-Lower jaw-mandibular height index (sl-gn/sto-gn*100) (Edler et al., 2006)

Discussion and Conclusion
The facial soft tissue has four important region; eye, nose, mouth and auricle. These regions are in interaction with each other. in order to have certain gold standards for the harmonic appearance of the face, it has made various studies in different societies, races, sexes and age groups. Anatomists and physical and forensic anthropologists have contributed to the literature by using different landmarks and measurement in facial soft tissue. in the literature there has not been enough and complex study for land marks in the facial soft tissue (Ozkocak and Ozdemir 2017).

The forensic sciences are undergoing a tremendous transition with an international initiative towards field standards. The present study demonstrated the variability of facial landmarks; especially eye, nose, mouth and auricular region even when using experienced anthropologist or anatomist and using technology with sex prediction, unknown personal identification or forensic anthropology. The results emphasise the need for scientific research, forensic anthropologist, anatomist, plastic surgeries into facial soft tissue landmarks relationships from guidelines that can be useful correctly, reliable widely measurements (Ozdemir and Ozkocak 2017).

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Classification of Open Green Spaces and Parks: The Case of Kastamonu

Nur Belkayali, Elif Ayan

1.Introduction

It is estimated that the world population will exceed 9.7 billion by 2050 according to the projections of the United Nations (UN, 2014). The growing population is concentrated in urban areas and as a result, cities are continuously growing vertically and horizontally. This growth spoils rural areas and causes the limits of urban areas reach natural areas beyond rural areas. People living in urban areas need more open green spaces to have a good quality life while being surrounded by an intense construction mass. According to Malviya (2016), cities, which provide a lot of opportunities, lead to problems such as air pollution, noise pollution, urban heat islands and health risks, which arise along with growth. Green spaces make a crucial contribution to the solution of these problems for urban sustainability.

Urban areas are heterogeneous vital mosaics integrating structures built by people with the original parts of the natural ecosystems as well as parks and gardens (Loram et al., 2007; Richards et al., 2017). The overall character of a city is determined by architectural structures, open green spaces and the relationship and integrity of these with each other. Open green spaces are crucial in balancing the relationship between humans and nature as well as improving urban living conditions. Therefore, qualities and quantities of open green spaces are perceived as indicators of civilization and life quality (Gul and Kucuk, 2001).

Open green spaces used for recreational activities such as resting, sports, entertainment, socialization and recovery are also very important for cities for economic, functional, aesthetic and ecological reasons. Urban open green spaces are open to the use of the public for recreation, aesthetics, preservation of nature, preservation of biodiversity, climate and hygiene, wood production and food production (Chiari and Seeland, 2004). Parks are the most preferred areas within the urban green space system due to their location, the opportunities they provide and their ease of use. Urban parks are a part of public infrastructure improving air quality and enabling CO_2 absorption, which is the main reason for global warming (Boone et al., 2009; Chiesura, 2004; Maller et al., 2006; Sherer, 2003; Lee and Hong, 2013), where a relationship is established between humans and nature (Ummeh and Toshio, 2017) and which benefit the society physically, environmentally, psychologically and socially (Brown et al., 2014) and which make it possible for urban dwellers to gather and socialize (Oh and Jeong, 2007). Urban green spaces, which are diverse as to their shapes, habitats and vegetation, type composition and use (Grunewald et al., 2017), can be evaluated as to their accessibility, opportunities, demand and size according to Dosch and Neubauer (2016) (Grunewald et al., 2017).

Parks are basically divided according to the scale of the smallest neighborhood and the scale of the region including the whole city depending on the population density in the city where they serve and classified according to their use and the opportunities they provide for different recreational activities such as playground, square and theme park. Classifications differ among different countries based on their sizes and service areas. in Korea, there are 8 types of parks according to their use, size and accessibility as playgrounds, neighborhood parks, walking parks, local parks, urban parks, natural city parks, cemetery parks and sports complexes according to Korean Park Laws (KUPL) (Oh and Jeong, 2007). in the United States, parks are classified as mini-parks, school-parks, neighborhood parks, district parks, city parks, regional parks, special use areas/recreational facilities, linear parks-connections and natural resource areas according to the rules of the National Recreation and Park Association (NRPA) (Nicholls, 2001).

Mini-parks are specialized facilities serving different age groups with a concentrated or limited population and single function (Url-1, 2017). They are generally equipped with play equipment, seating areas and picnic tables (Url-1, 2017). Mini-parks generally have a radius of 402.336 meters (1/4 miles).

The size of a mini-park changes around 232m² and 4043m² and mini-parks can be used for active or passive purposes. A small kiosk, picnic area, benches and a 6 feet wide track are among the improvements suggested for mini-parks. It is not recommended to park off the street.

School parks are parks with varying sizes, which are not limited to the schools' use, and they can also be included in some of the other classifications demanding on the conditions within their borders.

Neighborhood parks serve different age groups within a limited area or neighborhood. Their sizes vary around 20.234m² and 40.468m². They generally serve the residents within a radius of 402.336-804.672m (1/4-1/2 miles). They generally consist of active recreational areas such as sports fields and playgrounds and passive areas for walking, viewing and sitting as well as a picnic area. Various neighborhood parks also include sports conditioning areas and these parks serve the general public (Url-1, 2017).

District parks are bigger than neighborhood parks and serve several neighborhoods. Their sizes vary between 121.405m² and 202.342m² and they generally serve the users living within a radius of 1609.344-3218.688m (1/2-3 miles). District parks might consist of areas for intense recreational activities such as competitions, swimming, tennis, playing games and volleyball. Moreover, they provide passive recreation opportunities for activities such as walking, taking photographs, sitting and picnicking. Under certain circumstances, these parks are used only for one type of sports and they are included in this classification regardless of their sizes (Url-1, 2017).

City Parks are large park areas serving the society. Their size is at least in the range of 202.342m² and 303.514m² and they serve the whole city. City parks provide natural areas or developed areas for various open air recreation activities such as playgrounds, rowing areas, fishing areas, swimming areas, picnicking areas and areas designated for extreme games.

Regional Parks are parks with very wide use areas and serving various societies in a certain region. They are at least 500 decares large and they serve the public living within a one-hour driving range. Regional parks provide both active and passive recreation opportunities and a wide variety of options for all age groups. Moreover, they can also consist of nature preserves for trips, nature study areas, wildlife habitat and conservation. The standards for regional parks, developed by the rules of the National Recreation and Park Association (NRPA) might change according to the area's characteristics and natural resources.

Private Parks / Recreational Facilities are for specialized or single-purpose recreation activities. NRPA defines these parks are historical areas, nature centers, marinas, golf courses, zoos, conservatories, arboretums, arenas, amphitheaters, plazas or squares. Since each area is different, there are not any standard size or measurements.

Linear Parks and Connections are natural corridors and links that connect parks to each other. Linear parks have been typically developed for recreational journeys or for more activities such as walking, running, cycling, skating, riding and canoeing. Linear parks might consist of active playgrounds. NRPA has not developed any specific standards for linear parks except for protection of the resources and assurance of maximum utilization.

Natural Resource Areas are areas hosting natural and cultural values recreational utilization of which is determined as a secondary purpose. Their recreational use might be passive and in the form of observing nature and the living spaces of the wildlife. NRPA has not developed any size or measurement standards for these areas other than making sure that the resources are protected and sufficient for appropriate use.

As a part of this study, we classified the parks within the open green spaces system in the city of Kastamonu according to the NRPA standards. We also examined how well the parks in the city meet the standards regarding accessibility and utilization.

2. Materials and Method

The studied are is located in the Western Black Sea Region in the northern part of Turkey. It shares borders with Sinop in the east, Bartin and Karabuk in the west, cankiri in the south and corum in the southeast. The city center has an altitude of 775 meters (Bakirci 2005; Belkayali and Guloğlu, 2017). The city has developed along the stream called Karacomak, which is a branch of the river Gokirmak.

Classification of Open Green Spaces and Parks

The first dwellings were built to the east and west of this stream (Ozturk and Ozdemir 2013). Figure 1 shows the studied area. The city is surrounded by forests and accordingly, 67.88% of the total area (889.817.00 ha) is forested. The Ilgaz Mountain National Park is in the south and the Kure Mountains National Park is the northwest of the city (Belkayali et al., 2016).
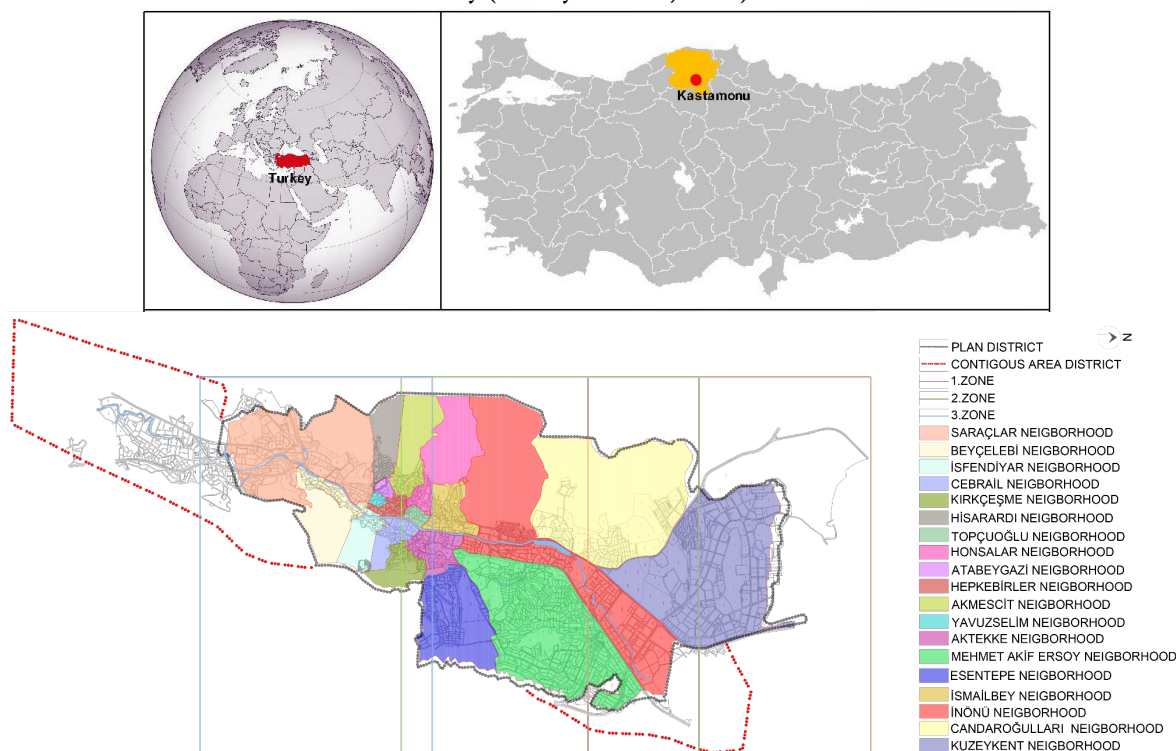

Figure 1. Studied Area (Google Earth, 2018)

Kastamonu city center is surrounded by forested passive green spaces. Settlements were constructed along the Karacomak stream, which flows through the city with an axis. This city was founded during the reign of the Candaroğullari Chiefdom. Designated as an urban protected area, the city center continues its main circulation among the stream. The most important open areas with sociocultural and historical values are the Nasrullah and Cumhuriyet Squares, Kastamonu Castle, clock tower, madrasas and houses. The city is surrounded by forests, picnic areas, forest areas and national parks (Ozturk and Ozdemir, 2013).

The city consists of 19 neighborhoods, which are shown in Table 1. According to the 2016 TUIK data, the most densely populated neighborhood is Kuzeykent (26276 people) and the least densely populated neighborhood is Atabeygazi (450 people) (TUIK, 2016).

Table 1. Neighborhoods of and distribution of population

Neighborhood	Popoulation	Neighborhood	Popoulation	Neighborhood	Popoulation	Neighborhood	Popoulation
Akmescit	1594	Hepkebirler	2136	Kuzeykent	26276	Cebrail	2774
Aktekke	5538	Hisarardi	1060	Mehmet Akif Ersoy	13433	Esentepe	3992
Atabeygazi	450	Honsalar	1704	Saraclar	13362	Ismailbey	4298
Beycelebi	2840	Inonu	21525	Topcuoğlu	1387	Kirkcesme	1899
Candaroğullari	7607	Isfendiyar	1661	Yavuzselim	595		

According to 2016 annual report of the Municipality of Kastamonu, there are 47 parks that the Directorate of Parks and Gardens is responsible for.

in this study, we determined the open green spaces in the city center of Kastamonu according to the standards of the NRPA. The service areas according to the standards are shown on the map and the green areas are accordingly classified. Areas within the circular borders drawn from the center of the green areas on the map have been scanned. This circular border was first used by Mladenka and Hill in

1977 and was called "weight center" method. This method accepts that all the residents within the circle drawn from the centers of the parks can easily access to these parks and those outside the borders of the circle would be insufficient access to the parks (Nicholls and Shafer, 2001).

3. Findings

Mini-parks generally serve a radius of 402,336 meters (a quarter of a mile) and they are the most common types of parks found in the city of Kastamonu. According to Figure 1, the highest number of mini-parks are in the Inonu neighborhood and Saraclar neighborhood. These neighborhoods are the most densely populated neighborhoods in the city based on population density; however, Figure 2 shows that the mini-parks in the Inonu neighborhood overlap each other's service classes. There is not a balanced distribution throughout the neighborhood. We determined that Saraclar neighborhood has a better distribution, each park has a different service class and there is not much overlapping. Characteristics of these parks are shown in Table 2. According to Table 2, mini-parks consist of playgrounds and sitting areas. The map showing the mini-parks in the city of Kastamonu is shown in Figure 2.

Table 2. Characteristics of the mini-parks in Kastamonu

Name of the park	Neighborhood	Park size (m²)	Activities*	Equipment**
Kirkodali Park	Akmescit	2315	sit., vi., pl., sp.	se., plye., tc., spe
Sehitler Park	Beycelebi	2034	sit., vi	se., tc.
Candaroğullari Pazar Yeri Karsisi Park	Candaroğullari	3370	sit., vi., pl.	se., plye., tc., f.
Serife Baci Hastanesi Park	Candaroğullari	380	sit., vi	se., tc.
Alparslan Turkes Park	Hepkebirler	1364	sit., vi	se., tc.
Isfendiyer Park	Honsalar	4107	sit., ea., vi.	se., plye., tc., f.
Elcibey Park	Inonu	2738	sit., vi., pl.	se., plye., tc.
Sanayi Park	Inonu	882	sit., ea., vi.	se., plye., tc., ede.
Elcibey Yani Park	Inonu	1084	sit., vi	se., tc.
Huma Hatun Park	Inonu	2061	sit., vi	se., plye., tc.
Ilgaz Sokak Park	Inonu	1214	sit., vi	se., plye., tc.
M. Akif Ersoy Park	Inonu	3294	sit., vi., pl., sp.	se., plye., tc., spe.
Eliguzel Park	Inonu	3585	sit., vi., pl. sp.	se., plye., tc., spe.
Cevizli Park	Ismailbey	2012	sit., ea., vi., pl.	se., plye., tc., ede., f.
Yenisehir Park	Kuzeykent	1280	sit., ea., vi., pl.	se., plye., tc., ede.
Harikalar Diyari Park	Kuzeykent	4160	sit., vi., pl.	se., plye., tc.
Trafik Eğitim merkezi Park	Kuzeykent	2000	sit., vi., in.	teu.
Candaroğullari Park	Kuzeykent	4352	sit., ea., vi., pl.	se., ple., tc., spe.
M. Akif Ersoy Cami o. Park	M. Akif Ersoy	504	sit., vi., pl., sp.	se., plye., tc.
Tahmiscioğlu Site Yani Park	M. Akif Ersoy	1760	sit., vi	se., plye., tc.,., f.
Hayri Darende Park	M. Akif Ersoy	3225	sit., vi., pl., sp.	se., plye., tc., spe.

cağlar Park	Saraclar	800	sit., vi., pl., sp.	se., plye., tc., spe.
Baskent Park	Saraclar	1694	sit., vi., pl., sp.	se., plye.
Kaya Mezari Park	Saraclar	795	sit., ply., vi.	se., plye., tc.
Sht. Omer Halisdemir Park	Saraclar	2356	sit., vi., ply.,	se., plye., tc.

*sit. Sitting, vi. Viewing, pl. Playing, sp. Sports, ea. Eating adn drinking, ply. Playgroung, in. Information
**se. Sitting *Equipment, plye. Playground Equipment, tc.Trash Cans, ede. Eating and Drinking Areas, spe. Sports Equipment, f. Fountain, teu.*Traffic Education Units.
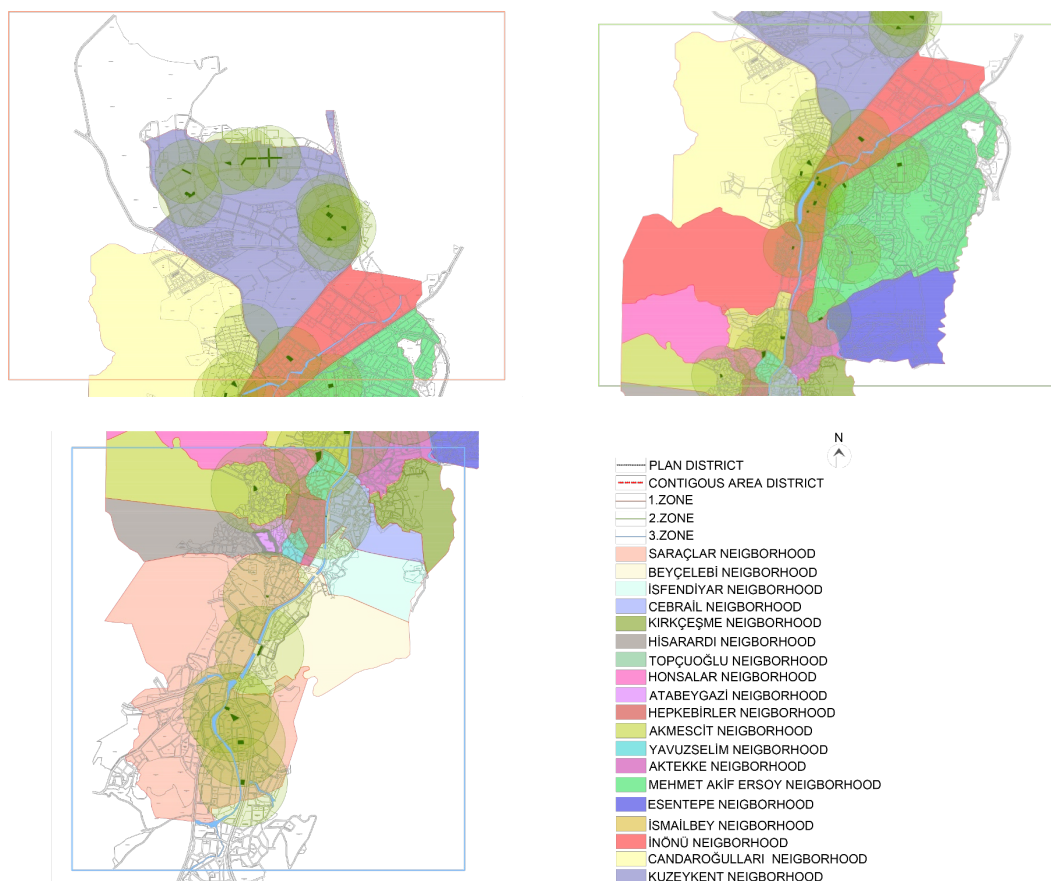
Figure 2. The mini-parks in the city of Kastamonu

Neighborhood Parks There are two neighborhood parks in the center of Kastamonu serving to a radius of 402,336-804,672 m (a quarter mile to half a mile) (Figure 3). One of these parks is in the Ismail Bey neighborhood. The Ismail Bey neighborhood hosts 3.76% of the total population of the city and consists of educational institutions, public institutions and a military zone. The park in this neighborhood, which is called the Turhan Topcuoğlu City Park, was built in 2016 and although it is called a city park, it is a neighborhood park according to the standards of the NRPA. This park serves the whole Ismail Bey neighborhood, a large part of the Aktekke neighborhood and a small part of the Inonu neighborhood and the M. Akif Ersoy neighborhood. The other neighborhood park in the Saraclar neighborhood is the Istiklal Yolu Park, which was built in 2014. in addition to serving a great majority of the Saraclar neighborhood, it is also able to serve a part of the Beycelebi neighborhood. Equipment and activities provided at the neighborhood parks in the city of Kastamonu are shown in Table 3.

Table 3. Characteristics of the neighborhood parks in Kastamonu

Name of the Park	Neighborhood	Park size (m²)	Activities*	Equipment **
Turhan Topcuoğlu City Park	Ismail Bey	12500	Sit., rs., vi., g., c., ea., s.	Se., amp., ca.
Istiklal Yolu Park	Saraclar	8535	Sit., rs., vi., g., c., ea., s.	Se., amp., ca.

*sit. Sitting, vi. Viewing, rs. Resting,, g. Gathering, ea. Eating adn drinking, c., s. Shows.
**se. Sitting Equipment, amp. Amphithheater, ca. Cafe
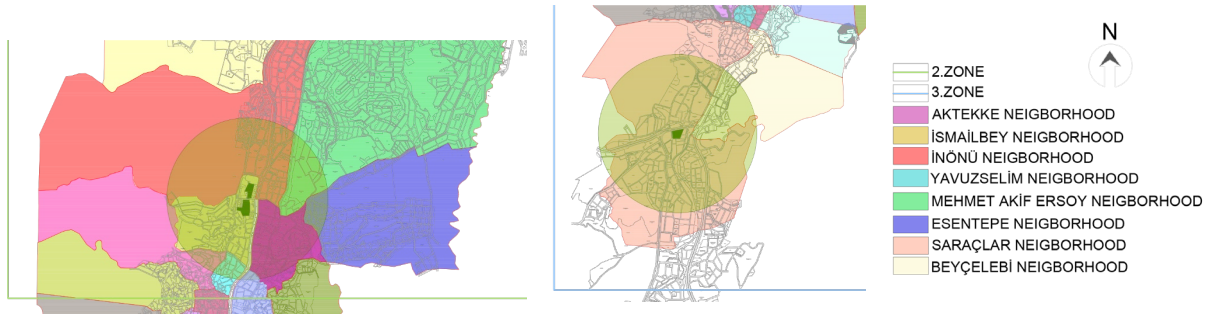
Figure 3. Neighborhood parks in Kastamonu

When we examined the school areas in the city of Kastamonu within the standards of the NRPA, we determined that all of the schoolyards have hard soil and they are not equipped with different units making it possible for the users to enjoy different activities.

When we examined the open green spaces in the city center of Kastamonu, we saw that there is not any park meeting the urban park standards of the NRPA. Although the Turhan Topcuoğlu City Park is called as a city park by the local administration, it does not meet the NRPA standards related to the size. Although according to the development plan of the province of Kastamonu, one urban park meeting the NRPA standards was planned in the Kuzeykent neighborhood, there have not been any developments regarding the building of this park.

Regional Park in the city center of Kastamonu there are two regional parks according to the standards of the NRPA. However, these urban parks are outside the adjoining area of the city. Both regional parks are in the south of the city, on the Ankara-cankiri road and approximately 10-15 km away. However, the regional parks called Maslak and Kadi Daği picnic areas consist of activity areas where it is possible to eat and drink, rest, view and play paintball during day trips.

Private Parks/Recreational Facilities Some open green spaces in the city center, within the limits of the urban protected area are included in this category according to the standards. These spaces, which witnessed historical events, still carry traces of history. When we examine the historical areas and structures included in this category, which are the Nasrullah Square, Cumhuriyet Square, Sinan Bey Park, Kisla Park and Clock Tower, we see that the Nasrullah Square and the Sinan Bey Park consist of historical mosques. These spaces are used for sitting, resting, eating and drinking activities (Figure 4). The Cumhuriyet Square is the gathering venue for both the locals and the tourists due to its location. Various activities and memorials are conducted in this square. This square is shown as one of the 10 best squares of Turkey.
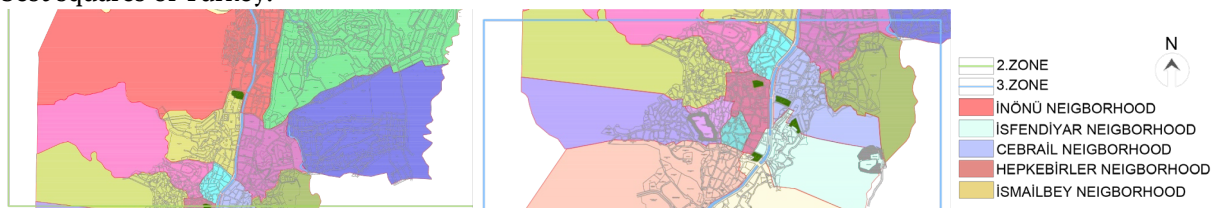
Figure 4. Private Parks in Kastamonu

Linear Parks and Connections The city of Kastamonu lays along a single axis around the Karacomak stream running through it. Therefore, pedestrian walks built along the stream are used for walking. The green space created along the city center thanks to the continuity of Karacomak stream is used as a playground and a walking area in the Inonu neighborhood. The linear park in the Saraclar neighborhood, through which a sub-branch of the stream runs, uses the areas along the stream as playground and walking areas. Both parks are around 500 m long. These areas in the city are shown in Figure 5.
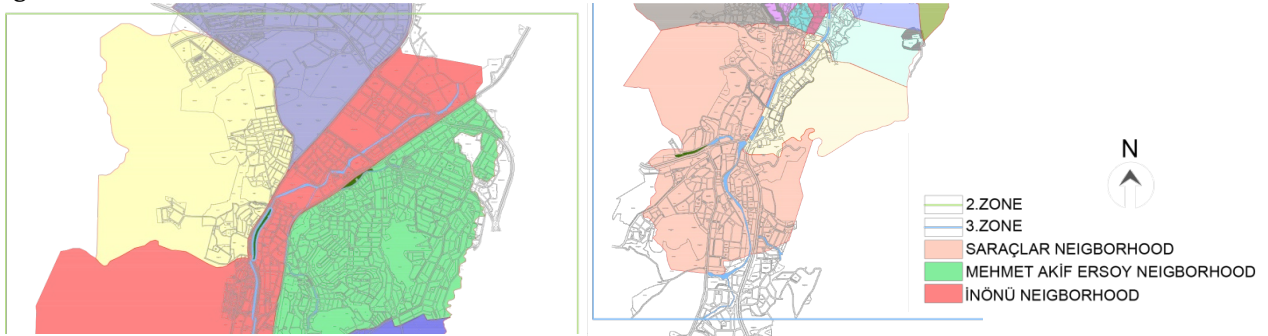
Figure 5. Linear Parks in Kastamonu

Natural Resource Areas They are areas hosting the historical and archeological values of the city. One of the natural resource areas in the city of Kastamonu is one of the important landmarks of the city, the Kastamonu Castle, which is in the Arabeygazi neighborhood and classified as an archeological area. The castle has an area of $30.000m^2$ (Figure 6). The castle is open to the public and used for viewing activities.
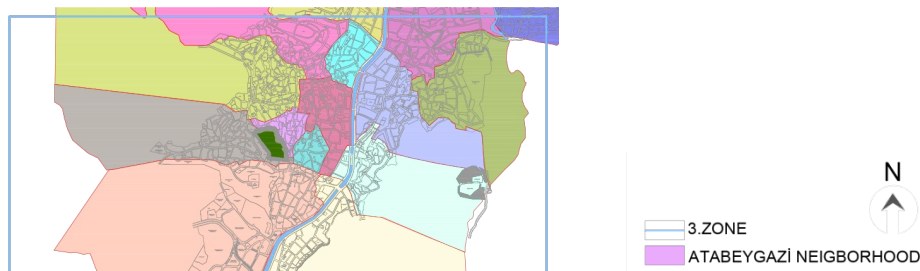

Figure 6. Natural Resource Areas

4. Conclusion

Cities are growing rapidly as a result of the increasing population. One of the biggest problems resulting from unplanned development is the fact that open green spaces are located within cities in an unsystematic and disconnected way. We observed that the open green spaces in the city of Kastamonu, which is located along a water corridor, do not have a systematic distribution. When we look at the residential areas and population density, we see that parks are not spread equally and their accessibility is limited. in the study conducted by Nicholls and Shafer (2001), neighborhood parks in a city were evaluated according to the NRPA standards in the GIS program and suitability of the accessibility and recreational opportunities to the population density in the neighborhood was determined. The green space classification of Oh and Jeong (2007) made for the city of Seoul mapped the users' access to the parks and distribution of the green spaces, and showed that green space systems should have an equal distribution based on the population of the city. When we examine the development of the city of Kastamonu, we see that the distribution of parks is not equal. We observe that parks are not developed and the empty spaces left after development are used as parks. Talen (2003) emphasized in his study that it is better for the planners to examine several factors to determine whether the parks will be used enough instead of blindly assuming that building more parks is for the best (Park, 2017). It is argued that local administrations should choose the equipment for the park spaces according to the spatial

setup and administrative decisions should be taken in accordance with the identity and landscaping pattern (Erdoğan et al. 2011).

We observe that the number of parks in the city of Kastamonu is annually increasing; however, when we examine the design and planning of these parks, we see that they are similar. When we look into their use, we see that they are all equipped according to the same recreational activity and they do not reflect the identity of the city regarding the materials and the shape of the park.

We concluded that the mini-parks in Kastamonu are mostly in the Inonu neighborhood and Candaroğullari neighborhood. Moreover, the service areas of the mini-parks mostly overlap. When we examine the dwelling of residential areas within the neighborhoods, we see that many residents are included in the service class of the neighboring parks instead of the parks included in their own neighborhood. Most of these parks are equipped with playgrounds and sitting areas only. We concluded that these parks are not appropriate for use during four seasons and during day and night considering the climatic conditions in Kastamonu. While organizing the mini-parks, the administrators should pay attention to the distribution of population within the neighborhood and focus on activities and uses corresponding to the age groups of users. Moreover, different materials and equipment should be preferred while also considering the identity of the city rather than the same materials and equipment in every park. When we examine the neighborhood parks, we see that two of the parks in the city meet these standards; yet, these two parks only serve some certain neighborhoods due to the general setup of the city. The most distant neighborhood to these parks is the Kuzeykent neighborhood. Yet, the Kuzeykent neighborhood should have a neighborhood park and this park should have the equipment for certain activities preferred by the users of the park because Kastamonu University is located in this neighborhood, this neighborhood has a high number of young population and the youth are interested in active and passive activities such as sports, sitting, resting, reading and socializing. Although the Turhan Topcuoğlu Park, which is in the city center, is new, it is not used a lot. One of the reasons for the lack of use is that the provided opportunities for activities are not much different from those provided in the other mini-parks. The use of this park can be increased by making it possible to have active activities such as cycling, skating, painting and lightings. Although the city does not have any district park or urban park according to the NRPA standards, squares and historical parks, which are classified as private parks, are concentrated in a specific area, just like the mini-parks. Although these areas look close to each other on the map, these private parks do not achieve unity due to their lack of connectivity. Nasrullah Square and Cumhuriyet Square are two private parks with close proximity to each other and they should be evaluated using a holistic approach.

It was found that despite being along the Karacomak stream, which has a linear form, the green spaces do not have a park character. The green spaces along the main highway are passive areas. These passive areas should be accessible pedestrians so that they can be used actively. Picnic areas, which are included in a different category for classification, are located in the south of the city and this makes their accessibility to the people residing in the south of the city difficult. When we look at the overall city, we see that the proximity of the parks to each other and their being equipped with similar tools makes them less attractive for the users.

While the increasing urban development makes cities look gray, open green spaces add life to the city and urban dwellers in the midst of this urban development. Parks in the city make positive contributions to the public, thanks to the various activities they host and the socialization opportunities they provide to the urban dwellers. Moreover, parks in cities are crucial founding stones of the urban ecosystem. Easy access to the parks in cities and use of the various opportunities provided at the parks year-round and throughout the day and night would provide social, aesthetic, recreational and psychological satisfaction and make positive contributions to the city economically and ecologically. Thus, planning and designing activities should be conducted considering all these factors. in this context, open and green space system of the city of Kastamonu should be revised and the open and green spaces in the city should be planned with a view to integrate them, meet the needs and be located at easily accessible points and reflect the identity of the city.

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The Influence of Bektashism On The Ornaments of Sipahi Mansion in Yoruk Village

Yeter Can Domruk

1. Introduction

The word "yoruk" is the general name given to Turkmen people living in Anatolia and Rumelia. It is thought that the word yoruk, which is derived from the verb "yorumek" (to walk), was first used to differentiate between the nomad Turkmens and the settled ones. Among Yoruk people, families merge to create "soy" (lineage), lineages merge to create "oba" (nomad groups), groups merge to create "oymak" (clan), clans merge to create "boy" (tribe), tribes merge to create "il" (country). Some modern-day Yoruks are named after their area of residence (Icel Yoruks, Vize Yoruks etc.) while others are named after their tribes (Ulu Yoruks) (Kara, 2003).

The word Yoruk does not have any ethnic connotations. Yoruk is the expression of a lifestyle. The words Oghuz, Turkmen, and Yoruk are all the different names of the same old nomad groups, used in different eras and countries (Artun, 1996).

The legal status of Yoruks was first settled in 1487-1488 in "Kanun-i Yorugan" (Statute of Yoruk) and revised in 1608-1609 in "'Kanunname-i Al-i Osman" (Ottoman Book of Laws) during the reign of Suleiman the Magnificent. As a result, Yoruks became entitled to own land (zeamet) and their rights to relocate, tax obligation, and similar obligations were settled in this book of laws (Kara, 2003).

After the conquest of Anatolia, a large group of Yoruks were forced to settle near Christian regions in order to Turkify the newly conquered regions. During the reign of Suleiman the Magnificient, the Tarakli-Borlu family of Yoruks, whose whole life was organized according to the related organizational code of law, founded the Yorukan-i Tarakli Borlu sub-province (Safranbolu Yoruk Village). The Yoruks have started to take part in subsidiary positions in the army. They were mainly assigned to tasks in "sekban" (Ottoman mercenary units of corps) or "musellem" (Ottoman mounted troops) hearths. The tasks assigned to Yoruks included collecting and protecting provisions. Besides, an additional task of "sekban" hearths which were mainly established for taking care of the hound dogs, was to cook for the dogs. With the development of "sekban" hearths, the task of break making was partly transferred to "sekbans" (Baykal).

2. The Ornaments of Sipahi Mansion in Yoruk Village

Bektashism, one of the main twelve sects in Islamic culture, recognizes Hz. Muhammed (s.a.v.) as the "mursit" (mentor), Hz. Ali (kerremellahuvechehu) as the "rehber" (guide) and Haci Bektas Veli as the "pir" (sage). Sect is a term used to refer to the road taken to reach the truth of unity with the desire of human soul for religious service in the guidance of a perfect mentor showing the true path (Pakalin, 1983).

It is a Turkish sect that has earned a big reputation among the people in Anatolia, Balkans and Egypt since the 13th century. Haci Bektas Veli is one of the Horosan saints from Ahmet Yesevi hearth and there are two sources that provide us with information about him. One of these sources "Vilayetname" was written by his followers two centuries after his death and others which mention him only in a few lines are Menakibu'l- Arifin'i by Eflaki and Tevarih-i Al-i Osman by Asikpasazade (Aktas, 1999).

Haci Bektas Veli was born in the province of Nisabur in Horosan and his name was Muhammed Bektas, which means counterpart, similar, equivalent. Haci Bektas is a "Seyyid" and is from the Prophet descendants through Musa Kazim, Cafer Sadik, Muhammed Bakir, Zeynel Abidin, Huseyin, Ali and Fatima. His birth corresponds to 646 according to the Islamic Calendar and 1248 according to the Gregorian Calendar. He came to Anatolia in 680 according to the Islamic Calendar and in 1281

according to the Gregorian Calendar. He died in 723 according to the Islamic Calendar and 1325 or 1337 in some sources according to the Gregorian Calendar. The sources included some information on the fact that Orhan Gazi visited him and right afterwards established the "Yeniceri Ocaği" (Guild of Janissaries) while Haci Bektas prayed for them (Aktas, 1999).

When their relationships with the Janissaries are considered, it is a divine order to disseminate religion and fight against those who oppose it. Islam, with the understanding of jihad specific to itself, got beyond the borders of Arabia and developed a military force and understanding in parallel to its expansion. "Ribatlar" (forces located at the borderlines) were set on the borders of the countries conquered (Aktas, 1999).

Islamic Monasteries and forces located at the borderlines trained personnel for both types of Jihad in proportion to their forces. Turks called Horosan saints performed their task successfully and at the highest level as Jihad. The word of "Ribat" (forces located at the borderlines) signifies the combination of military and Islamic Sufism as well as a spiritual revelation (Uludağ, 2005).

It is understood that a great majority of the Turkmens participating in Serhad (Border) Wars during the reign of Osman and Orhan Gazi were recruited from the followers of Haci Bektas Veli. It is also thought that the foundation of the Guild of Janissaries was based on this tradition. This lasted until the Guild of Janissaries was abolished by Sultan Mahmud II in 1826 (Aktas, 1999).

There are five levels in Bektashism. The first of these is the level called "muhiblik"; in other words the person who shows loyalty to the father is called a "muhib". The second one is the level of "dervish", which means if a "muhib" joins an Islamic Monastery and serves for that Monastery for a period of time he becomes a dervish. The third one is "Babalik" (Fatherhood). It means if a dervish is ratified by a khalifa, he can wear a "sarik"(imamah) over his crown and becomes a father. The fourth level is called "mucerretlik", which means a dervish or a father agrees to become a "mucerret" if he has not got married. This is acknowledged with a ceremony of shaving performed by high officials who also pierce his ear. They cannot get married and they devote themselves to the sect for the rest of their life. The fifth one is the level of caliphate, which is the highest rank. When applied for this office and found appropriate, he is given cirağ (lamp), tuğ (tail), âlem (kingdom) and sofra (table) (Aktas, 1999).

As a reflection of the attempt to show the interior settings more beautiful and elaborate, the residences included ornaments on the walls, cookers and ceilings. These ornaments were also found in the rooms reserved for men, main room and corner room in Sipahi Mansion. It is possible to observe the traces of Bektashi culture reflected on all of these ornaments.

in Bektashism, the dervish who has received the permission for travel from his Mentor, a kind of axe, which is in "battle-ax" form, is also given along with the permit. Battle-ax is among the dowries of a dervish (Atasoy, 2000). The battle-ax used to be a protective arm of the dervish who sets off for long journeys and it has now taken a new meaning. The battle-ax form is also found in the ornaments in the main room in the part reserved for men in Sipahioğlu Mansion.

The details including number forty, which has a particular importance in Bektashism, is also observed in the ornaments in the Mansion. in Bektashism "forties" mean the saints of the invisible world- greatness, holy person. According to a legend, Muhammad The Prophet arrived the meeting hall next to the small mosque he had built and knocked on the door. The forties were having a meeting inside. Only one person was outside with a work file in his hand. He was Selman-I Farisi. They asked Mohammad the Prophet who he was before opening the door and he answered saying "I am the Prophet". They did not open the door and said there was no room for The Prophet among them. The Prophet returned feeling said. At that very moment, God whispered his ear. Then, he turned back and this time when they asked who he was he said "I am the sayyid of the tribe and the servant of the poor", and the door was opened. He asked the people inside who they were and they replied by saying that they were forty people, forty of whom were actually one person. The Prophet said "No, you are 39 people in total", but people objected to it. When the Prophet was in two minds, Hz.Ali cut his arm and the arms of 39 people started to bleed. A drop of blood fell just in the center of the other drops from the roof and this was the blood of Selman-i Farisi. Then Hz. Ali covered his arm and the bleeding stoped. Besides, the number of forty signifies the forty spiritual sub-levels connected to four doors through which a pilgrim of a sect should go through (Korkmaz, 1993).

The thing that primarily attracts attention is the ceiling ornaments in the main room located on the second floor of the mansion. The small and big triangles, formed with fine laths made of walnut tree in the centerpiece, are in two different sizes and are nested in each other. There are 40 laths in total. in this centerpiece, the hexagons formed with the laths are designed in sequence in the ceiling ornaments. The hexagons are restricted with a curb designed in the form a square. in this curb, there are small pentagons in the corners where diamond shaped forms are used. Except for the curb, where there are hand-carved ornaments, the ceiling ornaments are complemented with a wooden part in the ceiling. The number forty is also seen in the geometric designs formed with the laths in the centerpiece in the main room in addition to the number of the flowers existing within the same room.

There is a 125 year-old glass ball right in the center of the ceiling in the main room. The mirror in this glass ball provides the enlightment of the room by reflecting the sun rays in the morning and the light of the gas lamp at nights. The ball shape has a significance in Bektashism. It is also possible to see the vase and flower patterns emhasizing the number 4 in that same room.

The significance of the ball vase in Bektashism is the level of maturing and reaching perfection, which is called "Fatima ocaǧi". Number 4 in Bektashism represents not only Hz. Ali, Hz. Fatima, Hz. Hasan and Hz. Huseyin but also the four beliefs (worship, prayer, offering and reunion) in addition to the four walls (the door of sharia law, the door of sect, the door od merit and the door of truth) (Uludağ, 2005).

Within the room there are various illustrations on the walls painted with mader on the gypsum plaster. This plaster is made of a special mixture called Horosan mortar (cotton waste). This is a mixture containing clay, lime, goat hair, egg white and olive oil and appears smooth, bright and decent just like the satin paint used today. The places falling outside the wooden areas in the room are covered with the coating prepared with that mixture and ornamented with some illustrations.

A variety of designs were ornamented on the top sides of the spaces on the window edges in the rooms, at the upper sides of the hakes, at the places where the ceiling woods end, the places on the walls remaining from the cupboards and the sides of the furnaces. At the top sides of the windows in the rooms there are a variety of flower illustrations in 7 vases in total. These flowers were illustrated on the vases as 3 (Allah, Mohammad and Ali), 5 (Allah, Mohammad, Ali, Hasan adn Huseyin), 7 (the seven Sadhus in Bektashism) and 12 (twelve Imams). This number reached the total number of 40 blooming clove pink (which is the number of people liable to the Prophet) (Uludağ, 2005).

There is a clock on the wall where the large cupboard for bedding is located. This clock shows that the illustrations on the walls have come to an end. At the bottom part of the clock there are 12 clove pinks illustrated in a vase. At the hake just above this wall there are mirror calligraphies on which "Masallah" and Gurre (beginning of the month) and the date 1294 (1878) were written. On this particular part and on the upper side where the wooden parts of the ceiling ends, there are illustrations of fruits such as grapes and water-melon cut on a plate and flowers like ivy.

The illustrations on the walls where the windows are located contained 7 vases with flowers highlighting the numbers 3,5 and 7 at the upper corners of window spaces. Also, there is an illustration of fruits such as grapes, melon and orange and various flowers in the shape of ivies at the upper sides of the hakes and plaster places on the ceiling where the wooden parts end. At the transit area to the ceiling, there is a tughra design on which "Masallah" and the name "Hasan Sipahi" are written. On the upper side of the wall where the furnace is located in addition to the upper side of the wall opposite to it, there is an illustration of a whole melon on a plate. On the upper side of the large cupboard for bedding there is an illustration of a water-melon cut on plate while just opposite to this there is an illustration of a melon cut on a plate.

in Bektashism, the crown is assumed to be a gift of God to his beloved ones. "*According to the command, there were seven crowns that dropped out of the sky; the first of these crowns; the white one was to Hz.Adem, the second one again in white color to Hz. Nuh, the third one in black color to Hz. Ibrahim, the fourth one in yellow color to Hz. Musa, the fifth one in blue color to Hz. Isa, the sixth one in gren color to Hz.Muhammad and the seventh one in carmine color to Sah-i Merdan Ali. in Bektashism, the crown is assumed to be a gift of God to his beloved ones. It is the heading worn by the dervish. There is no sarik (imamah) on the heads of the dervish. "Elif Taci" (the crown of Elif) containing stitchings resembling to the*

letter Elif (the first letter in Arabic Alphabet) was brought to the Anatolia with Haci Bektash Veli and the Sultan Balim adopted "Huseyin Taci" (the crown of Husein) with 12 slices" (Uludağ, 2005).

At the upper side of the furnace, there is the illustration of a column within a mihrab niche and on it there are 12 clove pinks in the vase. There is a gas lamp and a *nargile* (hubble-bubble) depicted next to the column. On the two sides remaining out of the mihrab niche, there are two vases with flowers in and roses on the niche. It is possible to consider these roses as the representation of Hz. Muhammed. There are three Bektashi imamahs on the two sides and the upper side of the niche. Besides, there are windows on the two facades of the main room. At the places except for the facades with windows and where there is a large cupboard for bedding, there are niches (eyes, engravings). The wooden parts on the cupboards were made in accordance with the passing and opening. The broadness of the trees on the floor is 60-65 cm. The width of these trees is a sign of wealth. There are niches and cupboards around the furnace, too. The number of the sharp arched mihrab niches within the room is 12.

Next to the furnace in the main room there is a 12-sliced Bektashi crown. This crown is also seen at the top point and on both sides of the niche engraved on the furnace wall in the room.

Number twelve signifies the twelve imams or the twelfth imam that is assumed to come to existence and help the humankind. For that reason, both in Bektashism and in Alevism there is the symbol twelve. It is for that reason that people in Anatolia fast for twelve days in the memory of the martyries of Kerbela. The twelve slices on Bektashi head cover is also a symbol of those twelve imams. The person who wears the crown is expected to hold twelve virtues. Apart from this, according to a saying attributed to Imam Cafer, the splendored crown brought to Hz. Muhammed by Cebrail also has twelve slices (coruhlu, 2006).

While the pine-tree is shrined in Christianity, the cypress is shrined in Islam. While the pine-tree is cruciform, the cypress has a pattern stretching to the sky. They both have green trees and represent eternity (Cimilli, 2004).

The cypress design is observed in the part next to the furnace in the main room. There is also a wheel of fortune on this plaster ornament and what this design represents is eternity. While there are a lot of colors used on the wall ornaments, they all have different meanings. Black represents the darkness of death, destruction, sorrow and evil while red represents empery, pleasure, love; blue: chastity, wisdom, common sense, loyalty and respect for God,. White means cleanness, purity, innocence, sanctity and green means reinvigoration and the tree of life. On the other hand, whereas yellow (light yellow) holds positive meanings like wisdom, mind, cognition, faith and intuition, dark yellow means jealousy, ambition, disloyalty, desire, faithlessness and secrecy (coruhlu, 2006).

On the second floor there is a wall ornament near the end of the stairs in the hall. This is the only ornament in the hall. The wall-clock shows the hand-carved clock and in mirror calligraphies "Masallah" is written at the upper part. At the bottom part, Gurre (beginning of the month) and the date 1294 (1878) were written. Besides, there is the sword of Hz. Ali called Zulfikar with the name of Hz. Ali written on it on the wall in the hall and a plaque on which the names of Allah-Muhammed and 12 imams are written. Next to is there a plaque written ''*Aman ya Huseyin medet senden*'' (oh Husein, it is you who will provide help) while there is another plaque on the other side with the first verse of the Sura Fetih

in the corner room of the portion of the house reserved for men there is a picture of a landscape in addition to those pictures of various fruit and flowers. It is highly likely that Istanbul was depicted in that picture of a landscape. There is a clock tower and a ship drawn in the picture.

in the niche where the gas lamp is put there is a vase with pomegranate and flos granati depicted. in the Sura in Quran, it is sworn on fig and olives. Persimmon, pomegranate and olives are sent to people as a sign of immortality and divine power. It is also possible to see at the top part of the hake to see fruits like grapes, orange or pear and various flowers. At the top of the door "Masallah" is written in mirror calligraphies. At the bottom part Gurre (beginning of the month) and the date 1294 (1878) were written. Besides, at the upper parts of the facade close to the ceiling there are carvings of Masallah written on the walls. On the wall close to the windows, various fruits on a plate and a watermelon sliced on another plate with a black knife near it are depicted.

The samples of pictures with a knife sticked into a slice of watermelon on a plate on the walls are also seen in the mansions in Istanbul in the same period. One of these mansions is the Mansion of Basmabeynci (Renda and Erol, 1980).

Another sample is seen at the bottom parts of the ceiling in the southeastern room of Yozgat Nizamoğlu Mansion (Renda, 1977).

3. Result

in the quoted passages from Joseph Purgstall von Hammer, Resad Ekrem Kocu, Ahmed Lutfi Efendi and Osman Eğri in his article titled "The Relations between the Janissary system and Bektashism and the Bektashis in the Janissary Revolt" Maden (2015) underlines that the influence of Ahi and Bektashi discipline is seen in the moral education of the Janissaries. in the early times, Ahi dervishes and Abdals (wandering dervishes) joined the military expedition with the soldier and developed an understanding of Turkish-Islamic guild. Hammer explains that the corps and the mounted troops in the reign of Orhan Gazi are both soldiers and followers (Hammer, 1329). According to Kocu, Bektashi Fathers in love and loyalty, taught Islam religion initially to the "Pencik Oğlanlari" (the Christian boys captured after the wars and trained to become soldiers) and "devsirmeler" (Christians conscripted to be brought up for the Janissaries). in addition, "the religious education of the Janissaries were in the hands of the Bektashi dervishes who know how to teach Islam in practical ways as well as to rectify any mistake or failure by "rindane" philosophy" (Kocu, 1964) . The relations of the Janissaries with the Bektashis started when –in the reign of Orhan Gazi- Haci Bektash Veli welcomed the soldiers, prayed for them, had them wear headpieces and called them the "Janissaries". It is told that Orhan Gazi visited Haci Bektash Veli, who lived in Sulucakaraoyuk, and requested him to name the new soldiers he created and pray for these soldiers. in response to this, Haci Bektash Veli called one of the soldiers near him, put one of the arms of his robe on the soldier's head and prayed by saying "This new soldier is called the Janissary. Let the God make their faces bright, their swords sharp, their arrows virulent and themselves the victorious". (Ahmed Lutfi Efendi, 1290, Ahmed Cevad, 1299, Hezarfen Huseyin Efendi, 1998, Muallim Naci, Yazma nr. 525, Namik Kemal, 1326, Ahmed Rasim, 1326-13277, Semseddin Sami, 1316-1332; *Ankara Vilayeti Salnâmesi*, 1325).

However, it is not possible for Haci Bektash Veli, who is known to have died in 1271, to pray for an army or name it. On the other hand, the meeting of Osman Gazi with Haci Bektash Veli is also mentioned in the "*Haci Bektash Veli Velayetnâmesi*". Actually, the fact that the Janissaries believed in such a meeting to have happened is more important than whether it really happened or not. As expressed by Osman Eğri, "the power which is influential on the Janissaries and which keeps them United with Haci Bektash Veli morally is the strong belief in the given meeting. Assuming that such a meeting had taken place even though it may have never happened actually has a value in terms of social psychology and education" (Eğri, 2002).

All these features of the mansion indicate that the personality of Hasan Sipahi, the first owner of the mansion, as someone adopting the Bektashi sect, which the guild of Janissaries was connected to, was reflected in the inner decoration of the mansion he is living in. The most important feature of the Sipahioğlu Mansion which differentiates it from Yoruk Koyu Mansions is the Bektashi culture reflected in the interior settings. Both the ceiling and wall ornaments and the furnace ornaments included various designs indicating 3, 5, 7, 12 and 40, which are common in Bektashism. Besides, Bektashi crown, battle-ax and lamp designs, which are commonly seen in sect monasteries, were also prevalent in the ornaments. The writings on the plaques in the hall of the mansion reserved for the men are also as an extension of the Bektashi culture. Th plaque where the names of 12 Imams are written, the plaque on which Hz. Ali carrying his own coffin was depicted and the plaque containing the expression ''*Aman ya Huseyin medet senden''* (oh Husein, it is you who will provide help) are all sings of the Bektashi culture. These pictures drawn by a local craftsman, brings a unique character to Sipahioğlu Mansion.

Yeter Can Domruk

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Corruption in Asian States And Its Social Roots: Geo-Cultural Approach

Musa Yavuz Alptekin

Introduction:

As a social phenomenon, "corruption" is a very common concept. It has various general and specific definitions. The definition of the World Bank (2015) is taken as a basis by almost all academic studies. According to this definition, corruption is "the use of public power for individual interests". Even the World Bank needed to renew its own definition in the course of time. Thus, today it is frequently mentioned that corruption is not limited with public sector, thereby the definition should be widened in the manner that it involves private sector, as well.

in Turkey, corruption is mostly associated with the state. Since the state has significant cultural importance, "corruption" brings mind the irregularities in relations, duties and missions in the public sphere. The situation is similar in most of the Asian societies where private sector is underdeveloped or ever-developing.

Corruption is an ancient phenomenon. According to the claim, it is as old as state. Thus, Kautilya, who was Indian King two thousand years ago, wrote a book on corruption named as Arthashastra (Tanzi, 2015; 111). It can be derived that the subject extends back a long time considering that it became significant enough to prompt a king to write a book. It can be said that, with regards to progress of mankind, corruption can be mentioned and can get a foothold in every level of social organization that has transference of representation and authority.

The phenomenon of corruption can be examined within the scope of three basic field of science in terms of factors paving the way for it. This scientific fields are Economics, Management Sciences and Sociology. From the point of the first one, it can be argued that corruption occurs due to a series of economic factors such as low income rate, inequality in income sharing and economic inefficiency. in terms of management sciences, it is claimed that in countries and societies that have authoritarian, oppressive and anti-democratic governance, corruption can easily get a foothold and become an administrative problem.

As it can also be understood from the title, the study aims to determine probable reasons of corruption phenomenon from the viewpoint of Sociology. in particular, the situation in Asian societies will be examined in terms of social and cultural reasons in comparison with Europe where corruption is rarely seen.

Corruption in Asian Societies

The data of Transparency International, which is a Germany centered organization that has been carrying out evaluations on corruption since 1995, shows very important information about corruptions. According to the data of the year 2014, the top ten countries which are in a good condition on corruption respectively are Denmark, New Zealand, Finland, Sweden, Norway, Switzerland, Singapore, Netherlands, Luxemburg and Canada. As it is seen, Singapore is the only Asian country in the top ten by the year 2014. However, being a small island and city state, the representative authority of Singapore in Asia is very limited.

in the same ranking, the top ten countries which are in the worst condition on corruption respectively are Somali, North Korea, Sudan, Afghanistan, South Sudan, Iraq, Turkmenistan, Uzbekistan, Libya and Eritrea. As it is seen, among the top ten countries in the worst condition, five countries are from Asia (Transparency International, 2014). Due to inclusion of 167 countries in 2015 list, ranking changed a little bit, but North Korea, Afghanistan and Iraq kept their seats (Transparency International, 2015).

When examining the rank of major central Asian countries as China, India and Russia in world corruption ranking at years 1995, 2000 and 2014, the rank of China is respectively 38, 63, 100; the rank of India is 33, 69, 85 and the rank of Russia is -, 82, 136. Considering that first data includes 39 countries, second data includes 90 countries and third data includes 174 countries, it can be easily understood that Asia is in the worst position in regional ranking with regard to its three central countries (Transparency International, 2014, Aktan, 2001). in 2015 ranking, the rank of China, Russia and India is respectively 83, 119 and 76.

When examining the rank of Turkish countries and countries of Turkish origin at years 2014 and 2015, the rank of Azerbaijan is respectively 126,119; Bashkortostan is 136, 119; Kazakhstan is 126,123; Kyrgzstan is 136, 123; Uzbekistan is 166, 153, Tatarstan is 136, 119, Turkey is 64, 66 and Turkmenistan is 169, 154 (Transparency International, 2014-2015).

This data points out that corruption is a common phenomenon in Asian societies. It is also understood that the situation in the past was similar as well. As it was mentioned earlier, the reason that prompts the Indian king to write a book on corruption was the extensiveness of corruption in Indian society. Hence, according to the sources, bribe was almost a "global" phenomenon in Mongolian India and an acculturation occurred regarding this problem within time (Moore, 2011; 384, 391).

First of all, sacralizing the state and seeing the immanent state and its ruler as transcendent make it easy for the ruler and subordinates to violate the rules, and then this is put into practice. There are also significant data on the fact that in Ottoman, which was one of the greatest imperials of Asia and Turks, corruption, especially in the form of accepting a "bribe" under the name of a present, was a widespread practice (Akdağ, 1975; Mumcu, 1985).

When examining the situation of todays Asian societies in terms of four categories on corruption (the top ten countries which have the least corruption, the top ten countries which have the most corruption, Central major Asian countries, Asian countries of Turkish origin), it is seen that Asian societies are in similar situations. Likewise, past and present situations of Asian societies show similarities on corruption. This brings in mind existence and role of some further fundamental determinants regarding Asian societies. Although generalizations, theories and formal approaches disregard and push aside partial, individual and the self, they are still worth to be taken into consideration in terms of offering a perspective.

Sociological Generalizations On Asian Societies and Probable Connections With Corruption

in sociological literature, there are some widely known generalizations and theories. First one is Montesquieu's notion that correlates these societies with "despotism". Afterwards, this notion was published into a book by Karl A. Wittfogel named as Oriental Despotism (Wittfogel, 1957). This approach attributes Eastern societies a despotic character as Asian societies are being at the center. It is claimed that there is a despotic approach from individual to group, from community to society and to state organization.

The second widely known generalization about Asian societies is AMP theory. This theory which is named as Asiatic Mode of Production belongs to Karl Marx. However, his Asian followers did not embrace the theory as much as Karl Marx, and also it was found extremely meaningful that Stalin did not mention about this concept in his work *Dialectical and Historical Materialism* (Chesneaux vd., 1970; 92). The generalization of Marx on Asian societies was mentioned earlier and in more general terms in A. Smith's book *The Richness of Nations*. Accordingly, James Mill mentions in his writings about "an Asiatic form of government" and John Stuart Mill uses in his writings a naming as "Eastern society" (Chesneaux vd., 1970; 112-113).

Marx explains his AMP theory in principle with the absence of private property. in particular, the presence of a central and powerful state is prominently there in terms of regulating major community affairs with irrigation works in the first instance, controlling production through a powerful and widespread bureaucratic caste and disseising the large part of the product. All of the ancient China, Egypt, Mesopotamia and India centered states are considered as examples of this theory (Sezer, ts.; 56). Therefore, "primitive society and state power" are seen as two primary features in AMP (Chesneaux

vd., 1970; 138). According to Marx, arbitrariness and arbitrary regime are inevitable in places where this form of society exists (Turner, 1997; 42).

The last widely known approach in sociological literature which makes generalization about Asian societies is Weber's typology of "Patrimonial Society". According to Weber, Patrimonialism is inconsistent with a coherent landowner aristocracy, a strong bourgeoisie, city organization and independent formal law. "Nepotism" is a characteristic feature of this society. Weber says that patrimonialism needs an "arbitrary legal system" to exist. Another need is the recruitment of mercenary slave soldiers in the army. The eligible ones from these soldiers can be promoted to vizier or other court positions. Weber describes patrimonial society and feudal society as two continues extremes of traditional society. Whereas patrimonial ruler presents himself as a caring father who deals with the problems of his people; patrimonial society is voluntary and willing to see the ruler as a "Father" as well (Turner, 1997; 147, 148-151, 192, 217, 237, 238).

All of these three briefly summarized approaches attentively differentiate Feudal organization in Europe from Asiatic typologies. Reinhard Bendix describes this differentiation as "Feudalism is the domination of some few people who are skilful on war; Patrimonialism is the dominance of one person who needs officials to perform his authority ". A patrimonial ruler is in one sense dependant to his subjects' affirmative wills. Patrimonialism addresses the masses rather than privileged status groups; the valid ideal is "good king", "father of his people" rather than a warrior hero (Turner, 1997). in Turks of Asian societies, state is perceived as a father and is described as "Father State" (Doğan, 1977). Although the expression of "Father" mostly connotates a "mafia leader" in Europe, considering the ruler as "Father" is a source of prestige.

Political, Cultural and Geographic Factors Effecting Economic Behavior
Although behaviors related to corruption are not directly and totally associated with economic, they are mostly intertwined. in this regard, it can be claimed that from the nearest to the farthest corruption behavior is related to individual and social ethics, economic situation, legislation, culture, politics and geographical conditions.

It can be said that corruption behavior is affected concretely and directly by economic income, legislation and administrative practices, whereas it is affected discretely and indirectly by ethics, culture and geography. However, concrete and abstract is intertwined in human life. Such a precise distinction may not be entirely true. Thus, factors such as ethics, psychology and culture can be evaluated as abstract but geographic factors can be effective on human life by means of influencing these factors.

Accordingly, family structure, form of social organization, gender, mode of production, social stratification, individual's social position and its importance have significant role in societies. There are thinkers and philosophers who similarly think that geographical factors stand behind all of these situations (Kizilcelik, 2006; Alptekin, 2013).

For example, whereas the regime of agriculturist Rome in the first centuries was Emperorship, the regime of trade-based Rome in the next eras became as Republic (Aydin, 2014).

Again in a similar vein, consanguineous societies such as clan and tribe, which are organized around a chief and have patriarchal family system, adopt a public based social-political order and are based on the ground of centralization? On the other hand, societies which have individualistic family system encourage decentralization in political life (Aydin, 2014).

Consequently, there are nonignorable connections between family system and politics, mode of production and regime, nature and religious belief, geography and culture. Sometimes minor relationships can lead to major consequences. Because a relationship which is seen minor can represent a strong cultural vein by coming together in a long time. Developmental psychology shows us how these environmental conditions occur in personal character and appear in external world by becoming concrete (Inanc, Bilgin ve Atici, 2008).

Not only the corruption ranking but also geographies of Asia and Europe are very different from each other. First of all, despite smallness of Europe, Asia has an enormous size and immense continental depth. Second, although every part of Europe can be described as nautical, inwards of Asia

continent become inland and expand to rural, steppe and desert-like regions. Third, the altitude of Europe is low, whereas Asia's is very high. Forth, Europe has a mild climate and Asia has a cold and harsh climate. Fifth, natural borders between European societies are rivers rather than mountains, whereas in Asia these borders are totally high and block mountains.

Especially, this lastly mentioned geographical difference is worth-stressing. By a simple analogy, mountains as borders are like walls which have totally covering, concealing, hiding, isolating features. On the other hand, although rivers, especially the ones in Europe which have a low flow rate and which enable water transfer are exact borders, they are like glass walls that separate but do not disrupt, hide and blind the vision. The definite separation of societies by mountains is very different from a separation such as only being kept apart. It is more likely for societies which are separated by rivers to pursue and follow each other and concordantly to continue the interaction. However, this is impossible for societies which are separated from each other by mountains.

Mountains entirely hide, blind, conceal, isolate and leave in the lurch. The social impacts of both in the long term are different. Rivers develop toleration, respect for diversity and the ability not to muscle in on something. For people and societies living in the two sides of the river, the extraordinary other becomes daily, in sight and routine.

On the other hand, mountains develop independency, self-centeredness, irresponsibility, ability to be apart from the others and to survive, marginalization of human and humanitarian values, solidarity with counterparts, ignorance or at least uncaring of the divergents' rights, being in a quandary against divergency and a possible natural response of suppressing them.

Both border instruments deeply impact the character of individual and the identity of society in the long term. These impacts lead acculturation by becoming a pattern and turn into a stable human behavior in time. These long-term impacts effect our daily life by enabling the development of a specific world view and social reflection.

Consequently, societies separated by rivers have an inherent respect and rational norms on the others' rights and remedies, whereas societies separated from each other by mountains can possess, occupy and invade the others' rights and remedies.

Social Details About Corruption in Asia

Asian societies are agrarian. Three of the four oldest agricultural regions are in Asia. in line with the mode of production, its family style is patrimonial, social perception is collectivist and political perception is from top to bottom. With regard to these features, it is also the place in which the first state and monarchy have emerged.

Accordingly, Asian societies encourage traditionalism versus innovativeness, covertness and/or privacy versus transparency and obedience versus questioning. Asian societies are mostly agrarian village societies. Generally they live away from city life. The community structuring is strong and mechanical solidarity is high. Daily life continues under the guidance of traditions, religion and taboo rather than wisdom.

Being an agrarian society generates fatalism, fatalism generates religiousness and religiousness degenerates into fundamentalism in Asian societies. Religiousness is characterized as religion's becoming the instrument of local and traditional relationships. Its most powerful impact on social life is its power of legitimization. The legitimization mechanism is constructed by religion's alteration from transcendent to immanent. Weber (1999; 98) clarifies this with his own typologies. According to him, sincere religionist acts as an instrument of God. However, the follower of a religion who becomes the tool of traditional relationships sees himself as God's vessel rather than God's instrument. Seeing himself as owner and possessor of God's message easily leads abuse and violation of religious rules. Examples of legitimization process for irregularities by turning transcendent into immanent can be observed in every aspect of daily life. The situation of an average Asian merchant can be an example for this. Asian religious person can easily abuse and violate the rules by using his position or power. He will easily construct the legitimization mechanism required for this. For example, a merchant can handily stock the goods and sell them with a high profit if he finds a chance. He won't feel quilt for his customers in this process. Because according to him if his customer is not religious, everything is

permissible. If his customer is religious, it is also permissible because he already works for "religion". He takes on this "charity" task for his customer and performs a second holy mission.

Due to the combination of all these features, Asian societies can easily perform behaviors in their daily life with a shared wisdom such as irregularity and nepotism, which can be considered as "corruption".

Conclusion:

in social sciences, among approaches on Asian societies, both Eastern despotism, AMP and Patrimonial society concepts are relevant; they point out the reality to a certain extent and show the hints about some characteristics under sediments. Definitely, these generalizations cannot be entirely true and accurate. However, they constitute academic literature and background for further examinations.

By the help of all these theories and the contemporary hermeneutic approaches, it can be claimed that Asian societies have a sound historical and social background that can be reflected as "corruption" in daily life.

Although Africa's being in the first place on "corruption" can be explained by colonization phenomenon, dependency and centre-periphery theories, Asia doesn't have a similar excuse for being in a corresponding position. Thus, these historical and social backgrounds stand out as the reason of corruption in Asia.

Features that generate in a long time such as patrimonial family style, collectivist society perception, continuation of mechanical solidarity, traditions favoring conquest, being opportunist, caring about privacy, avoiding transparency and questioning, expecting a social change from top to bottom, favoring hierarchy, ignoring the individual and rationality, aggrandizing religion, mythology and taboo, ability of legitimization, ability on turning transcendent into immanent or vice versa can evolve into forms of "corruption" in daily life.

Not only "Eastern despotism", AMP and "patrimonial societies" theories, but also geo-cultural analyses in terms of acculturative impacts of geography show that Asian societies are characterized by features such as arbitrariness, irregularity, self-centeredness, legitimization, being prone to violence and opportunism which have deep-rooted reasons. The "corruption" phenomenon with its all variations is a natural consequence of all these features.

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Utilization of Traditional Houses in Tourism in Rural Environments: A Case Study of "Duğmeli Evler (Buttoned Houses)" (Antalya)

Kamile Manav, Vedat Caliskan

1. Introduction

Rural environments are areas which are outside urban areas, which have unique natural geographical characteristics, where numerous small and scattered settlements are common, and where the population density is low (DPT, 2006: 10). The economy of rural environments depends largely on agricultural and animal husbandry activities. Besides, the possession of natural and/or cultural appeals by a rural locality enables rural areas to meet tourism. Tourism can diversify economic activities by supporting the development processes in rural areas. in general, a type of tourism which begins to flourish in a rural environment can also help with the discovery of the potential for other types of tourism in that environment. It has gradually become striking that the original architectural examples qualifying as heritage in rural environments have been conserved and have become a subject of tourism in the processes of the diversification of tourism destinations, of the rise in expectations, and of the increase in competition.

Tourism, a phenomenon created by spatial differences (Ozguc, 2011), is a sector with strong bonds with natural and cultural environments. Having gradually become a complicated system with the various dimensions it has acquired, tourism (ICOMOS, 1999) is a form of economic development which is based primarily on cultural resources (Robinson and Picard, 2006: 23). in addition, it is also an important instrument of encouragement for the conservation of the essential elements of the cultural heritage of an area (Inskeep, 1991: 370). in the rural environments with limited economic sources of livelihood, tourism both plays an efficient role in conserving/protecting and maintaining the cultural and natural assets of these environments and leads to economic revival. Tourism also makes a great contribution to the elimination of the economic depression resulting from the decrease in population in rural areas (Ozguc, 2011: 18). It is again possible to determine the positive contributions of tourism (DPT, 2006; Soykan, 2000) to the development of handicrafts at rural localities, to an increase in the participation of women in the social life, and to the development of new initiatives and ideas.

Tourism requires an environment of high quality. Therefore, since conservation and development of the traditional settlements which constitute a source of appeals in tourism are in a sense prerequisites, tourism is an important component of protection and protectionism too (Madran and Ozgonul, 2011). Moreover, with the new and diverse opportunities of use it offers, tourism assumes a significant role in the conservation of architectural heritage by using it (Madran and Ozgonul, 2011:110).

Although the positive impacts of tourism outweigh in the literature, the negative impacts of tourism are also a quite well-documented issue in the literature. Besides being beneficial to rural environments, tourism may also lead to irreversible negative consequences (Ozguc, 2011). Some tourism which is exposed to the intensive pressure of tourism in a specific environment and which cannot be managed well may lead to the degradation of traditional assets in the cultural environments with certain sensitivity. Furthermore, in the event that all services provided are shaped according to tourists without preserving the ways of life and traditions of the people living in that environment, alienation of the local people from the environment where they live and degeneration of the social and cultural qualities unique to the locality may come up too (Madran and Ozgonul, 2011).

The countries which market their natural, historical, and cultural original assets in tourism also try to utilize their rural settlements in tourism (Soykan, 2000). The environments with the houses which carry the traces of the local culture of rural settlements and which qualify as architectural heritage are also becoming the focuses of attention of the visitors and tourists who are in search of

alternative tourism today. The houses qualifying as architectural heritage have been identified as cultural properties, conserved, and provided with a state with an identity, which all have doubtlessly had significant contributions in this process.

Although the process of identifying the traditional rural architecture as a cultural property dates back to very ancient times in the world, conservation of the historical urban and rural fabric and its utilization within "the protected site integrity" with the Venice Charter, dated 1964, were an essential turning point. The 1970s are the years in which rural architecture was also defined as the cultural heritage required to be conserved[21] and when Turkey was also included in this process[22]. Particularly with "the Convention for the Protection of the Architectural Heritage of Europe", it was stated that it was necessary to "include the protection of architectural heritage in the main objectives in the regulation of rural localities and cities". With this convention, the importance of rural architectural heritage was better understood in Turkey (Madran and Tağmat, 2007; Eyupgiller and Eres, 2013; Madran and Ozgonul, 2011; Ahunbay, 2011). There is no doubt that the years concerned were the years in which the searches for alternative tourism gained momentum both worldwide and in Turkey and when the cultural assets in protected environments gained importance.

Recently, some rural localities have acquired an identity through the conservation of the houses qualifying as architectural heritage and their recognition has reached the national and then up to international dimensions from the local dimension. Truly, the houses enlivened by the original folk architecture in many rural environments succeeded in drawing the attention of international tourism over time. L'écomuseé d'Alsace (Ecomuseum) in France, in the case of which a rural environment was moved together with its houses and converted into an open-air museum (Tuna and Erdoğan, 2013), the Skansen Open-Air Museum in Stockholm, Sweden (Eyupgiller and Eres, 2013) and the introduction of the examples of rural architecture belonging to the 17th century in the town of Taramundi on the border of Galicia into tourism (Soykan, 2000) are only a few examples to this end. in Turkey, such settlements as Beypazari, Cumalikizik, and Safranbolu are remarkable examples among the environments with traditional rural architectural fabric which could be conserved[23]. The houses reflecting the traditional folk architecture within the fabric of these settlements were introduced into tourism for the purposes of use as cafeterias, restaurants, hotels, and pensions in the process of opening to tourism. in this way, both it was ensured that the local people were employed in tourism and an opportunity for conserving the local culture and the architectural heritage was also provided with its income-providing feature (Uslu and Kiper, 2006).

Distributed in the mountainous section of the Western Taurus Mountains in Antalya province, where coastal tourism thrives, "the duğmeli evler (buttoned houses)" go on displaying the architectural heritage of a locality by means of their well-preserved original examples today, when the traditional folk architecture has gradually begun to become indistinct. Representing the traditional folk architecture of a rural environment, "the buttoned houses" at the same time most clearly reveal the connection of a local culture with the conditions of the natural environment (Manav and caliskan, 2017: 220). "The buttoned houses", the reflection of cultural heritage in the space, contributed to the creation of a tourism environment alternative for coastal tourism in Antalya together with the other natural and cultural tourism resources at the locality as a result of the endeavors of conserving, salvaging, maintaining, promoting, and carrying to the future, which developed particularly after the 1990s.

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[21] E.g. Second Symposium on the Conservation and Revitalization of Vernacular and Rural Architecture, ICOMOS (Thessaloniki, 1973); the Built Environment and its Naturel Complements, ICOMOS (Paris 1974); Symposium on Rural Safeguarded Areas, ICOMOS (Budapest, 1977); and the Rural Cultural Heritage (Quebec, 1979) (Hinsch, 1980.

[22] Turkey ratified many decisions by the Council of Europe and the UNESCO and, as a party, turned the Venice Charter (1964), the Convention concerning the Protection of the World Cultural and Natural Heritage (1972), the Convention for the Protection of the Architectural Heritage of Europe (1985), and the European Convention on the Protection of Archaeological Heritage (1992) into documents of domestic law (Unal, 2014).

[23]Safranbolu and Cumalikizik were inscribed in the UNESCO World Cultural Heritage List in 1994 and 2014, respectively.

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2. Purpose and Method

Determination of the existing relationships of "the buttoned houses", which have potential for cultural heritage tourism in a rural environment, with tourism and explanation of the factors with an impact on this process constitute the fundamental purposes of the study. The research data are based on the interviews and questionnaires applied within the scope of the fieldwork at the locality. Within the scope of/During the research, questionnaires consisting of 20 questions were applied to a total of 60 municipal units and units of offices of neighborhood headmen, with 5 being at the district center of Akseki and 46 being in its rural area as well as 3 being at the district center of Ibradi and 6 being in its rural area. The questionnaires were applied to the neighborhood headmen by post (between December 2015 and April 2016). The face-to-face interviews with 8 tour operators were made at the districts of Alanya (with 3 operators) and Manavgat (with 4 operators) in Antalya and at Ormana Neighborhood of Ibradi (with a tour operator) (March 2016). The fieldwork and observations were carried out at a total of 25 neighborhoods together with the central neighborhoods between July 2015 and September 2016 (3 at the center of Ibradi and 5 in its provinces as well as 4 at the center of Akseki and 13 in its provinces). in this way, it became possible to determine the spatial distributional characteristics of "the buttoned houses" in some historical periods, the functional changes in utilizing these houses, and their connections with tourism.

3. Study Area

The study area covers the districts of Akseki and Ibradi in "Akseki Mountainous Environment" of Antalya province – one of the most important tourism centers in Turkey (Erol, 1993). The district center of Akseki is at a distance of 155 km from Antalya, whereas the district center of Ibradi is at a distance of 166 km from Antalya. Located in the north-east of Antalya, Akseki is bordered by Manavgat and Ibradi districts in the west; Gundoğmus, Ahirli, and Bozkir districts in the east; Beysehir and Seydisehir districts in the north; and Manavgat and Gundoğmus districts in the south. On the other hand, Ibradi, located in the north-east of Antalya, is bordered by Akseki district in the east and south-east, Manavgat district in the south and west, and Derebucak district in the north (Figure 1).
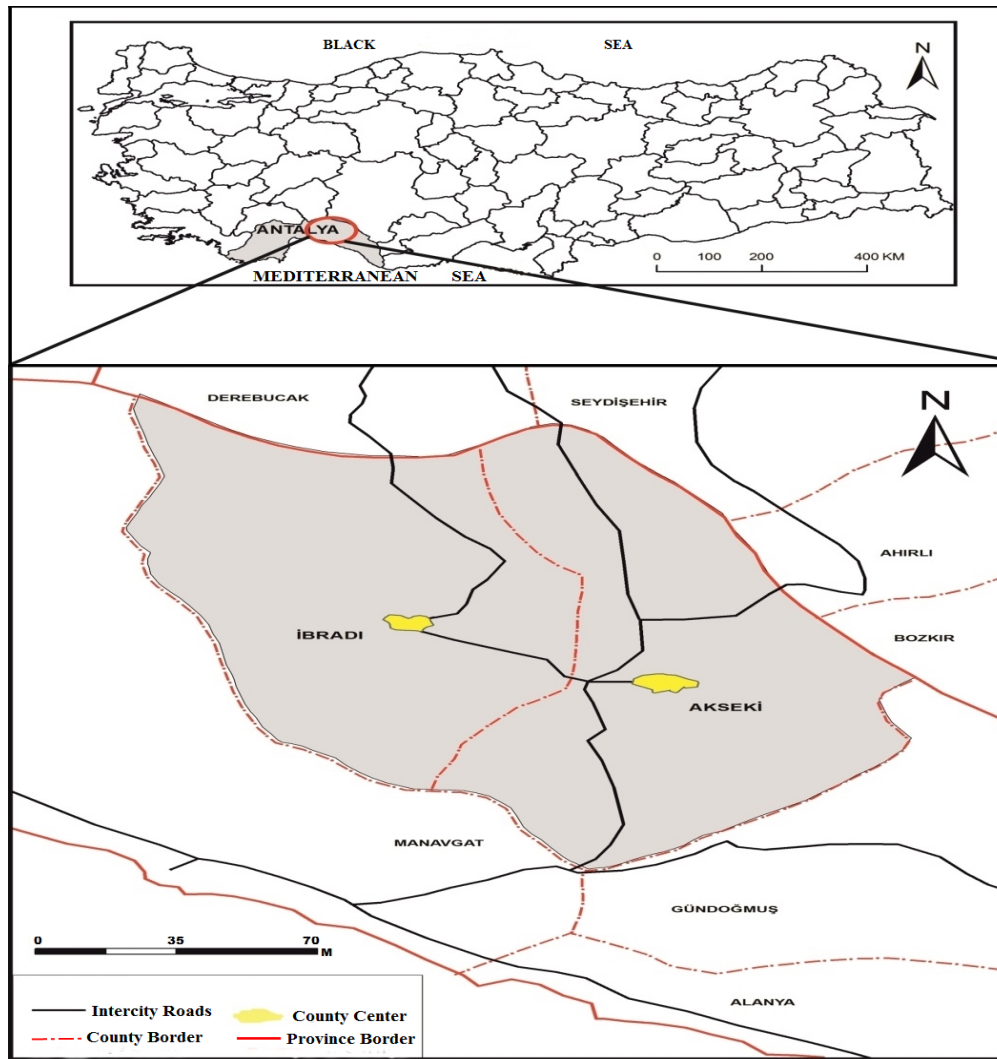
Figure 1. Location of the Study Area (Manav and caliskan, 2017).

4. Natural and Cultural Resources for Tourism on the Akseki-Ibradi Basin

Diversification of tourism in a place is possible through the richness of the natural and cultural resources likely to be the subject of tourism in that environment and through the utilization of these resources in tourism to complement each other. The Akseki-Ibradi Basin is an environment which is quite rich in both natural and cultural resources. Its location in the transitional area of the Mediterranean climate and the terrestrial climate, the sudden changes in the topography within short distances and the faulty and calcareous structure of the land underlie the richness of its natural resources. These reasons have caused one to frequently encounter many karstic forms such as caves, swallow holes, and dolines and caused the flora and the fauna to generate a rich habitat. Likewise, the forests on the Akseki-Ibradi Basin are in the list of hotspots with priority in protection (Global 200 Ecoregions) by the WWF (the World Wildlife Fund). Additionally, natural habitats for mountain goats and hunting fields, national parks and hunting evelopment and placement fields are available on the basin. The Altinbesik National Park and Cave, the Uzumdere Wildlife Improvement Area and Wildlife Improvement Area of the Giden Gelmez Mountains, taken under conservation in 1994 by the UNESCO, constitute the other natural appeals. These appeals have laid the groundwork for many nature-based alternative tourism types on the basin such as tableland tourism, ski tourism, botanical tourism, bicycle tourism, camping & caravan tourism, wildlife watching, sport fishing, hunting tourism, photo safari, ornithology (birdwatching), trekking (nature walk), caving, and rock climbing.

The fact that the history of the locality dates back to quite ancient times underlies the cultural richness of the Akseki-Ibradi Basin. This basin has been under the influence of various civilizations and

people that have settled in Anatolia since the antiquities. Depending on the routes of historical roads, the Akseki-Ibradi environment indicates a cultural interaction belt where the coastal and inner sections intersect. Traces of a wide variety of civilizations and cultures are encountered in Akseki and Ibradi, located in a triangle where Cilicia, Pamphylia and Psidia regions – as named in the historical periods – converge (Erten, 1940; Ozkaynak, 1954; Ramsay, 1960; Ozsait, 1980; Akurgal, 1998; Yildirim, 2001). The Akseki-Ibradi environment experienced the Roman, Seljuk, and Ottoman civilizations, respectively (Bedel, 1967). Furthermore, it also housed part of the system of historical trade routes used to provide the trade between Antalya and Konya during the era of Seljuks. The migration routes used by the nomads who moved between the western coasts of Antalya and the tablelands in the inner sections again passed through this environment. Located in the vicinity of the settlements on this active route of the past and housing the buttoned construction technique, such elements as monumental tombs, water cisterns, historical buttoned mosques, historical inns, and fountains are the cultural elements which make up the potential of the locality for cultural tourism (Bedel, 1967; Bulut, Zaman and Hadimli, 2007; Durak, 2015; Manav and caliskan, 2017: 224-225).

"The buttoned houses" are of special importance among the cultural heritage assets of the Akseki-Ibradi Basin. They draw attention as a cultural heritage asset in which stone and wooden materials easily procurable from the close vicinity were constructed with an original construction technique and the analogues of which are not encountered among the traditional forms in Anatolia (Figure 2). The ground floor of these houses, generally constructed as two-story, is used for such purposes as barns (the reason why the barn is on the ground floor is particularly to save in heating), haylofts, and pantries since the source of livelihood of the people is based on agriculture and animal husbandry, whereas the upstairs of these houses is made up of the living room, rooms, and mansions which constitute the living spaces. in the houses during whose construction no binding material was used and which were constructed with stones as well as the cedar of Lebanon (*Cedrus libani*) – an easy-to-work and water-resistant tree species whose distributional area in Turkey is confined predominantly to the Antalya-Kahramanmaras line – and the prickly juniper (*Juniperus oxycedrus*), the Syrian juniper (*Juniperus drupacea*) and Mulberry (*Moraceae*) are the other tree species used, although scarcely. The part called "duğme (button)" on the houses, whose horizontal drain is a beam and which are constructed with cedar, is made of the juniper tree and known as pestivan/pistuvan. The beams assume the duties of keeping the walls in balance, of reducing the load of the wall, and, the most important of all, of reducing the danger of collapsing by allowing stretching during an earthquake (Manav and caliskan, 2017).

Figure 2. The wall technique unique to the locality (09.29.2015, Sarihacilar Neighborhood, Akseki).

5. Results

5.1. Development of Tourism on the Akseki-Ibradi Basin and Introduction of Buttoned Houses into Tourism

The commencement of tourism, which began to draw attention on the Akseki-Ibradi Basin in the 2000s, essentially dates back to earlier years. Likewise, at a quite early time (1968), Gundoğdu predicted that thanks to the guidance and promotion services to be provided by means of a tourism office to be set up in Akseki, this environment would become a several-day resting place for tourists and that tourism would contribute to the economy of the local people. in addition, having realized the need for conserving the traditional assets that entered a rapid degradation process here, the local people asked the cEKUL (the Foundation for the Protection and Promotion of the Environment and Cultural Heritage) for the support of consciousness-raising on conservation in the 1990s. Thanks to the initiatives which took place with people's sensitivity and awareness, it was ensured that "the buttoned houses" at the locality were also conserved and introduced into tourism in the following years.

Having developed independently of each other and at different times through the protection/conservation of the natural and cultural resources of the locality, two focal points in tourism are striking. These points are Urunlu Neighborhood (Ibradi) and Sarihacilar Neighborhood (Akseki). The first environment is the environment where Urunlu (Ibradi) is the focal point. in this environment, tourism commenced with the discovery of the natural resources (Figure 4; Settlement No. 1). in this environment, the presence of the Altinbesik National Park and the fact that it was declared a zone requiring conservation in 1994 by the UNESCO significantly contributed to this process. in the years concerned, the tourism depending on nature-based appeals diversified upon the discovery of the cultural assets by the visitors. Likewise, also with the contribution of the conservation activities carried out on the basin basis in the following process, "the buttoned houses" located at Urunlu and Ormana Neighborhoods as well as at the district center of Ibradi all but turned into a source with touristic attractiveness.

The environment which makes up a second focus is the environment including Sarihacilar (Figure 3; Settlement No. 4), the district center of Akseki, and Bucakalan and Emirasiklar Neighborhoods. in this environment, tourism commenced with the conservation of "the buttoned houses" and diversified over time also with the discovery of the other attractive resources. Degradation of the traditional fabric and cultural assets of the space on the Akseki-Ibradi Basin in general became striking as of the 1990s. One of the settlements most influenced by this negative process was Sarihacilar Neighborhood (Akseki). As a result of the fact that Antalya Chamber of Architects brought this issue forward and highlighted it, this led to the commencement of initiatives on the basin basis here and to the selection of Sarihacilar as a pilot region. Whilst the initiatives of conservation of the architectural heritage, which commenced in 1998, were the beginning of tourism in this environment, the conservation initiatives covered all settlements in which the original examples of "buttoned houses" were seen in Akseki and Ibradi, thereby spreading over the basin in general. The determination and registration studies became widespread at the locality, which also made significant contributions to this process (Uckan and Olcay, 1999).
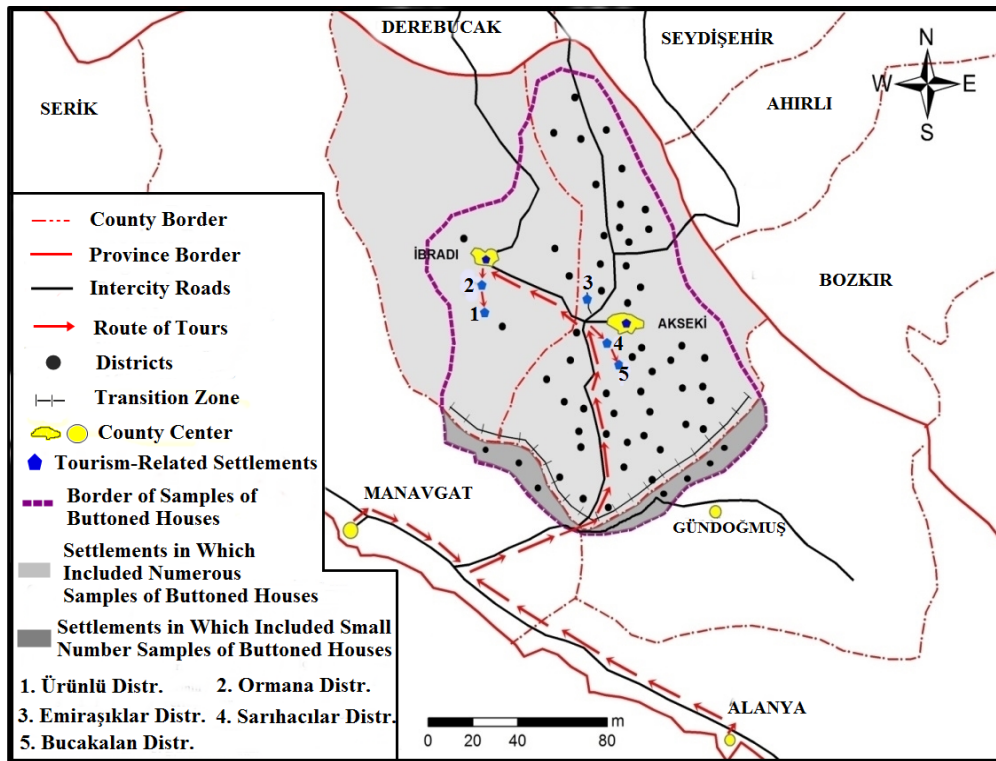
Utilization of Traditional Houses in Tourism in Rural Environments

Figure 3. Settlements in which the buttoned houses are distributed and which make use of the buttoned houses in tourism (Manav and caliskan, 2017).

The most important development for tourism on the basin commenced when the Ministry of Interior, the Ministry of Forestry, the cEKUL, the General Presidency of the Chamber of Architects and the local nongovernmental organizations gathered in 2000. So, the Akseki-Ibradi Basin Development Plan – an applied project – was signed and came into force with an approach on the basin basis for the first time in Turkey to conserve the cultural heritage, biodiversity, and the cultural assets of the local people. The process of introducing "the buttoned houses" into tourism through such establishments as hotels, pensions, and restaurants started as the entrepreneurs living at the locality also supported the activities which accelerated officially.

Some 463 houses have been registered (12.3% of the buttoned houses at the locality) and 827 houses have been taken under conservation (23.4% of the buttoned houses at the locality) in 17 settlements (35.7%) (14 settlements together with the center of Akseki as well as 3 settlements together with the center of Ibradi) through such activities as conservation, registration, repair, restoration, and reconstruction since 1998. Nevertheless, "the buttoned houses" have been introduced into tourism in only 8 settlements at the locality (0.7%). The total number of "buttoned houses" in these 8 settlements is 27, with 4 being museums, 4 being cultural centers, 3 being restaurants, 1 being an information center, 1 being an art house, 10 being pensions, and 4 being hotels. These settlements are the center of Akseki and Sarihacilar, Bucakalan, Emirasiklar, Cevizli, and Suleymaniye Neighborhoods as well as Ormana and Urunlu Neighborhoods, affiliated to Ibradi. However, the development of tourism is not at the same level in all these settlements. The settlements in which tourism has actively developed at the locality are Sarihacilar, Emirasiklar and Bucakalan Neighborhoods in Akseki as well as Ormana and Urunlu Neighborhoods of Ibradi. The rate of "the buttoned houses" providing accommodation services in the total "buttoned houses" is merely 0.4%. The total bed capacity of these establishments is 200 (Manav and caliskan, 2017).

According to the information obtained from the tour operators, tours to the locality with potential for alternative tourism types such as nature, cultural, and cave tourism began to be organized regularly after 2010 also under the influence of the attractiveness created by "the buttoned houses". Endeavors of developing tourism have also multiplied on the basin, which is visited by about 30,000 people today. With an initiative developed through the partnership of the Regional Directorate for Forests in Antalya,

the West Mediterranean Development Agency (BAKA), the Akseki Educational Charity Association, the District Governorship of Akseki, the District Governorship of Ibradi, and Antalya Chamber of Guides, a botanical tourism project was prepared to ensure the recognition and branding of the basin on the national and international scales, to organize a botanical tour within the scope of ecotourism, to highlight the natural and cultural assets, to specialize under the guidance of nature, to offer tourists safe services of high quality, and to enable the local people to participate actively in tourism (BAKA, 2015).

According to the data obtained from the fieldwork, the interviews, and the questionnaires, the tourism movements that started at two points have failed to spread very much spatially. It is remarkable that tourism has been stuck in several settlements, although the conservation studies have been carried out in 17 settlements. Different factors exist in the tourism which has developed in these settlements. It is possible to express these factors as follows: the fact that the settlements in which tourism has developed are rich in natural, cultural or both resources; the fact that a type of tourism which has developed also helps with the discovery of the potential for other types of tourism in that environment (Sarihacilar and Urunlu are the best examples); the fact that they take part as pilot environments in the tourism development plans and projects performed on the basin[24]; the presence of local entrepreneurs[25]; and their proximity to the environments in which different types of tourism activities can be performed. Moreover, the fact that the architectural fabric of "the buttoned houses" maintains its originality in the settlements where tourism has developed and their more magnificent aesthetic and artistic values than those of the other settlements are also among the most significant impacts, for most of these settlements are located on the historical caravan routes on the basin. The economy of this environment was doubtlessly more active than those of the other neighboring areas in the historical past. The historical, geographical and cultural conditions have contributed to the fact that these settlements have now acquired a new function through tourism.

The borders of "the Zone of Traditional Folk Culture/the Vernacular Cultural Zone", which has occurred on the Akseki-Ibradi Basin under the influence of the physical environment and the local culture, have been drawn by Manav and caliskan (2017) on the basis of the distributional characteristics of the architectural examples unique to the locality. "The buttoned houses" distributed at the locality have been able to survive up to the present time with their original examples at the district centers of Akseki and Ibradi and in their close vicinity. Nevertheless, the distribution of original examples weakens from the center to the border areas. This distributional characteristic is also parallel with the spatial development of tourism at the locality.

6. Conclusion and Recommendations

The Akseki-Ibradi Basin offers a wide range of richness for those tourists who desire to see and experience the heritage of the past on the spot. The most important element of this heritage of richness is "the buttoned houses", whose spatial distribution is confined only to this locality, which are seen in almost all settlements at the locality, and which have a unique architectural quality. Despite the conservation initiatives which have multiplied at the locality in the recent years, "the buttoned houses" introduced into tourism and the settlements in which they are distributed have remained rather limited. The settlements with original examples of "buttoned houses" will be able to benefit from tourism in economic terms as the promotion and conservation studies of "the buttoned houses" in the study area have gained momentum. The mediation of tourism in the conservation and maintaining of

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[24] The center of Akseki and Sarihacilar Neighborhood as well as the center of Ibradi and Ormana Neighborhood are the settlements which are included in the Akseki-Ibradi Basin Development Project and the Akseki-Ibradi Botanical Tourism Project. On the other hand, Bucakalan Neighborhood (Akseki) and Urunlu Neighborhood (Ibradi) were only included in the Akseki-Ibradi Botanical Tourism Project.

[25] The local entrepreneurs have been influential on the development of tourism at the center of Ibradi and Ormana and Urunlu Neighborhoods as well as at the center of Akseki and Bucakalan, Emirasiklar, and Sarihacilar Neighborhoods.

the traditional assets at this locality with limited economic sources of livelihood will provide significant benefits (Manav and caliskan, 2017: 235).

in order for the natural and cultural richness of the locality to make an active contribution to regional development and so as to spread this contribution extensively, the tourism sector should be addressed with a new approach. in this context, the share of Antalya in tourism will increase thanks to the studies which will integrate the cultural heritage tourism with the main-line tourism in the rural environments of Antalya province.

The inadequacy of the accommodation possibilities and the fact that the locality is a secondary destination are the main reasons why tourism has failed to adequately develop here. When the accommodation and comfort possibilities of "the buttoned houses" have reached an adequate level for tourists, tour operators will be able to include several-day stays covering the locality in the package tour programs. in addition, thanks to the satisfaction experienced, it will be possible to prefer this environment as a main destination too.

Visitors can be provided with accommodation and service with "the buttoned houses" to be constructed in agreement with their original form on the tablelands of Akseki and Ibradi in the tourism activities to be performed at the locality, which is quite rich in natural resources. There is visitor potential for such accommodation establishments because the visitors coming for such purposes as hunting, birdwatching, and photo safari meet their need for accommodation in more comfortable environments at the nearby districts.

Development and sustenance of tourism in a region are possible through the support by the local people and through their participation in tourism. This is particularly of extreme importance to cultural heritage tourism, for cultural heritage refers to the cultural assets in which local communities are born and grow or which they inherit from their ancestors (The Union of Turkish Bar Associations, 2004). On the Akseki-Ibradi Basin, the local people lean towards the introduction of cultural heritage assets into tourism. The awareness and desire of the local society witnessing the positive impacts of tourism with respect to the protection of the cultural heritage assets of the locality will also increase over time. Well-managed and well-planned local tourism will be able to mediate in carrying the cultural assets of the locality to future generations.

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From Past to Present; Special Plants

Demet Ulku Gulpinar Sekban, Makbulenur Bekar

1. Introduction

The plants that form the foundation stone of life since the formation of the world, are indispensable sources for people to live their lives. Even in the sacred books, plants are very important in cultural values, as well as ecological and economic benefits of plants that are described in detail. This has made the plants the main elements of the legends, which are the reflections of the cultures of the societies. When the cultures of states, civilizations, or empires are examined, it is seen that symbols and figures are made by inspiration from plants. It seems that the stories about the plants have basic concepts such as creation, reaching to God, acquiring power, might, love, immortality or death on the basis of legends. Humans have narrated events, life experiences in detail in nature and through plants that relate to events, and symbolically transmit these experiences to future generations (Ozkan, 2012). So that any event that is to be transmitted to future generations is related to the physiological characteristics of plants. Thus the event is dissimilar to the plant. People's quest for sacred plants to maintain power, force, and immortality has always continued. Because of this many plants have been subject to stories that suffer from this issue (Kilic & Eser, 2017). However, when the plants cultivated on the basis of cultures are examined, it is seen that trees are processed more in literary sources. It is believed that because of the physiological characteristics of the tree, it is a bridge between the underground, the earth and the sky in cultures, and that it binds between mortal life and eternal life and represents power (Candan & Ulvi Erhan, 2009; Ozkan, 2012).

When the historical gardens were examined in the light of the everyday stories from the past, it was seen that these gardens often used trees that were subject to stories (Yilmaz, 2012). It is often observed that a tree reflecting power and power in literary sources is used in palace gardens or in squares or in a religion where a tree symbolizing eternal life, chest rise is used. This is both due to the traces left by the stories in our memory, as well as by the physiological character of these plants that are subject to the stories. So much so that in Greek mythology there is a tree symbolizing almost every god (Hancerlioğlu, 2000).

Nowadays, landscape architects evaluate trees and use them according to their ecological, aesthetic and economic suitability. The main purpose of this study is to increase the frequency of usage according to cultural values besides the ecological, economic and aesthetic values of trees which are frequently used today. It is thought that the stories of the trees to be used are known and used, the souls of the places to be created, and the place is more special. For this, it is aimed to raise awareness of the link between trees and stories. For this purpose, the use of trees which have been used for mythological events, stories and history is examined today. The significance of these trees in history, their stories, and the ecological characteristics of these plants have been mentioned for what purpose they are used today. in the scope of the study, the plants which are generally in the tree and shrub class have been examined.

2. Method

The study consists of two phases. in the first stage, lists of trees with cultural values which are frequently used in landscape applications and which have been discussed in the stories. in the second stage, it was determined that landscape architects used the most of these plants. At this stage of the study, the data were collected by the survey method. When questionnaires were prepared, special care was taken to make the questions clear and understandable, and questions were collected under the headings of the main sections to prevent distractibility. The questionnaire consists of three parts in total. The first part consists of the questions asked to obtain the demographic data of the participants and in the second part the expert group is asked to indicate the 3 types of marks most frequently used by the tree species on the list. in the final part of the questionnaire, it was questioned whether the

expert group knew the stories of the trees and whether they gave importance to these stories in their use. The study was prepared in the form of an internet form so that the questionnaire study could reach to a wider audience and a special group was delivered by mail. A total of 47 landscape architects were surveyed.

3.Results

3.1. Literature Survey

Many scientific and literary sources have been searched within the scope of the study. Research on the subject of the story as a result and 20 plant species that can live in conditions of Turkey has cultural value in addition to the ecological features have been identified (Candan & Ulvi Erhan, 2009; Daravanoğlu, 2017; Edes, 2012; Hepoğlu & Ince, 2017a; Keykubat, 2014; Ozkan, 2012). These species are as follows; *Malus domestica*, *Ficus carica*, *Mespilus germanica, Myrtus communis, Punica granatum*, *Citrus aurantium*, *Olea europaea*, *Populus sp.*, *Nerium oleander*, *Pistacia lentiscus*, *Tilia sp.*, *Laurus nobilis*, *Cupressus sempervirens*, *Liquidambar sp.*, *Prunus serrulata*, *Platanus sp.*, *Ceratonia siliqua*, *Quercus sp.*, *Cedrus sp.*, *Juglans sp*. The ecological desires of tree species vary in their usage patterns, and they vary in their stories or myths. The cultural value effect of the species listed as a result of the literature survey, the stories are described in the sub-sections..

3.1.1. Cultural Value of "*Cedrus sp.*"

When we look at the past of the *"Cedrus"*, it has been seen that there are many cultural influences. in particular, Gilgisim's legendary and Hittite period gave importance to *Cedrus*. Especially in many stories with its fragrance and strength, *"Cedrus"* is used as a protective, attractive and inviting artist. So much so that, according to the story, when the Hittite King Mursili ruled, Telipinu, the son of the god of the storm, became very angry with something and left the country. As Telipinu was a god of agriculture, all sowing and planting work stopped in the country, there was nothing left in the country, and famine emerged in the country. Then the King of Mursili makes incense from the *"Cedrus"* to bring the Telipinu back. The king says, "Telipinu, hear this beautiful smell and go back to your house, this beautiful *"Cedrus"* tree smell brings you home."(Hepoğlu & Ince, 2017b).

3.1.2. Cultural Value of "*Ceratonia siliqua*"

It is known that *"Ceratonia siliqua"* has been a nutritious, durable and delicious food source since ancient times. It is also called as the bread of the Prophet Jacob in some regions. This is why the Prophet Jacob consumed "*Ceratonia siliqua*" even when he was slaughtered. The reason why *"Ceratonia siliqua"* bean is subject to stories is that it is used as a measure of the weight of precious stones in the past because both the nutritional value it contains and the weight of the kernel never change. The word "two dirhem nuclei" comes from this (Cansiz, 2018).

3.1.3. Cultural Value of "*Punica granatum*"

in all mythological events, pomegranate is used as a symbol of fertility, sanctity, abundance and fertility in religions (Cerrahoğlu, 2012). in the sculptures, pomegranate fruit and flowers are often depicted in the pictures. Pomegranate invincibility has become a symbol of power in mythology. in some religions, pomegranate trees used alone in religious areas are visited for blessing and dedication (Yildirim, 2008). in addition, the pomegranate in Greek mythology shows marriage. One day, Hades, the god of the underworld, kidnapped Demeter's daughter Persephone and took her to the underworld. Extremely frustrated by this, Demeter said that she would not allow any fruit to form on Earth during her daughter's absence. On top of that, Zeus ordered Persephone to stay with Demeter for certain months of the year and Hades for certain months. Considering that you will not stick to these conditions, Hades gives 4 pomegranate to Persephone. Thus, marriage between Hades and Persephone is established (Cerrahoğlu, 2012).

3.1.4. Cultural Value of "*Laurus nobilis*"

One of the most well-known of mythological stories is the unrequited love of Zeus's son, Light God, Apollon to Daphne. According to the story, Apollo falls in love with Daphne, but Daphne does not like Apollon and escapes from it. Daphne, tired of running away, begins to pray to the earth mother. Daphne wants to hide from Apollon. The earth mother responded to this request. She turned Daphne into the "*Laurus nobilis*". Apollo, seeing his love turned into "*Laurus nobilis*", crown his head with its fragrant leaves and will not remove it again (Hepoğlu & Ince, 2017b).

3.1.5. Cultural Value of "*Nerium oleander*"

The oleander tree is often used as a symbol of immortal love, reflecting concepts such as poison and hell. It is reported that the sacred books passed through the hell as a plant, so there are reservations in its use. However, it is reported that the name of the oleander tree comes from Leander swimming in the Dardanelles throat to see the transcendent love of the name. One morning, the lover, Hero was finding Leander's lifeless body on the shore sees an oleander flower in Leander's hands. Since then all the coast has been oleander flowers and oleander has represented immortal love (cokuğras, 2017).

3.1.6. Cultural Value of "*Olea europaea*"

Olive Tree is a very important plant in terms of ecology, aesthetics and economics.
in many places in the past day, olive oil is known as "liquid gold". The olive tree is the symbol of Athena, the god of intelligence, art, strategy, inspiration and peace in Greek mythology. One day they discuss the Sea God, Poseidon and Athena for a city. to avoid this dispute, Zeus said to both of them, "Give the city a gift so that it will be the city who chooses whom to present.". The Sea God made four horses from the sea. Then the Sea God said, "Enter every battle you want with these horses, go to every place you want to be yours". Athena removed the olive tree from the soil. Athena said, "This tree will be green in summer and winter will live for many years." He then went on to say, "You will consume your fruit, and you will find light in the darkness from the ground." The people chose the olive tree offered by Athena. Thus, the people have chosen wisdom, established life and peace. The city was named Athena (Hepoğlu & Ince, 2017b).

3.1.7. Cultural Value of "*Platanus sp.*" ve "*Tilia sp.*"

Platanus sp., known as the mighty power tree, was used as the symbol of many civilizations. One day, God Zeus was bored on the Mount of Olympos and a keeper was on his shoulder. No door was opened to Zeus who was quite sure that he would be a guest in the houses. The last time a house door was stolen. The door opened an old couple. The couple, who tried to welcome the guest as well as they got from their hands, saw that no food on their table had decreased. They understand that Zeus is a god. Zeus said he would make a wish he wanted because of his hospitality. The elderly couple wanted to never leave and to die the same day. Then Zeus made the wishes of the couple. Years later the couple died the same day.

And when they were buried, there was a tree with a side of "*Tilia sp.*" and a side of "*Platanus sp.*" (Hepoğlu & Ince, 2017b).

3.1.8. Cultural Value of "*Cupressus sempervirens*"

The servant tree depicts reaching eternity, death, eternity. This is why cypress trees are often used in cemeteries. It is thought that this use is caused by the mythological story of the cypress tree. Cyparissus and Apollon are two very good friends. Together they go hunting every day, reading poetry. Apollon Cyparissus presents a very beautiful magical deer as a gift to his friends. Cyparissus loves gays more than anyone he loves in his life. One day, Cyparissus, who went hunting, accidentally killed his lover. Cyparissus who can not stand this pain goes to Apollona and says, "Take my life, I can not live with this age." Apollona then transforms his favorite friend Cyparissus into a servant tree, and then he says, "I will mourn for you, and you will grieve within others." (Hepoğlu & Ince, 2017b).

When these species which are subject to the stories are examined, it is seen that most of them are endemic plants. It shows easily be used in certain regions of Turkey geography of these species. When species are examined in detail, it is seen that there are many fascinating landscape values and landscape architects often use it in their works. The ecological characteristics and requirements of the species are given in Table 1. (Table 1 near here). Variety has been observed when the use patterns of species landscape applications are examined. It has been observed that most plants are used in groups as well as solitary. in general, it has been observed that species such as *Olea europaea*, *Liquidambar sp.*, Pistacia lentiscus, *Platanus sp.*, *Ceratonia siliqua*, *Quercus sp.*, *Juglans sp.* and *Cedrus sp.* are used solitarily. *Populus sp.*, *Tilia sp.*, *Cupressus sempervirens* and *Prunus serrulata* have been used in alle format. in addition to these, because of their economic and aesthetic values, use of *Malus domestica*, *Mespilus germanica*, *Myrtus communi, Punica granatum*, *Citrus aurantium* and *Nerium oleander* species in groups is more frequent.

3.2. Data from Survey Study

The questionnaire study was conducted with a group of experts created by 47 landscape architects. The demographic characteristics of the respondents are given in Table 2. The vast majority of the respondents are from 20-30 years of age. (Table 2 near here). 93.4% of the participants are actively working. Participants were asked to identify the plants they used the most in their project and application work. The question "You mark three plant species that you use the most from the following plant species" was asked. When the responses from participants were compared, it was found that *Laurus nobilis, Prunus serrulata* and *Olea europaea* plant species were the most commonly used species. When the ecological characteristics of the plants are examined, it is observed that they can be used for landscaping in a wide geographical area, as well as economic and ecological values as well as aesthetically pleasing species. Participants were questioned whether they knew the stories and legends that reflected the cultural values of the plant species they used. Participants for this question were asked: "Do you know the stories, legends or mythological events of these three plant species that you have selected?" The majority of the respondents answered this question "I know partly" (57.4%, 27 people), 13 people answered "Yes I know" (27.6%) and 7 people answered "I do not know" (15%) (Table 3). (Table 3 near here). Whether or not these stories or legends were involved was questioned among the reasons why participants chose to use these plant species for their landscaping studies. Participants for this question were asked "Why are you using these three plant species frequently?" 21 respondents gave "Aesthetic values", 11 people had "Ecological value", 6 people gave "Employment request", 4 people had "Economic value", 3 people had "Cultural value" and 2 people gave "Other" (Table 4). (Table 4 near here). Whether the plants' knowledge of the plants affects the frequency of use of the plant or the place where the plant is used is questioned. Participants were asked about the question, "Do you think the story of a plant species affects the frequency of use or use of that plant?". Twenty-three people answered "Yes, effects", 12 respondents "Partially, effects", and 12 people answered "No, no effect".

4. Results

People have reconciled their past experiences, living things or events and experiences they have observed in nature to tell the events that they have lived from the past and to increase the influence of events. This reconciliation adds convenience and vitality to the experience, making it very easy for people to express their feelings. Among the top priority assets that people do not observe in nature are plants. in the past, day-to-day plants have a very important place in human life. From mythological times to contemporary modern times, even in the formation of religions, in the establishment of civilizations, or in the periods leading to civilizations, the descriptions, characteristics or symbols of the plants are described. That is why the stories of the plants are always attracted to the attention of the people and transmitted to the generations. However, a plant species that has been considered sacred in the past has now begun to appear as a very ordinary species. in this study, the stories of these species are compiled in order to increase the frequency of usage according to their cultural values as well as the ecological, economic and aesthetic values of plants which are frequently used today. Despite the fact that there are many plant species in the stories, the trees have been concentrated on trees and

shrubs in the study because the trees are very important both in Turkish culture and in other cultures. Today, 20 plant species that are frequently used in many landscape applications but are included in cultures are listed by their ecological requirements. As can be seen from the questionnaire survey, the majority of landscape architects responsible for landscape applications think that plants will not have enough knowledge about their stories, their past, but will increase the frequency with which plants will use information about these species. Thus, during the presentation of a project, the presentation of cultural values as well as ecological and aesthetic values will give the project originality. For this, however, the cultural values of the plants must come first in the selection criteria. As we have seen in the study, cultural values are among the lowest criteria among the selection criteria of landscape architects. For this reason, landscape architects seem to be inadequate in their knowledge of these values. The creation of the curriculum frameworks that describe the trails left behind by ornamental plants in the past four years of landscaping education and education will be both a compelling and awareness for the candidates of the landscape architects who are prepared for the profession.

Table 1. Ecological characteristics and requirements of the plants listed as a result of the literature survey (Gulpinar, 2006; Kardelen Fidancilik, 2011)

No	Latin Names of Plants	Ecological Characteristics and Requirements of Plants					
1	*Cedrus sp.*	8 - 12 m	5 - 7 m	Z 7A	>>>>	☀	◑
2	*Ceratonia siliqua*	15 - 20 m	12 - 20 m	Z 11	>>>>		☀
3	*Citrus aurantium*	10 m	6 m	Z 9	>>>>		☀
4	*Cupressus sempervirens*	18 - 22 m	2,50 - 3 m	Z 8	>>>>	☀	◑
5	*Ficus carica*	15 - 20 m	10 - 20 m	Z 10	>>>>	☀	◑
6	*Juglans sp.*	20 - 30 m	10 - 15 m	Z 4	>>>>	☀	◑
7	*Laurus nobilis*	5 - 15 m	5 - 12 m	Z 8B	>>>>	☀	◑ ☀
8	*Liquidambar sp.*	25 - 35 m	15 - 20 m	Z 6A	>>>>		☀
9	*Malus domestica*	5 - 7 m	3 - 5 m	Z 5A	>>>>		☀
10	*Mespilus germanica*	15 - 20 m	10 - 20 m	Z 10	>>>>	☀	◑
11	*Myrtus communis*	2 - 4 m	1 - 2 m	Z 8B	>>>>	☀	◑
12	*Nerium oleander*	2 - 4 m	2 - 4 m	Z 8B	>>>>		☀
13	*Olea europaea*	6 - 8 m	4 - 5 m	Z 9	>>>>		☀
14	*Pistacia lentiscus*	4 - 6 m	2 - 6 m	Z 10	>>>>		☀
15	*Platanus sp.*	20 - 25 m	15 - 20 m	Z 9	>>>>	☀	◑
16	*Populus sp.*	20 - 25 m	15 - 20 m	Z 9	>>>>	☀	◑
17	*Prunus serrulata*	5 - 7 m	3 - 5 m	Z 5A	>>>>		☀
18	*Punica granatum*	4 - 6 m	4 - 6 m	Z 8B	>>>>		☀
19	*Quercus sp.*	20 - 30 m	10 - 20 m	Z 6A	>>>>		☀
20	*Tilia sp.*	20 - 30 m	10 - 15 m	Z 4	>>>>	☀	◑

Table 2. Demographic data of participants

Demographic Variables	Demographic Variables	Percent of Participants	Demographic Variables	Demographic Variables	Percent of Participants
Age			*Gender*		
20-30	31	65.9	Female	26	55.3
30-40	11	23.4	Male	21	44.7
40+	5	10.7	*Total*	47	100
Total	47	100			
Working status					
I am working	44	93.6			
I am not working	3	6.4			
Total	47	100			

Table 3. Cultural value awareness findings of plants

Do you know the stories, legend or mythological events of these three plant species that you have selected?

Situations	The number of participants	Percent of Participants
Yes I know.	13	27.6
No, I do not know.	7	15
Partly I know.	27	57.4
Total	*47*	*%100*

Table 4. Findings of use of plant species

Why are you using these three plant species frequently?

Situations	The number of participants	Percent of Participants
Aesthetic value	21	44.6
Ecological value	11	23.4
Economic value	4	8.5
Cultural value	*3*	6.3
Employment request	*6*	12.8
Other	*2*	4.4
Toplam	*47*	*100*

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Modularity or Prefabrication: Comparative Analysis on Micro Homes & AFAD Saricam Settlements

Dilsa Gunaydin Temel, Z. Ezgi Haliloglu Kahraman

1. Introduction

Nowadays, modular consciousness seems to have gradually increased among both users and producers. However, its boundaries differing it from other architectural solutions are still not fully defined. Prefabricated structures as systems implemented by using modular consciousness has become prevalent in architectural design. in this sense, the presence of ready-made molds and the ease of application let prefabricated structures become more reachable. These two concepts seem to indicate similar concepts, but they do not actually represent the same task in practice. in fact, while modules are the smallest units of the systems to be created, prefabrication is a consequence of the collection of these systems.

The module is a part of the prefabrication that is used for developing off-site construction systems. It is functioned to develop both prefabrication systems and modular systems. By creating well-defined production systems, both the user and the manufacturer can benefit from fast solutions. Accepting the module as the first stage of composing a prefabricated structure will also help eliminate difficulties faced in the production phase. Contribution of solved systems of modules, such as gridal or composed design solutions for structures, may shorten the construction time. Azari (2013) states that modular prefabricated construction is a prefabricated structure whose modules are assembled formerly and delivered to the site. Whereas the flexibility and continuity of modularity cannot be provided by prefabrication. Modular system solutions offer continuity with some add-drop facilities. Furthermore, even if the construction is done beforehand, modular systems have the ability to respond to changing needs. Although prefabricated systems seem to provide budget-friendly solutions in the first sight, a well-designed modular system may have the potential to be reused by modifying the shape or task for the later stages of the construction. Thus, after their mission is completed, they will be saved from being piles of garbage.

Nowadays, authorities are trying to establish some shelters for victims of any kind of disasters by using the structures and techniques that are mentioned upon. When building these shelters, they prefer to use prefabricated container blocks which are conventional and less costly. However, these fictionalized areas cannot respond to aesthetic and further spatial needs. Thus, it is possible to turn these shelters into more advanced, flexible and aesthetically pleasing constructions when they are built by using well-resolved modular techniques. Due to the need of understanding the concept of modularity and its differences from prefabrication, this study intends to requestion the knowledge and usages of modular and prefabricated constructions.

This study aims to reveal the differences between prefabrication and modularity through examining two different structures: Micro Home and AFAD containers constructed in Adana Saricam Prefabricated settlement. 'Micro Home' (Penda Architect) totally presents a modular architectural solution to create both indoor and outdoor spaces. The second example, AFAD containers, constructed in Adana Saricam Prefabricated settlement', supply prefabricated solutions just for indoor usage.

in the following chapters, prefabricated structures and modularity are discussed through their definitions and perceived benefits. Furthermore, the findings of a comparative analysis is presented to clarify the differences of modularity and prefabrication on Micro Homes and AFAD Containers.

1.1. The concept of Modularity & Prefabrication

The term modularity is used informally in many ways. Ulrich (1991) mentioned three perceptions on modularity. First; in the design of complex engineered systems, the term often refers to the use of independent units. Second, in architecture, the term implies the construction stage of a building from

various standardized components. Third, in manufacturing, the term often refers to the use of interchangeable units to create product variants.' The steps to be followed in modularity; applying correct modular applications, give current solutions and interior solutions to clarify and orienting the architectural modular notion.

Modular construction is generally composed of factory-produced and pre-engineered units and these units can easily be delivered to any kind of site and can create any kind of scale components as an important element of a structure. Modular units are not only combined together for a large-scale building but also used to build rooms, walls or can be totally separated units. These units can be self-supporting and independent structures. Miller (2005) argues that, modularization is employed to handle conflicting demands and mass production. Therefore, a broad variety of products can be produced by combining a limited number of modules. in this way, modularity balances standardization and rationalization with customization and flexibility. On the other hand, as Smith (2009) mentioned in the article, 'History of Prefabrication', prefabrication is used to give some responses to needs and desires of different types of people all over the world. **Prefabrication** is a common construction industry term to describe assemblies/units that are manufactured under factory conditions, and then, transported to construction sites. Prefabrication have a strong relation with off-site procedure.

in the beginning of the production process, modularity and prefabrication have same production system. Azari (2013) supports that modules are box-shaped units containing walls, floor and roof. These units are built in the factory, transportable and each unit combined with each other to construct a complete building. Gibb (1999) discusses that prefabrication encompasses the construction of all building components that are a part of a larger final assemble. Haas (2000) supports his idea that prefabrication is defined as an offsite manufacturing process that can also be an on-site process by adding some specialized and necessary facilities. This process contains lots of materials and identified building systems. This total part of the process can generate forms as a component or part of a larger final installation.

in summary, the module is a part of the prefabrication for developing off-site construction systems. Modules cannot only create prefabrication systems, but also it can compose modular system. However, it does not mean that prefabrication and modularity refer to same concepts. There are two different construction processes that help us to differentiate modularity and prefabrication. Onsite construction and Offsite construction.

Stick built construction and in-situ (cast-in-place) construction are used interchangeably with 'on-site' construction. The term stick built historically determines to dimensioned lumber construction, although it indicates here any construction done onsite. Onsite applications generally take part in site and factory production process or the combination of both combinations. According to this idea, parallel working process in modularity provides maximum efficiency.

Offsite construction includes prefabrication and/or preassembly additions that are away from the final building site. It also indicates to the planning and designing processes of any kind of structure or building elements take place in somewhere different from final installation place. According to Gibb (1999), offsite term is traditionally used in the UK, where prefabricated components are divided as various physical sizes as 'non-volumetric (i.e. structural components) offsite fabrications,' and 'volumetric (i.e. multiple types such as modular subassemblies) offsite fabrications'. in this study, offsite construction is used to describe the use of prefabrication and preassembly of parts produced in the factory and application to the construction site. Skill levels required for prefabrication is almost same with traditional stick-built construction. However, the cost of labour is lower' (Haas, 2000).

1.2. Perceived Benefits of Prefabrication and Modularity

There are lots of studies that intend to evaluate advantages and disadvantages of both modularity and prefabrication. in the previous studies (e.g. Chiang, Tang and Wong, 2008; Haas, 2000; Gibb, 1999), the benefits of prefabrication are summarized as follows:

1- With the help of parallel production activities, it shortens of the total construction period and provides efficient scheduling in production.

2- As a part of mass and fabricated production, in prefabrication, building quality, labor productivity and safety increases.

3-It reduces delays in construction schedule since it is materialized in weather protected work environment

4- It reduces negative effects of construction on environment since it minimizes the duration of onsite praxis.

in short, prefabrication is generally aimed to achieve quicker and easier structures. Rather than aesthetic concerns, time and financial concerns play a major role for employers. The National Institute of Standards and Technology (NIST) points out the use of prefabricated components as one of the top five opportunities of breakthrough in the construction industry (Modular Building Inst., 2010). Prefabricated structures are mostly outsourced. in this case, both firms can increase competition and provide quality (Chiang, Tang, and Wong, 2008).

Meanwhile, the primary benefits for architectural integration of modular components into a project include the following:

1. Modularity satisfies owner demand with the contribution of flexibility and continuity.
2. It improves quality through innovative material recommendations and system solutions.
3. After the systems have been completely established, the site provides utterly time-consuming benefits in the assembly phase, as they are completely off-site.
4. Modular constructions are cost effective systems when the following strategies are fulfilled:
    . Mechanization of the production process
    . Elimination of the site work required as much as possible.
    . Maximization of the usage of recycled materials for prefabricated building components. (Tam et al, 2007)

5. Modularity creates options. Creating options systematically provides variations and these variations provides flexibility in all dimensions, (Baldwin and Clark, 2002).

The modular systems have to be solved as a whole and then, financial concerns will be eliminated. Modular design evolves as an option to be exercised. in each experiment of modular construction, new system solutions can be developed.

At first sight, in the production phase, modularity and prefabrication show similarities. However, modularity has the potential to be more preferable than prefabrication. Since, modularity serves both aesthetically pleasing and flexible structures in design and usage.

in order to justify an investment, modularization serves to three purposes: management of complexity, enabling parallel work and providing tolerance for uncertainty. Specifically, in the hidden modules, designers may replace early, inferior and superior solutions. Such alternatives can be modelled as "real options."

As a summary of the information discussed about these two concepts, the major features of the modularity and prefabrication can be followed in Table 1.

modularization	prefabrication
* Limitless repetition	* Limitless repetition
* Reproducibility	* Reproducibility
* Use of modules	* Use of modules
* Transportability	* Transportability
* Increased labor safety	* Increasing labor safety
* Enabling parallel work	* Enabling parallel work
* Building information modeling	* Building information modeling
* Use of building information modeling (BIM)	* Use of building information modeling (BIM)
* Eliminating the amount of site work required as much as possible	* Eliminating the amount of site work required as much as possible
* Possibility for options	—
* Mobility	—
* Flexibility	—
* Increasing labor productivity	—
* Maximizing the usage of recycled materials	—
* Modules need to be linked to functionality	—
* Increasing building quality and craftsmanship	—

Table 1. Basic features of modularity and prefabrication (Source: Adopted from Gunaydin, 2012)

Both prefabrication and modular techniques can be used as solutions for the structural problems that they especially provide quick solutions for disasters. Although prefabricated techniques seem to be preferable for disaster areas because of economic reasons. It is predicted that modular techniques may be more beneficial if prospective and sustainable solution approaches which provides more user friendly and responsive for the changing need are involved.

2. Comparative Analysis on Micro Homes & AFAD Saricam Settlements
in the light of discussion about prefabrication and modularity in the literature, in this section, two structures will be examined and compared. in this comparison, prefabrication will be considered as a production phase and modularity will be considered as a design technique.

2.1. Micro Homes
The project intends to address the issues of over-population of cities by suggesting a series of small 'modular' units that can be reconfigured and compounded together to create areas that meet the changing needs of occupied people. Moreover, the project takes urban challenges ranging from transportation to accommodation and fashion.

According to the plans of this project, the system is based on prefabricated modules that each one has a common three-square meter base (http://www.home-of-penda.com). Each part can be transported to the site on trucks or ships before being assembled. in relation to changing needs, these structures can be modified and shipped to another location. The modules are constructed from recyclable materials which were previously used in constructions. (https://www.dezeen.com/2017/11/09/penda-urban-nest-radical-future-living-concept recyclable-modular-dwellings-mini-living/)

Figure 1. General views of recycled steel structures in Micro-homes (Source: https://www.dezeen.com 2017/11/09/penda-urban-nest-radical-future-livingconceptrecyclable-modular-dwellings mini-living/)

Metal frames of the modules are used to create privacy within the module. Flexibility of perforated metal frames provides diversities in shape and enables the availability of different structural and decorative objects. Modular wooden furniture provides flexibility in the interior space. The modular system including planters (or other separators) may transform into a seating or working space and an interior garden. Modules can be used for different purposes through designing different system combinations. It is possible to modify them for different purposes or to use them as a living space. For example, in Shanghai, Penda architecture is composed 26 modules and each module has a different function such as café, dining area, bookstore, studio, workshop and gym. (https://www.dezeen.com/2017/11/09/penda-urban-nest-radical-future-living-concept recyclable-modular-dwellings-mini-living/)

Figure 2. Interior views of these modules in Micro-homes (Source: https://www.dezeen.com2017/11/09/penda-urban-nest-radical-future-living-conceptrecyclable - modular-dwellings mini-living/)

Modular systems are not only employed for arbitrary or commercial purposes, but also functioned in emergency situations including natural or human caused disasters. For example, earthquake or refugee camps are generally transported to the site and constructed quickly as shelters to the use of victims of the disaster. But most importantly, by adding and subtracting functions, and with a design approach, it may respond to aesthetic needs of inhabitants.

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2.2. AFAD Saricam Settlements

in Turkey, through the Syrian migration started in 2011, many refugee camps have been built in different cities of the country such as Gaziantep, Adana and Hatay (AFAD, 2013). in order to keep migrants under control and to make it easy for migrants to access, these camps were generally constructed close to the border gates (Ara et al, 2015).

At the beginning of the process, they were established as tent camps as fastest and easiest solutions. But later, container camps started to be built because of the increase in the number of immigrants as well as attempts to improve the living conditions of camps (AFAD, 2013). Initially, people in container camps seem happy for meeting their accommodation need. However, over the years they have not been able to fit into these areas.

Over the years, their satisfaction level has decreased since it is hard to establish a permanent life and to sustain the traditional lifestyle under container conditions. 'Adana Saricam' refugee camp was one of the tent camps that turned into a container camp with limited spatial facilities inside and outside of the container (AFAD, 2013). These containers camps are made up of prefabricated structures. As it is argued in the study of Haas (1999) and Gibb (2000), these structures do not allow to integrate flexible system attachments, that is, it was impossible to make additions or subtractions to the structure. However, due to the ease of accessibility and low cost of expenditures and transportation opportunities, authorities prefer prefabricated structures in immigrant camps. Because of transportation opportunities, these prefabricated containers have some standardized measures. These containers have two types: one of them has 7m length and 3m width and the other one has 6m length and 2,3m width (http: karmod.com/urunler/sandvic-panel-konteyner). The welding and cutting of steel are main materials for these containers. Painted galvanized steel sheets and EPS are used on exterior and interior walls. Painted galvanized corrugated steel sheet and EPS are used on the ceilings and various pvc coverings are preferred on the floor.

Figure 3. Facades of the AFAD Saricam Container Camp (Soruce: Afad, Syrian Refugees in Turkey, Field Surveys, 2013)

Figure 4. From AFAD Saricam Container Camp interior views. (Soruce: Afad, Syrian Refugees in Turkey, Field Surveys, 2013)

As it is shown in the Figure 4, this camp was designed without aesthetic concerns, instead, the concern was to meet the basic housing need. Each of these standard container blocks are 21 m^2. It does not allow expansion when needed.

3.Conclusion

This study aimed to compare modularity and prefabrication in order to investigate the differences between the modular and prefabricated structures. to do this, it compares Micro Homes and AFAD Saricam Container Camp.

in Turkey, whatever the disaster type is, prefabricated containers have been used for victims' accommodation. Eventually, modularity is a structuring principle for systems which need to be applied correctly. Because of the need of quick and cheap solutions, prefabrication technique is generally preferred. Whereas, traditional approaches stay insufficient when further attempts are needed to integrate additions according to changing conditions. The identification of the distinction between prefabrication and modularity and also following-up improvements in the field may help developing optimum solutions for the need.

This study concludes that, almost all of the possibilities offered by prefabricated containers can be achieved by developing modular techniques for micro-homes. There are three major advantages of using modularity as construction and design system. Firstly, modular structures allow flexibility and expansions of the construction both horizontally and vertically. Second, their syntax provides an overall consistency even if they display an expansion due to the increase in spatial needs.

Finally, even if these structures are not needed anymore, they can be transformed into sustainable structures for further needs. However, this manner was not applied to prefabricated container blocks in AFAD Saricam. They do not have an innovative design approach and flexible system and method of use either. Comparison between the Micro Homes benefiting from modularity and AFAD Saricam Camp using Prefabricated Containers revealed that mobility, flexibility, and options for further expansion can be more easily achieved with well-designed modular systems rather than prefabrication.

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A Traditional Healing Practice in Anatolia: "Ocak" Institution

Melike Kaplan

1. Introduction

This study is a general evaluation of the religious and magical practices of the folk medicine, which is a part of the folk culture. Studies in the literature have made important contributions to the understanding of the origins of folk medicine. Numerous practices which comprise the basics of folk medicine are compared to the examples from the ethnographic studies. The present study commences with comparing the concepts of folk medicine and modern medicine and continues with the general analysis of the healing practices in Anatolia. The ongoing health practices of the indigenous communities, known as "folk medicine", are fundamentally associated with the supernatural. Although there are differences among cultures, the field of traditional folk medicine is useful in the treatment of the illnesses by using "magic" and "religion". For instance, there are many different "Ocak" in Anatolia. "Ocak" is the person who performs traditional healing practices. There are many "Ocak" families in Anatolia. in this paper, applications of religion- and medicine-related areas in the folk medicine, which is classified into various groups in the written sources, are discussed, and explained with the examples from Anatolia.

Folk Medicine

Folk medicine, also known as "ethnomedicine" or "folk remedy", is defined as the oral medical knowledge including the transfer of health -and disease- related knowledge and applications from generation to generation, which is "reproduced" with each layer of generation.

Folk medicine is a part of the culture it is found in; therapeutic practices of the people are the product of the accumulated knowledge that is formed by transferring it from one generation to the other. Habits, experiences, and practices are based on traditional knowledge and everyone in the society more or less possesses this knowledge. Almost all of the products used to treat diseases are acquired by the common experience. in the studies where folk medicine and modern medicine are compared, diagnostic and therapeutic methods are usually discussed in terms of religion/magic and science/rationalism dichotomy. Therapeutic practices in the Western medicine and non-Western communities are described with different concepts: Western medicine is the scientific/modern medicine whereas medicine in the non-Western communities is recognized as the local/folk medicine or traditional medicine under the name of "ethno-medicine". in folk medicine, the healing/cure is based not only on healing the body of the patient but also the soul of the patient *(Holistic)*. The mentality that regards well-being as a whole, and "attributes the bodily healing primarily to the mental healing" is also reflected in the whole process from diagnosis to treatment. This point of view that forms the origin of the folk medicine is defined in the "mental-spiritual health" unity. Despite the scientific developments in modern medicine, the main reason that the practices of folk medicine are still present today is the mentality difference between the origins of folk and modern medicine. According to Don Yoder (1975:25-27) who states that medicine is more ancient than the doctors, "folk medicine" is the whole of the remedial methods of healing diseases and traditional opinions on diseases. Religion and magic are the areas found in the origin of the folk medicine and cannot be separated from each other by a fine line. Both areas that are supernatural and deal with the supernatural; completely based on mythologic tradition and surrounded by various taboos and rules (Rivers, 2004). Religion often rejects magic and magical activities, whereas magic asks for help when required from the religion, the holy book, prophets, and saints in order to achieve its goal (Ornek, 1995: 137, 138). in the practices he classified under "Anatolian Magic" (2003: 56), Erginer emphasizes that the majority of metals and semi-precious stones and clothes that are believed to have secret powers such as evil eyes, talismans, amulets

and good luck charms, all types of fortune telling and prophecy, and practices to "diagnose and treat" (healing) human, animal or plant diseases in folk medicine are included in the field of "magic".

Boratav (1997: 113-129) classifies folk medicine into three main topics, which are protective and healing *(sağaltim)* practices of magic, practices that include both magical and rational methods, and practices based only on rational methods (house medicines/folk remedy). Herbal mixtures, blood letting (cupping-*hacemat-kupa tedavisi* and leeches-*suluk*) and healing water are the examples of house medicines. According to Boratav, "Ocak" usually cure by performing magical procedures.

2. Anatolian Folk Healers: "Ocak"

There are skilled individuals or families in Anatolia that are believed to have the power of treating diseases with "supernatural methods"; these are called "ocak" or "ocakli". in some regions, these ocaks are called "Urasa". in Anatolia, there are many different Ocaks that tend to various diseases. For example, there are jaundice ocak, ocak to pour lead to repel evil eye, wart ocak, erysipelas ocak, malaria ocak, puerperal fever ocak, mumps ocak, cold sore ocak, tonsillitis ocak, infertility ocak. "Ocak" usually use magical practices to treat diseases. Amulet writing and pouring lead are the most common of these methods.

There have always been many individuals with "curing breath", "remedial hand" who are called many names such as Shaman, Lokman, Sheikh, Hoca, Abdal, Healer, Magician (sorcerer) and Ocak and are involved in the healing of diseases. These individuals, whatever they are called, are believed and trusted by the public. Born out of necessity, "healers", who use traditional methods to relieve the pain of people in desperation, and who people frequently go to in traditional societies, have usually been effective by using similar methods to cure diseases and carried the role of a tradition that has been transferred from generation to generation (Kaplan, 2010).

"Ocaklik" which is a form of healing specific to Anatolia, is usually based on a power that is believed to exist within the family. This power and knowledge are maintained by being inherited from the mother/father to the child. in certain articles, individuals who perform traditional medical practices are called "traditional healers". The term "traditional healer" is used in double meaning in both scientific articles and in colloquial speech. The first meaning defines the medicine made of substances found in nature, especially remedies made of plants, and the healing activity performed using these medications. The second meaning describes the practices under the major influence of magical elements and to some extent, the influence of religious elements. A traditional healer is a person who makes medications out of herbs and plants found in nature and also treats diseases by using magic, spell, religious belief and values. Folk healers are as ancient as the history of humanity. Practices of folk medicine, also known as traditional medicine, is frequently used in two types of settlements. The first one is the rural settlement in which primary relations and face-to-face kinship are important. in these communities, traditional healers are approved by the society and recognized by the notable personalities of the society. The second one is the poor neighborhoods and slums of the urban areas (Kizilcelik, 1996).

Folk Medicine Classification:
1. *Natural Folk Medicine* (Medicinal plants: trees, herbs, roots, seeds, flowers, algae and spices, mineral and animal materials, etc.)
2. *Religious-/Magical Practices* (magic, the evil eye, pouring lead, etc.) (Yoder, 1975) and "Ocak".

Practices of Folk Medicine and "Ocak" Healing in Anatolia:
1. Healing with medicines (animal, plant, mineral origin)
2. Healing with magical practices (pouring lead, etc.)
3. Healing with religious practices (visiting entombed saints, getting the prayers of a "hoca", etc.)
4. Healing with surgery (making incisions at the hypoglottis, cutting fingers and toes)
5. Mixed healing *(Acipayamli, 1982).*

A Traditional Healing Practice in Anatolia

The major practices of Anatolian folk medicine are "irvasalama"[26], "parpilama"[27], bonesetting (*kirik-cikik)* and "em" (folk medicine). "Irvasalama" treatment involves motions that are based on psychologic influence and are performed on the body of the patient from the outside, which will leave the patient under the major influence. This method is used in the treatment of the majority of the skin diseases such as urticaria, pappataci fever, accumulation of fluid in the abdomen, cold sore, irritancy. "Parpilama" treatment is based on magic/witchcraft principle intermingled with religious motives. It appears as a magical practice such as saying prayers to patient, religious practices, hitting, scratching, cutting, perforating, cauterizing the body of the patient, touching the patient's body with blades and adhering stones to patient's body (Acipayamli, 1969, 7).

Beside magical practices, there are ocaks which use plants in the treatment of certain diseases. These take advantage of the healing powers of plants. They prepare various mixtures or ointments and try to treat the patient. These ocak families inherit this healing ability from their mothers or fathers who used to perform these practices through blood; being ocakli is a *familial* skill. They mean they took a hand from their ancestors by saying "These are not mine but mother Fatma's hands". "Taking hand" can occur at any age. The important thing here is that the individual has the ability to comprehend and perform the treatment methods.

Apart from such practices, folk medicine also uses practices such as bloodletting and using leeches. These procedures are administered by experienced individuals (Sar, 1987:47-66). "Hacemat" (bloodletting) is the procedure that involves drawing blood on the skin or making incisions on the skin and letting blood out. "Kupa cekme" (*cupping*) is the method known as dry bloodletting. in this method, bloodletting cups containing a piece of burning cotton soaked with alcohol are stuck on the skin of the patient who could be standing or lying face down. This can also be done by using a glass. Once the flame in the cup burns out, the blood in the body thrusts towards the piece of skin under the cup and forms first a reddening, then empurpling. Cups stuck on the skin are removed after 2-3 minutes (Ucer, 1979: 5-6, 23). If blood is drawn by making incisions on the skin, it is called wet bloodletting. Usually this procedure is used in headaches associated with high blood pressure. Here, incision is made with a knife made for this procedure. This tool is in the form of a rectangular prism, and contains blades with 3-5-7 small teeth that move with the spring attached to the button found on the side. The numbers of incisions depend on which side of the knife is facing down, and the incised skin is covered with a cup containing alcohol-soaked, burning cotton. Since the blood pressure inside the body is higher than the pressure on the skin, viscous and clotted blood leak from the incisions and 1-2 cups of blood is let until the patient's pain is relieved. in eye disorders, blood is let from the nape of the neck, and in back pain or obesity, blood is let from the back. Other than the knife, in the ancient times, bloodletting used to be performed with the horns of an ox (Ucer, 1979: 5-6, 23). Another procedure performed to remove unwanted blood from the body is placing leeches on the body. Leech (*Hirudo Officinalis*) is a parasitic; 5-6 cm long animal with two suckers at each end of its body, inhabits freshwaters, and feeds by sucking blood. With these suckers, it attaches itself to the body of the human or the animal and sucks blood by biting the skin with its tiny teeth, and using a secretion from the glands within its mouth that contains *Heparinoid*, prevents the clotting of the sucked blood. For medical treatment, leeches must weigh 1-5 grams. Leeches can be found in some herbalists and hairdressers. According to the colloquial belief, the leech adheres to the individual with dirty blood. If the leech that sucks the excess blood dies, it indicates that the individual's blood is very dirty. in folk medicine, leech is used in cases of eye, head, back and foot pain, rheumatism, obesity, hemorrhoid, wounds, pustules and swelling. Leeching is mostly performed during May. The number of leeches to place in the cup is always 1-3-5 and this procedure is performed on the odd numbered days of the month (Ucer, 1979: 5-6, 23; Sar, 2005).

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[26] *Irvasalama* is psychological effect-based movements that are applied outside of the patient's body and leave it under a great deal of suggestion.

[27] *Parpilama,* is magical healing which is fused with religious motifs.

"Ocak" can tend to one or more diseases. An ocakli has the power to heal certain disease or diseases that he/she took hand about. If ocakli who is doing this did not take a hand from his/her ancestors, his/her treatment is believed to be ineffective.

"Ocakli" takes in a kinless child he/she considers skilled, educates the child and with a ceremony of "giving hand", transfers his/her powers to the apprentice. This type of ocak (institution) is called "approved". Ocak usually use magical practices to treat diseases. These practices include tying, knotting, cutting, melting, burning, shaking, application of a non-living thing to the area of pain, pounding, transferring the disease to the soil by laying on the soil. Beside magical practices, there are ocaks which use plants in the treatment of certain diseases. Some authors stating that "Ocak" are the modern-day shamans of Central Asia suggest that families called "ocak" who continue "taking a hand" for certain diseases in folk medicine are the remnants of shamanism and emphasize the similarity between these two institutions (Acipayamli, 1974).

Two field studies performed in nearby dates in Osmaniye (Karakas, 2015) and Ankara-cubuk (Ozkan, 2012) demonstrate that both herbal and religious/magical Ocak treatments still continue in Anatolia.

3. Conclusion and Evaluation

"Ocak" institution, which is born out of necessity within the traditional culture and belongs to villages /rural areas, did not stay the same when transferred to urban areas. However, young generation maintains the "urban" form of "ocakli" institution in houses, within families, by giving hand from one generation to the other.

Ocaks tend to diseases that they took a hand for. This translates to "specialists" in modern medicine. Its transfer from one generation to the other is of great importance, if an individual is doing this despite not having taken a hand, it is believed that his/her treatment is ineffective and he/she is not sought for (Ongel, 1997: 11; Ozkan; 2012:77). With time, by including cultural patterns that form around a skill-based healing power, "Ocak" practice has evolved into a family-centered institution. Recent studies demonstrate that today, within the evolving social structure, ocak practice continues to exist as an institution similar to healers of the modern times and places (Onder, 2011; Ozkan, 2012; Dole, 2015). in addition, the presence of women ocaks and the ritual of giving-taking hand between the generations are observed in certain places. Accompanied by the saying "these are Saint Fatma's hands, not mine, from my hands to yours", the skill of healing is transferred from one generation to the other. Here, the person whose name is mentioned in the ritual is called again and again with the emphasis that she is "both a woman and a mother". This expression is important as it maintains the sustainability of the magical-religious treatment practice within the historical/social perception by "providing a sanctity that appears contradictory to the religious prohibitions". in today's Anatolia, religion and magic-based healing continue in various forms in different regions. Dole (2015: 281-287) has classified the most commonly used practices and reported "pouring lead, ocak treatments, witch doctors and saints". The author, who emphasized that this classification can change in practice, mentions the said practices overall as "religious healing practices" in his book. (Kaplan, 2015).

Although practices of traditional and modern medicine seem two opposite medical systems and although their methods and approaches are different, in the end, their common goal is to treat diseases and heal people.

It is a widely known fact that the knowledge and practices related to the healing powers of plants and herbs in traditional medicine form the basis of modern medicine. Nowadays, alternative/popular medical practices where traditional medicine is recreated draw attention. Practices similar to traditional medical practices and Ocak practice, which are culturally universal, originate from the ancient societies; and although they share similar goals in different geographies and cultures, their tools and techniques may differ. Analysis of the knowledge of traditional medicine, which is a part of the folk culture and thus can be criteria to understand the changes in the society; will contribute to correctly understand the culture. Knowledge and practices in these treatment methods, which originate intensely from magical-religious perceptions, can change in time, and some may disappear once it becomes dysfunctional. However, it can be said that "Ocak" treatment culture, which is among the

treatment methods of the "folk" in Anatolia, will be recreated and continue to survive as a part of the culture.

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Convention For The Safeguarding of The Intangible Cultural Heritage: Experience of Turkey

Pinar Kasapoğlu Akyol

1. UNESCO and Cultural Conventions[28]

United Nations Educational, Scientific and Cultural Organization (UNESCO) founded by 37 countries in 1945, after the World War II. UNESCO is an international organization that responsible for developing and coordinating international cooperation for a more peaceful world. "Building peace in the minds of men and women" is the motto of the UNESCO and its mission is developed within the framework of this understanding:

> "…to contribute to the building of a culture of peace, the eradication of poverty, sustainable development and intercultural dialogue through education, the sciences, culture, communication and information" (UNESCO at a glance 2010 PDF Brochure, 2010: 2).

UNESCO National Commission of Turkey is the only legal representative of the UNESCO General Directorate in our country and it continues its activities since 1949.

"Culture" is one of the main sectors of UNESCO, besides education, natural sciences, social sciences, humanities, information and communication. With national and international concerns about the destruction of cultural diversity, UNESCO's cultural programs are intended to safeguard and develop intangible cultural heritage in the context of respect for cultural diversity. Moreover, UNESCO's cultural studies aim to contribute to sustainable peace and development, to encourage creativity, to open and participatory societies.

Because of globalization, the depreciation of traditional knowledge, technological developments, disappearance of culture transfer environments, indifference of young people and the loss of cultural spaces, cultural heritage has begun to disappear in the world. Due to these concerns UNESCO sets standards for safeguarding the cultural heritage; organizes various conventions for the protection and development of cultural diversity and carries out various activities to gather and share the experience and knowledge gained in the field of culture. UNESCO renowned cultural conventions are:

- The Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954)
- The Convention on the Means of Prohibiting and Preventing the Illicit Traffic of Cultural Property (1970)
- The Convention on the Protection of Copyright and Neighbouring Rights (1952, 1971)
- The Convention for the Protection of the World Cultural and Natural Heritage (1972)
- The Convention on the Protection of the Underwater Cultural Heritage (2001)
- The Universal Declaration on Cultural Diversity (2001)
- The Convention for the Safeguarding of the Intangible Cultural Heritage (2003)
- The Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005)

These international conventions aim to safeguard the world's cultural and natural heritage not only ancient archaeological sites, intangible and underwater heritage, museum collections, but also Intangible Cultural Heritages.

Within these conventions, "The Convention for the Protection of the World Cultural and Natural Heritage (1972)" was especially focused on world's cultural and natural heritage. This viewpoint reveals more of the lack of intangible cultural heritage and the term "intangible cultural heritage" has emerged during these programs of UNESCO for "safeguarding of cultural heritage".

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[28] Information on "UNESCO" and "Cultural Conventions" was obtained by using the official website of UNESCO at https://en.unesco.org/.

Immediately after the 1972 Convention, the importance of safeguarding the intangible cultural heritage is emphasized. Studies that can be called as preparation during the process from revealing the Convention of ICH can be put in general order:

- 1973- "The Universal Copyright Convention" states that a protocol should be added for the safeguarding of folklore.
- 1982- UNESCO establishes a committee of experts on the safeguarding of folklore: Decision to form a chapter for "Material Inherited" takes place.
- 1989- "Recomendation on the Safeguarding of Traditional Culture and Folklore" adopted.
- 1994- "Living Human Treasures System" which Repuclic of Korea had drawn attention to importance of masters for transmitting the heritage to the next generations.
- 1996- The report titled "Our Creative Variety" (Yaratici cesitliliğimiz) underscored that the 1972 Convention is not enough to care for and safeguard the expression-based forms of crafts, dance or oral traditions.
- 1997-1998- "Proclamation of the Masterpieces of the Oral and Intangible Heritage of Humanity": Three times masterpiece proclamation are made in 2001, 2003 and 2005. A total of 90 masterpieces were selected in the world and two of them are from Turkey: Meddahlik Tradition (2003) and Mevlevi Sema Ceremony (2005).
- 1999- UNESCO and the Smithsonian Institution meet in Washington on the "Development of the World Recommendation 1989 on the Protection of Popular and Traditional Cultures: Participation and International Cooperation".
- 2001- "The Universal Declaration of Cultural Diversity" is published.
- 2003- "The Convention for the Safeguarding of the Intangible Cultural Heritage" is signed.

2. The Convention for the Safeguarding of the Intangible Cultural Heritage (2003)[29]

"Convention for the Safeguarding of the Intangible Cultural Heritage" which is one of the UNESCO's basic cultural conventions that generated against globalization and single-typified adapted in 2003, at its 32nd session, at the General Conference of UNESCO in Paris.

The purpose of the Convention is expressed in the text:

"...to safeguard the intangible cultural heritage; to ensure respect for the intangible cultural heritage of the communities, groups and individuals concerned; to raise awareness at the local, national and international levels of the importance of the intangible cultural heritage, and of ensuring mutual appreciation thereof; to provide for international cooperation and assistance" (https://ich.unesco.org/en/convention).

UNESCO considers the intangible cultural heritage as the common memory of all humanity, and then the society that first creates and protects this heritage, as well as the approaches that are defined by the convention and which are further clarified by subsequent work.

The concept of intangible cultural heritage has evolved in the process of defining the cultural heritage of mankind and has evolved to overcome the deficiencies in existing definitions. in this sense, it has emerged as a product of efforts to rediscover and define the unity of the concept of cultural heritage, not to bring a distinction within the understanding of cultural heritage.

This intangible cultural heritage, which has been passed down between generations from the beginning, is constantly recreated, depending on the interactions of communities and groups with their environment, nature and their history, which gives them a sense of identity and continuity. This contributes to respect for cultural diversity and human creativity.

Until today, 177 of the 195 member states of the UNESCO have become "State Parties" to the Convention. This convention sees the most intense interest in cultural conventions. Over the past 12

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[29] Information on the "Convention for the Safeguarding of the Intangible Cultural Heritage" was obtained by using the official website of UNESCO at https://en.unesco.org/ and from Oğuz, M. Ocal (2009), *Somut Olmayan Kulturel Miras Nedir?,* Ankara: Geleneksel Yayincilik.

years, in the context of the Convention's predictions, Turkey conducts national and international safeguarding practices to be able to safeguard the intangible cultural heritage.

3.   Intangible Cultural Heritage Definition, Areas and Conservation Approach

The term 'cultural heritage' has changed content considerably in recent decades, partially owing to the instruments developed by UNESCO. The concept of cultural heritage was initially only perceived as tangible in previous years. However, cultural heritage does not end at monuments and collections of objects, it also includes traditions or living expressions which are transmitted between generations.

According to the Convention, the "intangible cultural heritage" means, "the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage" (https://ich.unesco.org/en/convention).

The Convention extends the horizon of international discussions on the definition and content of cultural heritage. Also, Intangible cultural heritage is seen as a key data on community identity and it centers the communities and groups.

UNESCO's 2003 Convention for the Safeguarding of the Intangible Cultural Heritage proposes five broad 'domains' in which intangible cultural heritage is defined:

- o   Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- o   Performing arts;
- o   Social practices, rituals and festive events;
- o   Knowledge and practices concerning nature and the universe;
- o   Traditional craftsmanship (https://ich.unesco.org/en/convention).

The main goal of the Convention for the Safeguarding of the Intangible Cultural Heritage is to safeguard the practices, representations, expressions, knowledge and skills that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. in the Convention "safeguarding" and safeguaring approaches are explained like this:

> " 'Safeguarding' means measures aimed at ensuring the viability of the intangible cultural heritage, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalization of the various aspects of such heritage" (https://ich.unesco.org/en/convention).

in this sense, safeguarding focuses not only on the concrete products and expressions of intangible cultural heritage but on the processes involved in transmission from one generation to another.

in short, safeguarding intangible cultural heritage means "the transmitting of knowledge, skills and meaning". to be able to safeguard the ICH, there are spesific measures that are set by UNESCO. Also, it is especially emphasized that safeguarding measures must always be developed and applied with the consent and involvement of the community itself.

These safeguarding measures are considerably different from those required for protecting tangible heritage (natural and cultural). According to the Convention,

> "...any safeguarding measure refers to strengthening and reinforcing the diverse and varied circumstances, tangible and intangible, that are necessary for the continuous evolution and interpretation of intangible cultural heritage, as well as for its transmission to future generations"(https://ich.unesco.org/en/convention).

4. Experience the Safeguarding of Intangible Cultural Heritage in Turkey[30]
The Convention for the Safeguarding of Intangible Cultural Heritage presupposes that each country should safeguard and develop its own intangible cultural heritage and evaluate it in all cultural transfer areas and processes, notably education and communication institutions.

Over the past 12 years, in the context of the Convention's predictions, Turkey conducts national and international safeguarding practices to be able to safeguard the intangible cultural heritage. Turkey has started to work to fulfill the contractual obligations at the national level primarily in the UNESCO National Commission of Turkey "Specialized Committee of Intangible Cultural Heritage".

Executive organ of the Convention in Turkey is the "Intangible Cultural Heritage Department" in the "General Directorate of Research and Education of the Ministry of Culture and Tourism". The intangible cultural heritage studies are conducted under the consultation of the "Commission of Experts", which is attended by academicians and NGO representatives from related departments, research centers and institutes of universities.

There are two main resbonsibilies of the State Parties to be able to safeguard the ICH in national level:

I. National Inventories,
II. Lists and File Preparation

"National Inventories" which are based on identification of intangible cultural heritage on the national platform and provide national visibility to the State Parties. Also, "Lists" *(The Representative List of the Intangible Cultural Heritage of Humanity, The List of Intangible Cultural Heritage in Need of Urgent Safeguarding, and The Register of Good Safeguarding Practices)* provide international visibility to the State Parties. Both "National Inventories" and "Lists" activities are considered as safeguarding efforts.

I. National Inventories
"Inventories include many processes, such as registering ICH elements maintained by a group of people, existing on the territory of each country, according to specified criteria, identifying the protection processes and taking necessary measures for survival" (http://aregem.kulturturizm.gov.tr/TR,50839/somut-olmayan-kulturel-miras-envanter-calismalari.html).

There are two types of national inventories of Turkey. These are:
a. Intangible Cultural Heritage National Inventory
b. Living Human Treasures National Inventory.

a. Intangible Cultural Heritage National Inventory
Each State Party shall prepare one or more inventories of the intangible cultural heritage on its own land in order to protect it, for its own purposes. These inventories are updated regularly.

Inventory studies are carried out by the General Directorate of Research and Education of the Republic of Turkey, with the boards established in the provinces under the coordination of Provincial Culture and Tourism Directorates. Provincial Inventories (Local Inventories) constitute the first and most important step of protection in the formation of the National Inventory.

The National Inventory includes heritage elements and their conservation processes and forms that are identified in the five basic areas that ICH Convention defines as Intangible Cultural Heritage Sites.
The following basic criteria are taken into account in the creation of the National Inventory:

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[30] Information about the "Inventory Studies" and "Lists and File Preparation" in Turkey was obtained from the offical web page of UNESCO National Commission of Turkey (http://www.unesco.org.t), and the Ministry of Culture and Tourism (http://aregem.kulturturizm.gov TR / TR, 46095 / non-concrete-cultural-heritage.html).

- Conformity to one of the ICH areas,
- As a proof of human creativity,
- The root of cultural and social traditions,
- Representation and approval of the specified community or group
- The risk of disappearance,
- Sufficiency of proposed protection measures.

There are 111 elements in ICH National Inventory List of Turkey.

b.   The Living Human Treasures Program[31]

Living Human Treasures are people who possess to a high degree the knowledge and skills required for performing or re-creating specific elements of intangible cultural heritage. As is shown on the UNESCO's web page, "The Living Human Treasures program aims at encouraging Member States to grant official recognition to talented tradition bearers and practitioners, thus contributing to the transmission of their knowledge and skills to the younger generations."

Also, Living Human Treasures are safeguarding our intangible cultural heritage to transfer their knowledge towards:

"1. The perpetuation and development of their knowledge and skills;
2. The transmission of their knowledge and skills to younger generations through formal or non-formal training programs;
3. Contributing to the documentation and recording of intangible cultural heritage through (video or audio recording, publications, etc.);
4. Dissemination of their knowledge and skills;
5. Any additional duties entrusted to them" (Guidelines for the Establishment of National "Living Human Treasures" Systems, p.4).

in Turkey, Living Human Treasures conducted the supervision of the Commission Experts that created AREGEM in the Ministry of Culture and Tourism. The Living Human Treasures nominees are chosen by the Provincial Directorate of Culture and Tourism, with the officials of the Public Education Center, scholars on the subject, NGO representatives, ICH practitioners and experts on folk culture.

Similar criteria with UNESCO, there are some criteria described by Ministry of Culture and Tourism for Living Human Treasure selection in Turkey. These are:

- Master craftsmanship that has been practised for 10 years,
- Having learned the art from the master-apprentice relationship,
- Using his/her knowledge and skills in an application with superiority,
- Have knowledge about rare information,
- Individual's or group's dedicated to their work
- Individuals or groups who have the ability to develop their knowledge and skills (including new skills in their art or crafts.)
- Individuals or groups who have the ability to transfer skills and knowledge to the apprentices (to be trained an apprentice). (http://aregem.kulturturizm.gov.tr/TR,12929/yasayan-insan-hazineleri-ulusal-envanteri.html)

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[31] Information about "Living Human Treasures Program" was obtained from the offical web pages of the UNESCO National Commission of Turkey (http://www.unesco.org.tr/); the Ministry of Culture and Tourism (http://aregem.kulturturizm.gov.tr/TR,12929/yasayan-insan-hazineleri-ulusal-envanteri.html); "Guidelines for the Establishment of National "Living Human Treasures" Systems", (https://ich.unesco.org/doc/src/00031-EN.pdf) and from UNESCO Turkiye Millî Komisyonu (2013), "*Turkey's Living Human Treasures Program*", The Future of Intangible Cultural Heritage- Turkey's Experience, Ankara.

As of December 2017 Turkey's National Inventory of Living Human Treasures are registered of 30 intangible cultural heritage carriers:

Living Human Treasures in 2008 (Ceremony date: 14 January 2010):
- Tacettin DIKER (Karagoz- Turkish Shadow Theatre Artists)
- Orhan KURT (Karagoz- Turkish Shadow Theatre Artists)
- Metin OZLEN (Karagoz- Turkish Shadow Theatre Artists)
- Mehmet GIRGIc (Felt Craftsman)
- Hayri DEV (Pine Whistle Maker and Performer)
- Sitki OLcAR (Tile Craftsman)
- Seref TASLIOVA (Minstrelsy Tradition)

Living Human Treasures in 2009 (Ceremony date: 26 November 2010)
- Yasar GUc (Reed-Kaval Maker andcPerformer)
- Emine KARADAYI (Weaving and Natural Dyeing Master)
- Zakir Veli AYKUT (Known as Dertli Divani- Zakir- Musical Performers in Cem)
- Bekir TEKELI (Bağlama-Saz Maker)
- Uğur DERMAN (Turkish Book Artist)
- Hasan cELEBI (Calligrapher)
- Mehmet GURSOY (Tile Craftsman)
- Fuat BASAR (Marbling/Ebru Artist)
- Neset ERTAS (Minstrel)

Living Human Treasures in 2010 (Ceremony date: 14 November 2012)
- Cemil KIZILKAYA (Block Printer)
- Mahmut SUR (Nazar Bead Craftsman)
- Tahsin KALENDER (Ahlat Stone Craftsman)
- Irfan SAHIN (Kispet Craftsman)

Living Human Treasures in 2015 (Ceremony date: 3 November 2016)
- Celal YILMAZ Mersiyehan
- Mehmet ACET (Âsik Sefai) Âsik-Zakir
- Cahide KESKINER Miniature Artist
- ISLAM SEcEN Classic Book Artist
- Salih BALAKBABALAR Sedefkâr
- Muammer Semih IRTES- Kalemisi
- Ahmet Yasar KOCATAS Felt Master
- Ismail NAR Âsik
- Osman EFENDIOĞLU Poet (Atma Turku)
- MACAHEL YASLILAR KOROSU Polyphonic Singing Tradition

II. Lists and File Preparations

Updated on and published on the proposal of the States Parties to represent the intangible cultural heritage of groups in order to make intangible cultural heritage more visible, to raise awareness of importance and to promote dialogue in respect of cultural diversity.

The list includes the international protection processes that are created by the Intergovernmental Committee evaluating candidacy files prepared by the relevant countries according to the criteria set out in the Convention and Implementation Directive of the ICH elements included in the nationally prepared inventories.

There are "Intangible Cultural Heritage Lists" established according to Articles 16, 17 and 18 of the Convention, and the names of these "Lists" are:

Convention For The Safeguarding of The Intangible Cultural Heritage

1. The Representative List of the Intangible Cultural Heritage of Humanity,
2. The List of Intangible Cultural Heritage in Need of Urgent Safeguarding, and
3. The Register of Good Safeguarding Practices.

Article 16: Representative List of the Intangible Cultural Heritage of Humanity
"The Representative List of the Intangible Cultural Heritage of Humanity is made up of those intangible heritage elements that help demonstrate the diversity of this heritage and raise awareness about its importance" (https://ich.unesco.org/en/purpose-of-the-lists-00807).
As of December 2017, there are 399 elements corresponding to 112 countries and 15 elements of this list belong to Turkey:
- o Arts of the Meddah, Public Storytellers (2008)
- o Mevlevi Sema Ceremony (2008)
- o Âsiklik (Minstrelsy) Tradition (2009)
- o Nevruz (Multinational 2009)
- o Karagoz (2009)
- o Traditional Sohbet Meetings (2010)
- o Kirkpinar Oil Wrestling Festival (2010)
- o Semah, Alevi-Bektasi Ritual 2010)
- o Ceremonial Keskek Tradition (2011)
- o Mesir Macunu Festival (2012)
- o Turkish Coffee Culture and Tradition (2013)
- o Ebru: Turkish Art of Marbling (2014)
- o Traditional Craftsmanship of cini-Making (2016)
- o latbread Making and Sharing Culture: Lavash, Katyrma, Jupka, Yufka (Multinational 2016)
- o Spring Celebration: Hidrellez (Multinational 2017)

Article 17: List of Intangible Cultural Heritage in Need of Urgent Safeguarding
"The List of Intangible Cultural Heritage in Need of Urgent Safeguarding is composed of intangible heritage elements that concerned communities and States Parties consider require urgent measures to keep them alive. Inscriptions on this List help to mobilize international cooperation and assistance for stakeholders to undertake appropriate safeguarding measures" (https://ich.unesco.org/en/purpose-of-the-lists-00807).
There are 52 elements corresponding to 28 countries. There is only one element in "The List of Intangible Cultural Heritage in Need of Urgent Safeguarding" of Turkey:
- o Whistled Language (2017)

Aticle 18: Register of Good Safeguarding Practices
"The Register of Good Safeguarding Practices contains programs, projects and activities that best reflect the principles and the objectives of the Convention" (https://ich.unesco.org/en/purpose-of-the-lists-00807).
There are 19 elements corresponding to 15 countries and there is no element of Turkey in this list yet.
Among these lists, "Representative List" gives visibility for the Convention, "The List of Intangible Cultural Heritage in Need of Urgent Safeguarding" gives value for safeguarding and "The Register of Good Safeguarding Practices" stand out in terms of reliability towards community participation. However, it must be said that the Representative List is at the center of all evaluations of the international visibility, value and reliability of the contract (Oğuz 2017: 5).

5. Conclusion:
As a result; it has been 15 years since the Convention on the Safeguarding of Intangible Cultural Heritage was adopted in 2003. in this process it is understood that the Convention is an important

international document of UNESCO in the field of culture and that it is closely related to the international community. It is traditional, but at the same time it is contemporary; it focuses on processes, not outcomes. It forms the founding part of cultural identity. Also, it changes in accordance with changing sociocultural environments and has to be continuous. It is based on an anti-essential and dynamic culture idea.

Turkey has recognized the importance of the Convention in these regards. Since the Turkey has become a State Party to the Convention in 2006, it is observed that Turkey took a significant way in the context of the Convention predictions. The National Inventory, which is one of the indicators at the local and national level of the safeguarding that the contract aimed for, is prepared in this process. Moreover, the number of elements in Turkey's "Intangible Cultural Heritage Lists" are increasing from year to year.

With the deep-rooted culture and accumulation of experience, Turkey continues to look for ways of product, safeguard, maintenance and re-creation of intangible cultural heritage. With international visibility and achievements, it can be said that Turkey has a strong determination to continue its efforts in this direction.

With the Convention's predictions, Turkey needs to speed up their work on this regard, identify the missing aspects, should give more efforts to work internationally and should help to increase the visibility of both national and international level. Otherwise, our inspirational resources, our common cultural references, our new and contemporary creation possibilities and our cultural memory will be lost.

Notes:
1. Due to his scientific contributions, I thank Prof. Dr. M. Muhtar Kutlu.

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Albanians in Austria

Miran Sadiku

1. Introduction

Albanians living in Austria, Switzerland, Germany, Italy and elsewhere in the EU have been frequently visited by Kosovo's institutions in recent years, especially by the Ministry of Diaspora. in a meeting of the Ministry of Diaspora with the Albanian Community in Upper Austria, I was one of the invitees, together with other Albanian colleagues, with whom we have finished our studies here in Austria.

The idea and items of discussion made me curious, and I was very much looking forward to attend discussions and debates to be held there. It was not the first time for the staff representing the Ministry of Diaspora, namely the Kosovo Statistical Office, to not have a clear or concrete plan or idea for the census of the Albanian diaspora, though their aim was to have a successful project, and they claimed they only need "some time and advice" from migrants. in all truth, the approach and methodology employed by them had already in a first sight seemed destined to fail, for many reasons, the essential matter being their professional approach to the matter.

There was no mentioning of a close relationship with statistical institutions in countries where Albanians reside, and the focus of such staff members was on the errors that may arise if the Ministry of Diaspora and the Kosovo Statistical Office would receive all ready records from Austrian institutions. This was a point that made me suspect even more about the competency and plans of this working group.

Our suggestions seemed to not impress the Kosovan delegation, and this made me address the matter myself, by studying and disclosing records filtered and produced by the Linz Institute of Sociology, based on data extracted from Statistik Austria.

in my own work in a project of the Upper Austrian Provincial Government on social conditions of Albanian migrants, for methodological reasons, we needed the number of Albanian families in Austria, or more specifically the Upper Austria.

We surveyed various sources, including the Kosovo Embassy, Albanian Associations, municipal and provincial offices, and ultimately the Provincial Government for information on Albanian population in Austria, but we were never able to produce a credible figure of Albanians in Austria. Figures were too extreme, ranging between 30.000 and 220.000 Albanians in all Austria. This pushed us to study further, in an effort of generating a more realistic figure.

The Institute of Sociology in the Public University of Linz, Austria, had obtained a database of the so-called "Mikrozensus" for the years 2008, 2009 and 2010.We used the same records (Bacher, Sadiku, Wettzelhuter: 2013) to learn more about Albanian families in Austria. Many years have passed since then, and for this presentation, we obtained more recent data, specifically for 2016. (Statistik Austria: 2018).

2. The Story

Initially, we shall provide a chronological account of Albanian migratory waves to Austria.

It is already clear that Albanians make for a social reality in European countries. in certain countries, such as Switzerland, Germany and Austria, they already represent large ethnic communities.

Little is known of their history, not even in German-speaking countries, despite a long-standing tradition of studies (Schmitt: 2012, S.9).

in Austria, or specifically the Upper Austria, there has not been any author addressing migration of Albanians to this day.

Austria has been a **host country** for migration since the end of the Second World War. More than one million people went there mainly from German-speaking countries, but also other refugees from Eastern Europe. Only half of them remained in Austria. Mass migration waves continued from 1956, initially from Hungary, while 10 years later, in 1968 and 1969, thousands of Slovak citizens sought

asylum in Austria. By the early 80-ies, more than 120 000 Poles fled their country for Austria, and one fourth filed later for asylum (Fassmann, Munz: 1995, S.34).

From the beginning of 1960-ies, active recruitment measures were taken in Austria, pursuant to a recruitment policy set forth by the state. Initially, the plan was for short-term stays, but by mid-60-ies, this was substituted with long-term stays (Fassmann, Munz: 1995, S.41).

in the mid-70-ies, foreign labour grew strongly. Many of those labourers came from the former Yugoslavia. It is important to underline the fact that in 1966, Austria and former Yugoslavia signed an agreement for recruitment of labour (Fassmann, Munz: 1995, S.41f).

Due to their origins, these seasonal workers were not prepared or trained for labour in Austria, which was mainly industrial. Before their migration, many were working in agriculture, housework, unemployed, and had no vocational training. (Achatz et al.; 1985, S.66). This can partly be justified with their educational levels. Achatz et al. (1985, f.50), inter alia, state that general education levels in Turkey and former Yugoslavia were at an average of 6,3 years, in which Turkish women brought the lowest educational rate, pursued by Turkish men. in comparison, workers from former Yugoslavia had more education, since compulsory education was longer in the former Yugoslavia.

During the events in the dissolution of Yugoslavia in the 1990-ies, thousands of people fled, and most of them went to Germany, but a considerable number of such refugees came to Austria. For example, only from Croatia, around 13.000 refugees were hosted. Many more refugees (90.000) came from Bosnia and Herzegovina. The last wave of refugees came during the Kosovo conflict in 1998 and 1999. Some 13.000 Kosovans came as refugees to Austria (Wassertheuerer: 2010, S.6).

3. Method and Data

The following are various records related to Albanians in Austria (Kosovo, Albania, Eastern Kosovo, and Albanians from Macedonia).

Until 2016, according to Statistik Austria, there are 111026 Albanians living in Austria. The following table provides a gender disaggregation of such persons. The number of Albanian men in Austria is for 8,6% greater than the number of women. According to this source, Austria hosts 60327 Albanian males (54,3%), and 50699 Albanian females (45,7%).

Graph 1: Gender structure of Albanians in Austria
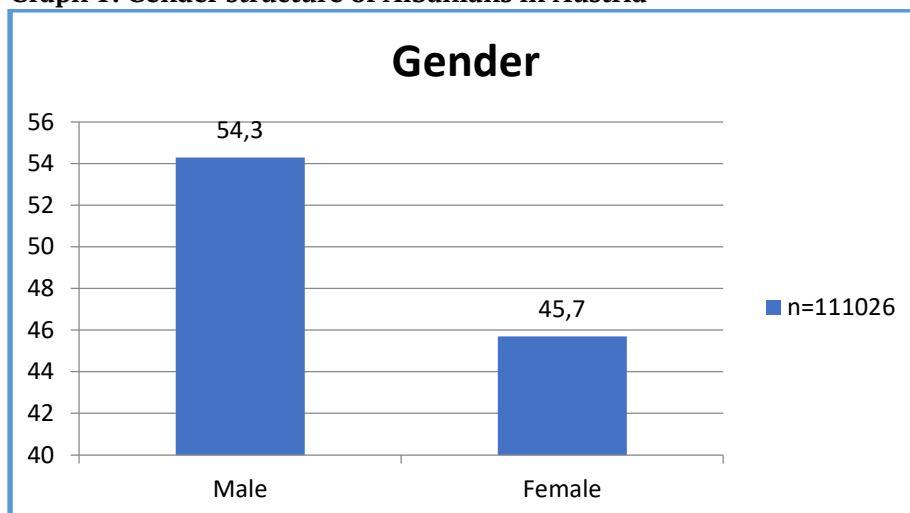
The ages of Albanians residing in Austria is relatively young. Almost 23% are of ages 0 to 11. The age group 12-18 makes for 12,4%, while those of age 19 to 30 are 22,2%.18,2% of Albanians in Austria are between 31 and 40 years old, and 16,4% are between 41and 55 years old. Only 7,9% are older than 56. Graph 2 shows that this is a community made relatively of young ages. For example, 75,7% of all Albanian community members are under the age of 41.

Graph 1: Ages of Albanians in Austria

Ages
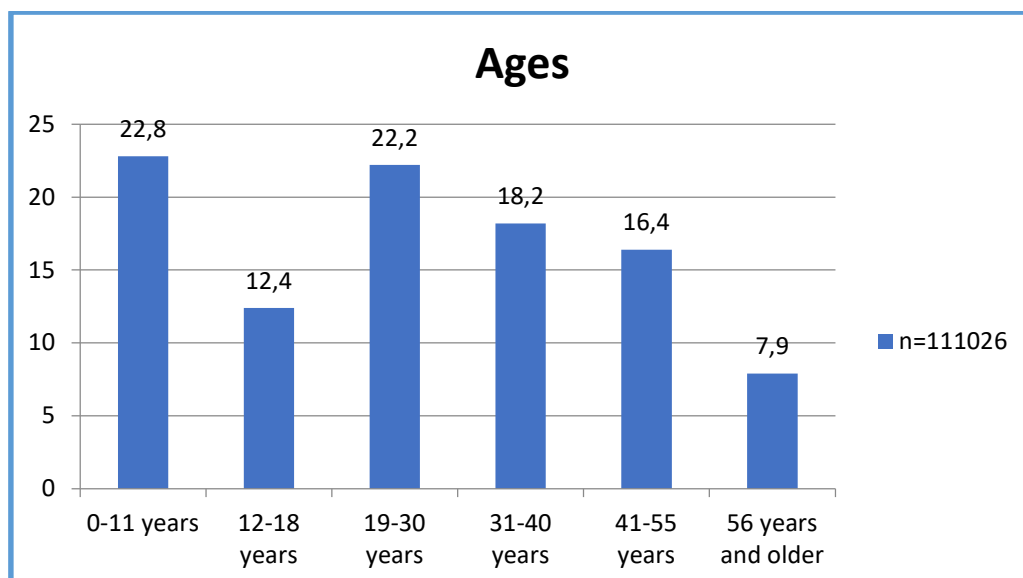
A large number of Albanians living in Austria are in fact born in Austria. More details on birthplaces of Albanians in Austria are given in the following table.

Kosovo is the birthplace of 37 5% of Albanians in Austria, while Albanians born in Austria are represented with 36,8%. Macedonia is the birthplace of 18,6% of Albanians, while those born in Albania are only 3,6%. The remaining part of 2,6% were born in other countries, including Germany, Turkey, Serbia, Bosnia, etc.

Graph 2: Birthplace of Albanians of Austria

Birthplace
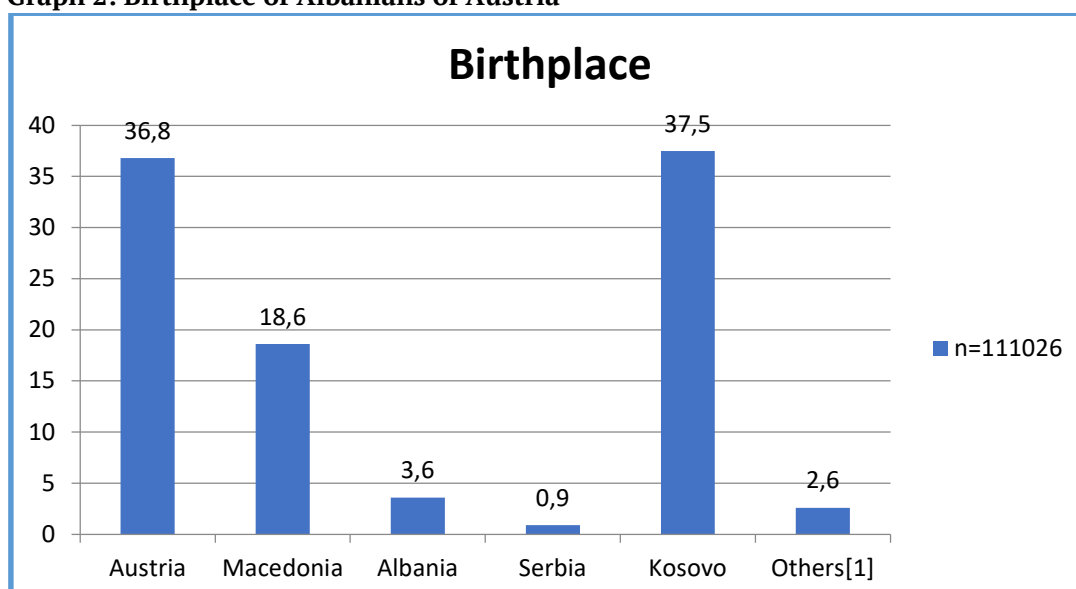
The nationality of Albanians in Austria has gone through visible changes in the last 15 years. Today, more than half, or some 52,3% have Austrian nationality. Some 21% have Macedonian citizenship, and 15% have Kosovan citizenship. 6,2% have Serbian nationality, and only 2,3% are of Albanian citizenship. The remaining portion, some 3,3%, have other nationalities, including German, Turkish, Bosnian, etc.

Graph 3: Citizenship held by Albanians in Austria

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State
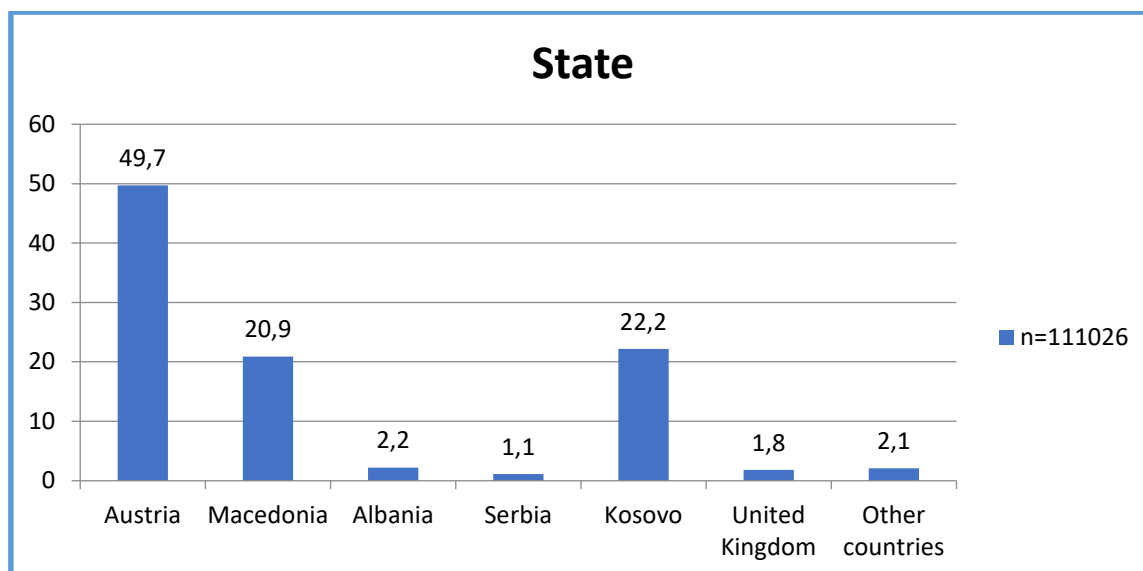
Austrian provinces hosting larger Albanian communities are presented in the Graph 5.The largest Albanian community in Austria is concentrated around Vienna, or 37,7%.

Graph 4: Places of residence of Albanians in Austria

Place of residence in Austria
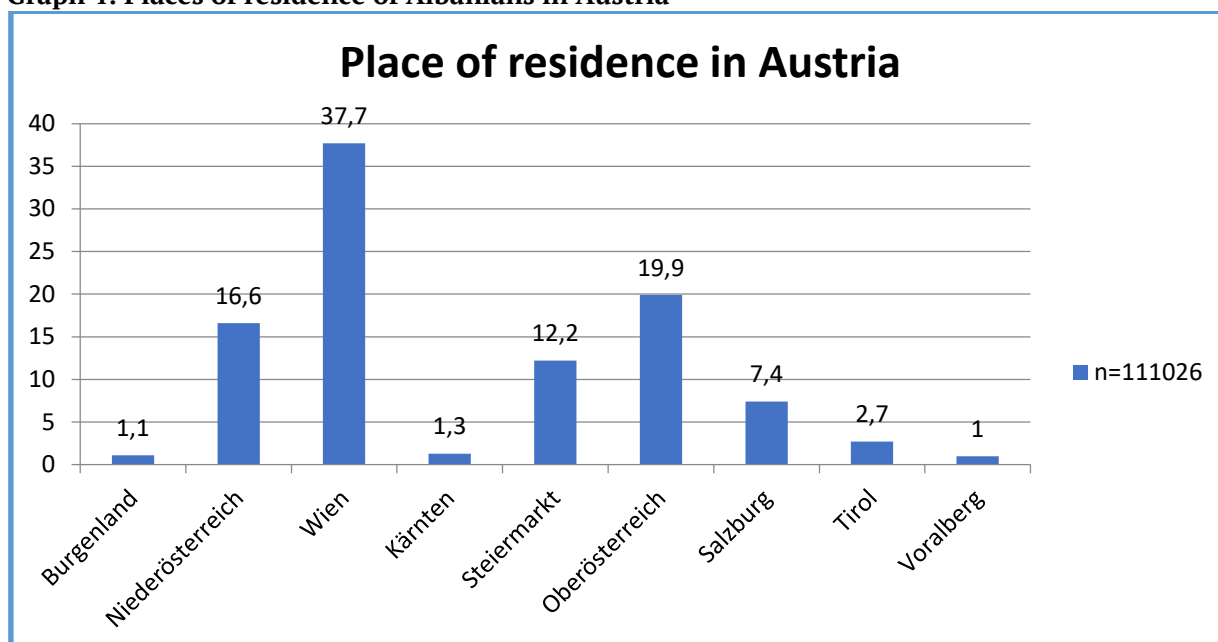
 Unemployment amongst Albanians is rather small, or in percentage, only 7,3%. A considerable number of Albanians have not registered as employees (23,6%). A large portion of Albanians have employment relationship (40%), while the remaining part are under the age of 15 (28,6%), hence not yet ready to enrol in vocational schools, or register as jobseekers. Less than 1% are in military or civilian service.

Graph 5: Employment relationships of Albanians in Austria

Employment
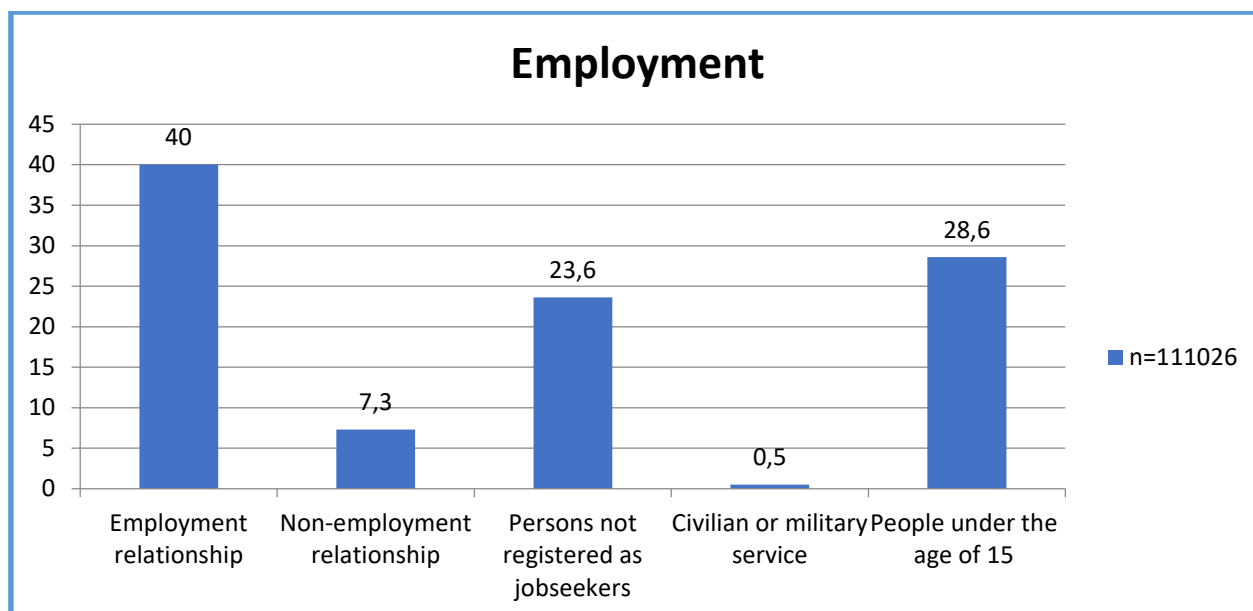
Kosovo Authorities need to collaborate with European countries to obtain statistical data, if they need credible results on the numbers and other records on Albanians in various countries. Such records are often given on a fee, and for us the researchers, it is often impossible to obtain the data, which we would further process professionally.

in this occasion, I would thank Statistik Austria for being so helpful in obtaining all data.

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Representation of Architecture in Miniature Parks: The Case of Miniaturk

Gizem Sazan

1. Introduction

Architecture has a long history of being exhibited through different representational systems, which include drawings, photographs and paintings. in addition to these types of representations, architectural works continue to find their place in open-air museums, architectural museums and miniature parks. Miniature parks can be seen as a venue of architectural displays with educational, recreational and touristic purposes. They offer a different way of exhibiting architecture, where the visitors view the models of different architectural works. Since the architectural works themselves are absent from the view, it is possible view the models as the representations of selected architectural works. in this study, representations of architectural works in miniature parks are discussed. Miniaturk, which is the first miniature park in Turkey, is selected as a case study to discuss the representation of architecture through scaled models, as the objects on display.

Miniaturk opened in 2003 and it is located in the Golden Horn, in Istanbul, Turkey. in the park, scaled models of architectural works are displayed alongside a path specified in the design of the area. There are currently134 models within the park and they are sorted into three categories according to their geography, which are *Istanbul*, *Anatolia* and *Abroad*. in other words, the park offers their visitors the experience of selected architectural works, in the form of scaled models, in a controlled and confined area. in this study, the new meanings constructed through the scaled models in the park are questioned, which is considered to be different than the meanings attached to the architectural works.

1.1. Representation and Architecture

The most basic definition of the term representation is re-presentation. It can be understood as "making present of something absent" (Pitkin, 1969, 16). Even though the term in a modern sense emerged in politics, currently it is being used by different disciplines including cultural and visual studies with a wide variety of focuses such as architecture, photography and film. Representation can be understood to take part in the process where the meaning is created (Morphy, 1986). Peirce (1931) explains this by stating that representation involves a sign of some kind, which mediates between an object and an interpreting thought. in other words, representation can be seen as a part of process where meaning - which is dependent on the concepts and images formed in our thoughts in relation to the historical and cultural processes - is produced and exchanged among people (Hall, 1997).

According to Ergut and Ozkaya (2014, 6), "Architecture, conventionally assumed to be about masterpieces and styles, is also about space and representation. It both shapes the spaces of social and cultural performance and represents the social and the cultural." This may be due to the close relationship between architecture and daily practices of people. Upton (2002, 707) states that, "Architecture...forms the fabric and setting of everyday life." Here, it can be argued that this closeness makes architecture a suitable place to infer ideas and discuss the social and cultural life surrounding that environment (specifically in fields such as architectural history), as well as the meanings attached to it. However, the meanings related to a work of architecture might differ due to several reasons. Firstly, the meanings of a specific work of architecture may change, since its function can transform to meet the demand of its occupants (Arnold, 2004). Another reason may be the complexity of interpretation since the meanings of a building may be different according to when it is being interpreted, who interprets it and how. Accordingly, it is possible to state that an architectural work may carry multiple meanings and what it means can be seen closely related to the process of interpretation.

Even though architectural works are not solely representational (William, 2006) – since they are also functional – they have been and they are continuing to be used in the representation of ideas or concepts, as in the case of representing power or ideology. Here it is possible to exemplify the representational aspect of architecture through the architectural works that represent the ideologies or power of Egyptian Pharoahs; the Roman Emperors; Sultans (Broadbent, 1980). in other words, architecture itself can be understood as a representational system, which according to Hall (1997, 17) "consists, not of individual concepts, but of different ways of organizing, clustering, arranging and classifying concepts, and of establishing complex relations between them".

As a summary, architectural works can be seen connected to culture and society, and therefore there may be many different meanings attached to them. Representation can be seen as a part of the process in which meaning is constructed through different representational systems, which includes architectural works since they have representational aspects. in this study, it is considered important to discuss the new meanings constructed in the representations of architecture; in addition to the meanings attached to that architectural work.

1.2. Miniature, Miniature Parks and Representation

The term miniature can be understood in different ways since miniaturization appears in many cultures and in a wide variety of contexts. Stevick (1969, 161) defines miniaturization as "the construction of a model, with the essential features intact, of a larger entity". According to Foxhall (2015), a miniature, reproduces an object at a smaller scale and therefore, it can be seen as an imitation or a model of another thing. in other words, it is possible to view a miniature as a small-scale replica or as the representation of an object, person or place (Pietrobruno, 2009). The wide variety of miniatures include, figurines produced with different materials such as clay or metal; bonsai (miniature trees); two dimensional, flattened representations of objects on a surface; models such as miniature trains, ships, planes; furniture and architecture.

in the miniaturization process, the relation between the original and the miniature is significant. Foxhall (2015, 1) explains this relationship as "a kind of 'intertextuality' of materiality, where miniatures epitomize, echo and reverberate meanings captured in and associated with other objects, while creating new meanings of their own, which potentially enrich and alter both the miniature itself and its prototype." According to Kiernan (2015) all miniatures are representational objects by their very nature, but the way they reflect reality may vary.

Miniature parks can be considered as a venue of architectural displays; a park consisting of scaled miniatures or models, which serves with different purposes including education, recreation and tourism. There are many examples of miniature parks around the world including the oldest model village, *Bekonscot* in United Kingdom; *Splendid China* in China; *Madurodam* in Netherlands; *Catalunya En Miniatura* in Spain; and *Miniaturk* in Turkey. According to Bulut and Yilmaz (2006, 63), "Miniature parks where countries exhibit their own historical and cultural richness via the miniature scaled copy of the monuments, are the recreational areas where historical and cultural monuments are introduced and the visitors amuse and leisure." Here, it is important to note that the representation of any subject – including architecture – involves decisions on how to represent it, represent it through which point of view, and represent it to which audience (Morphy, 1986).

in the case of miniature parks, there are many elements that go into the representation of architecture, starting with the selection of architectural works. in this selection process, a curator/s, or an authorized person/group, decides which architectural works will be displayed or not. in addition to the selection process, there are also elements that concern the design of the park and displays, which specify the way people exhibit scaled models.

First of these elements is related to the design of the park, since some miniature parks are designed as a miniature model of a city or town, whereas some are designed as a garden to exhibit architecture (Bulut & Yilmaz, 2006). Following that, there are other design related decisions that may affect the representation of architecture including; the material and scale of the models; specific type of displays (whether it is placed on a designed base, or on grass, or on the floor, etc.); specific types of lighting (spotlights, scaled lighting fixtures, or lighting from the inside of the model); other scaled objects (such

as scaled humans, cars, plants, etc.); the positioning of scaled models (side by side, in view of each other, or separated); and the sequence they are being exhibited (in what order, through a specified path or not). It is important to note that there may be other elements that can affect the representation of architectural works according to the design of the park.

2. Method

This study is mainly based on the observations acquired in Miniaturk, in Istanbul, Turkey and also on the conversations that were made with the visitors. The park was examined in terms of several elements. First of these elements was the general design of the Miniaturk, which gave insights on the placement of different architectural works in the park in terms of their relation to each other; and also on their sequence along the constructed path within the park. The second element concerned the display type of each architectural work, in terms of their setting grounds. This element also gave information regarding other scaled or scale-free objects that were used in the representation of the architectural work. The next element was about the communication of information regarding the architectural work. in addition to these elements, the visitors were observed in terms of how they experience the park, how they approached different architectural works, and how they acquired information on them.

in addition to the observations acquired in Miniaturk, conversations with the visitors were made and these conversations included the questions of what do they think of their experience in Miniaturk; what do they think of the design of the park; what do they think of the architectural models; which architectural models interested them the most and which ones do they remember; and did they find the audial information with the architectural models useful and if they remembered those information on the architectural work. These conversations gave insights regarding the visitors' views on Miniaturk as a whole; on experiencing architectural works as scaled models; their experience of the park; and also on the memorability of architectural works and information on them.

3. Miniaturk

Miniaturk is the first miniature park in Turkey, and it is located in the Golden Horn, Istanbul (Figure 1). The Golden Horn area of Istanbul had a history with industrial pollution. The government had a 'cleaning' project to transform the shoreline in the second half of 1980s, and it remained desolate due to lack of activity until the government made cultural investments (Tureli, 2010). Miniaturk opened in 2003 and the architect of the park is Murat Uluğ (Malkoc, 2011). The park currently displays models of 134 architectural works, built at a scale of 25 to 1, which were constructed with polyurethane-based materials to be compatible with outdoor conditions (Miniaturk). in addition to the models of architectural works, the park also has a kids' playground; a train ride that goes around the park; simulation tours; a labyrinth; a restaurant; and also a gift shop, where people can buy the miniatures of the scaled models.

Miniaturk is described as the following quotation in the official brochure, which can be acquired in the entrance area:

> Miniaturk is a dream that comes true! It is a reflection of present and past times. It is a mark of respect for a long history that stretches back to thousands of years and is a gift to our history and culture, portrayed in all its magnificence in Istanbul, at a site on the Golden Horn…(The Showcase of Turkey)

It is possible to infer that the park aims to represent architectural works from the past and the present, while creating a fantasy-like setting. The park is also expressed as the portrayal of history and culture of Turkey. The models in Miniaturk are sorted into three categories according to their geography: *Istanbul, Anatolia* and *Abroad*. Before entering Miniaturk, the visitors view a map of the park, which suggests an itinerary – a path – through arrows starting with the models from the Anatolia section, moving to Istanbul and ending with Abroad (Figure 2).

Figure 4. (Left) View from the Entrance Area of Miniaturk (Photograph taken by the author)
Figure 2. (Right) Miniaturk map located at the entrance of the park, showing the path (Photograph taken by the author)

in the entrance area of the Miniaturk, it is possible to view the park from a higher ground, before approaching the architectural works themselves. The circulation path guides the visitors to the different areas of the park. The sections; Istanbul; Anatolia and Abroad, do not follow a chronological or geographical order within themselves. The models of architectural works are accompanied with basic audial information in different languages. Some ruinous architecture such as The Temple of Artemis or The Pergamon Altar of Zeus is being displayed in a reconstructed state. The models are mainly placed on grass or floor, and some of the models have ramps around them to provide the visitors a view from a higher point. It is possible to view different elements located on or near the models. Among them, the scaled objects are thought to be included as subsidiary elements, which include scaled trees, humans and hot air balloons; as well as information plates (Figure 3).

Figure 3. Model of *Fairy Chimneys* located in Cappadocia with hot air balloons, with the model of *Travertine Terraces of Pamukkale*, and bench seats in the background. (Photograph taken by the author)

There are also scale-free objects surrounding the models, which include spotlights, flowers, and plants (Figure 4 & 5). Another element that affects the viewing of the models is the park itself since people view unrelated buildings side by side or on the background of each other (Figure 6). People can also see the buildings located in the Golden Horn, or other recreational areas of the park in the background of the models.

in terms of the experience in Miniaturk, the visitors follow the circulation path from the models of Anatolia section to the Istanbul section, which is located around a pond with a model Bosphorus Bridge (Figure 7). in the Istanbul section, people visit the models of the monuments that are located in the same city. The final part of the itinerary is the Abroad section which is a small area located at the side of the park. The audial information for the Abroad models in this section is combined as opposed to the rest of the park, which were given separately for each model. in the park, it is possible to observe people taking photographs of themselves with the models. Some of them listen to the information regarding the architectural work, while some of them don't.

Figure 4. (Left) Model of *Izmit Saat Kulesi* with scaled plants, scale-free spotlights around the model, also with a red garden hose and ramp leading into Miniaturk in the background. (Photograph taken by the author)
Figure 5. (Right) Model of *Ertuğrul Gazi Turbesi* with a scale-free spotlight, which is almost same as the size of the scaled model. (Photograph taken by the author)

Figure 6. (Left) Model of *Statues on Mount Nemrut* and model of *Sumela Monastery* located on the sides of a model mountain, which are observable at the same time alongside the path (Photograph taken by the author)
Figure 7. (Right) The view of the pond and model of the *Bosphorus Bridge* (Photograph taken by the author)

4. Discussion and Conclusion

in this study, the observations and conversations with visitors in Miniaturk gave insights regarding the representation of architectural works. It is possible to speak of several aspects that affect the representation of architecture in Miniaturk, which include the vastness of information concerning the architectural works; the time spent around each model; the experience of architectural works in a different scale; objects used in and around the models; and the placement of models.

First of all, according to the official website of Miniaturk, "*Miniaturk is a display window for Turkey!*" that can be experienced in a short span of time (Miniaturk). However, due to the number of architectural works, the experience of Miniaturk can be considered overwhelming since many of the works has different social and cultural connotations. This may make architectural works less memorable, even though there is audial information on each of them, due to the vastness of data.

Regarding the experience of models of architectural works, it is possible to state that it is much more different than experiencing an architectural work in its own surroundings. This is evident in the time people spent on each architectural work, since in Miniaturk that is very limited. Another difference is due to the scale, since models of architectural works are mainly placed on grass ground, which provides the visitors almost with a bird's eye view. Even though this view provides information on the architectural work as a whole, it does not give the experience of it in terms of its details and grandeur. The scale-free elements used around the architectural models such as spotlights or flowers may contribute to this difference of experiencing an architectural work through a different scale.

Another aspect that contributes to the representation of architectural works in Miniaturk is the placement of models within the park, since they are located alongside a specified path, which makes people experience the models of architectural works almost side by side. However, since the path is curved, architectural works become the backgrounds of each other. in other words, models of architectural works from different parts of Turkey, or even the world, can be seen in the same view with each other.

in this study, conversations with the visitors gave insights regarding the memorability of architectural works and the amount of information given in Miniaturk. Even though many people thought the experience was fun, the conversations also showed that people often remembered and enjoyed the architectural works they already knew, or was familiar with, or curious of. Many of the visitors also remembered and enjoyed larger models, or models with additional attractions such as the football stadium, which can play the march of different teams; or the Bosphorus Bridge, which you can walk on across the pond. From the conversations it was possible to infer that for many visitors Miniaturk was a recreational and touristic attraction that did not really provide information that was memorable. It is important to note that in this study, conversations made with the visitors gave limited information and in further studies it is possible to increase the data on the experience of visitors, by conducting questionnaires among different age; education; and gender groups, in different days of the week, which would provide more substantial data on the memorability of architectural works and information surrounding them, through the representation of architecture in the form of scaled models.

in conclusion, it is possible to state that Miniaturk represents the physicality of selected architectural works through scaled models; but does not necessarily capture the social and cultural meanings attached to them. Even though it is possible to acquire audial information on architectural works, they are not very memorable due to the vastness of data, which is experienced in a short period of time. The architectural models are not separated and are represented in the views of each other, which gives the sense that those architectural works are not in their surrounding, rather they are out of place. Even though the experience is enjoyable for many visitors and there may be new meanings attached to architectural works in the memories of people; it is possible to speak of a loss of meaning in the representation of architecture in Miniaturk.

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Urban Memory Production Instruments of Power: Sample of Trabzon

Aysun Aydin Oksuz, Bahar Karakas, Gizem Seymen

1. Introduction

The city is a concept with interdivisional dynamism, including political, economic, social, cultural, spatial contexts and different parameters, as well as everyday life, cultural conflict, joint memory. This complex phenomenon, which architecture disciplinary shape conceptually as well as physical, is discussed in the context of how urban memory is produced by the means of power in this study.

Individuals are the carriers of the urban memory. Urban spaces are remembered by individuals, so remembering is a complementary element of urban cultures. The concept of city's memory spaces refers to a memory registered in the space. in this understanding, even though they exchange, by holding the physical and the symbolic together it maintains its presence in memory of individual and ensures a continuity. This continuity and vitality are produced in many spatial elements from the most monumental to a simple street name, from the most important reflections of architectural cultures to ordinary residential textures. But the main problem at this point is the question of how the urban memory spaces are produced by the city's ruling actors outside the individual. There is no doubt that there is a solid relationship between space and power. Especially when the urban space is concerned, the purpose of the space and how to achieve the desired result is formed by the means produced by the government. in this context, the question raised above reveals the existence of secondary questions. Who is the most important ruling actor in the context of a city's architecture or in another words as a part of space.

in the context of this study, the relation between city and power was examined through the municipality. Trabzon is the sampling area of the study. in this context, the question in which the study is based appears as follows. What or how is the role of the Municipality of Trabzon which is the most active actor of the city of Trabzon in the context of architecture / space in the production of urban memory. in the context of the related question, the annual booklets and brochures produced by Trabzon Municipality for Trabzon city were benefited from. Within each brochure and booklet, the municipality, which is the ruling actor, used which spaces of the city according to the years were analyzed, and the resulting values were theoretically evaluated. The aim of studying in this context is to question how memory and space relation is not produced only by the individual, especially how the production of urban memory is produced by the ruling actor.

2. Theoretical Background

Everything is available in everything.
Athanasius Kircher

in a note he wrote in 1925, Freud said: "When I do not trust my memory I do paperwork. So the paper becomes an external part of my memory, and otherwise it carries a number of things that I will carry invisibly on my side. As I write things on a piece of paper, I am confident that I will have a solid memory away from possible tampering that may be experienced in my real memory. "(Strachey, 1959) (Draaisma, 2007). The act of mistrust that Freud produced through his own memory can be read through the space. The third concept of time-space totality that is not written but existing is change. Spaces change/transform/differentiate in time. All this change/transformation/differentiation normality is perceived by the individual as a possible falsification of the individual's memories/souvenirs, and the result is the memory/souvenir insecurity of the space. in order to be able to remove this insecurity which the individual produces, it begins to convey the memories produced by the space and more importantly, the memories of the space. This transfer can be done through any course. Such as Oral transmission, visual transfer, literary transfer. The transfer of the individual about this moment is

nothing more than the prevention of *possible mental distortion,* the distrust of mentioned by the Freud. The individual is basically afraid of the changed/transformed/differentiated space, just as Freud feared its possible destruction. The question that needs to be asked at this point is is *this fear of spatial memoir/memory/mind alteration* belong to the individual only. The answer to this question can not be read through certain judgments. Because aforementioned fear is an outcome. Memoir/memory/mind construction. Actors are in the process of this construction.

At this point, the networks of power appear on stage in the production or destruction of memoir/memory/mind of the above-mentioned space. in Turkey, rather than how the memory is localized, it is necessary to focus on who is being localized by. The relationship that the memory established with power as well as the relationship established with space is also a matter to be considered. The memory about the space can be transformed into the weak point of power as long as it loses control when it creates a power source in power. Therefore, it is important to know where the memoirs/memories/mind are produced, as well as by whom.

Individuals are the carriers of the urban memory. Urban spaces are remembered by individuals. So remembering/memoir/memory is one of the basic elements of urban/spatial/terrestrial existence. It is a question that needs to be asked about what is the role and effect of the actors in the construction of memoirs/ memories/mind of the space/city on social and individual scale.

It is not the case that the individual and social memoirs/memories/mind remain constant in the cities that are rapidly changing with modernity and are constantly defined in different forms and meanings. At this point, however, the main question of this study is how power, one of the actors of this ordinary process of change, shapes the memoir/memory/mind of the city/space. Trabzon is the sampling area of the study. in this context, the question of the study is based appears as follows. What or how is the role of the Municipality of Trabzon which is the most active actor of the city of Trabzon in the context of architecture/space in the production of urban memory. in this context, firstly the definition of urban memory and then the explanation of the relations between the concepts of memory-space-power will be put on a more consistent ground.

3. Urban Memory

Cities, as living organisms, add something to all the social groups, class structures, that they have in common with their history, which resemble and transcend societies from themselves. When you look at this frame, which city left a mark in our collective memory? in this context "city and memory" is a problematic area to be discussed.

Today, cities are in constant change and transformation. Economic, political, socio-cultural and technological changes are the trigger for transformation of cities. This spatial change necessitates individuals to adapt to the changing city day by day. This adaptation effort is based on the memories of the individual. The individual defines the space through memories, which become a heap of interconnected objects, but which can turn into a completely different object from the very beginning.

The 'production of space', which reflects the socio-economic conditions, the lifestyle habits, traditions, in short, many factors that form the way of life of the individual and the society are shaped by the system of relations on topography on which they are located (Olgun, 2009). This type of shaping also constantly differentiates definitions of city. Definitions and conceptualizations about the city are usually made within the framework of the transition process: from the 'modern city' to the 'postmodern city'; from 'fordist city' to 'post-fordist city'; from the 'industrial city' to the 'informational city'. These transitions, which are read from different approaches regarding the city, can intersect in certain areas and complement each other. These are not the kind of conceptualizations that can be distinguished by definite boundaries, the precise thing is that since the 1970s, there is a rapid transformation in terms of the perception of the cities, the way of organization, the way of life, the meaning of life, and the meaning of the cities in relation to technological, economic, cultural and political changes in the the process of restructuring capitalism (Oztep, 2000).

The meaning of urban space or of space itself can be defined as associations to be established via memoir/memory/mind. Personal memory connects and select the most special moments, memories by

means of social frameworks. Social frameworks are the means by which social memory is used at the time, along with prevailing social considerations / rhetoric, in reconstructing the images of the past.

Terdiman (1993) refers to Baudelaire's memory and reality as 'erased as it is written down' , and indicates that it is called palimpsest. in terms of memory, palimpsest and memory are similar, but there are fundamental differences, according to which the tracks of different texts are not completely erased in the palimpsests, they stand side by side and apart from each other, and it is possible to read these different texts by force. Poet says however, memories are not independent from each other in memory, every memorandum pours on them, they are joined to each other, they become inextricable, they combined and become new forms, even some illusions, they do not disappear (Yildirim, 2009).

The relation of memory and space is important in the context of the "palimpsest" metaphor which is erase as it is written down of Baudelaire. Because we remember everything with space. But this action, as stated by Maurice Halbwachs (2016), can only be with social space and social framework. We can classify social frameworks in three general groups: family, religious groups and social classes. These frameworks are also the holders of traditional behavioral patterns. Social frameworks play an indispensable role in the reconstruction of personal experiences, personal or social relations, personal memories that are the product of the accumulation of knowledge, traditional combinations, and the prevailing discourse of the period, as part of that particular group.

The space stands out as a tool for uncovering and protecting the collective memory of communities. Even if we think the opposite, the space itself can be the creator and guardian of the collective memory of the society (Bayhan, 2013).

According to Nathan Wachtel (1990), the protection of the social memory can be achieved by fixing to the space. Pierre Nora (2006) notes that memory is spatially established. According to Nora, the Memory space consists of two interwoven types of reality: a space, a time, a language, a genuineness that has been enrolled in tradition, sometimes material, sometimes even less, material, understandable; the other is a reality that is just symbolic, with history. According to Nora, the concept of memory space is based on the idea that there are some common "aspects" of physical objects and symbolic objects. The memory is articulated in concrete and physical spaces such as cemeteries, cathedrals, battlefields, prisons. Thus memory finds life in that geographical space. The spaces like monuments, museums stand out as memory spaces. On the other side, even a street name plays a part in keeping the collective memory alive.

The memory of the city is a memory of both its own accumulation and the accumulation of its inhabitants. What it remembers and forgets affect, what the inhabitants remember and forget. According to Lynch (2012), each citizen has a long history with some parts of the city and is loaded with its own image of memories and meanings. There is a link between the city's memory and the person's memory. The city is an extension of the memories that will be included in the memory of the habitants in the world, as well as nourishing those memories. The city becomes the space that the social frame on which memories are established, are fed, what kind of past is accumulated on it become important (cetken, 2011).

Cities exist beyond their physical realities through the memoires/memories/minds of the city dwellers. The transformation of the memories to the urban space and becoming a part of the city tie the inhabitants to the city. As long as it sees itself through the memories it has accumulated in the living environment, it feels itself belonging to that neighborhood. At this point, the above-mentioned question again comes to mind. It is a question that needs to be asked about the role and effect of the actors in the construction of memoirs/memories/minds of the space/city on social and individual scale. in this context, rather than how the memory is localized, it is necessary to focus on who is being localized.

4. Power And Memory Production
As the relationship between the memory and space, the relationship established with the power is also a matter to be discussed. According to Neyzi (2011), a common memory that is a productive political ground for those who are in charge of managing societies enables all kinds of comments and guidance. Because those who have these aims know that those who control the past have the ability to manage

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the social and political events of today and tomorrow. Power provides sovereignty over society by changing the past accumulating as an interpretation of today. While every power establishes a memory of itself, the power of memory reinforces that established one, legitimizes the existing power.

Together with various analyzes on the concept of power, the power from past to present can be seen as philosopher king, god and clergy takes god as power, traditional structure, economic structure and so on. Whatever the form of governance is, a person, group, community or institution that can combine power, puissance, and the will to dominate has always wish to take in the hands of others. Thus, power exists in the form of a network in the form of a process to each part of the society. It is also possible to see this understanding in Foucault's (2000) view of the question of power. The power in the social structures of the modern period and its aftermath has permeated into discourse, action, behavior and practical knowledge in everyday life. For this reason, instead of interpreting the forms of slave-master or ruling-ruled while interpreting subject-power relations Foucault (2000) emphasizes that it is possible to talk about the space of power wherever human beings are and mentions that power is everywhere and that power relations are practically applied in all areas of life in practice. Hardy & O'Sullivan (1998) states that power is provided at a deep level by the administration of meanings that shape the lives of others. At this point, there is the question of whether there is a power directing not only the lives but also the memoir/memory/mind or not. With another form of question does power shape the individual/social memoir/memoires/mind or does the power generate memoir/memory/mind, is it use memoir/memory/mind to control, direct and discipline the society?

According to cetken (2011), the fact that memory can be repeatedly set as a historical fiction during remembering and forgetting actions allows the power to assume the role of playmaker in memory games. The past is a heap of interpretable facts, and the one who makes this interpretation seizes the power of memory. in the memory of the city, being able to decide what to memorize and remember in the city brings the power of the shaping of the city and itself. The power which wants to prepare the framework in which it will rule in the city, benefits from the unstable structure of the memory, plays within the frame, has the ability to change the past, present and future.

The act of formalization of the power in a negative or positive way in social or individual memoir/memory/mind to the city-this dilemma contains a rigid subjectivity-becomes the legitimacy strategy of power. The instruments of this strategy can be used in fictional vehicles as well as in urban space production. For example, one of the media councils in which the city's ruling actors gain visibility is a city booklet/leaflet/newsletter/newspaper periodically extracted in a weekly format. The power knows how to benefit from these councils, and with these councils or instruments, it enables the reproduction of the city memoir / memory in the direction of their own mental frame.

According to Lefebvre (2015), it is not right to think of the space that is a social product as a scientific object purified from ideology and politics. Lefebvre emphasized that the political power will determine the urban organization and the urban organization will determine the human settlements, and divided the space into three classes: perceived, conceived, lived. The designed space is the most important material in this study context. Because the act of designing is not just the physical formation of the object/space/city. Designing also includes the mental construction of the power of the place/city. It recreates the urban space by using the memory of power/memoir/memory. It rebuilds memoir/mind/memory.

The actors of the city get in to a memory production in the direction of their own ideologies. The space is filled with symbols belonging to power. The space is an area where power takes on whatever scale it is, and at the same time it is a mean by which the subsistence of power is legitimized. in this context, the memoir/mind/ memory production of power and space is an important action to maintain the existence of power. This *De-mounted* or *Re-mounted* memory which is tried to be produced is regarded as a social memory. However, the so-called urban memory is only an outcome of power. When the subject is evaluated through the city of Trabzon and Trabzon municipality under study, the city brochures, booklets produced by the ruling municipality of Trabzon or the memory places that the power wanted to produce in the printed press are clearly visible.

5. City of Trabzon And Memory Production

The city of Trabzon is described in the web site of Trabzon Metropolitan Municipality as follows: "*Trabzon, which is one of the 81 provinces of the Republic of Turkey, is located in the Eastern Black Sea region and constitutes 0.6% of the country's land area with 4.685 km2 surface area. in the north of Trabzon which is surrounded by Rize in the north, Giresun in the west, Gumushane and Bayburt in the south there is the Black Sea. 77% of land are covered with mountains and 33% are covered with plateaus. The mountains extending to the south of the provincial lands reach up to the shores of the Black Sea in ridges separated by valleys and sometimes exceed two thousand meters. Trabzon, which has a very rich position in terms of underground resources, has many mines that have been operated or are operated by local and foreign companies since the 17th century."* (Trabzon Metropolitan Municipality, 2017) The rest of the text expresses the history of the city dated before common era.

The first information given about the city in the official web site of the Metropolitan Municipality, one of the most important ruling actors in the city of Trabzon, is its geographical location then the underground resources that the city had before and the modes of its operation. The urban image that the city power wants to produce about the city of Trabzon or the urban memory that it wants to create in the reader's mind can be interpreted as Trabzon as an international mining center. At this point, the idea is that what the different mind/memory constructions that the Metropolitan Municipality produced for Trabzon city might be.

in the context of this study, about the relation between the power and memory/mind construction it was benefited from the official website, the booklet, brochure issued by the Trabzon Metropolitan Municipality. A total of 32 printed materials were obtained from the Metropolitan Municipality during the period 2012-2016 as indicated in Table 1 below. This printed material consists of annuals, municipal booklets, newsletters, guides and brochures. in other words, the most important feature of all materials is that the people in Trabzon can easily reach them.

Table 1. Printed Material List Obtained from the Trabzon Metropolitan Municipality

PRINTED MATERIAL	YEARS	PCS
Trabzon Municipality Annual	2012-2014	2
Trabzon Municipality Booklet	2011	1
Trabzon Municipality bulletin	-	2
Trabzon Metropolitan Municipality Metropolitan Newsletter	2016	5 (Number:1,3,4,5,6)
The booklet of Ramadan Activities in the Trabzon Municipality	-	2
Trabzon Municipality -Project Introduction Booklet	2011	4
Municipality Brochures	-	15
City Guide for Tourism	-	1
	TOTAL	32

When the printed material taken from the Metropolitan Municipality is examined page by page, it is clearly seen that new spaces of the city of Trabzon are emphasized first. Especially the spatial projects under the title of the 61 Project[1] of municipality are frequently repeated in all booklets and brochures.

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Figure 1. The project for the district of Comlekci Trabzon[2][3]

Figure 1 shows the project prepared for the district of Comlekci Trabzon. It is important to note here that this study is not for criticizing, examining, or giving information about the projects prepared by the Trabzon Metropolitan Municipality. The theoretical aim of this text is to show that space and memory relation can be produced not only by individual but also by ruling actors. As you can see from Figure 1, the new face of the city is extremely modern. Especially the urban confusion and congestion of the region has begun to evolve into a calm and smooth in the memory.

Figure 2. Zagnos Valley Project[4]

Figure 3. Coast Line[5]

Figure 4. District of Tabakhane[6]

The title used in the new project for the Tabakhane District indicates an extremely important situation within the scope of this study. As it is seen in the Figure 4, the project is introduced as "The Tabakhane Valley Turns to Basic". At this point, the word "basic" is important in the memoir/memory/mind context. Because it is a different code or situation for each individual who is experiencing how the space is. Every experimenting individual places the space in its memory through its own mental codes and generates the memory about the space. However, the situation at Figure-4 and Figure-5 are where power produces coding in the mind of the individual. Every person who sees this page of the book places it in memoir/ memory/mind of the fact that the Tabakhane Valley is as original as the project. It is seen that the power builds the urban spaces in memory through their own codes.

Figure 5. Before and After of Tabakhane Valley

in memory production, not only visual but also written texts are interesting. Especially descriptive titles used for urban spaces in the printed material in which the power reproduced/rebuilt the urban memory that is examined within the scope of the study and support the production of urban space memory of the power. For example:

- Trabzon Exchanges
- Demolition Begins at the Comlekci
- Tabakhane Valley Turns to Basic
- Valley Like a Plateau in The City
- Comlekci It's a Dream Come True
- Olympic City Trabzon

The project descriptive headings given in the above list are intended to erase the spaces already existing in the memories.

6. Conclusion

in this study that the relationship between power and urban memory is examined, it is seen that the actors of power came to the stage in production or destruction of memoir/memory/mind of the space. It is necessary to focus on how the memory is localized rather than how it is localized by in Turkey. in the context of this study, how the relationship of memory with power was assessed as well as the relationship with space. The memoir/memory/mind production of the space seems as power source in the hands of power. Therefore, it is important that the memoirs/memories/minds are produced by who as well as by which space. in the production of memory belonging to the space power uses other medias which it holds in its own space outside of itself. Visual and literary monuments of every printed media about the city provide formalization of the urban memoir/memory/mind as the power desires.

Notes

[1] Look at the official website for the detailed information about 61 Project.

[2] All the images used in the text are obtained from the printed materials.

[3] The translations of Figure 1: "IT'S A DREAM COME TRUE" and "COMLEKCI IT'S A DREAM COME TRUE"

[4] The translations of Figure 2: "The final phase at the the 3rd stage Zagnos", "Expropriation at the 4th stage continues at Zagnos", "Protecting the historical heritage", "3rd stage at Zagnos was finished", "2nd stage of Zagnos Valley was fulfilled"

[5] The translations of Figure 3: "EYOF Park became the new living area of Trabzon", "Land Reclamation project got the approval from Ministry"

⁶ *The translations of Figure 4:* "*TABAKHANE VALLEY TURNS TO BASIC, EXPROPRIATION AND DEMOLITION CONTINUES*"

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Karacakaya Village: Traditional Architecture Texture And Today's Conservation Situation

Busra Topdagi Yazici, Gizem Seymen, Nuran Irapoglu

1. Introduction

Rural architecture which is one of the most important elements of cultural and natural heritage, differentiates itself from the cities with its features such as economics, cultural structure, social life, landscape, and environmental arrangement. With its natural environment, architectural texture, production techniques, social and cultural life, it has a unique identity. As the rural people who met with the city life nowadays aimed towards structuring that disrupted the uniqueness, as they attained new economical interests, as the interest in agriculture and animal breeding started to decrease, and as they began to adopt new life styles, rural life began to come to the point of ending up. This situation caused for the net lines between city and rural life to get eliminated.

Rural structure of Eastern Black Sea region has been shaped as a result of the interaction between different ethnic structures besides regional topography, climatic conditions, structural materials that are unique to the region, and traditional life styles. It bears significant importance to document and protect these features of rural architecture of Eastern Black Sea that reflect the architectural identity which is unique to the region where they are situated.

in this study it is aimed to determine the current protection situation of unique rural architectural heritage that has been shaped within unique landscape and sociocultural identity in the village of Karacakaya that is located within the district of Surmene in the city of Trabzon. For this purpose, rural architectural features of the region have been evaluated from the scale of Eastern Black Sea scale towards the scale of village of Karacakaya and protection situations and problems relating to protection issues have been evaluated.

2. Rural Architecture in the Eastern Black Sea Region

Eastern Black Sea Region is one of the three sub-regions of Black Sea Region, being composed of Western Black Sea, Middle Black Sea, and Eastern Black Sea regions, that is located at the northern part of Anatolia.

Eastern Black Sea is a region that reveals interesting features with respect to the varieties of regional architecture that has been shaped in the rural regions of Anatolia. (Bayram, 2014) Rural architecture of the region influences the natural, economic, and sociocultural structure of the region in a significant way. Ranging from the distribution of settlement to the organization of connection between house and its additions, and from structural types to the features of structural systems, there are significant traces of these factors (Eruzun & Sozen, 1996).

in Eastern Black Sea region where settlement is in harmony with topography, generally the housings have been situated on the slopes at family scale in a dispersed way in the form of groups of a few housings (Batur & Gur, 2005). Due to the rough terrain structure, lands having convenient sloping and good soil are generally used for agriculture and housings are established at places where there isn't too much sloping, that don't remain in shadow for a long time, and which are away from windy areas (Vural, 2005). Although north is not a desired direction with respect to climatic aspects, as it provides landscape, housings are generally located as facing the north side (Eruzun & Sozen, 1996).

in the rural housings in Eastern Black Sea region there are three different types of plans being observed (Figure 1). Types having halls are housings having a common spatial area that has the same size as the other rooms. Types having simple soup kitchen are housings having soil based soup. Types with soup kitchen and living area are housings having wooden based sitting or serving spaces apart from soup kitchen (Sumerkan, 1990).
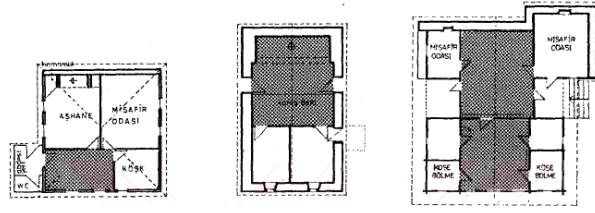
Figure 5 Types Having Halls, Types Having Simple Soup Kitchen, Types With Soup Kitchen and Living Area (Sumerkan, 1990)

Barns which are present in all the housings in rural areas of the region, helps in differentiating rural and urban housing structures (Hatipoglu, 2014). According to the studies of Kantar (1998), barns are usually situated at the bottom floors of housings. in their construction generally stone and wooden structuring materials are being used (Vural, 2005).

Separate structures being a typological aspect belonging to Black Sea region, are structures that are built only to keep the food avoiding their being spoiled, being located near the housings as not bearing any sitting or living functions. They are generally built as wooden structures with two floors on a stone basement that creates a smooth floor for the upper floor. By keeping the basement empty and by elevating it from the floor with supporting feet, each floor has been constructed by making outer extensions as compared to the bottom floor. By keeping the bottom floor empty in this way, food are being protected from the climatic conditions of the region (Batur & Gur, 2005).

Bottom floors of rural settlements in the region are generally built on stone materials in order for the structure to be constructed more conveniently on the sloping floor and in order for it to be protected from moisture. Upper floors of structures are constructed with wooden materials (Bayram, 2014). in the structures it is also observed that materials and constructions are selected as fitting to the directions. in the direction where there is least rain fall, filling construction with many grouts are used, in the directions where there is wind and rain, stone and solid wooden walls that are durable against moisture are used, and in the sunny direction wooden construction that is thin is being used (Zorlu and Faiz, 2012).

in the rural housing structure of the region, with respect to the bearing systems, an integrity in general meaning is present. in the region mostly wooden frame construction is observed. Geometrical designs of frame construction systems and the filling equipment provide variety to the external appearance of the structures. Besides wooden frame systems, masonry systems that are built with stone walls are frequently observed. The reason why these materials have been frequently used through the centuries is because endurance of wooden and stone materials and these materials has been tested and accepted (Sumerkan, 1990).

in this respect it is possible to divide the external wall systems which are used in the structures in the region into three parts: Wooden Masonry Wall Systems, Wooden Frame Walls, Stone Walls. Wooden Masonry Wall System is a system that is established by overlapping the wooden materials on top of one another. Wooden Frame Walls are systems in which structure loads are transferred to the basement through the wooden beams and bays: Wooden Filling Walls, Eye Filling Walls, Mascot Filling Walls (Figure 2). Stone walls are the walls which are built by using all kinds of stones as being bound with clay or sand-lime mortars (Sumerkan, 1990).
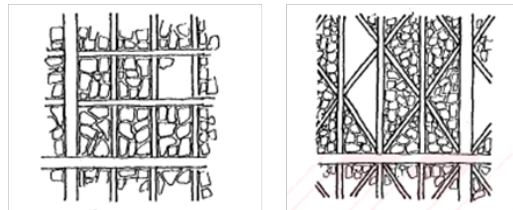
Figure 6 Wooden Frame Walls (Sumerkan, 1990).

in the rural housings of the region, internal section walls are made of wood. However, in the region of Trabzon in very few number of housings stone or filling interior section wall types are observed. (Sumerkan, 1990)

in the rural housings of the region, generally bedroom furnishing is done from wooden materials. in some of the houses of types having soup kitchen, it is observed that the basement of soup kitchen section is made of soil. It is seen that this type of furnishing is done to provide easiness to people as they come in and out of the house while they do their daily works. Room furnishing is done at a height of 15-30 cm from the soup kitchen. The elevation difference here emphasizes the functional difference in a way.

Each Eastern Black Sea Structure has a roof with sloping and wooden construction to be protected from the rain falls. There are three types of roofs (Figure 3): Having sloping to two directions (Saddle), Having sloping to three directions (Three shoulders), Having sloping to four directions (Four shoulders) (Sumerkan, 1990).
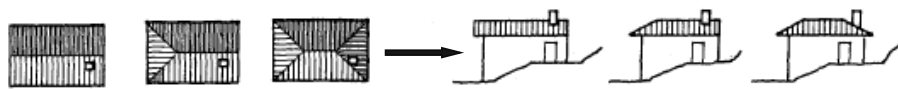
Figure 7 Roof types (Sumerkan, 1990)

3. Historical and Geographical Features of the District of Surmene

Surmene is a coastal district in the city of Trabzon within the Eastern Black Sea Region. in its eastern side there are of and Koprubasi, in its south eastern side there is Dernekpazari, in its southern side there is Koprubasi and Gumushane, in its west side there is Arakli and in its northern side there is Black Sea. With respect to special placement, it is situated along South-North direction between Soganli Mountains and Black Sea from Madur Hills towards Surmene Bay (Zaman & Cerrah, 2011). Mountain chains surrounding the northern side of Black Sea give the appearance of a basin to the region that is closed to the coastal side. Through the history different communities have lived on these mountain areas on their own as being deprived of communication and transportation facilities. On the other hand as it is a region which comprises important commercial routes between Western and Middle Asia and which even serves as a passage, a natural interaction was lived through between the coast and interior sections. While this situation caused a different development to take place between the coast and interior sections through the historical process, it has also helped for unique cultures to be established in the region (Demirel, 2010).

The city of Surmene was built in five different places through the history due to natural disasters and social and political reasons. While the first one is situated at the center of district of Arakli in our times, in year 1915 it has moved to the village of Humurgan where Surmene is located. It is stated that there are no significant changes between 16th and 17th century borders and 20th century borders of settlement of Surmene (Bilgin,1990).

Amount of cinder that is found in the pits in Surmene reveal that various mining activities were realized in the region. Since the time it was used as a military base at Arakli port where it was settled for the first time, until the period of Ottoman Empire it has maintained its importance (Bilgin,1990).

Regarding the settlement in Surmene, as the land is sloping, it has been necessary to make use of the sloping. Dispersed settlement attracts attention. in the villages while the distance between the housings increased, as it is progressed towards the coast, the distance gets reduced. Settlements are placed at the coast and on the valleys that lay along the interior sections as going farther away from the coast. Within the topography, rural settlement takes place as villages, arable fields, and flat lands (Cakiroglu, 1996; Akdeniz, 1994).

4. Village of Karacakaya

Karacakaya is a rural settlement in the district of Surmene. The village, the original name of which is "Macuka", has taken the name of "Karacakaya" in the Republican period as per the name of "Bride rocks" that are situated nearby. It is situated between the valleys of Manahoz and Kucukdere and it is

located nearly 350 m higher than the sea level. %64.5 of surface area of Karacakaya is composed of forests, %33.6 of it is composed of agricultural lands, %1.7 of it is composed of pastures, and %0.2 of it is composed of cemetery areas (Demirel, 2010).

4.1. Traditional Civil Agricultural Features

Karacakaya, which is a historical Ottoman village, is a settlement having regional civil architectural examples and undisturbed landscape structure while nearly 60 housings, their outbuildings and unique qualities have been protected. Civil architectural examples of Karacakaya have been investigated under the headings of general settlement, plan and space arrangement, construction techniques, and facade features.

4.1.1. General Settlement Features

in Karacakaya, topography is the most important factor influencing the settlement and shaping of housings. Each housing has been situated within the borders of its parcel at the highest point of sloping. in the front section of housings, there are lands where hazelnuts, tea, and corn agriculture are being done (Figure 4). Housing parcels were shared between the following generations by means of heritage and in addition to the housings belonging to the large family members, new housings have been established. Apart from the housings that are built on the lands that are shared between family members, throughout the village dispersed settlements that are farther apart from one another are observed.

Figure 8 The Settlement of Buildings in Karacakaya

Main road passing through the village and the ancillary roads that connect housings to this main road form the texture of village for having access (Figure 5-b).
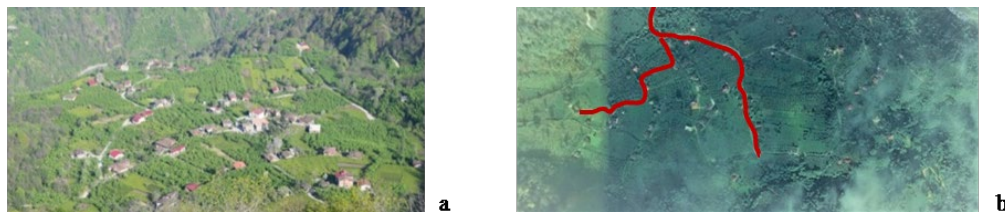
Figure 9 Karacakaya from Gugul Rocks(a), Google Earth,2018,(b)

4.1.2. Plan Features and Space Organization

in Karacakaya, traditional housings are generally composed of 2 floors and while there are living areas on the upper floor, on the bottom floor there is a barn where animals find shelter and there are also storage unites (Figure 6).
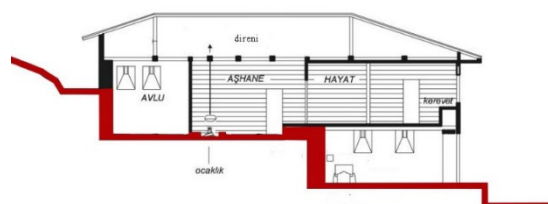
Figure 10 Housing Section (Demirel, 2010)

It is entered into the living unites that are constructed with wooden building materials, from a rectangular form which is named as "pabucluk" in Eastern Black Sea or as "herem" in Karacakaya, which has a basement made from soil that is compressed with two doors from the opposite fronts of the structure. From the section of "Herem/pabucluk", it is passed on to the section of "soup kitchen/basement house" in the form of a square. Soup kitchen is a space where daily living activities such as sitting and resting are also realized besides dish washing, dish preparation, and cooking (Gur, 2000). There are shelves, which are named as "terek" in the region and as "oflan" in the village, where plates are placed (Figure 7-a) and on the short wall at the middle axis, there is a small chimney which is named as "furnace place" (Figure 7-b). At the top part of furnace places there is a chain where big pots and boilers are hung. in order to avoid for the fume to spread from the furnace place, there is a separator in the shape of a arch being made of wood or stone, being named as "soup kitchen curtain" (Figure 7-c) (Akyuz, 1995).

Figure 11 Terek/Oflan (a), furnace place(b), Soup Kitchen Curtain(c) (Demirel, 2010)

Following the section of soup kitchen, it is passed on to the places which is named as "life" and the doors open to this section. in the rooms there are wooden sleeping places which are named as "rostrum/kevret". in some of the housings at the top of rostrum, on the wall there is bathing cubicle having a wooden cover as being a niche (Demirel, 2010). in some of the housing examples, there is 'herem/pabucluk' or a "side room" which directly opens to exterior spaces and which is constructed especially for the guests (Figure 8). in unique housings toilet sections are not placed in interior spaces but they are situated in the garden. in our time, with the addition being made to the housings, it was enabled to be reached directly to the toilet sections.
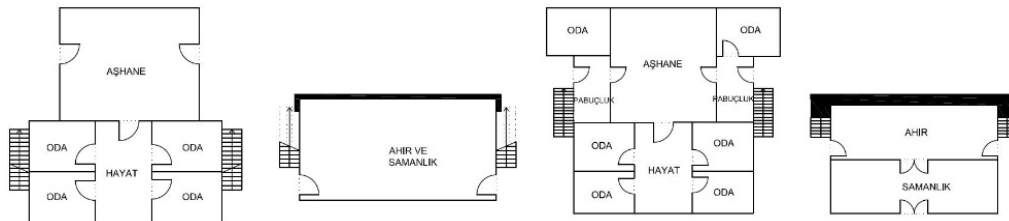
Figure 12 Examples of plan types in Karacakaya

The section in the roof spaces is named as "direni" by the community. It is went upstairs from the soup kitchen section with a deck ladder and this space is used for purposes such as corn drying.

Lower elevation sections of housings that are built with stone structuring materials, consists of barn and hayloft sections as being directly linked with the garden. These sections are situated below the rooms and with the warmth of animals it is aimed to make contribution to the room temperatures.

in the garden of housings there are wooden structures, named as "merek", where materials such as hay and herbs are placed (Figure 9). Merek is composed of 2 floors and it contains structural elements such as windows. Merek, which is shown in Figure 9-a is an exceptional example.*
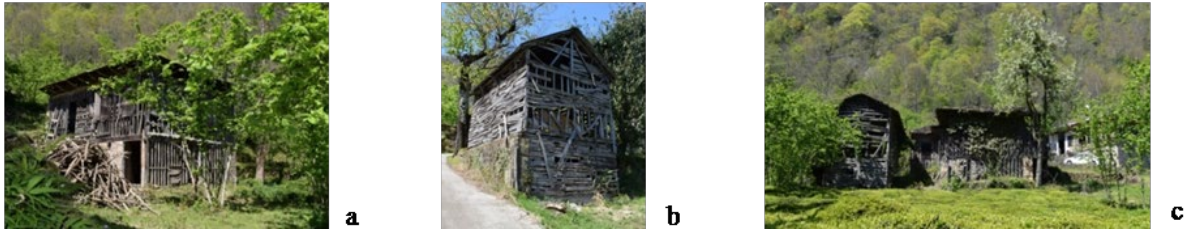
Figure 13 Examples of "Merek" in Karacakaya

Another structure which is unique to the Eastern Black Sea region, which is situated in the garden of housings is "serender" which is built by using wooden structuring materials for the purpose of storing the food. Among serender structures which are named as "paska" in the village of Karacakaya, 2 of them has reached to our time (Figure 10).

Figure 14 Example of "Paska/Serender" in Karacakaya

4.1.3. Structural Building and Construction Technique

Just like the situation throughout Eastern Black Sea, traditional structures in Karacakaya are also constructed by using stone and wooden structuring materials. While housings are established by using wooden building materials on stone basement floor, sections such as merek and serender are constructed from wood as being separate unites in the garden. Furnaces are built by using stone structuring materials.

Living sections in the housings are constructed with wooden framed wall system. in Karacakaya, examples of eye filling and amulet filling systems can be seen (Figure 11). in the interior section walls of housings wooden structuring materials are used.

Figure 15 Amulet Filling, Eye Filling And Example of Using Both Together

Sections which are situated at the lower elevation of living unites are constructed by using rubble stones structuring materials in order to protect wooden structuring materials forming the upper floors from moisture and to reduce temperature losses.

in the housings, saddle, three shoulders and four shoulders roof covering systems are observed. in the examples remaining as unique, roof has been built by using pantiles.

Both serender structures which have reached our time in Karacakaya have been constructed with wooden passage technique on top of 6 main wooden bearing poles.

4.1.4. Front Features

Since the housings are situated as being parallel to the sloping, they seem to have single floors when viewed from the entrance elevation. Eye filling or amulet filling wall systems make the front gain an aesthetic appearance. On the fronts of housings having borders to the road, window openings are not

seen and gardens are limited with garden door from the road. It is entered into the housings from the side gardens. in the windows the ratio of ½ is seen. in the windows where woodworks are used, in order to provide security, vertical wooden fences are situated with intervals of 18 cm (Figure 12-a). in many structures in order to be protected from the sun and for reasons of security, wooden shutters are used outside the windows (Figure 12b-c).

Figure 16 Wooden Fences For Security Purposes(a), Wooden Shutters in Karacakaya's Houses(b-c).

It is descended from the entrance elevation of housings to the barn sections from stone stairs (Figure 13-a). At these spaces which are used as barn and hayloft, there are small embrasure windows (Figure 13-b) and front and side doors depending on the situation of garden.

Figure 17 Stone Stairs(a), Small Embrasure Windows(b)

4.2. Protection status of structures

Rural settlement areas are environments which are shaped with climate, topographic features, cultural values, and traditional living style. in the investigations being made, it was determined that there is impairment in the rural settlement structure and traditional housings of Karacakaya. The community which wants to benefit from education, employment, health and similar opportunities in the city, migrate from the villages to the city and they use the village houses as summer homes or they use them in the seasons when agricultural lands are cultivated. As a result of migrations occurring, housings that are used in certain periods or which are completely abandoned get damaged and they collapse in time.

Changes occurring in traditional life style necessitate for interventions to be made for making the structures and spaces comply with today's comfort conditions. For example toilet spaces which are situated outside the building in the unique structures, are taken inside the structures in our time. Floor of soup kitchen being covered with soil has been coated with elevated wooden materials. As the storage means increased, the need for traditional storage unites such as serender began to get reduced. As animal breeding got reduced, the barn sections began not to be used and it is caused for these sections to be used for different functions. As it can also be understood from the examples, changes in traditional life styles have brought formal and functional changes in the spaces. Another protection problem being detected is that houses which are passed on to the next generation by means of heritage are divided or additions, which are not unique, have been made to them, which caused for the traditional plan scheme and design integrity to get disrupted (Figure 14).

Figure 18 Reinforced Concrete Structures Added Later to The Original Structure.

Karacakaya village which reflects the features of traditional rural architecture of Eastern Black Sea has been registered on the date of 26.07.2017 as per the protection decision taken by Trabzon Regional Council of Cultural Assets Protection. According to the decision being taken, it is required to get permit from the protection council before realizing construction and physical applications in the village which is declared to be an urban archeological site (KVKBK, 2017). Since this decision aiming to protect the traditional unique texture has been recently taken, another problem being detected is that structures being different from traditional building systems and forms are constructed in between the structural groups having traditional texture throughout the village. in the new housing structures being constructed in an environment with unique structures, while it is expected for building materials that are unique to the region should be used, construction of reinforced concrete structures that are not unique to the region as being the biggest problem relating with rural structuring in our country, is a problem that is present in Karacakaya as well (Figure 15). It is observed that in all of the unique and new structures, there is the tendency of coating the roof surfaces with trapezoid plates which are not unique building materials.

Figure 19 Housing Samples Built in The Village And Used Building Materials

As the new housing structures being established in our time are investigated, features such as elevation height and the building materials being used attract attention within unique rural/village texture. While traditional housing structures are not composed of more than 2 floors, in the new structures being built, there are housing structures having as much as 4 floors (Figure 16). With respect to the plan features, while examples having less number of floors are constructed in the village, this situation considerably overlaps with traditional plan typology and while toilet unites are planned as being different, they are included in the interior spaces. in the higher housings that are like apartments, plan typology does not overlap with traditional plans.

Figure 20 Examples of Buildings That Are Not Unique in Karacakaya

5. Assessments and Proposals

in this study, unique architectural texture and components of Karacakaya village, which differentiates itself from the cities with its rural architecture, economy, cultural structure, social living, landscape

and environmental arrangement as being the most important aspects of cultural and natural heritage, have been investigated and protection problems relating with these values and their current status have been determined. Accordingly;

• Housing and topography relationship of unique structures is the primary particular reflecting structural culture of Eastern Black Sea region. Land sloping makes the structures gain a unique quality as being the basic determinant in housing settlement and spatial organizations.

• Apart from being related with topography, plan features and spatial organization are also directly related with life style of regional community and with their production forms. This relationship is also observed in Karacakaya just like all throughout Eastern Black Sea region.

• Structural form and building systems are directly related with building materials that are obtained from the region. in Karacakaya, stone and wooden building materials which can be easily obtained in the region have been used in the building systems that are unique to the region and in the construction of housings and they have made the housings gain unique features.

• Facade arrangement has a unique set up as being a direct reflection of construction systems and building materials.

When the current status of structures are investigated, below particulars are observed:

• Unique structures have reached to our time. However, due to factors such as migrations and changes in living styles, it has become necessary for various changes to be made in the structures or it was caused for the structures not to be used. Interventions such as making new additions to the housing structures and replacing the unique building materials with new building materials by considering that they will be more durable, is observed as being the primary problem causing for unique housings to loss their characteristics.

• Although the protection decision regarding a village such as Karacakaya which continues to reflect the unique architectural texture of Eastern Black Sea, has been taken in year 2017 as being a late decision, it still creates hope for the future. It is stated in the protection decision that the structures that will be newly established should conform with the traditional texture. However, other building groups which give harm to the unique texture should also be evaluated again.

Notes:

First owner of merek has purchased a housing from a village in the near region and by disassembling the wooden structure he has purchased, he has brought it to Karacakaya and he has established it for housing purposes and later on as it was not needed, it was used as merek (Yurttas, 2018).

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A Rural Settlement in The Netherlands: Zaanse Schans

Melis Yazici, Oguz Kirci

1. Introduction

Countries have different characteristics according to their geographical location. The difference between the Netherlands and other European states is that it is below the water level. Therefore, the Netherlands face the risk of flooding, because of rising water level. Also windmills in the Netherlands are of great importance, because of this foreseen danger.

They are used both for pumping out the water from places below the water level, and help to turn the ponds into dry and fertile fields. in addition to this helping, windmills carry out various functions such as paint, oil, mustard, spices, wood cutting. Recently, due to industrial conditions, windmills have begun to lose their old features. The government aims to gain the historical windmills to the country again. So it decides to do rural settlement project of Zaanse Schans in Zaandam city. It is possible that the vast majority of these windmills can be discovered in Zaanse Schans, which have been preserved in the Netherlands ever since.

Zaanse Schans is located on the banks of the Zaan River in North Netherlands. It is a natural protected area. Moreover, Dutch rural life is revived in the 18th and 19th centuries in there. Zaanse Schans has wooden houses that are unique to the Zaann region architecture. Also it is a popular rural settlement and there are windmills, stables, workshops and museums.

Zaanse Schans is important for the preservation of historic windmills. Thanks to local area of architecture and windmills, it contributes the tourism of the country. It allows tourists to experience both the historical and cultural life of the country and the region. Zaanse Schans, which is built in the context keeping the values alive, is a residential area. It is examined in this study with local architectural products, nature and culture. Thus this study gives knowledge about the architectural texture and reflections of life and working life in this rural settlement.

2. History of The Rural Settlement of Zaanse Schans

Zaanse Schans has experienced the beginning of the industrial revolution in the Zaandam region since the mid-19th century. The unique wooden structures of the Zaandam region were rapidly destroyed and were transformed seventy years ago, due to the developing industry. The Netherlands of government and nongovernmental organizations decided carring the elements of architecture with significant historical value and the windmills. This is because, this situation was only option to protect them. Various organizations were carried out by various civil organizations to protect the architecture in the region.

Buildings have a rich history in Zaanse Schans; first built between 1646 and 1696, the windmill survived a fire in 1782 and a body rebuild in the 1970s. Attempt to create the Zaanse Schans began during World War II when volunteers began to document old buildings and then demolished buildings were moved to the warehouse. Later, the buildings which were carried to the warehouses were moved to rural settlement of Zaanse Schans by trailers (Figure 1).

The municipality of Zaandam has adopted some principles for the design of a rural settlement on the banks of the Zaan River (Meurs, 2013):

- Modest urban development design at a suitable location in the landscape (convincing structure)
- Reconstruction of monuments with the transport of structures (loyalty in form)
  Living of people in transported houses (continuity of function) (Meurs, 2013).

Figure 1. Transport of old buildings

in line with these principles, Zaanse Schans, despite the fact that it has attracted many visitors since the opening in 1965, anything is not thought much about what the experience offered to tourists and what kind of facilities are required. The visit of US council member, Colonial Williamsburg, is a turning point (Meurs, 2013). Buildings reflecting the old period are built in Zaanse Schans for tourism purposes. For example; klompen shoes workshop, cheese plant etc. Since the mid-1970s, Zaanse Schans has remained essentially unchanged (Figure 2).

Figure 2. Zaanse Schans plan proposed in 1961 and current plan

Zaanse Schans has got architectural buildings that show how the life and working community in the Zaandam region looked at that period. For example; farm houses, roads, wooden houses, warehouses, windmills, ditches and spaces (Figure 3).

Figure 3. Buildings in Zaanse Schans

The rural settlement of Zaanse Schans is a residential area by protect from the past to the present. Daily life in 18th and 19th centuries is sustained in there, besides it is the product of a unique approach to the preservation of historical monuments.

3. Cultural Heritages of The Rural Settlement of Zaanse Schans
Zaanse Schans has been created with the transportation of windmills and buildings with different characteristics and new constructions. Thus continuity of the function is provided. Moreover the existence of tourism potential increases the importance of rural settlement. in addition to the attractiveness of the windmills in the area, there are museums, handicrafts, and buildings with

different functions. This is because; they are built with traditional construction techniques using local and natural materials, the rural settlement of Zaanse Schans reflects Zaandam architecture. Also old and new buildings are located in harmony.

The windmills, which are the cultural heritage of Zaanse Schans, are positioned along the river bank (Figure 4). in addition the windmills offer the peace and quiet to visitors, there are many tasks undertaken by the windmills. For example, De Kat which uses wind power to create pigments for paint, is a fully functioning paint mill. When the wind is strong, it turns 3,000 kilogram granite stones which grind down limestone into a fine powder and pack it with pigments.
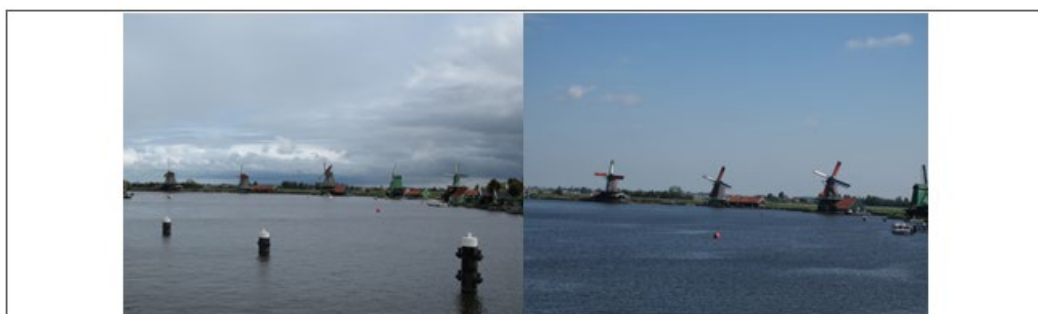
Figure 4. Windmills in Zaanse Schans

Thanks to the mill stones in the windmills and the tools that make it work, products such as oil, paint timber and spices are produced. Thus this products offer a magnificent view to the visitors (Figure 5).

Figure 5. Products produced in windmills of Zaanse Schans

The windmills which are situated in the rural settlement of Zaanse Schans are described in dedicated table (Table 1).

Melis Yazici, Oguz Kirci

Table 1. Windmills in the rural settlement of Zaanse Schans

Windmills		
Windmill Name	**Images**	**Knowledge**
De Huisman		De Huisman windmill is spice warehouse. Tropic products are ground in here and smell of them is everywhere. Short movie is shown inside this authentic windmill. In addition various spices are sold in this windmill.
De Gekroonde Poelenburg		De Gekroonde Poelenburg is sawmill that cuts timber. This is because all houses are made of wood in Zaandam, a sawmill is an absolute must.
De Kat		De Kat is paint mill. De Kat was built in 1664, it also knows everything about old paint techniques. Today, high quality paints and pigments are produced in here. They are sold to artists and restorers worldwide.
De Zoeker		De Zoeker mill is exposed to several functional changes. Although various products are produced in this mill in previous years, nowadays are produced oil.
Het Jonge Schaap		Het Jonge Schaap mill is rebuilt in 2007 by using 17th century construction techniques. The re-made mill is used as sawmill. In addition, most important source of income is seen as wood sales.
De Bonte Hen		De Bonte Hen is oil mill. Although this mill is undergone more than one lightning strike among 600 Zaandam mills, it has survived since 1693.
De Os		De Os is oil mill dates from before 1663. It is one of the oldest industrial mills which were ever built in the Zaandam area.
Het Klaverblad		Het Klaverblad is a small wood sawmill. On the contrary, kinds of mills in the Zaandam region in the past, it is difference mill. This is because, it is on the barn.

Continuation of Table 1

Windmills		
Windmill Name	**Images**	**Knowledge**
De Bleeke Dood		De Bleeke Dood is oldest smock mill still existing in the Netherlands. The bakers had to make wheat flour in this mill in the past. When this necessity disappeared, the mill began to destroy. Then it was recovered in 1954 thanks to restoration.
De Ooievaar		De Ooievaar, which is not an original Zaandam mill, is a oil mills.

Zaanse Schans has museums, aside from its windmills, which centre around specific aspects of manufacture, commerce and industry (Coggins, 2018). The museums reflecting the history and tastes of the Netherlands give clues about the traditional life style of the country. For example; Time is an inseparable and important factor in our modern lives, while the story of the clocks showing the time has engineering, science, design, functionality, regional and social differences. Zaanse Time Museum exhibites various clocks dating back from the 15th to the 20th century. The museums which are situated in the rural settlement of Zaanse Schans are described in dedicated table (Table 2).

Table 2. Museums in the rural settlement of Zaanse Schans

Museums		
Museum Name	**Images**	**Knowledge**
Zaans Museum		Typical Dutch landscape of city of Zaandam is explored in Zaans Museum. Because it introduces Dutch traditional mentality and shows that how the Dutch used to live and work.
Albert Heijn Museum Shop		Albert Heijn, a supermarket chain in the Netherlands, is a small grocery store. This old grocery store has original furnishings. Thus it shows how much shopping has changed in just a few centuries.
Bakery Museum de Gecroonde Duyvekater		Bakery Museum de Gecroonde Duyvekater is shown that Dutch baked goods and candies are included. In addition, it is run as patisseriein for visitors.
The Zaanse Time Museum		The Zaanse Time Museum, there are many clocks from the 16th century bell tower to modern clocks. The story of the clocks showing the time has engineering, science, design, functionality, regional and social differences in the museum.
The Weaver's House		The two families who lived in the Weaver house in the 18th century are shown to the visitors how the family lived in the building, where they slept and what costumes they were wearing.

The museums show the traditional architecture of the region with their unique interior design in this area. Also they provide information about everything that reflects the traditional lifestyle of the country, such as windmills, wooden houses, timbering and weaving (Figure 6).

Figure 6. Images in Zaanse Schans

When the handicraft workshops in Zaanse Schans are viewed; There are different handicrafts such as art workshops, cheese workshops, clog workshop, cacao workshop, tin workshop (Figure 7). The workshops that introduced the traditional production methods before the industrial revolution show the importance of traditional values to the visitors. Five handicrafts which are situated in the rural settlement of Zaanse Schans are described in dedicated table (Table 3).

Figure 7. Images of workshops in Zaanse Schans

Table 3. Handicrafts in the rural settlement of Zaanse Schans

Handicrafts		
Handicraft Name	**Images**	**Knowledge**
The Catharina Hoeve Cheese Farm		Catharina Hoeve is a traditional holland farm. All information about cheese production is presented with daily demonstrations by Cheese masters. After the demonstrations, the cheese is made to the audience.
Clog Workshop		In clogs workshop, visitors are shown how to make clogs for farmers, workers and the public. The museum offers free of charge to both visitors and exhibitions. In addition there are many various clogs such as painted clogs, ice clogs and horse clogs.
Zaans Gedaan/CacaoLab		CacaoLab shows how chocolate is made from cocoa beans. The 18th century traditional methods are used in the workshop. Delicious food such as delicious chocolate milk made with the real Zaanse cocoa powder can also be purchased.
The Tinkoepel Pewter Foundry		The Tinkoepel Pewter Foundry is tin foundry. This traditional craft does not contain any machinery, also all products are hand made. Nowadays, tinned products and souvenirs are sold in there.

4. Discussion

Zaanse Schans reflects a lively and striking life and working community dating back to the 18th and 19th centuries. Zaanse Schans begins with the aim of protecting the monuments in the beginning, but it has been one of the tourism revenues of the country over time. The main purpose of visitors to Zaanse Schans is to come to see the windmills here. in the area, presence of structures with various functions other than windmills provides a more enjoyable time for visitors.

Architectural structures are named as 'Zaan style' in the Zaanse Schans. Wood materials and bright green color are used in them. So, it is a theme park that reflects the typical local residential architecture in the Netherlands. Zaanse Schans has its own local architectural character. Zaanse Schans provides the continuity of wooden building tradition with its typology, materials, color and details.

Zaanse Schans has been preserved as if in a time capsule. Zaanse Schans demonstrates 'a village image' by carrying the traces of daily life and business life in the Netherlands countryside. Thanks to production such as cheese, cocoa, clog, oil, timber etc., Zaanse Schans provide for sustaining, and visitors experience Dutch rural life. The present-day inhabitants are helping to safeguard a fascinating inheritance.

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Organizing the Zaptieh Organization after the Proclamation of the Tanzimat Firman and the Asâkir-i Zaptiye Statute of 1846

Ali Sonmez

Introduction

The Tanzimat Firman not only was a beginning in terms of reconstruction of the state institutions or in terms of individual rights and freedoms for the imperial history but also initiated the developments that would lead to the commencement of radical changes in the perspective of the state on the issue of security. Indeed, many of the provisions in the Tanzimat Firman were matters which had been stated with some minor differences for centuries by the imperial rulers. However, none of the previous findings could lead to the commencement of a structural transformation that would enable internal security to be organized with a civilian understanding. That was where the actual change in the state's understanding of security was seen: an independent internal security organization that would work separately from the military service and dependently on the public. Well, what were the reasons that drove the state to make a distinction between internal security and foreign security and to regard internal security as a civilian issue?

in the government and security policies intended to be carried out in the Ottoman Empire in outline until the 19th century by the classical institutions, the state adopted an indirect regime by sharing its power with local institutions and beys and left some services to local groups, religious communities, and foundations (Ortayli, 1985: 232-233). Two primary means of providing order were striking in such a structure: the first one was the army, while the second one was the local forces (Ergut, 2001: 63). The abolition of Janissaries in 1826 created an authority gap particularly in Anatolia despite all their frenzies. Later on, however, the central army called "Asâkir-i Mansûre" was established and first the Asâkir-i Mansûre and then the redif organization – as of 1834 – were assigned duties concerning internal security. The army had achievements in the great rebellions; nevertheless, the financial difficulty resulting from having such a power in extremely vast territories did not provide the expected success of the army; hence, theft, robbery and the banditry activities attempted in Anatolia particularly by the groups called "delil" and by the tribes throughout the empire could not be prevented in any way (cadirci, 1980: 49-52).

On the one hand the Tanzimat Firman initiated the reconstruction period in the government of the country, but on the other, it was like the harbinger of the changes considered to be made in the practice of security intended to be conducted throughout the empire by many authorities and ranks. Likewise, centralism, the fundamental quality and the most distinctive feature of the Tanzimat period, also influenced the understanding and practices of security considered to be established then and the emphasis placed on the security of life and property in the firman also signaled the change to be made with respect to internal security (Sonmez, 2006a: 44).

As known, while the Tanzimat Firman, which included principles to reestablish the substantially impaired state order, provided for some principles such as to make the regulations required to ensure the collection of taxes from everyone according to their income and to provide a regular procedure for the duty of military service, the Sultan undertook to adhere to the provisions of the firman. With the implementation of the firman, both the Ottoman Nation was going to be formed by enabling the minorities, which began to have separatist tendencies, to commit to the state and the state institutions were going to be made efficient by strengthening the central government through some administrative, financial, and legal reforms.

One of the matters the Tanzimat Firman insistently emphasized was the security of property, life, and virtue because it was explicitly expressed in the firman that no one would be penalized unless the criminal actions were heard in detail and unless a religious judgment was organized about the criminals; that a criminal code including the sanctions to be implemented would be enacted in the event of infringement of the laws to be enacted; and that an action would be taken under this law for everyone who committed a crime.

However, both providing the security of property, life, and virtue and implementing all regulations that would begin to be realized at the center and in the provinces before all required a new security network which would act under the control of the center. The government, which was aware that there might be reactions to the reforms put into practice from the public and various governors, was also aware that the internal security which also included the Asâkir-i Mansûre and redif soldiers and which was intended to be administered by many different institutions was going to remain ineffective in providing public order and security (Sonmez, 2006a, 43-45).

The Resolution taken on 16 February 1840 regarding the Formation of Zaptieh Units
The primary issue the imperial rulers first dealt with in the aftermath of the Tanzimat Firman to resolve all these problems was the endeavor to organize the security organization all over again with a central understanding. Likewise, a layiha (report) was prepared at the end of the negotiations carried out at the Dâr-i Sûrâ-yi Askeri for the zaptieh units designed to be formed in Anatolia and Rumelia as of 1840 (The Ottoman Archive of the Prime Ministry (BOA), Irâde Mesâil-i Muhimme (I.MSM), 1/7, Lef 1, undated). in the layiha prepared, it was stated that in order to resolve the issue of security immediately, it would be appropriate to conduct the police affairs in the provinces by the zaptieh soldiers to be appointed by the eyalet and sanjak marshals and feriks and it was considered that in the event of the failure to meet an adequate amount of zaptieh soldiers, the Redif soldiers could also serve in zaptieh and collecting affairs. Nevertheless, those who prepared the layiha envisaged that this could involve some drawbacks. For instance, the employment of redif soldiers in zaptieh units might prevent them from duly carrying out agriculture and farming. Furthermore, since the cost (1,086 kurus annually) of the redif soldiers to be provided with a salary, a food allowance, clothing, and a weapon according to the Asâkir-i Nizâmiye procedure when they joined the zaptieh units would lay a great burden on the state, it was underlined that this section should be used only in unavoidable circumstances.

Therefore, the solution considered to satisfy the need for soldiers was the use of people called "sekban", "basibozuk", and "delil". Although the various troubles this section had caused against the state for centuries are indeed a known phenomenon, this section, working at governors' command for long years, could be useful as they knew the region well. With the regulation to be made, it was going to be adequate to provide the infantrymen of those called "sekban" and "basibozuk" with a pair of bread and a salary of 50 kurus but their cavalrymen with a pair of bread, feed, barley, straw, and a salary of 80 kurus. Moreover, the burden on the treasury could be much less, for they were also going to bear the clothing and weapon expenses by themselves.

According to the calculations made, some 14 thousand zaptieh soldiers in total – 4 to 5 thousand of whom would be cavalrymen and the rest of whom would be infantrymen – would be adequate to provide security. Since the zaptieh affairs were going to be dependent henceforth on each eyalet governor, how many zaptieh soldiers were going to be assigned in the kazas within the eyalet was going to be decided through negotiations in the councils to be set up in their places and the officers to be appointed from the center were going to be informed of this. The salaries of zaptiehs were going to be borne by the tax collection properties and a copy of the books belonging to all these affairs was going to be sent to the office of the Seraskerlik.

It was not considered to allocate a uniform cloth to cover the whole country for zaptieh soldiers. However, the clothes of the zaptiehs within an eyalet were going to be identical and monochrome and they were going to wear a fez on their heads. All of them were required to have a rifle, a knife or a pistol according to the tradition of each vilayet (province). It was required to pay attention to not enrolling elderly and physically disabled men, those who were employed, and the people younger than 30 years

of age as zaptiehs and to enrolling established gutsy people and, if they desired, those who retired from the Asâkir-i Mansûre as zaptiehs.

According to the layiha, the civil service post of zaptieh soldiers was concerned merely with the protection of the country. Nevertheless, if a primary trouble broke out in a place and the zaptieh units were unable to tackle it, the military soldiers were going to come into play immediately and do what was necessary since the Asâkir-i Nizâmiye was present within the country. The most striking point of the report prepared was addressed in the last section. Accordingly, it was stated that when the organization of the army was completed, the zaptieh units were also going to be subjected to a regulation according to the procedure for the police and the gendarmerie and the making of necessary regulations was brought into force on 16 February 1840 (BOA, I. MSM, 1/7, Lef 2, 16 February 1840).

Under the resolution taken, the studies were initiated as of early March 1840 and first of all, the names of the ferik and mirliva pashas to be appointed to the regions included in the Tanzimat Firman were determined (BOA, I. DH, 8/379, Lef 5, 4 March 1840; Sonmez, 2006a: 45). According to the regulation made, no decision to cover the empire in general was taken regarding the quantities of zaptieh units. The method employed was to form units according to the need of every place. For instance, a total of 421 people – one hundred and forty-one cavalrymen and two hundred and eighty infantrymen – were serving in the zaptieh units in Kostendil and its affiliated kazas (BOA, C. ZB, 16/792, 28 August 1840). A total of 337 people – 219 cavalrymen and 118 infantrymen – were employed in Kandiye, 244 people in Hama, and 554 people – 359 infantrymen and 195 cavalrymen – in Saruhan in the zaptieh units in 1841 (Tongur, 1946: 137-139). The number of cavalry and infantry zaptieh soldiers in the kaza of Vize in 1843 was 63 people (BOA, Cevdet Zaptiye (C. ZB)., 12/564, 25 June 1843). When more soldiers than required were employed, the extra soldiers were discharged. For these reasons, it was decided to discharge 85 of the soldiers used in zaptieh affairs in Tirhala (BOA, C.ZB., 17/1852, 12 January 1844) and 136 of two hundred and sixty-four zaptieh soldiers employed in the sanjaks of Bozok and Kayseri (BOA, C. ZB., 55/2734, 27 May 1844).

Under the resolution taken, the enrollment of the group of sekbans & basibozuks was also initiated in the zaptieh units without delay. in the spring of 1840, some 1,000 sekban soldiers from Komotini were included in the units in order to be employed in the zaptieh units in Anatolia (BOA, C. ZB., 3/131, 3 May 1840); moreover, it was decided to assign again 1,000 basibozuks in the units in Aleppo due to due to the need for the employment of soldiers (Orhonlu, 1990: 153). Likewise, units consisting of sekbans and basibozuks had to be formed in such cities and towns as Izmir, Adana, Gaziantep, Tire, and Viransehir too (Tongur, 1946: 138). Nevertheless, it is seen that there was a self-possessed approach to the assignment of the group of basibozuks and sekbans in the zaptieh units. Likewise, in the reply sent from the Meclis-i Vâlâ to those governors who wanted to use the basibozuk soldiers due to necessity in Konya and Aydin in 1841, an approval was granted on the condition that they did not exceed one-fifth of the existing unit and that they were used when required (Orhonlu, 1990: 154) and upon understanding that the zaptieh stock was not enough to meet the need in some kazas of Vidin, it was particularly stated to use only as many basibozuk soldiers as needed (BOA, C. ZB, 37/1843, 7 June 1844).

Another section considered to serve in the units so as to meet the need of zaptieh units for soldiers was the timariot sipahis. The state was aware that the salaries and various expenses of the zaptieh units attempted to be formed on vast territories created a situation which was difficult to overcome. Likewise, in early 1844, it was considered to discharge two-thirds of those in the places regarded as centers and locations out of the groups of basibozuks used in zaptieh, preparation, and collecting affairs in Anatolia and Rumelia and on the Islands as well as one-third of those elsewhere and to enroll timariot eskincis as zaptiehs instead of them. Following the negotiations with the valis on this matter, the issue was addressed at the Dâr-i Surâ-yi Askeri and the Meclis-i Mahsus and the resolution on the abolition of timariot sipahis was put into effect on 26 February 1844 (BOA, C. ZB, 59/2923, 26 February 1844; Sonmez, 2006a: 49). The statute containing information on how the timariots were going to be enrolled in the zaptieh units and on the procedures to be performed was sent to all eyalet valis, district governors, and the commands of Anatolian and Arabian Armies (BOA, Ayniyat, 387, 33-40; cadirci, 1997: 318; Sonmez, 2006a: 49). With a decree sent to the Seraskerlik on 3 June 1844, it was stipulated

to use timariots in zaptieh and collecting affairs and to license those who were useless among the basibozuk soldiers (BOA, Sadâret Mektubî Kalemi (A. MKT), 12/89, 3 June 1844).

The practice within the framework of the rules we have stated was first of all initiated at the localities contained in the Tanzimat Firman including Diyarbakir, Hudavendigâr, and Erzurum as well. Since the assignment of timariots in the zaptieh units required determining the numbers of zaptiehs and timariots needed by each kaza, the timariots in the eyalets and the kazas were counted by the officers at the locality and the reports on the zaptieh soldiers to be employed in the kazas were prepared month by month by the councils of their respective places and sent to the Seraskerlik and then to the treasury in order to do what was necessary (Sonmez, 2006a: 51).

Under the statute, the timars possessed by the timariots were confiscated and a salary was paid in return for them according to their incomes, the current value in the region where they were present, and the duty they were assigned. Likewise, a salary of 150 kurus per capita per month was paid for thirty to forty timariot zaptieh cavalrymen to serve in the sanjak of Nevsehir, while a salary of 75 kurus per month was paid for the timariot zaptieh infantrymen to serve on the Lesbos Island (Sonmez, 2006a, 52). However, sometimes the timariots with incomes greater than these unit values did not want to serve in the zaptieh units by demanding that their timars remain under their responsibility. in such cases, they were allowed to save their timars by paying a price amounting to 900-1,000 kurus for the infantry and 1,800 kurus for the cavalry (Aydin, 2001: 22). Another problem was concerned with the quantity of timariot sipahis. Especially the quantity of timariot sipahis in the eyalets of Erzurum, Kars, cildir, Van, and Trabzon was far more than the need for zaptieh soldiers. Therefore, it was considered appropriate to employ the extra timariots as artillerymen or fortress guardsmen, with a solution to be found for them in the future (cadirci, 1997: 319).

in spite of all these problems, the employment of the section of timariots in the zaptieh units was one of the last and most important steps of the thrifty policy on the discharge of the timar. Upon the retirement of the elderly, the handicapped, and those at child age out of the timariots and the commencement of assigning the healthy ones with a condition to serve in the zaptieh units, both the timariots were discharged nationwide and the timar lands that they possessed and that were somehow not included in the central treasury revenues now began to be controlled substantially by the central treasury (Aydin, 2001: 93).

Establishment of the Zaptiye Musiriyeti

Even though the studies carried out to establish the Zaptieh organization in the aftermath of the Tanzimat Firman were useful, the desired developments to provide security could not be achieved in any way due to the difficulties experienced in controlling. Since no comprehensive regulation on the working fundamentals for zaptieh units was made either, it was seen that extra or deficient units formed in many regions. The section of timariots, considered to make up some significant force of the zaptieh units, did not want to retire with half of their timar incomes, which complicated the employment of timariots in the zaptieh units.

Another problem was related to the state of the Seraskerlik because on the one hand the matters on the personnel affairs and appointment of those who served in the units created a situation which was difficult for the Seraskerlik to overcome, but on the other, the endeavor to conduct security in outline by a single institution – the Seraskerlik – contradicted the understanding of ruling in the Tanzimat period. Providing for the establishment of specialization-based institutions at almost every level of administration, the understanding of ruling in the Tanzimat period urged to carry out a similar practice in the security (internal and foreign security) affair as well and furthermore to break off the relationship of the army with internal security affairs as much as possible.

in fact, the imperial rulers knew that the issue of internal security should be conducted within the framework of a distinct organization. Likewise, according to what Ahmed Lutfî Efendi conveyed (Ahmed Lutfi Efendi, 1999: (4), 823), the establishment of a police organization to serve as that in Europe became a current issue only in the reign of Mahmud II. Likewise, when making the preparations for the Tanzimat Firman, a layiha was also prepared by Namik Pasha for the attempt to establish a gendarmerie-style new internal security organization (Ozcan, 2017: 333). Nevertheless, it is the layiha

that was prepared by the Dâr-i Sûrâ-yi Askeri and that came into force on 16 February 1840 where we see the clues to what was designed in the security affair. in the last section of the layiha, it is stated that the actual goal of providing internal security is to adopt the police and gendarmerie style but that this duty will be performed by the zaptieh units until the organization of the army (I.MSM), 1/7, Lef 1, undated) because the governors desiring to put the units to provide security into operation without delay in the aftermath of the Tanzimat Firman had to leave the zaptieh units to the control of the Seraskerlik at the first stage and it was intended to put the change to be made in the understanding and system of security into practice gradually. Following the organization of the Ottoman land forces on 8 September 1843 (Yildiz, 2017: 77), the establishment of the Police Council in Istanbul in 1845 and then of the Zaptiye Musiriyeti in 1846 should be considered the rings of the ongoing process. Likewise, in the official communiqué published in Takvim-i Vekâyi, the reasons for the establishment of the Zaptiye Musiriyeti are stated as the fact that the conducting of municipal police force affairs by the Seraskerlik gave rise to a hitch in the actual tasks of the military service; that the municipal police force affairs were regarded as civilian affairs; and that it would be more appropriate to assign them to an independent authority (Takvim-i Vekâyi, 297, 15 February 1846; Sonmez, 2006b: 202).

Accordingly, the musiriyet, created as an internal security organization separate from the military service and affiliated to the public so as to gather the scattered security units nationwide at a single center, was going to negotiate the regulations required to provide internal security and prepare the statutes and drafts that would facilitate people's living in comfort and peace. While the Zaptiye Musiriyeti was going to fulfil its duties to provide internal security by means of the zaptieh units that would be formed directly under its control in the capital city but at civilian administrators' command in the provinces and that assumed the duties of both the police and the gendarmerie in the current sense, all regulations on whom these units were going to be composed of as well as on personnel affairs were going to be within its authority too.

The Layiha prepared by the Commission set up to organize the Zaptieh Units (26 February 1846)
The studies to prepare a statute to resolve the problems arising with respect to zaptieh units were initiated immediately after the establishment of the Zaptiye Musiriyeti. The commission that comprised Ferik Mehmet Pasha and Vamik Efendi from the Dâr-i Sûrâ-yi Askeri; Selim Bey, a member of the Meclis-i Maliye; and Halim Efendi from the Zaptieh Council and that was decided to work at the Meclis-i Vâlâ for two days a week completed the layiha it prepared on 26 February 1846 (BOA, Hatt-i Humâyûn (HAT), 1645/21, Lef 1, 26 February 1846; BOA, Sadâret Divan Kalemi Evraki (A.DVN), 20/85, 18 December 1846.).

in the introduction section of the layiha prepared, the hitches arising in the zaptieh units serving on the Rumelian and Anatolian sides are shown as the reasons why such an organization was made and it is underlined that the employment of zaptieh soldiers should be understood as providing the zabita-i mulkiye. Thus, the duties of the organization differ from those of the Nizamiye soldiers and are generally divided into 4 parts, namely tahaffuz (protection), zaptieh, collecting, and ihzariye.

According to the layiha, the number of zaptieh soldiers assigned in the eyalets included in the Tanzimat Firman until then was determined as 14,077. of them, 9,329 were permanent, 2,167 were temporary, and 2,581 were timariots. Nevertheless, the benefit expected from these units could not be obtained. Therefore, the recruitment of temporary zaptieh soldiers from whom no efficiency could be obtained up to that time and who were rather called "basibozuks" should be abolished completely and as many soldiers as required should be procured permanently instead of them so that a total of 15,000 zaptieh soldiers could be sufficient to provide internal security.

The commission thought that great progress could be made on the matters concerning internal security provided that adequate zaptieh soldiers were permanently allocated to the control by each eyalet both in summer and in winter according to their location and status; provided that a procedure and an order were determined for their employment; provided that the provincial governors paid attention to their administration and employment; and provided that the execution of the new statute to be enacted for zaptieh soldiers was approved. According to the layiha, the implementation of the system considered should for now be initiated in the places contained in the Tanzimat Firman on the

Rumelian and Anatolian sides; the quantities and roll-calls of the zaptieh units to be employed within an eyalet should be performed by valis; and the letters to occur regarding the zaptieh affairs in the provinces should be sent directly to the Zaptiye Musiri.

The matters on salaries were also mentioned in the layiha prepared. Accordingly, the salaries of zaptieh soldiers were going to be given before the officials at the memleket meclisleri (local/provincial councils) at the beginning of every month like the Asâkir-i Nizâmiye salaries. Since the salaries of the zaptieh soldiers employed nationwide so far were not equal but diverse, this should be abandoned and it would be appropriate to pay a monthly salary of 1,000 kurus to the zaptieh sergerde, 500 kurus to the zaptieh boluk-bashi and clerk, 175 kurus to the sergeants of the cavalry, 140 kurus to the cavalrymen, 90 kurus to the sergeants of the infantry, and 60 kurus to the infantrymen. Given that one-third of the zaptieh soldiers designed to amount to 15,000 in total were going to be cavalrymen and that two-thirds of them were going to be infantrymen, their annual salaries were going to be approximately 34,000 kese. According to the commission, although this amount seemed great, it was necessary to take the tasks they were going to perform and the benefit they were going to provide into consideration.

Another matter emphasized in the layiha was the issue of employment of the section of timariots in zaptieh units. It was suggested that the resolution taken in 1844 was inadequate to ensure the participation of the useful timariots in the zaptieh units and that a new regulation should therefore be absolutely contained in the statute to be prepared.

The Asâkir-i Zaptiye Statute of 1846
Following the negotiations performed, the preparation of a statute within the framework of the matters stated in the report was decided with the hatt-i humâyun dated 17 October 1846 (BOA, HAT, 1645/21, Lef 10, 17 October 1846; Guller Karahuseyin, 1997, 70-71); the statute entitled "*Zaptiye Askerine Dair Nizâmât (Regulations on Zaptieh Soldiers)"* was sent to the necessary units on 7 November 1846; and it was demanded that the zaptieh units be organized within the framework of these matters (BOA, Yildiz Esas Evraki (Y. EE)., 36/1, 7 November 1846; Sonmez, 2006b, 202-204).

in the introduction section of the statute, the reason why such an organization was made is stated as the disorder of the soldiers assigned in the zaptieh affairs and of those assigned from the section of timariots on the Rumelian and Anatolian sides. According to the statute, even though the zaptieh soldiers served to provide any *zabita-i mulkiye* nationwide, some of them had been employed permanently but some temporarily so far and even their employment could not be performed very duly, for some civil servants paid the salaries of the men they used in their service from the salaries of zaptieh soldiers, whereas some of them used the zaptieh soldiers in their private services such as coffee and tobacco business except for the task they should actually perform. For these reasons, the zaptieh soldiers were unable to be sufficient for the tasks they had to do and the matter of increasing the quantity of zaptiehs was demanded by each region. On the other hand, the zaptieh soldiers allowed to be employed temporarily only considered their own interests but did not put their heart and soul into a task by knowing that they were going to be discharged five to six months later. The timariot group could not be duly used as they were men who were unaccustomed to be employed in the zaptieh units and this was turned into a grievance by many governors. Thus, as a result of the negotiations performed at the Meclis-i Vâlâ-yi Ahkâm-i Adliye and the Meclis-i Umumi and the decree (irade) enacted both to eliminate the existing problems and to establish an order for the zaptieh units, it was decided to prepare a statute.

The statute (BOA, Sadâret Muhimme Kalemi Evraki (A. DVN. MHM)., 3A/55, Lef 2, 5 January 1847), a copy of which was sent to the commands of the Anatolian and Rumelian armies too, first of all decreed the places where zaptieh units were going to be formed. Accordingly, the eyalets of Edirne, Silistra, Vidin, Nish, Skopje, Manastir and Thessalonica as well as the Sanjak of Gelibolu and Kaza-i Erbaa on the Rumelian side and the eyalets of Bursa, Kastamonu, Ankara, Sivas, Konya, Aydin, and Saruhan as well as the Sanjaks of Biga and Kocaeli on the Anatolian side were the initial regions where zaptieh units were going to be formed. The zaptieh units were going to be formed as the cavalry and the infantry under the supervision of valis and mutasarrifs according to the need of each eyalet and the employment

of temporary zaptiehs was going to be terminated on the grounds that no adequate efficiency was obtained.

The following provisions of the statute contained the regulations on whom the zaptieh units were going to be composed of as well as on their duties. First, a zaptieh sergerde was going to be appointed to the eyalets and sanjaks stated in the statute directly from the well-known people of the center or the region. The entourage of the sergerdes to work directly at the vali's command was going to include a reliable boluk-bashi and a reliable zaptieh clerk again from the people of their respective region. The zaptieh units to be organized in eyalets and sanjaks were going to be organized in groups of ten people and a sergeant was going to be appointed as their head each. The salaries of the officers to serve in the zaptieh units and of their soldiers were going to be calculated and paid at the beginning of each month by the memleket meclisleri (local/provincial councils) of their respective places and according to the current value in the region.

Particular attention was going to be paid to the fact that the soldiers to serve in the zaptieh units be older than 25 years of age and be honest and skillful people and that they provide a surety. Special badges were going to be prepared at the Darbhâne-i Âmire (Imperial Mint) and distributed to the units, with them to be special to the sergeants and cavalry and infantry zaptieh soldiers to serve in the units.

No date was determined concerning the terms of office of zaptieh soldiers as they were not in the Asâkir-i Nizâmiye status. Thus, whenever they asked for their discharge, they were going to be allowed to leave the zaptieh units; however, those who left were going to be substituted with new ones quickly.

The roll-call books of the zaptieh units to serve in each eyalet and in the kazas and sanjaks affiliated to that eyalet were going to be prepared at the beginning of each month by the sanjak councils and sent to the eyalet. The officers, cavalrymen, infantrymen and derbentcis serving in the zaptieh units were going to be shown individually in the roll-call books prepared and the name and appearance of each one and where they served were going to be stated in detail. Later on, a book containing the zaptieh information on the eyalet in general was going to be prepared by the eyalet council and sent to the Zaptiye Musiriyeti by the vali.

The most important duty of zaptieh units was concerned with the security of intra-urban and rural areas. Accordingly, the zaptiehs to be employed also in the derbents for the protection of important passes and roads were going to further provide the security of various collecting affairs and post-riders. The zaptieh units were not going to receive any feed and food free of charge in any way from the people in the towns and villages that they stopped by when fulfilling this duty of theirs and the center was going to be informed without delay by means of the zaptieh boluk-bashis or the sergeants about those such behavior of whom was seen.

If any of the officers serving in the zaptieh units (sergerdes, chief clerks, and boluk-bashis) displayed inappropriate behavior like theft, a report was going to be prepared and sent to the Dersa'âdet in order to determine their punishments. The situations of the low-ranking clerks, sergeants and zaptieh soldiers such behavior of whom was seen were going to be negotiated in the eyalet council and then the center was going to be informed of them. If it was deemed necessary to change any of the boluk-bashis, clerks or sergeants serving in the zaptieh units, the vali was going to be informed about the situation and what was required was going to be carried out after making the necessary research. Nevertheless, when it was necessary to change the sergerdes, the approvals first by the Zaptiye Musiriyeti and then by the Bâb-i âlî were obligatory. in the event of the discharge of one of the zaptieh soldiers in the sanjaks and kazas, a note on the reason for his discharge and the date of commencement of office for the soldier assigned instead of him was going to be prepared and immediately sent to the vali and the zaptieh sergerde; furthermore, the badge held by the discharged soldier was going to be given to the person who began working. It was definitely forbidden to get an unlawful salary through governors' enrolling of their relations or servants as zaptiehs or to use the zaptieh soldiers in private tasks. Those who performed such acts were going to be punished without delay regardless of who they were.

The last section of the statute was allocated for the section of timariots who were provided with an opportunity to serve in the zaptieh units as of 1844. Accordingly, of the group of timariots in the regions where zaptieh units were going to be formed, the elderly and the handicapped as well as those

from whose family a timar was inherited but who were ineligible for employment in the zaptieh units were going to be retired with half of their timar revenue without delay. to motivate the timariots eligible for employment in the zaptieh units for this job, it was considered appropriate to provide them with the salary to be given to zaptieh soldiers other than the half price of their timar revenue.

Conclusion

With the proclamation of the Tanzimat Firman, the government first of all chose to form new zaptieh units whose officers were appointed directly on the center's initiative in the provinces and which were affiliated to the Seraskerlik in order to provide the security of life, property, honor, and virtue of the subjects stated in the firman and meanwhile discharged the timariot sipahis, for whose abolition studies had been carried out for long years, by joining them to these units. However, upon seeing that all these regulations turned out inadequate to create central control, the Zaptiye Musiriyeti was established so as to eliminate the drawbacks arising out of the issue and practice of security – the most important material of both domestic and foreign politics – and, the most important of all, so as to create an independent security organization controlled by a single authority and a statute was prepared and put into effect in order to eliminate the difficulties experienced by the zaptieh units.

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Efforts to massive education in Mirdita in the years 1945-1952

Nikolle Loka

The state of education in Mirdita in early 1945

Mirdita's education began to be reorganized shortly after the liberation of the province and this shows the desire of the local population for rapid social change. At the meeting of the National Liberation Council of Under prefecture of Mirdita, dated December 13, 1944, it was decided the opening of 47 literacy classes, where 50 provisional teachers would teach, mainly having only primary education for themselves.[32] The Courses started work on February 1, 1945. Courses started work on February 1, 1945.[33] According to official announcements, in the school year 1945-1946 there were only four schools[34] in Mirdita that met the conditions for being such. But the needs of the area wanted to go faster. Unlike other sub-prefectures, education in Mirdita was reorganized in schools and courses such as education for children and adult education on courses against illiteracy. Regular schools and courses for schoolchildren had differences because for courses there were not required genuine school buildings and teachers with relevant education.

It was important to apply, however, in courses with children, of the educational program of schools, which facilitated the passage of these courses to regular schools. The Course teachers who taught were later called as "temporary teachers" overwhelmingly they did not have the necessary education. in general, temporary teachers had this educational level: 1 with seven high school grades; 2 with five high school grades, 3 with two normal classes; 3 semi-graduates and 32 with primary education.[35] This educational condition listed the Mirdita sub-prefecture the last one in the Prefecture of Shkodra and one of the most backward areas in the country.

Number of schools in the Prefecture of Shkodra in 1945[36]

No.	Subprefecture	Number of schools	The girls school
1	Qendër	33	1
2	Lezha	11	-
3	Puka	5	-
4	Malsi e Madhe	5	-
5	Mirdita	4	-

Mirdita had the smallest number of teachers in the Prefecture. This is obvious when we compare it with other sub-prefectures.

Under the prefecture of Lezha were 13 teachers, of whom 5 with pedagogical high school, 1 with technical secondary school, 1 with seven classes of the gymnasium, 3 with secondary education, 1 with six classes of primary school and pedagogical course, and 1 with six elementary classes.

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[32] Arkivi Shtetëror Vendor Lezhë, Dega Rrëshen, viti 1945, Dosja 1, f.1

[33] Kozma Grillo, Arsimi ynë popullor në vitin e parë të clirimit të Atdheut, Revista Pedagogjike Nr.3, Organ i Institutit të Studimeve Pedagogjike, viti XXIX i botimit, maj-qershor 1974, f.14

[34] Arkivi Shtetëror Vendor Shkodër, Dosja 366, viti 1945, f.57-58

[35] Arkivi Shtetëror Vendor Shkodër, Dosja.366, viti 1945. f.60

[36] Arkivi Shtetëror Vendor Shkodër,dosja 366, viti 1945, f.131

Nikollë Loka

Under the prefecture of Puka Prefecture there were 6 teachers, of whom 3 with pedagogical high school, 1 with six secondary pedagogical years and a pedagogical course, 1 with two of the gymnasium and agricultural secondary school and 1 with five grades of gymnasium and pedagogical course.

Under the prefecture of Dukagjini were 6 teachers, of whom 2 with pedagogical high school without maturity, 1 with three years of secondary school and pedagogical course, 2 with gymnasium and 1 who had secondary education.[37]

Under the prefecture of Mirdita were 4 teachers: of whom 2 with pedagogical high school, 1 with with three classes of the gymnasium and 1 with elementary education.
This situation changed quickly and during 1945, and most of the courses gained the status of the school itself.

Efforts to formalize the courses
in a memo of the Mirdita Education Section No. 13 / II, dated April 30, 1945, to the District Education Department of Shkodra, the Head of the Mirdita Education Section speaks of "courses against illiteracy" and schools.[38] in the first months of the lessons, the number of schools went from 4 to 6.[39] For the first time, on May 17, 1945, in his official statement Head of the Mirdita Education Section emphasized that "there are no differences between these courses and schools". His second attempt is on June 23, 1945, he asks for intervention by the Prefecture Education Department that course personnel to be paid.[40] in the third attempt, Mirdita Education Leader requires salary payment for education employees, by treating them financially as "young primary school teachers".[41] Although the main requirement seemed to be teachers' salaries, this brought the knowledge of these courses as a school. On July 11, 1945, the School of Education of the Prefecture of Shkodra wrote to the Executive Committee of the National Liberation Council of the Prefecture that all provisional teachers of the Mirdita Prefecture should be included in the sixth category of salaries and be paid with 550 Albanian francs per month.[42] During the formalization process of the courses in schools, their number goes down and from 49 courses, there are officially 31 of them recognized as schools. It had also affected the passage of Fushë Ars with the district of Puka.[43]

With teacher changes, it became possible for the female teacher to be included in the education,[44] which affected that in schools to enter wholesale even the girls.

An overview on literacy courses in Mirdita
Liberation found Mirdita with 95 percent of the illiterate population, so engagements in this regard were of great importance, as there were many villages where for setting up a permanent school were not fulfilled.[45] in 1946, in Mirdita, there were 54 literacy courses in which they taught both men and women. The number of courses varied from time to time because they were opened and closed in a year-round process.

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[37] Arkivi Shtetëror Vendor Shkodër,dosja 367, viti 1945, f.24
[38] Arkivi Shtetëror Vendor Shkodër, dosja 366, viti 1945, f.27
[39] Arkivi Shtetëror Vendor Shkodër, dosja 366, viti 1945, f.27
[40] Arkivi Shtetëror Vendor Lezhë, Dega Rrëshen, Dosja 11, viti 1945, fl.7
[41] Arkivi Shtetëror Vendor Lezhë, Dega Rrëshen, Dosja 1, viti 1945, fl.1-2
[42] AQSH, Fondi 511, viti 1949, Dosja 31, fl. 26-27
[43] Arkivi Shtetëror Vendor Shkodër, dosja 342, viti 1945, f.30
[44] Arkivi Shtetëror Vendor Lezhë, dega Mirditë, Dosja 13, viti 1945, f. 10, Relacion i Përgjegjësit të Seksionit të Arsimit të të Nënprefekturës së Mirditës, Ndrec Ndue Gjoka, dërguar Seksionit të Arsimit të Prefekturës Shkodër, Shpal 24 tetor 1945
[45] Arkivi Shtetëror Vendor Lezhë, dega Mirditë, Dosja 11, viti 1945, fl.10

Courses against illiteracy in the Sub-Prefecture in 1947[46]

No.	Subprefecture	Number of courses	Registered			Successful		
			Total	Boys	Girls	Total	Boys	Girls
1.	Center	45	2486	1112	1374	1863	834	1029
2	Lezha	49	2134	570	664	820	392	428
3	M. Madhe	55	952	427	525	453	230	223
4	Puka	141	3156	1547	1609	141	67	74
5	Mirdita	118	3349	1253	2096	501	253	248

The results were different from one district to the others. By the end of the courses, only one part achieved to successfully complete it: in Shkodra almost two in three, in Lezha two in five, in Malesi e Madhe one in two, in Puka one in thirty and in Mirdite about one in six.

The number of courses varies also according to different settlements. Each neighborhood or group of homes in the villages had their own course. The courses were mixed and only in Rrëshen during this period we have a special course for women. Rrëshen, which was at this time a mere village, was developing as the center of the district and there was also a night school with 58 males and 3 females.[47] in some cases, for lack of staff, courses were run by school pioneers who were not able to teach, and much less provide the necessary discipline during the teaching.[48] Twelve methodological districts led by the best teachers were set up for the qualification workshops. Achievement for Mirdita should be considered massivization of people who learned to write and read. of great social importance was likewise the schooling of women which a few years ago were completely illiterate.

Efforts to consolidate education in Mirdita
Consolidating education in Mirdita should be seen as a process that has lasted over time. There were necessities to solve all the problems of the school and this required a work queue. Initially, teachers were to be prepared, where the use of accelerated forms did not exclude the attendance of regular schools.[49] Recognizing the shortcomings, it was decided that the elements with incomplete education were rated as "teachers on the test" and gradually worked for their training.[50] Another urgent task was to arrange the ruined schools and the construction of new schools. in 1945, there were only 10 school buildings in Mirdita, while other schools were temporarily housed in private homes.[51] With the interest of the state and the voluntary contribution of the inhabitants, the existing schools were repaired and new schools were built. Part of the schools arose entirely with voluntary contributions and the rates were almost the same with other districts.

Thirteen schools were set up in the Mirdita Prefecture, of which 10 outside the plan; in Dukagjin there were 6 schools, of which 3 outside the plan;[52] in Puka 9 schools were set up, out of which 7 outside the plan.[53] Education in Mirdita faced difficulties in teaching, developed mainly in four collective classes and only in five schools had two collective classes.[54] Throughout the villages, in the absence of their rooms, teachers were forced to reside in the villagers' homes, a practice that was followed even

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[46] Arkivi Shtetëror Vendor Shkodër, dosja 435, viti 1947, fl.34

[47] Arkivi Shtetëror Vendor Shkodër, dosja 435, viti 1947, fl. 109

[48] Arkivi Shtetëror Vendor Shkodër,dosja 435, viti 1947, f.183, Relacion i Inspektorit Lazër Kakarriqi, Shkodër 7.10.1947

[49] Gazeta "Bashkimi", 25 nëntor 1945.

[50] Enriketa Kambo, Arsimi në Shqipëri (1945-1960), botimet "Mësonjëtorja, Tiranë 2005, f. 19

[51] Ndue Gega, Arsimi i mesëm në Mirditë, botimet "Geer", Tiranë 2013, f.12

[52] Arkivi Shtetëror Vendor Shkodër,dosja 8, viti 1946, fl. 222.

[53] Arkivi Shtetëror Vendor Shkodër, dosja 8, viti 1946, fl.123.

[54] Arkivi Shtetëror Vendor Shkodër,dosja 415, viti 1947, f.101-103.

before 1945. Many times the school was closed due to epidemics and children left the school to help their families in need.

Female education gradually developed, starting with lower grades to go to higher grades. The help was provided by female teachers who were engaged in schools since 1946. in 1952, in Mirdita came out the first women teachers with pedagogical education.[55]

Primary education developments created conditions for expanding and developing the unique or seven-year education. The seven-year compulsory education was first implemented in the villages that had schools and there was no need for new buildings. Seven-year education in Mirdita began late. in the school year 1948-1949, there was a seven-year school with 19 students, all men.[56] in the school year 1950-1951, was opened the seven-year school in Rubik and Perlat, in 1952 in Orosh and in 1953 in Shpal and Malaj.

Politicization of education helped the anti-government forces to position themselves against the school. in the period 1945-1953, 4 teachers were killed in the anti-government armed groups in Mirdita. However, judged by the situation in 1945 and the results achieved until 1952, it appears that in Mirdita were achieved great results, that opened the road to integration of education in Mirdita in the national streams. in the school year 1953-1954, Mirdita had seven seven-year schools, four summer schools and three winter schools.[57]

in year 1952, Rrëshen dormitory was opened with 40 other dormitories.[58] The seven-year education that was included in the education system with the Law on Educational Reform began to be implemented gradually, until by special decree (No. 1484, June 12, 1952) it became obligatory. It was a major event for the development of education and raising the educational and cultural level of the population. The development of seven years education, the upgrading of primary education and efforts to create local staff, made Mirdita to integrate naturally into educational developments in the country.

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[56] AQSH, F.511, viti 1949, D.46, f.69-98,xh.430, Relacion i Ministrisë së Arsimit dërguar Degës së Shtypit në Ministrinë e Jashtme

[57] Bardhok Pulaj, Njohuri për vendlindjen II, shtëpia botuese "Mirdita", Tiranë 2002,f. 93

[58] Bardhok Pulaj, Njohuri për vendlindjen II, shtëpia botuese "Mirdita", Tiranë 2002, f. 97

1929 World Economic Crisis and its Effects on The Economic Policy Implemented in Turkey

Banu Berber Babalik

1.Introduction

The economic crisis that began in 1929 with the collapse of the New York Stock Exchange took its effects also outside of Amerika and especially in Europe. The world faced a major economic depression because of this crisis. Turkey is one of the countries which affected by this crisis.

in 1923, with the proclamation of the Republic, Turkey which followed a rapid development plan in all areas, was in tendency to implement the economics policies adopted during Izmir Economic Congress (17 February - 4 March 1923). When the economic crisis called the 1929 Economic Crisis or the Great Depression has started, the economy of the newly established country was largely based on agriculture, and Turkey started to take the industrialization steps by considering the basic needs of the country in the filed of industry and by giving priority to these needs. in order to mitigate the effects of the crisis, economic policies has changed and the policies related the protection of financial independence have been implemented.

in this study, 1929 World Economic Crisis which began in America, its effects on newly established Republic of Turkey and in this sense, government policies implemented to mitigate the effects of this crisis have been examined.

Great Depression is the name of the economic depression which started in 1929, but its effects were felt in 1930s (Turan, 2011:58).

A decrease was experienced in New York stock exchange rates in the autumn of 1929. The collapse of stock market continued with a sudden decrease in stock exchange rates in the last week of October. The collapse of New York stock market started on 24 October Thursday called *Black Thursday* and reached a climax 24 October called *Black Tuesday*. American government gave a crisis alarm and intervened in and started prevention practices. It was certain that this crisis experienced by a significant economy like America would create serious results not only in this country but also outside this country, too. Above all, since America performed the biggest part of world export, foreign business relationships would affect. Both the retreat in export volume and not expanding of real hips money supply caused an increase in unemployment and merchants to be affected negatively in Turkey. Most of the products of export in Republic period in Turkey consisted of the products such as tobacco, grapes, nut, cotton, fig etc. produced by the Turkish villagers. Since the villagers could not export their products when the crisis arose, the merchants got affected at first. The merchant who got affected from the crisis wanted to buy the product more cheaply from the producer, in that way the villagers earned too little money. in fact, most of the villagers who had became indebted to maintain their production activities had to sell their fields to pay the debts. The villages who had to sell their land were forced to quit agriculture sector (Parasiz, 2011:39-99).

2. 1929 World Economic Crisis

Due to victorious countries' having severe peace treaty to signed to defeated countries after World War I which had devastated world economical order, economic and political relationships came to a dead end (Armaoğlu, 2007:145-147). After World War I which had started in 1914, war psychology calmed down in 1924 and pre-war balances were obtained to a great extent. However, in the period from 1924 to 1929 changes in the balances were experienced again. Along with the situations such as regression in wages and prices, continuous increase in the rate of unemployment, a serious weakness emerged in economy (Bakirtas,Tekinsen,2004:87-88).

The prediction about the depression was made by economist J.M. Keynes. Keynes who criticized victorious states due to the treaty they had defeated countries signed, especially the Versailles Treaty

signed by Germany, predicted that these severe clauses would create a trauma in world economy. The depression experienced in 1929 was the proof that he was not mistaken in this prediction (cavdar, 2003:227).

The country which felt the world economic depression most was Germany. Germany was overwhelmed by financial obligations with the compensations by the treaty and Ruhr basin which was the biggest industrial area in Germany was under the international inspection which led Germany a big dead end economically. World crisis increased this poverty and unemployment. These conditions made Nazi power available (cavdar, 2003:229). The spread of economic depression affected all sectors in Germany. Especially banking sector was affected seriously. The crisis in Germany also affected some German banks in Turkey at that time. The Turkish people who read about the situation of German economy and that German government was on the verge of bankruptcy wanted to take their money in German banks (Ince, 2008:293). While the effects of world economic crisis were continuing, this situation had not been solved by the economic policies predicted by the governments and some governments changed their regimes. These new administrations caused a new world war to occur and more damages whose results were more severe than the economic crisis to be experienced. The period between the years 1931-1933 was the toughest years of economic depression and radical right gained strength in West Europe very quickly. Economic difficulties paved the way for authoritarian regimes in the Europe of future. The collapses in the world economy along with the depression made Hitler, Mussolini and Roosevelt come to power. These governments can be interpreted as the effects of economical collapses on political sphere (Gozcu, 2013:141). Fascism aroused in Italy during this depression period.

World economic depression both had a huge traumatic effect on economy and it also caused democracies to be put aside in political liberalism sphere (cavdar, 2003:229). Mussolini made some arrangements in economy along with the new political structure he created in Italy. He tried to prevent the external dependence economically. For this purpose, he banned practices such as strike or boycott that would interrupt business life. He also increased the armament of Italy. The more the discomfort due to depression increased in the society, the more powerful his government became. The precautions against the depression in Italy included a policy of the deduction in salaries, employees' wages and the prices of goods (Gozcu, 2013:141).

1929 world economic depression caused by the effect of World War I and economic crisis caused by the effect of this depression led governments new pursuits and this became the one of the main reasons of World War II (Ince,2008:294).

3. General Situation of Turkish Economy before World Economic Depression

War period a decade before the establishment of Republic was a period when the production reduced, inflation constantly increased and a big part of educated man power was lost. The economy of the republic was really in a difficult situation after the war. in addition to all these difficulties, it was also responsible to pay 129 million TL debt which was of Ottoman Empire (Akyildiz, Eroğlu,2004:44). in the beginning of 1920s, Turkiye was an underdeveloped agricultural country with a population of 13 million. Feudal structure was dominant in the economy of the country, and the rate of villagers with no field was about 50%. The industry was at a weak situation, almost non existing (Akyildiz, Eroğlu,2004:44). Total national income of Turkiye since 1923 has been 570 million dollars. Per capita income in the same year was 45 dollars. Foreign trade deficit in that period was about 36 million dollars (Ekonomist,1998:4-10).

Following War of Independence, when the Laussanne negotiations were interrupted, Izmir Economy Congress was organized and especially merchant groups emphasized the necessity of a law reform by mentioning the gaps in the regulations in economic field. After the proclamation of the Republic, the necessity of these legal regulations manifested itself more clearly (cavdar,2003:172). Izmir Economy Congress was established on 17 February – 4 March 1923. 1135 representatives attended consisting of farmers, merchants, industrialists and worker representatives to this congress (Ozcelik, Tuncer, 2007:257). The purpose of the Economy Congress in Izmir was the wish to determine economic factors, to make units to recognize each other, to identify their needs, to draw attention to economic

issues and to determine economic policies accordingly in a country which had just come out of the war (Gokcen,1998:3256). An *'Economic Pact'* was accepted that determine the content of this economy policy to be applied. The aim of Economic Pact was to establish and develop industry in the country and to support private enterprises. in order to achieve this, it was necessary to develop domestic production, luxurious import needed to be avoided, foreign capital would be allowed providing that it contributing to economic development (Ozcelik, Tuncer, 2007:255).

Ataturk thought that political independence could not be achieved without economic independence and Turkish Republic gave great importance to the developments in economic life. Humane and physical resources of the country were used completely in war period, and after the proclamation of Republic, a tough period when everything was expected from the government started. On the one hand, the government aimed to regenerate the country by building schools, hospitals, roads and rescue the country from the devastating effects of the war; on the other hand, it planned to establish new factories to produce the supply of provisions. The government did not invest directly in that period, but it led private sector to invest through some legal and institutional regulations. However, it was known that the opportunities of private sector for economic investments were very limited. Therefore, economic structure and institutions between the years 1923-1929 were tried to be established in accordance with the decisions made in Izmir Economy Congress (Ozcelik, Tuncer, 2007:257). One of the most important developments of Republic period was undoubtedly Laussanne Treaty. The clauses in Laussanne affected Turkiye not only politically, but alsi economically. Capitulations of Ottoman Empire were abolished completely however, most of the debt was devolved on Turkish Republic. The debt devolved from Ottoman Empire divided between the states which share the lands of Turkish Republic and Ottoman Empire. in addition to Laussanne Treaty, Trade Agreement froze the economic policies to be implemented by Turkiye for five years and it prescribed that import and export banishments apart from some exceptions should be removed, should not be replaced and custom tariffs should not be changed for five years (Boratav, 2010:44). Taxes of Ottoman Empire tried to be organized in this period. Tithe tax was removed in 1925. Dividend and warfare taxes were removed in 1926. Another economic activity of the government in that period was in transportation field. Transportation network was very important both economically and military. Railways which had been under the control of foreign companies in Ottoman Empire period, nationalized with the enactment of the law on the nationalization of Anatolia railways in 1924 and building new railways considered important. Marine transportation also became important and the development of Turkish shipping trade and carriage was supported via Cabotage law enacted in 1926. Aircraft factory was established in aviation field in Kayseri in 1926 (Coskun, 2003:74).

in order to provide progress in economy, industrialization was the prior condition. For this purpose, the Industrial Promotion Law enacted in 1913 was reviewed and its scope was enlarged. Through this law, incentives such as cheap state land, various tax immunities, transportation discounts were promoted and supported to sustain domestic industry (Coskun, 2003:75).

4. The Effects of World Economic Depression on Turkiye

The year 1929 started well for the new Turkiye. After the proclamation of Republic, huge developments were experienced in political, economical, social and cultural fields and they continued to be experienced. However, the collapse in the autumn delivered a major blow with the decrease in trade goods to Turkish economy which was based on agriculture. After replacement of tithe tax with land tax, the calculation of land tax was not performed easily since its registration system had not been created completely. The villager had difficulties while paying their taxes even in the years when their earning was good. Economic depression made everything worse. Upon the entrance of depression in Turkiye in 1930, Mustafa Kemal realized that the young republic was in a crisis, it could not finance main import products, people stayed away from Turkish Lira, and a few products of the villagers who could not pay for their taxes were seized by the authorities of tax collection (Mango,2006:539).

Turkiye entered the year 1929 as a country which has great expectations from the economy. The main reason for that was the thought that 1929 would be an abundant year in terms of agricultural production and importation would decrease and exportation would increase correspondingly. Another

reason was that the duration of the clause related to the limitations of customs in Laussanne Treaty expired. That was to say Turkiye would be able to determine its customs freely. As a natural consequence of this would be the increase in the income of the country (Tekeli, Ilkin, 2009:s.75). However, 1929 was the year when Turkiye met economical crisis. The crisis which had effects all over the world emerged in Turkiye, too. Turkish Republic's, which was in the establishment process in that period, post- war economical reconstruction moves, debts of the Ottoman led Turkish lira to experience a decrease in value (Turan, 2011:59).

Importation's getting expensive in Turkiye which met many of its need from foreign countries, and merchants' buying more products to store for a future increase in custom tax rates had been effective on this decrease in value of Turkish Lira (Duman, 2013:215). After this decrease, also the prices of export goods decreased. This created a negative effect on foreign trade balance and as a result foreign trade rates continuously regressed and a decrease in the prices of agricultural products. With the effect of all these, a huge regression was experienced in the economy of Turkiye whose economy is based on agricultural product. (Ozcelik, Tuncer, 2007:260). The real effect of world economic crises on Turkiye showed itself with the decrease in the prices of raw materials. Import price of nut, wheat, dried fig, tobacco, raisin and cotton between 1929-1932 decreased 73%, 63%, 52%, 50%, 49%, 48% respectively. Total decrease rate between 1925-1934 was 81% (Duman, 2013:216). Excess importation before the new custom tariffs in 1929 was determinant in the decrease in value of Turkish Lira however; it was not the only reason. in addition to this, not paying attention of society to austerity measures, government's having more expense than its income, not having an institution to check on money and credit transaction nationally were effective on this decrease in value of Turkish Lira (Duman, 2013:215).

The crisis began in 1929, when the Ottoman customs tariffs ended. Many traders who wanted to take advantage of the difference between the old and new taxes with the change in customs tariffs had difficulty paying the prices of the goods which they had ordered more than the inherently needed amount. As a result of the above many traders and companies turned bankrupt. The depreciation of the Turkish Lira is due to the obligation of a large amount of British Pound Sterling to be paid out in a short period of time (Gozcu, 2013:163).. The Minister of Economy of the era Sir Seref, had made an evaluation regarding the financial situation Turkey had been in during his speech at the parliament. in this speech: "*Today's depression in comparison to previous depressions has a characteristic of its own. That is that in this depression the price of agricultural crops has fallen and there is an abundance in regards of amount. This fall of the prices has an alarming effect upon us*" (TBMM Zabit Ceridesi, D/4(2. Yasama Yili)I/1 C/4(28.11.1931).

Andrew Mango states, that financial depression in many countries causes political unsteadiness and especially in weak democratic institutions great distress occurs. Along with depression in many countries the existing dictatorships are either strengthened or in democratic countries serious breakages take place. Despite this the depression regime in Turkey will be used as a chance to democratize. Mustafa Kemal, has decided that the political disapproval has to be reflected in a legislative and controlled way. He asked Fethi (Okyar) for help, just like in 1924. Sir Fethi accepted the proposal and on 12th August 1930 the Free Republican Party was established. However the tensions that took place during the Izmir Meeting of 7 September and the death of a 14 year old youngster with the fire of the security forces strained the environment thoroughly. The Economic depression and the short term rivalry between the Republican People's Party and the Free Republican Party caused ideological debates. The Free Republican Party appeared with a liberal agenda including ending state monopoly, attracting foreign capital to the country and limiting state investments. However Ismet Pasa made reference to the impossibility of attracting foreign capital with basic economic progress and called the states politics "*moderate financial statism*". Ismet Pasa while winning the ongoing political war, also won the debate and ideals of free market and free politics disappeared (Mango, 2004:547).

Starting from the Republic period the Turkish industrial development was considered important and actions were taken towards it. During this period the actions taken towards the Turkish industrial development were the Industrial Promotion Law (Tesvik-i Sanayi Kanunu), changes in industrial plans and alterations in the state based industrialization policies and taxation laws. The Industrial Promotion Law introduced in 1927 and valid for 25 years aimed to increase the industrial scale and multiply the

number of industries that make use of the reinforcements but was not totally successful. At this period state intervention increased, by the increase of the financial protectionism by clearing agreements which mean the trade mostly of Turkish products with foreign products. Taxes were raised, salaries lowered, the people were suggested to retrench and use local products. Syndicates and strikes were not allowed. The economic collapse was kept in certain limits. The state and some entrepreneurs that used state aid built the first factories, started to cover basic necessities and raise the first Turkish engineers by producing sugar, cement and ten years later paper and steel (Mango, 2004:547).

5. Measures against Depression in Turkey

The crisis caused the population to be even poorer and added more patches to their already 'thousand times patched' clothes (cavdar, 2003:225). The Turkish Republic took some measures to get rid of the effects of the depression. These are seen as balancing the public expenses with public incomes, foreign trade to have surplus instead of debt by the limitations brought to imports. Although, apart from these measures in order to provide dynamisms in the economy statism was also implemented concretely (Ozcelik, Tuncer, 2007:260). in 1933 when the effects of the depression were still ongoing the Ministry of Economy (Iktisat Vekaleti) lurching for a solution planned to divide Turkey into economic zones according to their characteristics. in this proposal the feelings Mustafa Kemal and that time's Minister of Economy Sir Celal got during their country tour were taken into consideration. Turkey was to be divided into economic zones and the administrative organization planned accordingly (Gozcu, 2013:168).

The agricultural sector was the most important mean of the effect of crisis on Turkey. The decays in the agricultural production caused reduction in agricultural export of Turkey and resulted to massive decrease of foreign trade. During this period in order to reduce the problems of the rural people the agricultural mechanization and the price reduction of agricultural inputs continued. According to the law with number 1681 issued in 1930 the Agricultural Banl (Ziraat Bankasi) was authorized to use two million lira in order to provide ploughs and agricultural tools to the Ministry of Economy (Tekeli-Ilkin,2009:189). The economic life was seen to be in a big inactivity. Many countries have focused on limiting the effects of depression via new legislations. Turkey too, according to the law number 2056 issued in 10.07.1932 authorized the Agricultural Bank (Ziraat Bankasi) to buy and sell wheat at the price assigned by the government in order to protect the price of wheat. With the law 2303 issued in 22.06.1933 the Agricultural Bank was assigned to build grain storage facilities. Because of the increase of wheat production with the law 3491 issued in 1938 the Turkish Grain Board was established (Gozcu, 2013:182). Against the depression Turkey started keenly the preparation for an economic programme. The new economic programme was defined as the economic state programme of the Republic People's Party. Actually this was not a programme that came to light recently. It was a result of activities that started after the War of Independence with experiences and research. in order to increase the production especially the farmer had to be supported. The most important aim had to be protecting the agricultural producer. At the same time economic reports were conducted by foreign specialists that were invited to the country. Reports were conducted by Karl Muller, Hjalmar Schact, Charles Rist but because they did not address the needs totally were not adopted by the government (Gozcu, 2013:371).

in order to achieve the goals set for economic development to increase exports actions took place. First of all, in order to deliver the products to be exported to the markets in a healthy environment, importance has been attached to the creation of transportation possibilities which would ease transportation, ports, railways, etc. Turkofis was founded to promote exported products in foreign markets. (Gozcu, 2013:270) The aim of the economy was to minimize external dependency. in order to protect the value of the Turkish currency, the legislation of *Protection of Value of Turkish Currency* was issued in 1930 (Tekeli, Ilkin, 2009:s.115-116).

A strict saving system has begun to be pursued in order to achieve economic equilibrium. The corporation that made the idea of saving real was the *National Economy and Savings Association*. Measures to be taken with this society would also be planned. The society was established in order to increase the awareness of saving, to encourage the use of domestic goods and to reduce imported goods

as much as possible (Duman, 1990: 164). The society, which was not designed as an official institution, would raise the public awareness in the direction of the policy implemented by the government in the crisis period and would help implement this policy around the whole country (Metintas-Kayiran, 2016: 47).

It is aimed to raise the awareness about saving of especially women. This is mainly due to the fact that the imported products were mostly women's goods (perfume, silk stockings, etc.). Saving has been the first stop on the national currency struggle. in the context of saving measures, consumption of local grocery products instead of imported food and beverages has been encouraged. For example, because at that time teas was not produced in Turkey, people were suggested to serve their guests linden tea instead of tea, sage etc. People's support was requested by slogans such as "Local Goods, Nation's Goods, Everybody Must Use This" (Gozcu, 2013: 386).

One of the measures taken during this period was the *policy of nationalization* by purchasing economic enterprises and basic institutions with national currency. Between the years 1920-1930 around one-third of the 210 joint-stock companies in Turkey were foreign-financed. This capital was mostly based on banking, buying raw materials and selling processed goods. The share of foreign capital in investments was twice that of Turks (Oran, 2016: 244). Nationalization policies seem to gain weight after 1930 (Gozcu, 2013: 393) 1931-1932 was the period when the effects of depression were felt the most. in this period, new applications such as the Depression Tax (Buhran Vergisi) and the Equalization Tax (Muvazene Vergisi) were introduced to reduce the depressed state incomes. Revenues were also increased through monopoly prices, which were added as indirect taxes in most goods, by taking "state exclusivity" of goods that wide range of population used such as alcohol, tobacco, cigarette paper, salt, matches, sugar, and oil (Kazgan, 2012: 59).to face the crisis an area on which Turkey was also on has been the industry. in this respect, the *first and second industrial plans* come to the forefront. Thus, it was desired to achieve a planned economy transition. With the First Five-Year Industrial Plan, which was adopted and started being implemented in 1934 the country passed to a planned economy. in this plan, for the development of Turkish economy priority was given to the industries of which the raw materials grow in the country (textiles, mining, paper, cement, etc.). The Second Five-Year Industrial Plan, unlike the First Plan of 1936 gave priority to the production of intermediate goods and investment goods. But it was not put into practice due to the World War II (Demirtas, 2010: 60-65). Cooperative system especially in order to support the agricultural cooperatives the Turkish Cooperative System Institution was established in 1931. Thanks to the cooperatives, collective products would be processed and transmitted to international markets in a better way (Gozcu, 2013: 399).

From 1929 to 1934, the state took the lead with direct and indirect interventions in the economic field. Industrialization was seen as a way to cope with the crisis in Turkey and has allowed the increase of state intervention to the economy. The main industrial branches developed and operated under state austerity. This was an experience for Turkey that would be better understood in the subsequent years (Gozcu, 2013: 404).

6.Conclusion

The economic crisis that began in the United States in 1929 had worldwide effect had an impact on societies for many years. The 1929 Depression, which is accepted as the first major crisis experienced by the capitalist system, affected negatively many countries, especially the industrialized capitalist ones. Turkey compared with other countries has been affected less severely by this crisis and influenced largely to the extent of a newly formed state's economic development. Considerable obstacles in front of new Turkey were besides depression, the foreign debt left from the Ottomans, the customs tariffs that continued until 1929 and having just recently exitted from a wearing war.

in Turkey between the 1923-1929 period by adopting a liberal economic policy and supporting the private sector economic development was aimed to achieve. in this application the effect of the conditions of the period are great. After the achievement of independence in Turkey, although the implemented economic policy has made important progress, has not reached the desired level. After a heavy war the economy was carried out with state support. in this unfavorable environment the great depression of 1929 has affected Turkey negatively mostly via trade. This crisis has emerged as a result

of the internal instabilities of the US and the European states along with the growing imbalances of the world system. Since Turkey's economy is mostly based on agriculture the effects of the depression have been mostly visible on the agricultural sector. The prices of agricultural products dropped and the export incomes decreased. Even as a consequence of these adverse situations, it was impossible to cultivate in some regions and many cultivation fields were left empty.

During the 1930s when the effects of the crisis were felt the most, the cooperative system, national economic policy, austerity measures, incentives for domestic products' use, various economic programs, industrial plans and similar applications were attempts to eliminate or minimize the effects of this negative situation. Although these policies have not led to the desired level in the economy, there have been situations in which somethings were made out of nothing. The innovations put into practice both in economic, social and political fields have made the Turkish society take important steps towards modernization.

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Traditional Fairs of Rumelia and the Balkans in the Ottoman Period

Vedat Caliskan, Ali Sonmez

1. Introduction

Representing one of the long-lasting examples of the trade and shopping history, traditional fairs have left their mark on the economic, social, and cultural lives in various places of the world throughout history. Traditional fairs, which gather buyers and sellers from extensive environments for shopping at a specific time of the year, are doubtlessly one of the most interesting forms of shopping in the trade history. The strong examples of traditional fairs that had their golden age in Europe in the Middle Ages also formed the basis for the birth of modern fairs in the following period. These very old market examples, in which international merchants met in some places, also became remarkable in the Seljuk country as well as in the Ottoman territories in the following periods. Especially the Balkans and the Rumelian geography represent an environment where the first known examples of traditional fairs of the Ottoman country were seen and flourished in time.

The traditional fairs in the trade history of Europe were documented quite well in the literature depending on the availability of historical documents. It appears that a comprehensive accumulation on the traditional fairs of the Ottoman period has been attained upon the increase in the accessibility to Ottoman archive documents with every passing day as well as with the contribution by various researchers in the recent years. The early documents on the traditional fairs in Rumelia and the Balkans in the Ottoman country are encountered among the documents of the 15th century. It is reflected in the archive documents that the traditional fairs quite flourished in Rumelia and the Balkans in the 18th and 19th centuries.

Studies which have dealt with the Rumelian and Balkan traditional fairs in various phases of the Ottoman period in various aspects of theirs to date are available in the literature. These publications reveal the existence of Rumelian and Balkan traditional fairs by period and shed light on the explaining of the historical background of the issue by evaluating the commercial connections, commercial roles, scales, and functional characteristics of the traditional fairs. of such studies, the primary ones include the publications by Sen (1994, 1996); Erdoğru (1994, 1999); Faroqhi (2006); Heyd (2000); Palairet (2000); Kozlubel Doğru (2011); and Ulgen (2012).

2. Purpose and Method

With the study addressed here, it was aimed to determine the active traditional fairs in Rumelia and the Balkans in various periods of the Ottoman Empire together with their temporal and spatial distributional characteristics. The basic data of the study are based on the documents in the Ottoman Archive of the Prime Ministry. Firstly, the archive documents which either directly or indirectly mentioned a traditional fair were put in chronological order and listed. Besides, the information previously presented by various researchers with respect to the Balkan and Rumelian traditional fairs of the Ottoman period was also utilized in the literature review we carried out. in this way, considering the date of the first document on a traditional fair, the spatial and temporal distributions of the Balkan and Rumelian traditional fairs in the period from the 15th century to the early 20th century were shown on the map. Formation of an inventory of the Rumelian and Balkan traditional fairs in the Ottoman period was tried by compiling the information in the Ottoman Archive of the Prime Ministry as well as in the literature.

The Turkish names of the traditional fairs, the current names of the settlements in which they exist and the countries where they are available today have been shown in the table presented in the text. The works by Akbayar (2001), Andreev (2002) and Acaroğlu (2006) were referred to in order to determine the current names and locations of these traditional fairs in the past. The information obtained through the reviews of the Ottoman Archive of the Prime Ministry (BOA) has also been

presented in the table. in this way, for each traditional fair, the BOA document with content about that traditional fair was recorded as a reference or the references previously stated by the researchers with respect to the traditional fair concerned were indicated. in this way, it became possible to show their periodic distributions on the map on the basis of the date of the first document about the traditional fairs in Rumelia and the Balkans in the Ottoman country. It can be established that some of these traditional fairs maintained their existence for long years and even in the following centuries as well (Figure 1 and Table 1)

Figure 1. The distribution of traditional fairs in Rumelia and the Balkans in the Ottoman period

Table 1. The Traditional Fairs whose Existence in Rumelia and the Balkans in the Ottoman Period can be determined

Name of the traditional fair/the country in which it exists today (its display number on the map)	Years of establishment of the traditional fair according to the documents and the references	Documents and references for the traditional fair
Selanik/Thessaloniki, (Greece), (1)	It was active in the Middle Ages, (Heyd, 2000, 266); 1710, 1711; 1754-55 (Tekin, 2002:1408).	YCI/1787, Evahir-i Sevval 1123/1710, (Sen, 1996, 101). C.IKTS.36/1787, H-29-10-1123/10 December 1711; 1754-55, (BOA.MAD.3338/54, h-1168).
Piristine, (Kosovo), (2)	1450's, 1782, 1824, 1834, 1863, 1865	AE. SABH. I. 64/4467, H-20-04-1196/4 April 1782; MD/241, s.196, 1239/1824 (Sen, 1996, 19); MVL.973/62, H-06-06-1280 (18-11-1863); IMV/24330, C 1282, 1866 (Sen, 1996, 91).
citroz/Kitros, (Greece), (3)	1519	(Faroqhi, 2006, 162)
Maskolur/Trikala,(Greece), (4)	1521, 1569, 1615, 17th century	(Faroqhi, 2006, 161), (EcS, book 3 vol.1,1999:170; EcS 5th book, vol 2:805).
Alasonya/Elassona, (Greece), (5)	1521-22 (Faroqhi, 2006, 176); it was active in the 16th century (Gucer, 1987, 46); 17th century (EcS, 6th book vol 1, 2002:236); 1866, 1899, 1900, 1902	MKT. MHM. 361/83, H-19-04-1283, (31-08-1866); DH. MKT.2198/31, H-26-12-1316, (07-05-1899); DH. MKT. 2340/116, H-04-01-1318 (04-05-1900); MF. MKT.512/39, H-08-03-1318 (06-07-1900); I. MF. 6/35, H-16-05-1318, (11-09-1900); BEO. 1550/116187, H-21-05-1318 (16-09-1900); BEO. 1909/143158, H-22-05-1320 (27-08-1902).
Filibe/Plovdiv, (Bulgaria), (6)	1550's (Faroqhi, 2006, 163);17th century (EcS book 3, vol.1, 1999:170) 1710, 1798	C..ML.239/9989, H-12-05-1122/9 July 1710; C.HR.177/8805, H-11-02-1213 (25-07-1798).
Gula/Timisoara, (Romania), (7)	1566, 17th century (EcS, 5th book vol.1: 540).	Cited from (Barkan, 1943, 318-319) by (Erdoğru, 1999, 3).
Sidrekapsi/Siderokavsia, (Greece), (8)	1573	DVNSMHM. d. 22/465, H-14-04-981 (13-08-1573).
Budun/Budapest, (Hungary), (9)	1579	DVNSMHM. d. 42/2032, H-06-08-987 (28-09-1579)
Usturuga/Struga, (Macedonia), (10)	1583, 17th century (EcS, 8th book, p.324 by M.Ali Unal, 2016:35);1766	Faroqhi, 2006,162; CD.198, C 1179 (1766); Sen, 1996, 891.
Ekrene (Kranevo) Village, (Dobrich /Bulgaria), (11)	1585	DVNSMHM. d.55/268, H-21-03-993 (23-03-1585).
Milseva/Prijepolje, (Serbia), (12)	1585	(Faroqhi, 2006, 162)
Ilok/Uyluk (Croatia), (13)	16th century	

Marovit/Morovic, (Serbia), (14)		Cited from McGowan (1983, 75) by (Erdoğdu, 1999,5).
Islankamen/Slankamen, (Serbia), (15)		
Kupinik (Plandiste, Serbia), (16)		
Nemci (Nijemci, Croatia), (17)		
Ilinci (Serbia), (18)		
Ivankovo (Croatia), (19)		
Horopkovci/Hrtkovci, (Serbia), (20)		
catalca/Farsala, (Greece), (21)	16th century, 17th century (Faroqhi, 2006, 160).	Petrich: 1836, 1871 C.IKTS. 25/1222, 19 Zilkade 1251, (7 March 1836); SD.2004/1, H-08-10-1288 (21-12-1871).
Hrupista/Kesriye, (Macedonia), (22)		
Petric/Petrich, (Bulgaria), (23)		
Karaferye/Veria, (Greece), (24)		
Soğan Panayiri/Nea Zichni, (Serres, Greece), (25).		
Dimitrofca/ Siremska Mitrovica, (Serbia), (26)	16th century, 17th century	Cited from McGowan (1983, 75) by (Erdoğdu, 1999,5) and EcS 6th book vol 1, 2002:222)
Dolyan/Strumica, (Macedonia), (27)	16th century, 17th century, (Faroqhi, 2006, 160; EcS, 6th book vol 1:236); 1710, 1749; 1754-55 (Tekin, 2002: 1408); 1775, 1777.	C.ML 479/9536, H-22-09-1162/ 5 September 1749; CI/1787, Evahir-i Sevval 1123/1710, (Sen, 1996: 101); C..IKTS. 11/504, H-15-11-1191 (15- December-1777); 1754-55, (BOA.MAD.3338/54, h-1168).
Katrin/Katerin, (Greece), (28)	16th century, 17th century, (Faroqhi, 2006, 161); 1905, 1906	MF. MKT.893/34, H-12-09-1323 (10-11-1905); DH. MKT. 1054/89, H-08-01-1324 (04-03-1906).
Yanya/Ioannina, (Greece), (29)	16th century, 17th century (Faroqhi, 2006); 1708, 1784, 1870.	IE. SKRT. 6/552, H-20-06-1120 (06-09-1708); CB./1781, 1198/1784, (Sen, 1996: 21); CB/1781, 1198/1784; (Sen, 1996, 22). 24 Cemazielahir 1286/1870, TKGMA, no.28, Yanya Mufassal, Vol.1, page 16; (Erdoğru, 1994,103).
Ohri (Macedonia), (30)	17th century (cited from EcS, 8th book, p.324 by M.Ali Unal, 2016:35); 1909	SD.2066/10, H-12-09-1327 (27-09-1909); BEO. 3643/273185, H-15-09-1327 (30-09-1909).
Osek (Osijek) Hungary (31)	17th century	EcS, 6th book vol 1, 2002:222.
Aydos (Burgas, Bulgaria) (32)	17th century	EcS, 5th book vol 1, 2001:124-125.
Arat (Romania) (33)	17th century	EcS, 6th book vol 1, 2002:222.
Varat (Romania) (34)	17th century	EcS, 8th book:92
Debre (Macadonia) (35)	17th century	EcS, 6th book vol 1, 2002:236.
cemerne Dağı Yaylağı, Jezerce Highland, (Albania) (36)	17th century	EcS, 6th book vol 2, 2002:609.
Fotvar (Dunafoldvar) (Hungaria) (37)	17th century	EcS, 6th book vol 1, 2002:267.
Elbasan (Albania) (38)	17th century	cited from EcS, 8th book, p.323 by M.Ali Unal, 2016:29);

Mizistre, Mistra (Greece) (39)	17th century, 1767	EcS, 8th book:253; C.ML.582/23918, H-12-04-1181 (07-09-1767).
Valtos (Corint, Greece) (40)	17th century	EcS, 8th book:284
Siroz/Serres, (Greece), (41)	17th century (cited from EcS, 7 th book:, 154 by M.Ali Unal, 2016:23, 28); 1768, 1832, 1834 (Erdoğdu, 1999, 19); 1840, 1846, 1852, 1853	AE. SMST. III, 3/153, H-29-12-1181/17 May 1768; CM/11429, 23 Ra 1257 (1840) (Sen, 1996,87); IMV 10114, 25 Ca 1269 (1852) (Sen, 1996, 23); I.MVL.265/10114, H-24-05-1269 (05-03-1853).
Fohsan (Foksani, Romania) (42)	17th century	Unal, 2016:24
Ovcar Banja(Serbia) (43)	17th century	EcS, 6th book vol 1, 2002:118.
Yakova/Gjokova, (Kosovo), (44)	1710, 1711	C.IKTS.36/1787, H-29-10-1123/10 Aralik 1711; CI/1787, Evahir-i Sevval 1123/1710 (Sen, 1996: 101).
Kalavrita/Kalavryta, (Greece), (45)	1722	AE. SAMD. III, 114/11229, H-16-07-1134 (02-05-1722).
Hotin (Ukraine), (46)	1726, 1727	IE. ML. 78/7284, H-10-07-1138/14 Mart 1726; AE. SAMD. III. 52/5181; H-08-10-1139/29 May 1727.
Islimye/Sliven, (Bulgaria), (47)	1743, 1763, 1764,1767, 1773, 1778, 1780, 1783, 1815, 1834, 1845, 1849, 1798, 1800	AE. SMHD. I. 209/16539, H-23-07-1156/12 September 1743; C. ADL.58/3492, H-05-04-1177/13 October 1763; C. ML. 615/25372, H-29-11-1177 (30-05-1764); CI./1711, 13 L 1180/1767 (Sen, 1996, 98); D.BSM./4413, 23-27 C 1187 (1774); CM/29965, 25 S 1186 (1773), (Sen, 1996: 32, 73, 94); CI/2180, B 1192 (1778) (Sen, 1996:84); C.HR.137/6846, H-03-06-1194/6 June 1780; CDM. 3113, 15 C 1197 (1783), (Sen, 1996: 107); HAT.278/16409, H-29-12-1230 (02-12-1815); CI/358, 23 S 1250 (1834) (Sen, 1996: 88); ID., 5263, 20 Ca 1261/1845 (Sen, 1996, 22); A.MKT, 207/44, 28 B 1265 (1849), (Sen, 1996: 23); CI 1291, Evahir-i Zil'-Hicce 1215 (Sen, 1996: 24).
Uzuncaabad, (Haskovo, Bulgaria), (48)	1764, 1765, 1772, 1786, 1797, 1799, 1800, 1809, 1821, 1834, 1844, 1845, 1849, 1851,1855, 1860,1868, 1869	C..ML.612/25205, H-25-01-1178/25 July 1764; CM/25205, 25 M 1178 (1765), (Sen, 1996: 91); D.MMK/22843, 3 C 1185 (1772); CDM. 2433, 21 M 1200 (1786), (Sen, 1996: 101); CI 1767, 28 S 1211, 1797 (Sen, 1996: 24); D.BSM./6712, Selh-i Rebiyu'l Ahir 1213/1799 (Sen, 1996: 24);

		HAT.76/3141, H-29-05-1215 (18-10-1800); 1809 Uzuncaabad Fair CI. 416, 7 N 1224 (Sen, 1996: 24); MD 240 s18-19, h: 50-51, Evail-i Zilkade 1236 (1821) (Sen, 1996: 24); 1834-CB 973, 12 B 1251/1835 (Sen, 1996: 23); A.MKT. 21/87, 1260/1844 (Sen, 1996: 23); ID.5422, 15 S 1261/1845 (Sen, 1996: 22); A.MKT. 218/51, 28 N 1265 (1849) (Sen, 1996: 23); CM 8931, 22 Za 1267 (1851) (Sen, 1996: 23); MKT. UM. 211/30, H-25-01-1272 (07-10-1855); MKT. MHM. 199/22, H-20-04-1277 (05-11-1860); IMV 26087, 13 B 1284 (1868); IMV/25942, 26 Ca 1284 (Sen, 1996, 21, 89); 1868 Fair, ISD. 503, 4 C 1285/1869 (Sen, 1996, 93); 1869 Fair (Palairet, 2000,83).
Izvornik/Zvornik, (Bosnia and Herzegovina), (49)	1773	AE. SMST. III 69/5133, H-29-12-1186 (23-03-1773).
Yenisehri Fenar/Larissa, (Greece), (50)	1782, 1899	C.DH.164/8196, H-18-05-1196/1 May 1782; DH. MKT.2198/31, H-26-12-1316 (07-05-1899).
Arhos/Argos, (Greece), (51)	1783, 1816	22 Ca 1197 (1783) Sen, 1996, 20; CI/1162, 6 Zilkade 1231/1816 (Sen: 1996, 19).
Sozebolu/Sozopol, (Bulgaria), (52)	1784	10 S 1198/1784, (Sen, 1996, 30).
Uskup/Skopje, (Macedonia), (53)	1785	14 S 1199/1785 (Sen, 1996, 20).
Tripolice/Tripolis, (Greece), (54)	1815, 1816	CI/427, 17 S 1230, 1815, (Sen, 1996, 73); CI/1162, 6 Zilkade 1231/1816, (Sen, 1996, 19); TKGMA, no.24, Mora Mufassal, volume I, page 148, (Erdoğdu, 1996, 345,346).
Kizildeli Tekkesi (Roussa Village, Greece), (55)	1826	HAT.294/17515, H-19-12-1241 (25-07-1826).
Nevrekop/Gotse Delcev, (Bulgaria), (56)	1834,1846, 1860, 1862, 1863, 1890	MD 251, s. 224, h:441 1251/1835; cited from CI/1768, 17 M 1262/1846 by Sen, 1996: 17); 26 Safer 1277/13 September 1860 (TKGMA, no.194, Drama Mufassal, volume 2, page 351 (Erdoğdu, 1996: 343); IMV 20699, 13 B 1278/1862 (Sen, 1996,18).
Akcakizanlik/Kazanlik, (Bulgaria), (57)	1835, 1846	8 CA 1251/1 October 1835, (TKGMA, cirmen Mufassal, no. 133, page 123; Erdoğdu 1999,125); A.MKT. MVL 2/21, Selh-i Cemaziyel Ahir 1262/1846, (Sen, 1996, 18).

Luka (Banja Luka, Bosnia and Herzegovnia), (58)	1835, 1836,1842	5 Ca 1251 (1835), (Sen, 1996, 20); HAT.1594/63, H-29-04-1251 (24-08-1835); C.IKTS. 25/1222, 19 Zilkade 1251, (7 Mart 1836); MD/225, page 31, h:80 Evail-i Saban 1258/1842 (Sen, 1996,108).
Pirlepe (Macedonia), (59)	1835, 1846, 1861, 1862,1863,	HAT. 1594/63, H-29-04-1251 (24-08-1835), CI/1768, 17 M 1262/1846; Sen, 1996, 17); (IMV/19195, 27 M1277/1861: Sen, 1996, 18); IMV 20699, 13 B 1278/1862 (Sen, 1996, 18);
Serfice/Servia, (Greece), (60)	1839, 1882	CB/997, 13 Ca 1256/1840, (Sen, 1996, 89); SD.293/11, H-05-01-1300 (16-11-1882).
Kârban, (Serres, Greece), (61)	1840	CM/11429, 23 Ra 1257 (1840) (Sen, 1996, 87).
Vodina/Edessa, (Greece), (62)	1842, 1846, 1867, 1872.	MD/225, page 31, h:80 Evail-i Saban 1258/1842 (Sen, 1996, 108); CI/1768, 17 M 1262/1846, (Sen, 1996, 17); MVL.1025/55, H-23-01-1284, (27-05-1867); SD. 2004/27, H-26-05-1289 (01-08-1872).
Eski Cuma (Targovishte, Bulgaria), (63)	1844, 1848	1844 (Kozlubel, 2011, 80); A. MKT/124/14, 22 Ca 1264/1848, (Sen, 1996, 19).
Yenipazar/Novipazar, (Shumen, Bulgaria), (64)	1844	Kozlubel, 2011, 142.
Pravadi/ Provadia, (Bulgaria), (65)	1844	Kozlubel, 2011, 169.
Drama (Greece), (66)	1846	CI/1768, 17 M 1262/1846 (Sen, 1996, 19).
Yenicekoy, (Nova Zagora, Bulgaria), (67)	1846, 1869	CI/1768, 17 M 1262/1846, (Sen, 1996, 17); 12 Sevval 1285/1869, TKGMA, no.559, Nigbolu Evkaf, page 20, (Erdoğru, 1994, 97, 98).
Vonice/Vonitsa, (Greece), (68)	1847	SD.3207/9, H-05-12-1290 (24-01-1847).
Konice/Konitsa, (Greece), (69)	1847	A. MKT. 99/15, 10 Za 1263 (1847).
Karinabad/Karnobat, (Bulgaria), (70)	1848, 1871	A.MKT/124/14, 22 Ca 1264/1848, (Sen, 1996, 19); SD.1906/36, H-10-04-1288 (29-06-1871).
Mavrova Village (Mavrovo, Makedonya), (71)	1848	A.MKT 125/42, 3 Ca 1264/1848 (Sen, 1996, 18).
Karasu (Constanta, Romania), (72)	1854, 1863	IMV. 12283, 29 C 1270/1854; IMV 20398, 17 R 1278/1863 (Sen, 1996, 20).
Tolci/Tulcea, (Dobrogea, Romania), (73)	1863, 1864	MKT. MHM. 268/58, H-20-01-1280 (07-07-1863); MKT. MHM. 312/62, H-20-04-1281 (22-09-1864).

Hacıoğlu Pazarciği, (Dobrich, Bulgaria), (74)	1863, 1865	MKT. MHM. 263/52 H-26-11-1279 (15-05-1863); MVL.1016/55, H-29-01-1282 (24-06-1865).
Preveze/Preveza, (Greece), (75)	1865	MKT. MHM. 335/34, H-23-01-1282 (18-06-1865).
Bosna/Bosnia, (Bosnia and Herzegovina), (76)	1865	MKT. MHM. 342/86, H-09-05 1282 (30-09-1865).
Belene/Bjeljina, (Bosna Herzegovnia), (77)	1870	SD.1900/40, H-24-04-1287 (24-07-1870).
Bogovine/Bogovinje, (Makedonia), (78)	1870	SD.1900/41, H-20-04-1287 (20-07-1870).
Ahicelebi, (Smolyan, Bulgaria), (79)	1870, 1873	SD.1905/32, H-06-04-1287 (06-07-1870); SD.1908/24, H-24-05-1290 (20-07-1873).
Cuma county, (Russe, Bulgaria), (80)	1870	SD.2077/53, H-08-10-1286 (11-01-1870).
Lofca/Lovech, (Bulgaria), (81)	1870	SD.2077/53, H-08-10-1286 (11-01-1870).
Senice, (Serbia), (82)	1871	SD.1901/11, H-26-06-1288 (12-09-1871).
Jabce/Jajce, (Banja Luka, Bosnia and Herzegovnia), (83)	1875	SD.1902/37, H-18-10-1292 (17-11-1875).
Kostendil/Kjustendil, (Bulgaria), (84)	1878	2079/11, H-10-07-1295 (10-07-1878).
Kursunlu/Kursumlia, (Serbia), (85)	1899	DH. MKT. 2214/3, H-13-02-1317 (23-06-1899)
Karaciftlik-Karachiflik, (Serres, Greece), (86)	1901	BEO 1727/129494, H-19-06-1319 (03-10-1901); H.MKT.2538/ 22, H-17-06-1319 (01-10-1901)
Vuyut (Tirnova, Bulgaria), (87)	1901	Kanal, 2016,166.
cernagora/Tchernogora, (Tirnova, Bulgaria), (88)	1901	Kanal, 2016,166.
Derbend-i Sağir (Sofulu, Greece), (89)	1901-1902, 1903	Ekin&Kanal, 2014,124; DH. MKT.792/19, H-19-08-1321 (10-11-1903).
Gumulcine/Komotini, (Greece), (90)	1901-1902	Ekin&Kanal, 2014,124.
Ferecik/Feres, (Greece), (91)	1901-1902	Ekin&Kanal, 2014,124.
Kosti (Burgas, Bulgaria), (92)	1901-1902	Ekin&Kanal, 2014,123.
Kircaali/Kardzhali, (Bulgaria), (93)	1901-1902	Ekin&Kanal, 2014,124.
Ayestefanos Village, (Ahtapol, Bulgaria), (94)	1901	1319 Edirne Vilâyet Salnâmesi; (Kanal, 2016,166).
Urgaz Village, (Ahtapol, Bulgaria), (95)	1901	1319 Edirne Vilâyet Salnâmesi, (Kanal, 2016,166).
Pordigoz Village, (Ahtapol, Bulgaria), (96)	1901	1319 Edirne Vilâyet Salnâmesi, (Kanal, 2016,166).
Eğridere/Ardino, (Bulgaria), (97)	1902, 1905	I..DH..1399/28, H-22-04-1320 (29-07-1902); BEO.1900/142457, H-05-05-1320 (10-08-1902); DH.

		MKT. 1016/3, H-12-08-1323 (12-10-1905).
Seyyidbaba, (Momchilgrad, Bulgaria), (98)	1903	DH. MKT. 792/19, H-19-08-1321 (10-11-1903).
Bofsa Chiflik (Berat, Albania), (99)	1903	I..OM.. 9/38, H-22-09-1321 (12-12-1903).
Nabaki Village, (Strumica, Macedonia), (100)	1904	I..DH.1421/8, H-26-01-1322 (12-04-1904).
Polnicor village (Serfice/Servia, Greece), (101)	1907	TFR.I..AS..47/4641, H-28-04-1325 (10-06-1907).
Iskece/Xanti, (Greece), (102)	1908	SD.1943/45, H-04-09-1326 (30-09-1908); DH. MKT. 2635/100, H-25-09-1326 (21-10-1908).
Gostivar, (Macedonia), (103)	1908	DH. MKT.1257/60, H-29-04-1326 (31-05-1908); BEO. 3366/252417, H-04-07-1326 (02-08-1908); BEO 3376/253158, H-16-07-1326 (14-08-1908); TFR.I..KV. 208/20723, H-26-07 1326 (24-08-1908).
Poroy-i Zir/ Proskinite, (Greece), (104)	1909	DH. MKT.2769/42, H-24-02-1327 (17-03-1909); DH. MKT. 2805/68, H-17-04-1327 (08-05-1909); BEO. 3556/266681, H-04-05-1327 (24-05-1909); SD.2064/3, H-2 -05-1327 (22-05-1909); DH. MKT. 2825/88, H-9 -05-1327 (29-05-1909).

3. Conclusion and Recommendations:

On the basis of the archive documents and the references in the works by the researchers in this field, it was found out that 104 traditional fairs operated in the Balkans and Rumelia under the Ottoman dominance in the period from the Middle Ages to the early 20th century. It should be thought that this figure will doubtlessly increase with new research and new documents. The 104 traditional fairs concerned are within the boundaries of 11 countries today. While the date of the first document about 27 of these traditional fairs dates back to the 16th century, 2 traditional fairs are understood to have been active in the Middle Ages (Thessaloniki and Pristina fairs). As also expressed by various researchers, the 17th century is striking as a period with a small number of records about traditional fairs. Faroqhi (2006) reports the period when some traditional fairs (8 traditional fairs) were active as the 16th-17th centuries. The 19th century represents a period when traditional fairs quite flourished in the Balkans and Rumelia. Likewise, the Rumelian and Balkan traditional fairs mentioned in the documents of the 19th century make up one-third of the Rumelian and Balkan traditional fairs of the Ottoman period (31 traditional fairs). As far as it can be followed from the archive documents, it appears that about 20 traditional fairs had become more active until the first decade of the 20th century.

Faroqhi (2006,186) mapped the distribution of the Rumelian and Balkan traditional fairs in the 16th and 17th centuries and showed the existence of a total of 18 traditional fairs. in this study, however, we determined the number of active traditional fairs in the 16th and 17th centuries as 41 on the basis of both the documents in the Seyahatname of Evliya Celebi, Ottoman Archive of the Prime Ministry and the references by various researchers.

The documents on the traditional fairs also present various pieces of information on the traditional fairs. For instance, Thessaloniki Fair, whose first date of establishment dates back to the Middle Ages, used to be set up in October and its establishment used to coincide with the Feast of Saint Demetrius – the saint of the city (Heyd, 2000, 266). The relationship of traditional fairs with the

religious rites attracting great crowds has been a well-known issue for a long time. It is an already accepted opinion that the Ottomans adopted the examples of traditional fairs they encountered in Rumelia and the Balkans and made them widespread due to their commercial and economic importance. The document on Pristina fair, another traditional fair dated to the earliest times in Rumelia and the Balkans, also explains that the traditional fair was set up in Pristina twice a year as of the date when it was conquered (1448).

Although the dates of establishment of the traditional fairs differ from each other, they appear to have had annual cycles with a connected order. For instance, Edessa fair, set up twice a year, used to be set up after Gotse Delchev (Nevrekop) fair, as mentioned in the document of 1846. Hacıoğlu Pazarciği (Dobrich) fair was also a big traditional fair which was set up as the continuation of Eski Cuma (Targovishte) Fair (Acaroğlu, 2006). The durations of establishment of the traditional fairs vary by commercial scale. The durations of establishment of renowned traditional fairs are striking with their length. For instance, Dolyan fair lasts forty days, whereas Serres Fair is set up on the first week of February and lasts about 22 days (Arslan et al., 2012, 41). Animal fairs (Komotini and Kardzhali fairs, etc.) generally last 3-4 days, while it is understood that especially the religious fairs in the village settlements are confined to a day (Ayastefanos, Kosti, Urgaz Podrigoz village fairs, etc.).

Examples in which the dates of establishment of some traditional fairs were reorganized for various reasons are also encountered in the Balkan and Rumelian traditional fairs. For instance, while Gotse Delchev (Nevrekop) fair had been set up in August before 1863, it was decided to set up the traditional fair in November (Ruz-i Kasim) as of 1863. We also determine examples in which some traditional fairs closed down over time were reactivated due to the increased demand. For instance, it was decided not to set up Ioannina fair, reported to have been active in the 16th century by Faroqhi (2006), over time. However, a document of 1870 reported that the traditional fair would be set up again in its former place for 15 days as of early August. Some renowned traditional fairs lost their significance and were closed down over time. Uzuncaabad fair, the biggest traditional fair of the Balkan Peninsula in the 19th century, is one of them. Uzuncaabad fair was set up for the last time in 1876 (Acaroğlu, 2006). The traditional fairs with some outstanding religious functions also include examples which were prohibited and closed down. For instance, the traditional fair held around Kizildeli Tekke was closed down in 1826 on the grounds that the Mourning of Muharram was held here.

Traditional fairs have generally been set up as spring and autumn fairs for a long time in relation to agricultural and animal husbandry activities. Nevertheless, there are both examples of traditional fairs set up in winter (Petrich) and examples of traditional fairs set up in summer (Argos in July; Siderokavsia, Sozopol, Serres, and Tirnova fairs in August) in the Balkans and Rumelia.

It is clear that the traditional fairs operating in the Balkans and Rumelia in the Ottoman period were quite common and formed a strong interconnected trade system. The number of Rumelian and Balkan traditional fairs known to have been active in the Ottoman period will also increase depending on accessing new historical documents with every passing day. Besides, the scales of these traditional fairs, their commercial-economic functions and their geographical connections in the historical past will also be understood better. in this way, the commercial relations of the traditional fairs representing international trade at the center of the old world between Anatolia and the Balkans and between Europe and the Mediterranean and Black Sea basins will help clarify the world trade history.

Furthermore, one should also think that the examples of traditional fairs in the historical past can help develop the commercial and cultural relations between Turkey and the Balkan countries today. Reviving some traditional fair examples of the past may provide favorable conditions for the development of current commercial and cultural relations based on the historical common past. Joint programs aiming to develop commercial and cultural relations among countries may be prepared by making connections among the settlements in which the traditional fairs exist. The traditional fair event programs enriched by mutual attendances will also highlight the cultural ties among the Balkan countries. Such traditional fair examples will not only support good neighborly relations among the Balkan countries and societies but also help reward the hosts of organizations with more tourists by drawing the attention of international tourism as well.

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Polyphonic Piano Music in the Late 19th Century Ottoman Empire Court

Berkant Genckal

1. Introduction

This study is inspired from the book entitled "The Strauss' Musicians and the Ottoman Dynasty" by Omer Eğecioğlu. The book concentrates on Austrian Strauss family and their relations with the Ottoman Palace in late 19th Century. This period of time is also significant with its westernization process of the Ottoman Empire.

Historically it dates back to a time frame in which Ottoman Empire starts to loose it's ground in the European territory – the Balkans. The Western world's influence upon Asia-minor can be observed in Istanbul in the fields of architecture and infrastructure. At that time, composers like Donizetti and Callisto Guatelli were the musicians who established many institutions in Istanbul where the domains of Western music were firstly introduced.

This study provides analytical investigation realized with comparative methods of some works dedicated to prominent Ottoman authorities by composers like Lanner, Joseph Strauss and the others. They are mostly popular genres of the dance music like Waltzes and Polkas. The entire collection of the musical materials is gathered from the Omer Eğecioğlu's book "The Strauss' Musicians and the Ottoman Dynasty" seventh chapter.

Another aspect of this study is to find the eastern influence, if it exists in these works and how do they react to overall structure of the music. Looking carefully to the title of this study, the term "Polyphonic" should not be considered as technical term that designates the Old Western Polyphonic music of Palestrina or Bach but the opposition of the Ottoman's heterophonic single line music and the Western harmonization that results on homophonic texture.

Since the study bounds on a dance, that is waltz, I would like to give brief introduction about this genre. According to Oxford Dictionary of music this dance is in ¾ time probably deriving from German Ländler, which came into prominence in last quarter of the 18th Century both among composers and the ballroom. Where the latter was concerned, the waltzes of the Viennese composers Johann Straus (the father) and Lanner were popular throughout Europe. Beethoven, Schubert, and Hummel also composed waltzes. Chopin's waltzes are good examples for piano music and bears distinct quality and independent pieces for the concert audience apart from the dance.

2. Analysis

The first piece that is going to be analyzed is Joseph Lanner's "Die Osmanen" (The Ottomans) waltz cycle. It is composed in 1839 and dedicated to Fethi Ahmet Pasha who was the Paris ambassador at that time. It has 7 versions: for piano solo; for 4 hands piano, for violin and piano, for 3 violins (one which may have been a viola) and Bass; for solo flute, for solo guitar and for large orchestra. It is premiered on 8th of July 1839 in Vienna's Golden Birn where the festival named "Splendor of the Orient" was held on. The formal design of the cycle is:

introduction	Waltz 1	Waltz 2	Waltz 3	Waltz 4	Waltz 5	CODA
free episodic form	Simple Binary A+B	Simple Binary A+B	Simple Binary A+B	Simple Binary A+B	Simple Binary A+B	free episodic form
F major / f minor	F Major /B♭ Major	F Major	F Major	B♭Major	C Major	F Major
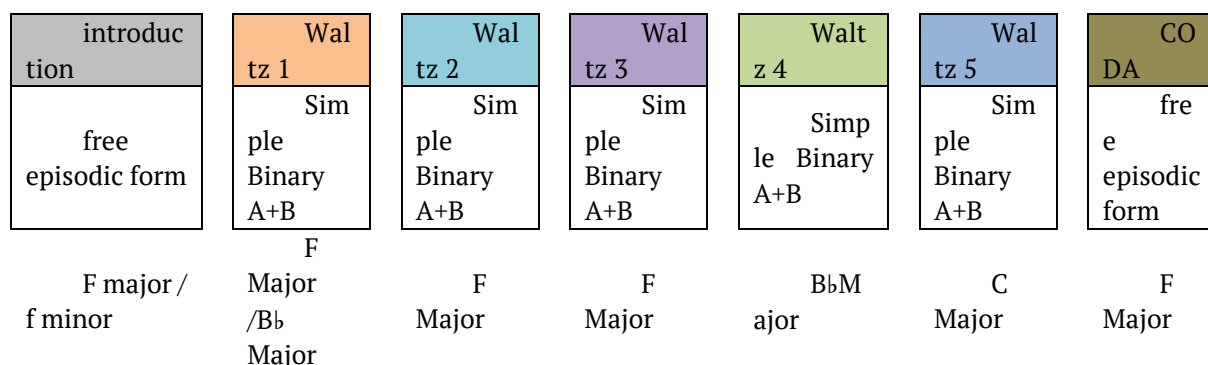
Figure 1. The formal design of the "Die Osmanen" waltz cycle

According to the orchestral score, the introduction part is in duple meter that designates the March tempo and bears cymbals, bass drum – those percussion instruments typical for Ottoman Military Band. This "tutti" section has chromatic appreciation that raises the tension up and uses following "Turkic" type of melodic progression.

The opening segment starts on F major with the ascending chromatic thirds on C pedal. Then, the raising tension arrives on D pedal with the same ascending thirds where it reaches the C major as a dominant function of F.

Figure 2. The opening segment of the "Die Osmanen"

Suddenly it moves to f minor that the Turkic military music is presented in quite fast tempo.
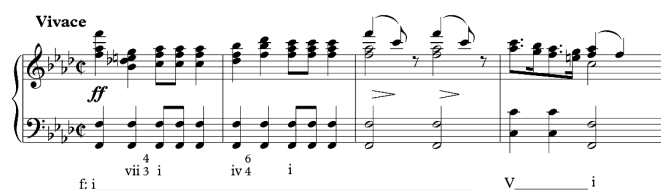
Figure 3. The Turkic military Music in f minor

There is Adagio tempo that bears motivic elements from the Turkic military music where the aggressive rhythmic pulsation rests.
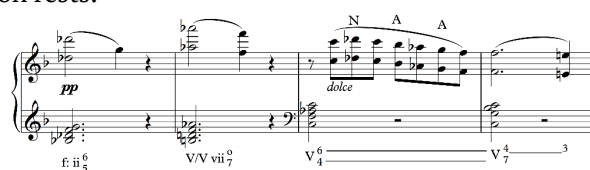
Figure 4. The adagio Part of the "Die Osmanen" Introduction

However, we should remind the ascending chromatic passage at the beginning which is introduced once again in this small part that connects the Introduction and Waltz 1.
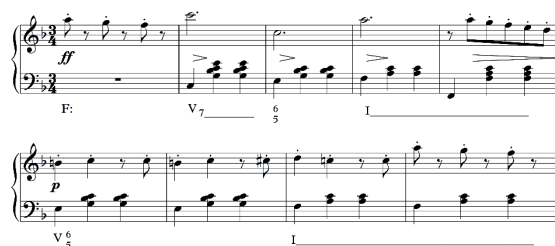
Figure 5. Waltz 1

The first waltz starts within F major triple time frame that is so typical for the dance tune. It is in Simple Binary Form. The melodic construction bears many chromatic appoggiaturas and the harmony is extremely simple in nature: mostly the tonic and dominant relations and nothing beyond. The second part starts with its Sub-dominant function, not so significant departure to D-minor (it's relative key) and back to Bb. This harmonic progression provides simplicity in the harmony making the tune popular and very appreciated among the audience for the dance. in this music there is no any Turkic influence on the musical texture.

Figure 6. Waltz 2

With the second waltz we find more or less similar approach. The form is Simple Binary. Triple dance meter with the chromatic appoggiaturas that decorates the melody. The period of the first part is repeated twice and the period of the second part three times. The harmony is extremely simple – only related primary functions. The second waltz ends in F major respectively.

Figure 7. Waltz 3

The third waltz is in Bb major. As in the second waltz the third one has a stepwise ascending melody. Significant chromatic passing thirds and staccato figures are prominent entities. It is composed in Simple Ternary Structure in which the period is repeated and in the third part it is repeated three times.

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Waltz No4
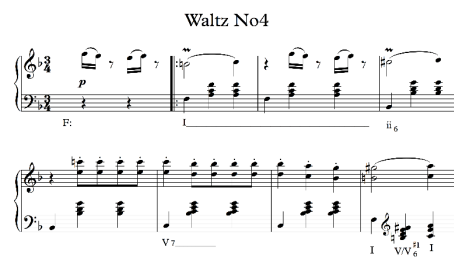
Figure 8. Waltz 4

The fourth waltz is in F major and has motives that resembles to Turkish music that constitutes small ornamentations. It is elegant and the parallel sixths are prominent throughout the piece. It is in Simple Binary structure and the period of the first part is repeated twice while the second B part is repeated three times. The diatonic construction of the melodic line does not reflect to the second part's chromatic melodic line, which is the primary unification process of the entire cycle. The harmonic progression of the first part is based on Tonic – Sub-dominant and Dominant relation. Only at the end of the consequent phrase (7th bar) we may observe little chromatic derivation of the Double-dominant with the occurrence of B♮ and alliteration degree of G♯ respectively.

Waltz No5

Figure 9. Waltz 5

The formal design of this movement is in Simple Binary. The harmonic texture is primitive that bursts only the tonic and dominant formations. The melody bears many appoggiaturas typical for dance tune and the period's antecedent phrase has melody in bare octaves. The second period however starts in its Sub-Dominant function – that is, A minor, moving forward to its dominant tone of E. The second period's antecedent phrase has a turning point to its original tone with the following harmonic progression:
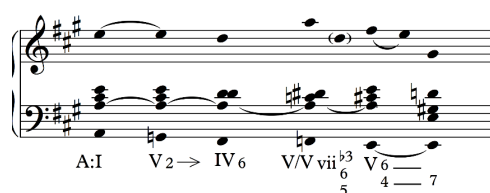
Figure 10. Harmonic progression of Waltz 5

The problem with this harmonic progression arises from the Dominant chord, which is a sort of Neapolitan chord that needs to resolved itself to E♭ rather to move forward to another dominant function of C major. For that reason this progression creates unusual tension in-between the A minor and C major related keys.

The third period moves abruptly to D♭major where we find some common elements of the Introduction part. The fourth period is another very sharp tonal change and from D♭major we hear a clear A major tonal sphere. This enharmonic change may have been summarized as follows:
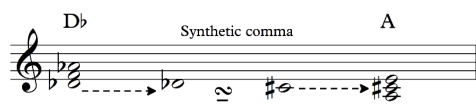
Figure 11. Enharmonic relation of D flat major and A major

The fifth period punctuates the rhythmic texture of the dance where the A major moves back to C major respectively. The prominent Neapolitan chord (B♭major) creates the desired popular tune and the harmony is only a tool to underline the ♩ ♫ ♪♩♩♩ rhythmical unit. The sixth period is in F major that prepares the tonal stabilization for the last section of the finale which functions as a coda section and many motivic elements are taken from the Introduction part.

The next piece that I am going to introduce is Johann Strauss (the son) waltz cycler "The novels from the Orient" dedicated to Sultan Abdulhamid the second. This waltz cycle is composed in 1892 for the 50th birthday of the Sultan Abdulhamid the second. As a composer, Johann Strauss (the son) was the most prominent musician of the family.

Figure 12. The form scheme of the "The novels of the Orient"

"The Novels from the Orient" has 4 waltzes. It has an Introduction part at the beginning and a Coda at the end. The notation that I am going to use is transcription for piano solo.

Figure 13. The first period of the Introduction Part

The Introduction part is in A minor and has an episodic form. The tempo changes indicate the phrase groupings which may have the following order: A+ B + A¹ + C. The entire part punctuates the E pedal as a dominant pitch of A minor. Only with the entrance of the first waltz we hear the resolution to A minor. in that sense, we may say that the Introduction part is mostly in Dominant function. The repeating sequential motivic framework resembles to Mozart's famous Turkish March.

Figure 14. Second phrase of the Introduction part

With the second phrase, Langsam, we hear quite pastoral in nature motive originally performed by the flutes. This motive is repeated twice in descending sequential form that reaches the E Major Dominant.

Figure 15. The third phrase of the Introduction Part

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The first phrase's motives are introduced once again but an octave higher. in the beginning the descending sequential pattern turns into ascending sequential one. As in the beginning the meter is duple and the March tune reappears as a contrast unit to the ¾ time.
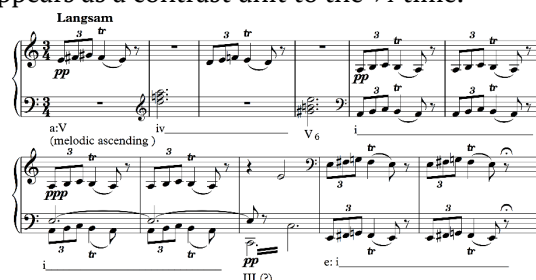
Figure 16. Fourth phrase of the Introduction Part

With the last phrase we hear ornamented motivic units so typical for Traditional Turkish music. The triplets segmentation and trills in very soft dynamic range may have been appreciated as a bridge part which connects the Introduction part and the first waltz.

Waltz No1

Figure 17. The first Waltz

The first waltz is in A minor and after the instable harmonic progression of the Introduction part we step on stable tonal concept. It is in Simple Binary Form. The first period has a prominent pedal on A moving briefly to C major and ending back again in A minor. The second period starts immediately on its Sub-mediant key which is F major moving towards its parallel D minor, which is at the same time the Sub-dominant of A minor, giving short outburst of Neapolitan sixth chord that follows the Dominant. Actually the leading tone, which is G♯ and the root of Neapolitan, which is B♭, create the boundaries in which both tend to reach the tonic A.

Waltz No2

Figure 18. The Second Waltz

The second waltz is in C major. Throughout the related keys the rhythmic units change the dance into a different choreographically related substance. The first waltz's rhythmic motive is ♪♪♪♪♩ while

the second is ♩♪♪♪♪. This waltz is composed in Compound Binary form. This structure has a Simple Binary fashion in the first part and a Period status in the second. The first part's second period has a short statement in its Mediant key, which is E minor. With the F♯ it ends on G major which is the dominant key of C major.

Figure 19. The Third Waltz

The third waltz is in F major and is in Simple Ternary Form with the Da Capo return. The first part is in Period structure that punctuates the tonic and dominant seventh chords. At the end, short cadence on ii$_6$-V/V$_7$-V$_7$-I harmonic progression closes the first part.

The first phrase of the third waltz is in close structure, while its response, the second one is in open structure. The diatonic formation of this melody encompasses neighboring chromatic notes giving attention on short dissonances (such as B♭and B♮) in strong beats.

The middle part is in A minor, the median key of the F major. The key is changed abruptly and contrary to the first part's uninterrupted melodic line here we observe more rhythmic frameworks with characteristic leaps of the melodic line.

Contradictory to the first parts melodic line, the middle section's melodic contour is entirely diatonic with rhythmical pulsations of thirds that gives shape to ¾ time. With the "segno" sign and Da Capo the first part is repeated again and the final formal scheme occurs as: A + B + A.

Figure 20. The Fourth waltz

The fourth waltz starts with a short 4-bars entrance. The aim of this short segment is to prepare the listener's (in that case the dancing couples) to a brand-new tonality within inviting statement. The bass line underlines G-A♮-B♭ line that portrays the E♭ dominant seventh chord, which at the same time is the opening tune of the waltz. The last waltz is in A♭major and in Simple Binary structure.

The Coda part of the "Novels from the Orient" cycle starts in A♭major as a continuation of the 4th waltz. So, the key remains. First 8 bars the static cords on the left hand give clear direction towards C minor.

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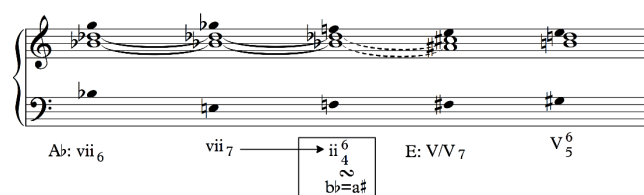
Figure 21. The enharmonic modulation in the Coda

The following passage after this enharmonic modulation steps on the E pedal where the Sub-dominant D minor and Dominant E major functions are presented respectively. It ends with a short cadence of V6/4-vi₂-V/V-V on E pedal. The uninterrupted prolongation of E proofs that the entire passage is a sort of Dominant just as the Introduction part that we have analysed. With the resolution to A minor we face the repetition of the first waltz without any variation.

Figure 22. The third part of the Coda

With the conclusion of this statement the E in reference connects the inner last parts of the Coda. This is the thematic material of the third waltz but this time not in F major but in A major. If we remember that the Coda part has been opened in A♭ major the new tonality has no organic relationship considering the logical progression of traditional harmony. The functions are based on tonic – dominant relations. Only the lowered sixth degree, the F♮ occurs inside the Sub-dominants creating the augmented 2nd interval between G♯ and F♮, which is so typical specie for the Turkish Music where we can find in many maqams.

Figure 23. The final part of the Coda

With the outburst of the dynamic change the final part of the Coda appears in terms of stabilizing the A major concept. The lowered sixth degree (F♮) is still prominent and now we hear the extended A pedal which underlines the tonic function. With the last four bars, the open fifths (A and E) give coloristic effect of emptiness and with the last two chords C♮ is suddenly presented within A minor tonal sphere. It is a sort of surprise in which the centricity is replaced in terms of major-minor relation.
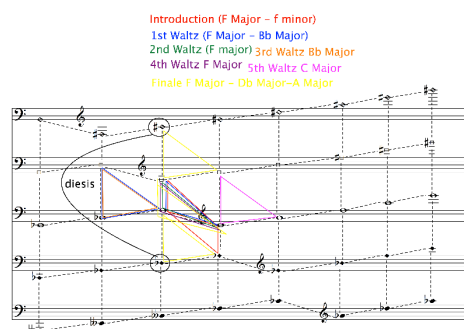
Figure 24. The Riemann Graph of the "Die Osmanen" cycle

If we look carefully to the Riemann map we may say that the tonal areas of the "Die Osmanen" tends to be placed reciprocally. The varieties of tonal changes in the waltzes are limited with three main tonal spheres.
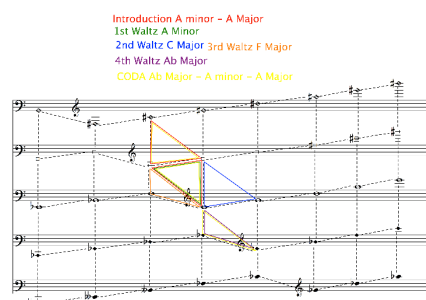
Figure 25. The Riemann Graph of the "Novels from the Orient" cycle

Considering the second graph of the Riemann map that is presented, construction of the waltz cycle shows the tonal sphere that actually moves in circular motion in related keys and it tends to move overtonally rather than reciprocally. The inner balance relies on A♭and G♯ diesis. It creates modest framework of chromatic design, which also gives more integrity. Finally we may summarize that, according to these two graphs of the Riemann map, "The Novels from the Orient" has much more diversity in tonal framework considering "Die Osmanen".

3. Conclusion

★The first waltz cycle has more diatonic formation except the Finale part, where the chromatic notes are mostly considered as neighbouring, embellishment, appoggiatura or passing melodic entities. The second waltz cycle however has chromatic structure in which the tonal apparatus works. in this sense, comparing also the graphs of Riemann we may assert the differences between those two cycles.

★Both cycles are music for dance and in nature they bear popular tunes. They function as mechanism that operates inside the ball rooms and is a tool for dance activity. Comparing them with Chopin's waltzes, they are not music primary for listening but for dancing.

★Both cycles are dedicated to well-known figures of the Ottoman dynasty and both are accepted with gratitude from these authorities. So, we may assert that they also bear political connotations. The Ottoman authorities with honorary medals reward both composers.

★Tracing those two cycles, we witness some motivic elements that resemble to Turkish music. They give exotic flavour to the sound and the meaning of their character. But the overall compositional technique bounds to a traditional Viennese harmony of second half of the 19th century. There is no direct connection with the maqam's music at that time in the Ottoman Palace.

★Both cycles present good evidence for what the popular tune was at that time. Both have distinct acoustical output where the music is considered not as a listening activity but as dancing. These popular tunes create environment for collective participation of the event.

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The Evaluation of 21st Century Socialism in Latin American Perspective

Gergun Duyar

1. Introduction

The unsuccessful outcomes of neoliberal policies implemented in Latin America in the 1990s have further deepened the political and economic crises that still continue in the continent. Latin American countries such as Venezuela, Argentina, Bolivia, Ecuador, Uruguay have started to apply new policies with the new government in power to dispose of the adverse effects of these crises and these new policies that are implemented have been shaped as anti-neoliberal and post-neoliberal policies. The political and economic climate change, also referred to as the Pink Tide (Pink Wave) in Uruguay, the Bolivarian Revolution in Venezuela, the new left wave and the rise of the left wing have been seen by many thinkers as the birth of 21st century socialism in Latin America in general. However, the policies applied against neoliberalism, and the governments in power have undergone some transformation within the process, and the countries in question have failed to show the expected political and economic development, which consequently led to questioning the sustainability of 21st century socialism. in this context, the study examines the politics of the leaders of the countries where the 21st century socialism have emerged, and suggests that today's leaders have deviated from these politics and that 21st century socialism is not an ideology but a series of pragmatic practices against neoliberalism. The study researches into Venezuela, identified with the 21st century socialism, Argentina that quickly escaped from the 2001 Crisis with the policies adopted by Nestor Kirchner, the leftist leader, Bolivia where Morales, the first indigenous leader of the country, came to power and Ecuador's leftist leader Correa. It is also noteworthy that the countries in question are the most prominent examples of the emerging new left wave in Latin America.

There are not enough academic studies in literature related to 21st century socialism. Some of the present studies have examined the emergence and theoretical basis of the concept (Lebowitz, 2008; Dieterich, 2007; Veltmeyer, 2011), and others have studied the concept in Latin America in particular (Raby, 2006; Kennemore ve Weeks, 2011; Chomsky, 2013; Harnecker, 2010). This study aims to contribute to literature by examining the current situation of governments that apply policies in the framework of socialism in Latin America.

in this study, firstly, the 21st century socialism will be examined conceptually. Secondly, the dynamics that bring out the concept will be explained and finally the current situation of the concept will be analyzed on the grounds of the experiences of the countries.

2. 21st century socialism

The concept of 21st century socialism was originally developed in 1996 as a theory by Heinz Dieterich, the German sociologist and economist. According to Dieterich (2007, p. 14-17), 21st century socialism aims at providing universal equality by contributing to consociational structure and majority democracy, rather than being an ideology that gathers all the authority to itself. in the history of mankind, neither capitalism nor historical socialism has succeeded in eliminating the universal problems of mankind, which has further led to the necessity of building a third way to such problems as hunger, poverty, exploitation, economic oppression, the destruction of nature and the lack of participatory democracy.

According to Michael Lebowitz (2008, p. 15), there is a need for a new society to provide solutions to the social, economic and environmental problems created by the nature of capitalism. This view is what gave rise to the 21st century socialism. Basing his ideas on Chaves' Venezuela, Marta Harnecker (2010, p. 15) defines socialism as the process of the creation of a radical and leading democracy, which is opposed to neo-liberalism, imperialism, capitalist regime.

With reference to the views of thinkers such as Dieterich, Lebowitz and Harnecker, the reason for the emergence of the 21st century socialism is the inadequacy of existing systems in addressing economic and social problems and the necessity of building a new system as a way of overcoming these problems. What these thinkers seeking solutions to the problems of the existing systems have in common is that they place 21st socialism against neoliberalism and seek answers to their needs by revising the understanding of historical socialism.

21st century socialism is parallel to historical socialism in terms of mission, but there are differences in terms of methodology. The most prominent of these differences is that the workers or the people live for their own being in the 21st century socialism, but not for communism. Contrary to historical socialism, the role of the party in the 21st century socialism is different from the old one, there is no bureaucratic hierarchical, top-down structure. in other words, there is no communist party leadership. The method of struggle of 21st century socialism is democratic structures rather than armed revolution. in addition, 21st century socialism is not against the right of private property, private capital, contrary to historical socialism since the right of private property and private capital must be supported in order to overcome the economic crises. The state and economy were not planned to be fully seized in the first step but this idea has undergone change since 2003.

Although there is historical socialism behind the emergence of the 21st century socialism, it completely rejects some of its characteristics. First, the 21 century socialism rejects statism and state capitalism. The area of expropriation of the state has been limited and private capital has been given field of activity, and the working class has been included in this process. For example, in Venezuela, the domestic paper manufacturing plant, Venepal, was expropriated in 2005 following the closure of its business due to closure in 2004, and 51% of the shares were transferred to the state and 49% were transferred to the workers' cooperative and converted into a company called Invepal (Lebowitz, 2008, p. 132).

Historical socialism' totalitarian structure aiming to homogenize the individuals is rejected in the 21st century socialism which tries to incorporate the individuals into the management and production process with democratic structures. A productive structure aiming at the unlimited growth of the production forces has been limited in 21st century socialism, and ecological balance has not been neglected. in socialism, religions are not accepted in social life whereas, in the 21st century socialism, a religious life is well embraced. Despite all these differences and refusals, the 21st century socialism has continued to adhere to the principles of social justice and equality in principle. Why has it taken the socialism as its main reference point when it rejects some of its basic principles? The answer to this question can be given by the principles of justice and equality that are at the core of socialism. It is because the 21st century socialism emerged on the lands seeking justice against the colonialism ontologically, seeking equality against poverty and unbalanced income distribution (Harnecker, 2010, p. 55).

The fact that neo-liberalism has permeated throughout the world with the motto "there is no alternative" through IMF and the World Bank, and the fact that it can not find a solution to poverty, inequality and injustice in the territories it has been applied to have led to the emergence of the 21st century socialism as an alternative, which has developed its basic features as opposed to neoliberal principles. Basically, the 21st century socialism has adopted an equivalent economic understanding model instead of the national market chrematistics of neoliberal ecenomic model. Instead of an understanding dominated by the capitalist minority, it proposes an economic model based on micro and macro democratic plans. More precisely, pricing is done in an objective way by the time spent, not by the governtment in power in a one-sided way (Dieterich, 2007, p. 153).

The 21st century socialism rejects the formal democracy of neoliberal structure and argues for direct democracy. The model of direct democracy includes the active participation of people in all decision-making processes. For this reason, the 21st century socialism is directly in oppostion to the plutocracy[59]. 21st century socialism adopts the concept of a representative state that takes into account

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[59] Decision making procedures belongs to capitalist minority in plutocracy.

general interests rather than class-state understanding. The representative state protects the general interests of the whole society rather than serving a certain class. While the neoliberal state does not give weight to the nature and human development, the 21st century socialism attaches importance to ecological balance and aims to contribute to the self-development of the individual (Dieterich, 2007, p. 154). The above-mentioned features show that the main reason of the emergence of 21st century socialism is neoliberalism itself.

Latin American countries, which have become laboratories of neoliberal policies in the 1990s, have struggled to battle the devastating effects of applied policies, and held onto 21st century socialism. Latin American countries seeking economic recovery, social equality and justice put the leftist governments to power and a new political climate has formed in the continent.

3. 21st Century Socialism in Latin America

3.1. Venezuela

Venezuela, which has an economy based on oil incomes and an import-based expense system for luxury goods in the 1970s, has faced trade and budget deficits in the 1980s due to the fall in oil prices. Unemployment and poverty rates have increased. As a solution method, it has surrendered to the demands of the international capital and the neoliberal policy. However the fact that neoliberal policies offer a constant price increase as a solution has caused Caracazo Revolt, the first massive uprising in 1989 (Kurkcugil, 2005, p. 4-6). The greatest impact of the Caracazo Revolt is that Chavez emerged as a popular hero and paved the way for 21st century socialism. With the increasing economic crises, a military coup was attempted in 1992 with military and public cooperation, and a new political structuring was planned, which failed. Chavez founded the Fifth Republic Movement Party in 1997 under the Bolivarian concept of democracy, and, in 1998, he came to power by taking the majority of votes (Lebowitz, 2008, p. 113-114).

Chavez, who won the presidential elections in 1998, enacted the Bolivarian Constitution, which formed the foundations of 21st century socialism in 2000. The principles of solidarity, dignity, equality of rights and responsibilities, social responsibility, participation and human development of the Bolivarian constitution has also defined the framework of 21st century socialism. With this new constitution, Chavez set out to arrange economic policies and increased state intervention, limited foreign capital in the economy and thus aimed to strengthen the independence of the national economy (Sullivan, 2009). The Chavez government's expropriation policies have also been applied in strategic services such as electricity, telecommunication (Cantv), banking (Banco de Venezuela) food (Exito) and cement (Cemex), while some private companies have been nationalized in favor of public benefit (Isbell, 2007, p. 7-8). These practices in the field of economics that Chavez carried out aim to abolish neoliberal politics and build 21st century socialism.

Having set out to establish 21st century socialism, Chavez implemented important social policies in order to fight social injustice and improve social welfare. "With the "Plan Bolivar 2000" social program, projects have been developed in the fields of education and health using the infrastructure of the army and 40,000 soldiers have had the poor undergone health check, distributed food and provided education (Buxton, 2014). Opening the "cheap food sales offices" with the Mercal mission, registering citizens with no identification cards with the Identidad mission, providing school students with lunch meal and milk are among important social policies implemented by Chavez. Thus, millions of poor people's living standards have been improved (Levin, 2007, p. 103-106; Yesil, 2013, p. 86). Another important reform in the context of Chavez's social policies is the Mortgage Loan Law. With this law, mortagage loans have been provided for the poor, elderly and minority groups (Foreman, 2009, p. 21).

Environmental protection plans have also been implemented to prevent damage to the environment and nature by oil exploration and extraction facilities. Some of these plans are projects to clean the Maricaibo Lake polluted by oil installations, to create green areas, to build water treatment plants, to prevent water pollution and rain forest destruction (Foreman, 2009, p. 25).

With this cooperation process developed by Chavez through his understanding of 21st century socialism, and under the leadership of Venezuela, many Latin American countries have contributed to

this change and benefited from the results of this change. Chavez has developed bilateral economic and political connections to liberate Latin America from US hegemony. He made energy agreements with the Brazil, Chile and Uruguay, and supported left-wing candidates in Ecuadorian elections, and thus has taken important steps towards the 21st century socialism (Harnecker, 2010, p. 32).

According to Chavez, Latin American countries should unite and fight against the US and global capital, but not individually. Economic and political development will be achieved and they will be able to get rid of the chains of neoliberalism. During the Chávez era, Venezuela opposed the Free Trade Area of Americas (FTAA), a free trade area plan led by the United States, which the US envisions and realizes for the American continent as a whole, and constitued an impediment to the realization of this plan. For this purpose, the Bolivarian Alliance for the Peoples of Our America (ALBA) was established with the agreement signed between Cuba and Venezuela on 14 December 2004 (Hirst, 2016).

During his fourteen years in power, Chávez has drawn the attention of the world with the projects he has realized both in the political and economic arena. He appointed Nicolas Maduro, Venezuela's Vice President, as his successor during the years he was sick. Nicolas Maduro has played an important role in economic, political and social policies implemented by Chavez (Kornblith, 2013).

With Maduro, who came to power after Chavez's death in Venezuela, the starting point of the 21st century socialism, the tide seems to have turned. Today, the people of Venezuela seem to be discontent with the Maduro government and the policies it implements. During the period of Maduro government, the economy deteriorated and the protests which started in the western part of the country spread throughout the country. The reasons for the protests where many people have died, hundreds of people have been injured, and thousands have been taken into custody are the rising inflation rates, widespread crime rates and the lack of basic necessities. in Venezuela, which has the largest oil reserves in the world, the wrong economic policies implemented by Maduro have brought about the transition period to the 21st century socialism. The fall in oil prices worldwide and the government's failure to take measures against it, are the reasons behind the economic collapse of Venezuela today. Another reason is that the oil sales to China and India is costly. Under the joint commercial agreements with China, oil revenues correspond to commodities bought from China and reduce cash flow to the country (Nagel, 2014, p. 82).

Another problem of his policies is the increase in price controls and the failure to carry out exchange rate controls. Increasing price controls to reduce inflation have led to a depletion of inventories and a lack of basic necessities ("How Venezuela's Experiment," 2016).

Maduro government's wrong politics bring along social problems as well. According to Nagel (Nagel, 2014, p. 83) today, Venezuela is one of the most dangerous regions in the World. The murder cases, which was 21,600 in 2012, rose to 24,763 in 2013. The gaps in the justice system, the law on arming, the arbitrary applications of members of the judiciary are shown as the reasons for the increased crime rates.

Compared with the Chávez era, the health system of the country also collapses rapidly. The fact that 32% of the population can have only 2 meals a day, and the frequent occurrence of water shortages cause the diseases like malaria and diphtheria to emerge again. in 2014 and 2015, maternal and infant mortality rates increased from 9% to 66%, and in 2016, 11466 infants died. All these troubles in the field of health caused health workers to protest the Maduro government on May 17, 2017 (Fraser, 2017).

in protests across the country, Maduro claims that protestors are being provoked by foreign forces and deems US responsible for opening the economic war against Venezuela On August 6, 2017, eight people were arrested in Valencia on the anti-Maduro riot and two people were killed. Maduro accuses the United States of provoking the protesters. The Maduro government organizes peace conferences in which no protesters are invited, instead of reconciling with the people who protest the highest inflation rates in the world, which pushes people and power apart ("Venezuela Opposition Looks," 2018).

to evaluate Maduro's goverment in general, it has failed to show the expected success in the transition to the 21st century socialism and has implemented wrong policies. The government's increasingly authoritarianism and weakening democratic institutions, wrong investments and increasing corruption rates[1] reduces the likelihood of Maduro's coming to power in 2019 ("How Venezuela's Experiment," 2016).

3.2. Ecuador

The devastating effect of neoliberal policies accelerated social movements in Ecuador and caused the leftist leader Rafael Correa to come to power. With Correa coming to power, a new chain is added to the 21st century socialism in Latin America. in line with Chavez, Correa argued that he would establish the 21st century socialism, as of 2006 when he came to power with the speech of the "Citizens Revolution", and argued that the state should consider social policies in a central position.

Having criticized the neoliberal system and the powers such as the IMF and the World Bank, Correa's priority policy in the economy was to save the country from IMF debts. in 2006, when Correa was elected president, Ecuador's debts to IMF accounted for 20% of the GNP. Correa, by paying its debts to IMF, declared Eduardo Somensatto, the World Bank representative in the country as persona non grata (Correa, 2012).

to restore the weak economic conditions created by neoliberal policies, Correa, with 2007 National Development Plan, introduced expropriation policies in the hydrocarbon sector, the taxes paid by foreign oil companies were upgraded, and the income generated was transferred to social areas. Correa's educational reforms in the context of social policies increased the quality of education and doubled social security payments. The poverty rates in the country have fallen. However, he was subjected to criticism that he could not implement effective social programs to reduce poverty in the country and that he only increased state control. (Moore, 2009).

The constitution referendum in 2008 resulted in a constitutional amendment in Ecuador, as a result of a high public support as in Venezuela. With the new constitution, basic principles such as the control of mining and oil industries, the breakdown of monopoly, the authority to close all foreign bases in the country, the provision of necessary support to the domestic capital and free education have been constitutionally guaranteed within the framework of the principles of the 21st century socialism.

Ecuador, just like Venezuela, has been followed with curiosity in terms of maintainability of the 21st century socialism, but recently the country was shaken by economic crises, budget deficits, high tax rates and corruption cases (Odebrecht case[60]). According to the data obtained from transparency organization, the country's corruption ranking between 2013 and 2016 risen from 102nd to 120th (Transperancy International, 2017). in 2006, when Correa come to power, GDP growth was 4.4% compared to the previous year, while it was negative -1.5% in 2016 and the growth trend of the country changed direction. Parallel to this, unemployment rates have also risen by 2016 (International Money Fair, 2017).

in the 2017 general elections, Lenin Moreno from the left-wing party was nominated and won the election, instead of Correa, who was not a nominated as required by law. Although it is too early to assess the relevant period, Moreno was alleged to give up some socialist politics to improve the economy ("Ecuador Poll," 2017). in this direction, Moreno has established good relations with some businessmen and politics, as opposed to Correa, which has weakened the relationship between Moreno and Correa. On February, 2018, a referendum which was caused by this political dispute was made and prevented Correa from becoming a candidate again in the next elections ("Ecuador 'rejects unlimited," bbc.com), which means that Correa, who brought the 21st century socialism to the country, lost public support. Therefore, it can be argued that people lost confidence in Correa and, as a result of a negative reaction, didn't let him come to power again because, although the 21st century socialism has provided a temporary economic recovery in the country, it has not been able to provide the desired improvements in society.

3.3. Bolivia

Bolivia was governed by a military regime between 1971 and 1984, followed by a democratic regime where neoliberal policies were imolemented. Bolivia, where six different presidents came to power from 1984 until 2005 when Morales was elected president, was shaken by political instability. Following the subversion of the Eduardo Rodriquez government in 2005 by social demonstrations, Evo Morales, the

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[60] Odebrecht Case: Jorge Glas, Vice President of Ecuador is pleased to announce that Glas has received 6 years of imprisonment for alleged bribery from, Odebrecht, Brazilian construction company.

first indigenous president of Bolivia, with a 21st century socialist discourse, came to power. Morales first applied expropriation policies. He has expropriated 115 thousand hectares of cultivated land with the policy of land distribution to landless peasants and oil and natural gas fields under the control of international companies. 80% of electricity production activities are passed into state control as a result of the expropriation (Turkiye Cumhuriyeti Disisleri Bakanliği, 2011).

The rights of indigenous people have been expanded by reforming a new constitution, which was adopted and enforced with a 63% vote in the 2009 referendum. in 2006, Morales's relations with the USA weakened because of the production of coca leaf used in the making of cocain and pharmaceutical industry. Bolivia is the 3rd largest producer of coca leaf in the world, and coca production and coca producers have a great influence on government policies. Morales, who is one of the coca leaf producers, rejected the request of the United States in 2009 to stop the production of coca leaf in the fight against drugs in the UN General Assembly (Kohl, 2010, p. 117-118). Morales canceled the Free Trade Agreement that the previous Rodriguez government signed with the United States and joined ALBA, whose pioneer was Chavez. Having established close relations with Venezuela, Cuba and Iran, Morales expressed his opposition to American imperialism on all occasions and deported the US ambassador on the grounds that he was engaged in anti-government activities in 2008. He had negotiations with Russia to cooperate on energy issues (Russian Gazprom, energy company's activity in Bolivia) and had the hydrocarbon industry's dependence on the US decreased. As a result of the reforms made by Morales government, the economy grew by an average of 5% each year. Morales has increased the share of the social policies in the government budget with nationalization programs in the hydrocarbon industry, and in 2013 Bolivia's GDP reached $ 67.29 billion (Central Intelligence Agency, 2012).

It is claimed that Morales, who continues his third term presidency in Bolivia today, has moved away from his 21st century socialism and can not sustain his success he had when he was first came to power. The referendum held in February 2016 did not allow Morales to be elected president for the fourth time and gave the signals that the 10 years of ruling of Morales was coming to an end. Morales, who opposed to neoliberal politics in the early years of his rule, and ruled over the support of the people, has faced accusations such as the involvement of his name in the corruption scandal and granting privileges to the Aymara natives of his own origin (Colburn, 2017, p. 129-136). According to DB data, the GDP, which was 6.148 in 2008, declined to 3.701 in 2017. Poverty rates are 38.6% according to 2015 figures, while hunger rates are still quite high with 20.2% compared to 2015 (data.worldbank.org/country/bolivia, Retrieval date: 22.01.2018). While Bolivia's Transparency International 2007 index was 2.9, ranking 105, it fell to 113rd in 2016 (transparency.org,). in addition, although, according to the data obtained from IMF, there is an improvement in inflation rates, it is still above the world average (International Money Fair, 2017).

Morales, who came to power, by having promised that he would seek discrimination against Bolivia, work for the benefit of the rural regions, abolish social justice and inequality, grant many social rights to the people, was prevented from being nominated for the 2020 presidential election by the people in the 2016 referendum as he failed to realize what he promised. Therefore, it can be stated that the 21st century socialism could not achieve what people wished in Bolivia.

3.4. Argentina

Argentina, which opposed the neoliberal politics in Latin America and embraced the leftist movement and overcome the 2001-2002 crises with these policies, can be evaluated within the context of 21st century socialism with the framework of applied policies, even though it did not adopt the 21st century socialism as Venezuela, Ecuador and Bolivia did. The rejection of IMF-backed policies, the priority of struggle against poverty, the application of social policies in education and health, and the inclusion of regional integrations are bringing Argentina closer to countries that are implementing the 21st century socialism. The leftist ruling power that gained strength with Nestor Kirchner has collapsed during the reign of Cristina Fernandez, and in the last elections the center-right leader Macri came to power. The center-right power, which takes the place of the leftist government, can be seen as an important example for the left-wing that is losing popularity in Latin America.

Struck by crises in every period due to instability in its political and economic system, Argentina experienced one of the most severe economic crises of its history in 2001 and tried to pull through from the tragedies caused by neoliberalism by applying leftist policies. Nestor Kirchner, who was elected president in the first elections after the 2001 crisis, initially rejected the IMF's financial programs and paid the debts to IMF in a short time, and had the the country regain its economic independence in 2005 (Sullivan, 2009, p. 4-19). By the end of 2007, the economy grew 25% more than the peak before the 1998 crisis (Leivesley & Ludlam, 2009, p. 339). With economic growth, unemployment rates have fallen. The rate of poverty exceeding 40% in the crisis period decreased by 5%. in the first years of the economic recovery, GDP in the country increased by 8-9%, and the production sector developed as a result of measures taken. Thus, Argentina has survived the most devastating economic crisis of its history (Weisbrot & Sandoval, 2007).

in 2005, the share allocated to education system in GNP increased from 4% to 6%. With the social policy implemented under the "Remediar Plan", those who live under the poverty line or who do not have any health insurance are allowed to take prescription drugs, and poor and/or pregnant women who do not have any health insurance were provided with basic health services with the "Nacer Plan" (Baud, 2013, p. 117).

Following Nestor Kirchner, his wife, Cristina Fernandez Kirchner came to power but the same growth rates were not reached. in the stagflation process that started in 2009, the inflation rate reached 40% in 2011 (How serious are the Argentina's Economic Problems, Flannery 2016). Although some measures, such as the government's intervention in the economy, were taken, the Central Bank foreign exchange reserves dropped from $ 52.7 billion to $ 21.3 billion between 2011 and 2013 (Central Intelligence Agency). in addition, Cristina Fernandez has been the first president to be dispraised by the IMF for giving misinformation about economic growth and has shaken public trust.

Cristina Fernandez's not being elected the second time and underlying monetary policies, a 12-year corruption scandal by senior officials have ended Kirchnerism. Macri's election slogan, Let's Change, gives the signals that he will move Argentina away from the left wing ("Kirchner Era," 2015). As soon as he came to power, the Argentine government took steps to liberalize its economy and lifted export controls on certain commodities. in addition, in order to ensure economic stability, they have imposed dismissals in public sector and cuts in aid payments. Thus, according to Macri and other three countries (Venezuela, Ecuador, Bolivia), Argentina, which can be described as a moderate leftist country, has completely departed from the left-peronism line, has played an important role in breaking the leftist tendency which dominates the continent, although it never actually intended to realize 21st century socialism.

4. Conclusion

The 21st century socialism was born as a movement led by the leftist governments against the instabilities caused by the neoliberalism of the continent, but the bad trend dominating the whole continent did not allow this concept to evolve as an ideology. Many thinkers have argued that socialism has re-emerged with the ruling leftist governments; however, the present situation suggests that contrary to what Dieterich, Harnecker and Lebowitz claim, 21st century socialism has not maintained its continuity, and the instability in the continent has continued from where it remained after a brief healing. The countries in question could not find a solution to economic, social and political crises. The leaders who came to power following the neoliberal period practiced the social and economic policies of the 21st century socialism but these policies have created a temporary period of recovery in these countries.

It can be argued that two reasons can be accounted for the lack of maintainability of the policies of the 21st century socialism. The first one is that, as in the case of Argentina and Venezuela, the 21st century has remained its connections to the strong leader icon of socialism. Maduro, who came to power after Chavez in Venezuela, remained in the shadow of Chavez, and was unable to apply these policies as he could not get the support of the people to apply the policies of the 21st century socialism. Similarly, Nestor Kirchner rescued Argentina from the brink of bankruptcy but Cristina Fernandez, who

came to power after Kirchner, failed to successfully implement the leftist politics, losing the public support that Nestor Kirchner gained and caused the Kirchnerism in Argentina to come to an end.

The second reason for the failure of sustainability of the 21st century socialism is that leaders, as in Bolivia and Ecuador, were unable to gain the same momentum at the application of policies and lost their support in the last years of their rule and had to face economic, political and social crises again. The success of Morales had been declining in recent years in Bolivia, and Correa had not been able to show the same rise in Ecuador, and corruption cases in the last years of his rule had laid the foundation for Correa's withdrawal from power.

As a result, country experiences show that 21st century socialism is far from being an ideology, which appears to be a series of political, economic and social policies applied after the neoliberal period. in the process of transition to the 21st century socialism, the changing leaders could not maintain the same politics, or they deviated from the socialism line, which, consequently, caused the 21st century socialism to depend on the leaders and to be unsustainable.

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Evolution of Ottoman Museology From Cebehane to Muze-I Humayun

Huseyin Turkseven

Human beings always resisted and developed against both forgetting and being forgotten throughout the historical ages. New inventions, discoveries and any type of development are for human beings as it is the human beings that have made up the civilizations. The resistance of humanity to and its development against forgetting gave rise to historiography, libraries, archives, collecting, and museums. Collecting and gathering are known to date back to those periods when the human beings adopted a sedentary life (Gercek; 1999, 2). We can regard the gathering made up of works of art and science or the collections comprised of the artifacts belonging to ancient civilizations as the museum prototypes regardless of with what kind of a desire they were collected (Batur; 1983, 1472). However, it is very hard to speak of some archaeology and museology carried out in the scientific sense, although they were accepted as the early examples of museology then. A museum is an institution that the European culture introduced with the present understanding. The antiquities collected at the churches and the palaces in the early periods later began to be collected and exhibited in those places which were open to public visit (Kazanci; 1998, 16).

Likewise, the studies which commenced with collecting primarily in England, France, Italy, Germany, Spain, Russia, and America as of the second half of the 18th century were gathered, thereby forming the prototypes of museums. The development of the museum institution in Europe also brought about the search for antiquities. With their rapidly increasing interest in and accumulation of knowledge on ancient cultures, archaeology, and museology as well as with the institutions, trained staff, and equipment serving in these fields, the Western states also appeared before the Ottoman State with the claim of being a guard of civilizations that would stake out a claim for any material of cultural history and utilize them (Ortayli; 1992, 126). The Ottoman State failed to preserve the wealth of antiquities it had possessed and the antiquities were taken out of the country for long years by the researchers. For instance, the first museology understanding in Germany started with the antiquities collected at the palace and the collections were comprised of the artifacts discovered during the excavations in Anatolia, Syria, and Iraq, which were located within the Ottoman territories. Brought from Bergama, the altar of Zeus and the temple of Athena are the primary ones among the most important works (Yucel; 1999, 24).

We can state that the tradition of exhibiting antiquities and valuable artifacts among Turks dates back to very early periods. We can determine the pioneering of this tradition as the 13th century with Seljuks. The Seljuks encircled the piled hill – which had appeared in the middle of Konya and which was a high mound – with city walls and perhaps performed the first trial for museology in the Turkish history. The Seljuks also stuck the worked stones of every period that they obtained onto the exterior surfaces of the city walls and exhibited the structures they had in a sense by pursuing the goal of creating a museum (Eyice; 1985, 1596).

The Ottoman State had a crucial location and value in terms of the place where it was founded. This is because the Ottoman State, founded in a region where a large number of civilizations had lived for ages, coexisted with the remains of the ancient civilizations in its territories from its foundation to its fall. There are many inns, public baths, aqueducts and mosques remaining from Seljuks in Anatolia and many of the works continued to be used in the Ottoman period. The Ottoman State did not merely inherit its own culture. It also housed places rich in archaeological cultural remains, such as Egypt, Syria, Mesopotamia, the Balkans or South-eastern Europe, apart from Anatolia and spread over vast areas (Kazanci; 1998, 16).

Located at the outer courtyard of the Topkapi Palace, the Church of Hagia Eirene is one of the churches dating back to very early times among the buildings remaining from Byzantium and located

in Istanbul. It is the only church whose garden has been protected to date among the churches of the Byzantine period located in Istanbul and it was not converted into a mosque in any period of the Ottoman State (Gercek; 1999, 80). The studies likely to be regarded as the beginning of museology in the Ottoman State commenced with the conversion of the Church of Hagia Eirene, located at the outer courtyard of Saray-i Cedid with the name 'Topkapi Palace', into an inner cebehane (armory). The Ottoman State used the inner cebehane particularly in order to store the different weapons and spoils of war that it had won during wars throughout its history (Eyice; 1985, 1596). The cebehane, which did not serve in the sense of a museum in appearance, may be regarded as the beginning of the first trials for collecting with the holy relics and the valuable belongings remaining from Byzantium that it housed. Likewise, clothes, weapons, saddle sets, works of art and shoes were recorded; either they or their bundles were labeled; and they were stored at the Topkapi Palace (Oz; 1948, 1). The state's storage of the artifacts it had constituted significant proof for those who thought that it lacked such consciousness. The Ottoman State tried to conserve the spoils it had obtained rather than the antiquities, which reveals that it had a collecting side. The Ottoman sultans preserved the valuable artifacts and stored them at the "hazine-i hassa"[61] starting from its foundation years and including its periods of rise.

After its conversion into a cebehane, the Church of Hagia Eirene continued to be of symbolic importance not only as church architecture but also with the military materials and holy relics it housed (Shaw; 2004, 21). For instance, the tibia and the skull of St John the Baptist, remaining from the Byzantine Empire following the conquest of Istanbul and regarded as holy relics by Christians, were stored in a golden cover. The transfer of the holy relics from Byzantium to the Ottoman State became the symbol of military sovereignty besides religious sovereignty. Apart from their preservation of their religious importance in the eyes of the Christian people, their protection by the Ottomans also showed the hierarchy of religious power within the empire (Shaw; 2004, 21). The Cebehane, which was not open to the public, could be toured by foreigners by obtaining special permissions. Jean Thévenot, a French traveler who was in Istanbul between 1655 and 1656, stated that there was a Cebehane, i.e. an armory, with a lead-covered top in the garden of the newly built palace (Thevenot; 1978, 66). The cebehane, which did not serve in the sense of a museum in appearance, may be regarded as the beginning of the first trials for collecting with the holy relics and the valuable belongings remaining from Byzantium that it housed. The storing of the valuable objects somewhere is extremely important in terms of the immaterial value of the objects besides their material value. in addition, like the holy relics found in many holy visiting places located in Europe, the relics possessed by the Ottoman State were also able to sustain their influence, although they were not exhibited (Shaw; 2004, 22). The holy relics and the holy objects of Byzantines conserved at the Cebehane did not remain as important assets which reminded one about holy people but were also in a position to symbolize the power of the empire (Shaw; 2004, 24).

Referred to as the cebehane until the reign of Ahmet III, the depot was named "Dar-ul Esliha", again meaning an armory, as of 1726 (Gercek; 1999, 80). Like modern museums, Dar-ul Esliha was also a place where political messages were given through the collection of symbolically important objects. The placement of antiquities on the walls of various buildings fulfilled one of the duties of a modern museum (Shaw; 2004, 38). Nevertheless, no museum could be formed, for the valuable and precious belongings conserved at Dar-ul Esliha made up a collection based on concealing rather than exhibiting (Shaw; 2004, 26). The name of Daru'l-Esliha, acknowledged as the basis for the current Military Museum, changed once more in 1839 with the Tanzimat period and it began to be referred to as "Harbiye Ambari (Military Storehouse)" (Gercek; 1999, Shaw; 2004).

When the development of Tanzimat in the Ottoman State is examined until its proclamation process, it may be necessary to speak of the occurrence of many changes in Europe. The change experienced first of all took place with the philosophy of Enlightenment and developments were

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[61] The organization which managed the personal incomes and expenses of the sultans in the Ottoman State was called Hazine-i Hassa. Called Ceyb-i Humayun in the classical period, the treasury was named 'Hazine-i Hassa' after the Tanzimat period in 1847. *Islam Ansiklopedisi*, Turk Diyanet Vakfi, C.17, Istanbul, 1998. s. 137.

experienced in the fields of humanism, development of the social sciences (sociology), history, curiosity about antiquity, economics, liberalism, capitalism, positivism, human rights, freedom, and democracy. The Ottoman State was unable to closely follow the developments experienced in Europe. The fact that the state was having a hard time in military terms and the losses of territories experienced can be shown as the reasons for this. However, since the Ottoman State, which made rapid progress in the reigns of Selim III and Mahmut II, prioritized the reforms in the military field, no innovation was made in many fields required by the country. The innovation studies carried out were also influenced by the experiencing of the Industrial Revolution in the 18th and 19th centuries. The Ottoman State was among the biggest states of the world in terms of both surface area and population in the early 19th century. Nevertheless, the institutions and organizations in the state were not strong enough to keep up with this size. The developments continuing in economy, politics, and battle techniques in the Western world as of the 18th century also progressed quite rapidly in the 19th century (cadirci; 1997, 3). The Ottoman State, which was in the position of the center for the Orientalist admiration that continued in the 19th century, re-formed its appearance with the Tanzimat Edict (Tanzimat Fermani) to harmonize with the European practices and institutions. As a result of the development that commenced with re-formation, the view on antiquities also underwent change and made progress. It was seen that the official authorities in the Ottoman State markedly had views on antiquities, importance was attached to the idea of museology, and museology was acknowledged as an institution upon the Tanzimat period (Gercek; 1999, 25). The approaches to the issue by the intellectuals and the press of the Tanzimat period and particularly foreigners' inclination towards the issue of antiquities that gradually increased and turned into pressure resulted in an increase in the activities to investigate and collect the antiquities found in the territories of the Ottoman State in the Tanzimat period (Ortayli; 1985, 1599). This also brought about the increase in the interest in the prehistoric period and archaeological assets in the ongoing process as well as the understanding of conserving and utilizing the antiquities within the country and the first idea of a museum in the western sense was going to occur in such a medium (Kundakci; 2002, 3).

Although the Tanzimat period was a period when Turkish museology was institutionalized, it was also the scene of negative developments in terms of our museology. The European archaeologists, ambassadors and people fond of art took advantage of the unavailability of a comprehensive legal regulation on taking antiquities out of the country and carried the artifacts they discovered with the excavation permissions they had obtained from the Ottoman State to their own countries (Kazanci; 1998, 32). Despite the unavailability of definitive rules and principles concerning foreigners' carrying out of excavations and taking the artifacts they discovered out of the country in the Tanzimat period, it was stipulated that a researcher could be granted an excavation license only if either of the double artifacts to be found was left to the Ottoman State. However, it was understood that double artifacts had occurred in a very small number and that even if double artifacts had been found, they had been concealed and smuggled out of the country. For instance, as a result of the excavation carried out in 1842 by Texier, 41 plates and relief items of the Temple of Artemis were carried to the Louvre Museum in Paris (Ebcioğlu; 1983, 76).

Although the beginning of museology in the Ottoman State was generally based on the initiative of Ahmet Fethi Pasha – the Marshal of the Cannon Foundry – to found a museum in 1846[62], the note dated 1840 and belonging to the Ministry of Education immediately after Tanzimat shows us that the idea of founding a museum had previously been considered in the state ranks. Likewise, the Ministry of Education prepared a report which stated that a museum should be formed at the Military Storehouse, just as those in Europe. What the concept of antiquity encompassed was also elaborated in the report, where emphasis was put on the requirement for informing the center without delay about the antiquities unearthed throughout the country for the museum to be founded. Accordingly, the stone

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[62] All authors who made research on this issue are of the opinion that the idea and activities of founding the first museum commenced with Ahmet Fethi Pasha in 1846. As an exception, Ilber Ortayli states that letters went to the center from the provinces regarding the antiquities immediately after the Tanzimat Edict, but he shows no documents. Ilber Ortayli, Tanzimat'ta Vilayetlerde, s. 1599.

lids, the cist graves with writing on them and any antiques unearthed were determined as antiquities and those who encountered or found such objects were asked to inform the Cebehane about these artifacts (Sonmez; 2017, 114). Likewise, responses with respect to determining and evaluating the antiquities discovered and sending the precious ones to the center began to come from the provinces (Ortayli; 1992, 1599). Nevertheless, this initiative was going to fail and the foundation of the first Turkish museum was going to take place only in 1846 with the endeavors by Ahmet Fethi Pasha.

Intending to found a museum in the Ottoman State after having been inspired by the museums he had encountered in the Western world, Fethi Pasha visited the weapon exhibition at the Tower of London in 1837 (Shaw; 2004, 55). He went sightseeing in the museums of Vienna in the years when he was in Austria as an official and the mannequins displayed with historical clothes in these museums drew his attention. The initiatives of Fethi Pasha to materialize those institutions that he had seen in Europe in his own country gained momentum when he was appointed as the Marshal of the Cannon Foundry. Ahmet Fethi Pasha, the Marshal of the Cannon Foundry, told Sultan Abdulmecid his idea to found a museum like those in European countries for the antiquities known as Asâr-i Atîka and accepted as very valuable. Having suggested the idea that a museum could be founded at the Military Storehouse around Darphane-i Amire (Imperial Mint) and asked that it be restored and organized for the museum, Ahmet Fethi Pasha also expressed that when an antiquity was found anywhere, it should be taken under conservation, collected, and brought to the museum (Turkseven; 2010, 28). The request by Fethi Pasha, who showed the museums in the European states as examples and highlighted the lack of them, was fulfilled with the decree (irade) issued on 15 February 1846 (I. MSM, 17/387). So, the studies to organize the Military Storehouse as a museum were launched (Sonmez, 2017, 48).

As the Military Storehouse was used as a depot where ancient weapons and valuable artifacts were stored, the spaces between the columns encircling the garden were covered with showcases and the columns were divided into collections (Eyice; 1985, 1597). Firstly, the collection set up with the name 'Elbise-i Atika' at Ibrahim Pasha Palace at the Sultanahmet Square was carried to the Military Storehouse and placed at the galleries. The Military Storehouse was divided into two sections as Mecmâ-i Eslihâ-i Atîka and Mecmâ-i Asâr-i Atika immediately afterwards. The names used in the spaces where antiquities were collected are striking in that they indicate how the developing museum institution was considered in the Ottoman State. The 19th-century English equivalent of the first used term "Mecmâ" is "magazine". The word "magazine" has different meanings in English such as journal, depot, and ammunition dump. On the other hand, the term "museum", which began to be used later, was borrowed from French and became the most accepted name in the Ottoman State (Shaw; 2004, 81). Accordingly, the section on the right-hand side of the inner courtyard was named 'Mecmâ-i Eslihâ-i Atîka', whereas the collection of ancient weapons and armors that this section led to was named 'Mecmâ-i Âsâr-i Atîka' (Shaw; 2004, 45) and these names were written on the columns of the building (Oz; 1948, 1).

The first section of the museum that Fethi Pasha divided into two in 1846 was named "Mecmâ-i Eslihâ-i Atîka". Mecmâ-i Eslihâ-i Atîka, a place where ancient weapons and munitions were exhibited, formed the basis for the current Military Museum (Shaw; 2004, 47). Thus, after its conversion into a cebehane, the Church of Hagia Eirene continued to be of symbolic importance not only as church architecture but also with the military materials and holy relics it housed (Shaw; 2004, 21). Fethi Pasha created an order for museology and exhibition by gathering the ancient weapons, which had been in a disorderly state and intertwined with the other antiquities, under two different names (Shaw; 2004, 47). Accordingly, the organization of the weapons classified by type by placing them within rosettes was acknowledged as the imitation of the organization in the French weapon museum (Shaw; 2004, 49). The heavy weapons were at the entrance of the church and inside were mannequins which depicted the Janissaries. Battle antiques were available at the inner courtyard and functioned as a transition to the cultural antiques found at Mecmâ-i Asâr-i Atîka. The spaces herein placed those institutions which had lived in the previous period in some valuable but distant history (Shaw; 2004, 47). However, the military museum artifacts which were found at the Church of Hagia Eirene and many of which were metallic were substantially damaged as they were in damp and uncared-for places which were inconvenient for

displaying. The hard conditions of the military museum had continued until the years of the Second World War (Gercek; 1999, 82).

The second section of the museum is Mecma-i Âsâr-i Atika, which was set up to exhibit the archaeological artifacts. The first step for the appearance of a modern museum was taken while the collection exhibited herein was displaying some past embedded in history (Shaw; 2004, 60). Following its foundation, it housed important artifacts such as the serpentine column at the hippodrome and the sarcophagi of the emperors (Oz; 1948, 8). While the sarcophagi of the Byzantine emperors were being carried to the Museum of Mecmâ-i Âsâr-i Atîka, Fethi Pasha noticed that their lids were missing. Upon understanding that it would be impossible to unearth the lids of the sarcophagi under the conditions then even though their places were known, Fethi Pasha had a portico prepared in 1847 and the portico contained information about after how many steps and under which Oriental plane the lids were located. Seventy years later, the sarcophagus lids were unearthed from the place written on the portico with the excavation carried out by Halil Bey – the director of the museum then – and they were placed in the museum (Gercek; 1999, 83). Fethi Pasha in particular performed different studies for the conservation and storage of antiquities within the period when he was in office. Ahmet Fethi Pasha not only had essential alterations made in the first museum building but also asked the provinces to inventory the antiquities in their respective regions; moreover, he issued a regulations book that was sent to all district governorships and directorates in 1852 so as to prevent old buildings and antiquities from being damaged (A. MKT. UM. 102/88). Additionally, in a document dated 1857, the Marshalcy of the Cannon Foundry was notified by the Bey of Samos of the fact that some antiquities were found on the Samos Island, located opposite Ephesus, and that a hundred thousand kurus were required to carry these antiquities to the nearest pier (I. DH., 372/24654). Having been of the opinion that the Ottoman museum would become a famous museum like the museums in Europe upon carrying the discovered antiquities to the center, the Marshalcy of the Cannon Foundry conveyed what the Bey of Samos had written to the Sadaret (Grand Viziership) (I. DH., 372/24654) and an approval was granted for the requests with the decree (irade) issued eight days later (I. DH., 372/24654).

The collection of antiquities and the foundation of a museum for the collected antiquities also represented the cultural goals of the Ottoman State (Shaw; 2004, 75). For the Ottoman State, the antiquities in the museum were a sign of being modern rather than being the relics remaining from the former periods (Shaw; 2004, 91). However, the visitors to the new collections were merely Sultan Abdulmecit and elite guests; furthermore, the embassy of the relevant country had to get permission from the Ottoman State for the places a visitor was going to tour in such as the Topkapi Palace, Elbise-i Atîka, and Cebehane-i Amire.[63] No information on the antiquities in the museum is available until 1850. Apart from the information on the year of arrival of the artifact in the museum, which province it had been brought from, and who gave the artifact in the small amount of records kept for the collections in the museum after 1850, no other record was kept until 1869. So, the museum remained as a private collection prepared for the sultan and did not function as a place in which the public could go sightseeing (Shaw; 2004, 87). The understanding of museology that occurred in the Ottoman State progressed slowly until 1869. The most important reason for this was the death of Ahmet Fethi Pasha – the founder of the first museum – in 1858 as well as the fact that the museum remained unclaimed for a decade. Another important reason can be shown as the failure to make any initiatives to search for antiquities for the expansion of the museum as well as the organization and exhibition of predominantly the antiquities available in the museum.

The first scientific publication on the introduction of the museum was prepared by Albert Dumont – a French archaeologist who arrived in Istanbul in 1867 and found an opportunity of touring the museum with a special permission (Gercek; 1999, 83). in his paper, published in twenty-six pages in the journal "Revue Archeologique" in 1868, Dumont expressed: *"...Sculptures, inscriptions and reliefs were exhibited in a disorderly fashion at the galleries of Hagia Eirene. Many works are inadequately examined due to the belongings unrelated to archaeology and placed before them, while the others are more and more*

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[63] Likewise, Kont Goruis, a Prussian General, asked permission from the Ottoman State for the places he wanted to tour in 1860. BOA, A. DVN. DVE., 25 -C/90, 23 October 1860.

damaged every day due to a lack of good care and even dampness. The most upsetting point is that the place of origin of not every work was given with a reliable note. The labels which can easily be replaced as they are in the space provide information about the origin of the belonging as outside Istanbul generally with very ordinary words...". He also mentioned that it would be more useful for the Ottoman State to appoint a Western archaeologist to classify all of its antiquities (Eyice; 1985, 1597).

The collection at the Military Storehouse, which was distant from meeting the need, could be toured with a special permission, and rather reminded one of a depot – as described by Albert Dumont – in the late 1860s, remained distant from fulfilling its actual function owing to the developing understanding of antiquities and, the most important of all, its structure, whereby the public was not allowed to tour it (Sonmez; 2014, 34). Therefore, by taking a decision to make a new organization, the Military Storehouse, where antiquities were collected, was first named 'Muze-i Humayun' in the period when Âli Pasha was the grand vizier and Safvet Pasha was the Minister of Education (Eyice; 1985, 1598). The fact that Grand Vizier Âli Pasha changed the name "Mecmâ-i Asâr-i Atîka" into "Muze-i Humayun" is of extreme importance in that it demonstrated that the institution represented the whole empire and accepted new cultural duties similar to those of European museums (Shaw; 2004, 103). The word 'museum' also describes that the institution had an educational function as the European museums did. The museum became a space whereby the public could perceive the power of the state by means of the utilization of the carefully organized antiquities (Shaw; 2004, 103). Upon the proclamation of the foundation of the museum, Safvet Pasha, the Minister of Education, sent letters to the provinces including Aydin, Adana, Saruhan, Hudavendigar, Thessalonica, Tripoli, Konya, and Crete (Shaw; 2004, 104). in his letters, Safvet Pasha asked the officials in the provinces to collect antiquities, package the antiquities they found, and send them to Istanbul with crates (Eyice; 1985, 1598). The collection of the antiquities found in Anatolia in order to be exhibited in the museum to be newly founded heralded that it was intended to build a system. The new museum formed had a crucial difference from Mecmâ-i Asâr-i Atika. The understanding of expansion of the museum through the donations sent was abandoned and the museum began to be provided with antiquities by using the administrative power of the state (Shaw; 2004, 104).

in conclusion, the most important developments regarding antiquities (âsâr-i atika) and museology in the Ottoman State commenced with the Tanzimat period. This was influenced by the endeavors by the people educated in foreign countries to materialize the institutions they had seen in Europe in the Ottoman country as much as by the radical changes in the political and social lives in the period concerned. Likewise, the first Turkish museum, designed to have two sections as archaeological artifacts and ancient weapons, was founded in 1846 by Ahmet Fethi Pasha. Nevertheless, as the name 'museum' was a brand new term and since what this institution represented in terms of value was unknown, the museum founded rather differs from the modern museology understanding. There is no classification among the antiquities and no catalogue of the antiquities was drawn up. The museum, which was unable to carry out the function of displaying either, rather performed the duty of being a depot.

As Ahmet Fethi Pasha passed away in 1858 and because the idea of conservation of antiquities had not been institutionalized in the Ottoman State yet, many antiquities were taken abroad and the museum failed to acquire the expected attention and interest. This was going to change when Safvet Pasha became the Minister of Education. Likewise, the name of the Military Storehouse was changed into Muze-i Humayun in 1869; a museum directorate headed by Edward Goold was founded; and the first "*Âsâr-i Atika Nizamnamesi (Regulation on Antiquities)*" was published immediately afterwards. Even though the regulation was prepared to be very brief and poor in content, it was able to impose certain restrictions on taking antiquities out of the boundaries of the Ottoman State.

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Newspapers and Journals Published in Greece (Western Thrace Turkish Press 1974 and after)

Esin Yagmur Sahin, Yuksel Girgin, Ferchan Kalin Sali, Kubra Emre

Introduction

"Balkan history is an integral part of Turkish history. Even the word *Balkan* is a Turkish word which means mountain-range or highland. According to reliable historical sources, starting from the 6th century, the Balkan Peninsula became a country where Turkish tribes came and settled (Inalcik, 2005:2)''. The Turkish communities which migrated from Central Asia with their tribes and settled in various parts of the world have lived in the Balkans for many years and still live there. The Turks, who existed in these lands before the Ottoman Empire, have left many historical or artistic marks after the Ottoman Empire and these marks still exist. The Western Thrace Region is an important place where these can be located.

"The Thrace Region, which was named after the Trak tribes who came and settled here in 2000-1200 B.C., is a territory considered since the first ages to be confined to the Black Sea in the east and to the Marmara-canakkale Strait-Aegean Sea in the south. The northern and western borders of the region are open to debate and extend as far as the Balkan Mountains to the north and the Struma River to the west... So, Western Thrace, has an area of 8578 square kilometers within the territory located in Greece and it starts from Meric River where the eastern borders (Eastern Thrace) of Thrace located within Turkey and continues up to Mesta-Karasu River in the west (Gokdağ & Karatay, 2013: 502).'' "Independent Western Thrace Turkish Republic was established in 1913 with Komotini as the center after leaving the Ottoman Empire but the life of this republic was quite short. From 1913 until today, the region was under the control and political domination of Bulgaria (1913-1919), France on behalf of the Allied Powers (1919-1920) and from 1920 onwards, Greece (Gokdağ & Karatay, 2013: 501)."

Two significant historical stages led to major changes in the lives, art and literature of Western Thrace Turks after they fell under the political hegemony of Greece. The first was related to the exclusion of Western Thrace Turks living in this region located inside the borders of Greece from the Turkey-Greece Population Exchange as a result of Treaty of Lausanne signed in July 24, 1923. This event deeply affected the life standards and therefore the whole lives of the people living in the region. This stage was followed by the migration of Western Thrace Turks to Western Europe in the 1970's. During the 83 year period in which they were a minority group, Western Thrace Turks migrated to different parts of the world (Senturk, 2006:5). This was related to the changes in the living conditions in Western Thrace during and after the Cyprus Peace Operation and the serious impact of the war and mutual conflict between Turkey and Greece on the people of the region. This was the second important stage. After this historical bend, the people of the region were almost forced to migrate in addition to suffering many agonies. These troubles were reflected in the newspapers and magazines. For this reason, we have explored the works that were either discontinued or the works that still continue from 1974 to present day.

As stated in Kalin Sali's (2015) study, Western Thrace Turks are a nation that takes pride in their roots and that protects their cultural values. While they have been a minority within the majority, they are not assimilated, they have maintained their own traditional and cultural traits and they have always been sensitive to transfer these to younger generations. This community, which is also geographically close to Turkey, is not that different from their cognates in terms of both living styles and also folkloric characteristics in terms of culture. The Western Thrace Turks who were not included in the population exchange as a result of the Treaty of Lausanne signed in July 24, 1923 and have been left to live within Greek borders have managed to preserve their religion, beliefs, language and culture at all costs.

Today, the Turks who have deeply strived to preserve the elements unique to their ethnic identities are registered in official records as a "minority". They have their own schools, mosques, institutions and organizations but have no right to use the word "Turk" even on signboards.

This study was conducted to archive and record the significance of the ongoing struggle for existence of the Western Thrace Turks since 1974 in newspapers and journals in print or digital form to present that Turkish is a significant part of their struggle for existence in this region.

Method

Document review, a qualitative research method was used in this study. Document review involves the analysis of written materials that contain information about the phenomena or phenomena intended to be investigated (Yildirim and Simsek, 2011). Document review is a research and data collection method that is resorted to in almost every research.

Research data were obtained from the people of the region who were involved in the field of publication, from the archives of Western Thrace Turkish Associations and by virtual means. Based on these data, the basic information obtained about journals and newspapers was used to categorize the publications under certain headings.

This study aimed to introduce the newspapers and magazines published in Western Thrace in and after 1974 with their general frameworks and to present their contact information. These newspapers and magazines left very deep marks on the people of the region. This study also aimed to contribute to new studies that will be conducted on social fields such as literature, Turkish, political sciences, history and psychology.

The study examined the periodicals previously or currently published by the Western Thrace Turks after 1974 Cyprus Peace Operation which deeply affected their lives and their existence in the region after they were forced to reside in the geography within the Greek borders after the Treaty of Lausanne

Findings

This section includes information about the past or present journals and newspapers published in Western Thrace by providing information as to year of publication, number of issues and the owners or publishers under the following headings: *Print Journals, Print and E-Journals, Print Newspapers, Print and E- Newspapers, Periodicals in Turkey and Periodicals in Other Countries*.

Journals

Print Journals

Yol: This journal described as the religious, social and literary journal of Western Thrace Turks was published in Komotini in the period of 1976-1982. The owner and editor of chief was Osman Bekiroğlu. The journal was published every fifteen days in Turkish ad the total number of issues was 66.

"**Kazan :** Published in April 25, 1981 in Komitini by Ismail Rodoplu and Mehmet Hatipoğlu as the first humorous journal for Western Thrace Turks. There were two issues of the journal before 1981 elections (Aslan, 2006:53)."

"**Hakka Davet:** It was published in Komotini by the "Committee of Preaching and Showing the True Path" affiliated with the Office of the Mufti in December, 1, 1981. It was published on A4 size until the 53rd issue. At that time, the owner of the journal was Ibrahim Serif for the Committee and the managing editor in chief was Hasan Pacaman. Page layout was changed in the journal with the 54th issue and it started to be published in 16*23 size. When Komitini Mufti died in 1985, the revenue office had to be informed. The journal was unofficially published until that time. when the revenue office was informed, there was a slight name change and it was called 'Yeni Hakka Davet' still published by the "Committee of Preaching and Showing the True Path". After this period, the journal started to include political events to fill the gap generated by the newspapers that were shut down. When there were conflicts between Hasan Pacaman and Committee of Preaching and Showing the True Path" in 1993,

Hasan Pacaman started to publish the journal with its new name: 'Hur Hakka Davet'. The journal is published every two months (Aslan, 2006:53)."

Arkadas cocuk: It was published in Turkish in Komotini by Ahmet Veysel in the period of 1982-2007. The managing editor in chief for the journal was Mucahit Mumin and the treasurer was Ilyas Halil. It was a journal for students which had a total o0f 326 issues.

"**Aile:** It was published monthly on November 28, 1986 in Komotini. It was published under the maangement of F. Ismail, N. Ismail and Mustafa Y. Kenan. Its last issue was published in April, 6, 1987. (Aslan, 2006: 54)."

Safak: The owner of the journal published in Komotini during the period of 1989-2004 was Mujahid Mumin and the editors in chief were Rahmi Ali and Mustafa Tahsin. The journal published in Turkish was a monthly art journal. It had a total of 152 issues.

Pinar cocuk: The founder of the journal published in Komotini during the period of 1991-1994 was Mehmet Mustafa Halil and the owner and emanating director was Mehmet Mustafa Halil. The monthly journal was published in Turkish and it was a children's journal with a total of 25 issues.

Atilim: It was published in Komotini during the period of 1997-1998. The journal published in Turkish was a news and politics journal. Its owner and editor in chief was Mustafa Mustafa. It was closed after 1998.

"**Devran:** It was published in Komotini in January, 1, 1998 by Lutfi Suleyman. The journal with a total of 5 issues focused on culture and tabloid news (Aslan, 2006:54)."

Yuvamiz: The founder and owber of the journal published in Komotini in the period of 1986-1996 was Mustafa Hafiz Mustafa and his assistant and editor in chief was F. M. H. Mustafa. The journal was the Social and Cultural Journal of the Western Thrace Turks. The monthly journal published in Turkish had a total of 117 issues.

cocuk Dunyasi (Genc Kalemler): The journal was published in Komotini during the period of 1998-2000 by Veysel Balci, Ridvan Semerci, Mustafa Kara Huseyin, Adnan Semerci and Mustafa Perende. Computer and graphic designer of the journal was Ali Kerem. The journal published in Turkish and had a total of 19 issues addressed children.

"**Gonulden Gonule:** The journal was a monthly scientific and cultural journal published in Buyuk Derbent Village of Dedeağac province in 1999 (Aslan, 2006: 54)."

Mihenk: The journal was published in Turkish by Western Thrace Turkish Minority's "Media Outlet for the Committee of Preaching and Showing the True Path" in Komotini during the period of 2000-2004. It was a contemporary cultural journal and total of 20 issues were published.

Secek: The founder and editor in chief of the journal published in Sapci during the period of 2011-2011 was the Secek Minority Education and Culture Association. It was published in Turkish as a monthly research, culture and history journal. The journal had a total of 7 issues. While there was an accompanying web site at the time, it is not active today.

Akide: It was published in Komotini during the period of 2004-2011 by the Komotini Mufti Hafiz Cemali Meco as the Monthly Press Organ. The journal which was published in Turkish had a total of 59 issues.

Kardelen: It was published in Iskece during the period of 2008-2010 as the Religious and Cultural Media Organ of Iskece Office of the Mufti. The journal which was published in Turkish had a total of 6 issues

Print and E-Journals

Oğretmenin Sesi: The journal which was first published in 1998 is still active. Ilknur H. Halil is the owner, editor and editor in chief of the monthly social, education and culture journal published in Komotini in Turkish. Aydin Arif is responsible from editing and Fevzi Ali is responsible from design and cover.

Fiyaka: The journal which was first published in 2013 is still active. It is simultaneously published in Komotini and Istanbul. Publisher and general editor is Huseyin Mehmet and "Fiyaka" journal is

published periodically in Turkish as a review, culture, literature and youth journal. The journal with 12 issues is preparing the 13th issue.

Rodop Ruzgari: The journal which was first published in 2007 is still active, the owner and general editor of the journal published in Sapci is Ibrahim Baltali. The monthly journal, "Rodop Ruzgari", is a journal for regional studies, popular history, culture and art. While it was a newspaper from 1999 to 2007, now it is published as a journal.

Evlad-i Fatihan: The monthly journal published in Bursa was first published in November, 23, 1993. The journal is owned by Ahmet Kocahasan for Hakses Publicaitons Ltd. And the editor in chief is Mehmet Koca. The active journal mostly focuses on cultural and artistic events, problems historical values and current news that are of interest to the Turks living in Western Thrace and the Balkans.

Newspapers

Print Newspapers

Ileri: The owner and managing director of the newsppaer published in Komotini during the period of 1975-2006 was Salih Halil (Haki). It was Western Thrace Turks' weekly newspaper of opinion. The paper published in Turkish had a total of 1250 issues.

 "**Embros:** It was published in Komotini in 1975 by Salih Halil, the owner of Ileri Newspaper. It was published in Greek and had a total of 17 issues (Aslan, 2006: 48). ''

"**Gercek:** was published in Komotini in December, 16, 1977 by Ismail Rodoplu. The paper composed of four pages used a realistic and simple language that everybody could comprehend. It ended its publication in May, 20, 1994 with its 388th issue (Aslan, 2006: 48)."

"**Sesimiz:** It was an election paper published before the municipal elections in 1982 (Aslan, 2006: 48)."

 "**Sesiniz:** was an election paper published before the municipal elections in 1982 (Aslan, 2006: 48)."

"**Halkin Sesi:** It was published in Komotini in 1993 by Ahmet Mehmet and Kenan Mustafa (Aslan, 2006: 48)."

"**Yeni Adim:** It was published in Komotini in 1983 by Aydin Omeroğlu (Aslan, 2006: 48)."

"**Baris:** It was an election newspaper published in 1985 in Iskece. It published a total of three issues under Celal Zeybek (Aslan, 2006:48)."

"**Yeni Adim:** It was an election newspaper published in Turkish in Komotini in 1985 by the New Democracy Party (Aslan, 2006: 49)."

"**Yanki**: It was published in Iskece in November, 20, 1987 by Enver Kasapoğlu. It was closed with its owner's death (Aslan, 2006: 49)."

Aile Birlik (Ilerici Demokratik Birlik): The founder of the newspaper published in Komotini during the period of 1989-2000 was Refika Nazim. The weekly newspaper published in Turkish ad a total of 179 issues.

"**Ikbal:** It was published in 1990 in Iskece as an election newspaper by thee independent MP candidates under the leadership of M. Emin Aga (Aslan, 2006: 50)."

"**The Party of Friendship, Equality and Peace Newspaper:** Western Thrace Turks founded their first political party, The Party of Friendship, Equality and Peace, in September, 13, 1991. This newspaper was published in Komotini by Dr. Sadik Ahmet, Mustafa Hafiz Mustafa and Ahmet Haciosman. By time, its name was changed to Balkan Newspaper (Aslan, 2006: 50)."

Ortam: The owner of the newspaper published in Komotini during the period of 1992-1993 was Tanpinar Publishing Company. The general director and editor of the political and contemporary newspaper was Fevzi Tanpinar, its publishing coordinator and news director was Hulya Tanpinar. The weekly Turkish newspaper had a total of 28 issues.

 Balkan: It was published in Komotini in 1992 by Dr. Sadik Ahmet and Mustafa Hafiz Mustafa. It was the media organ for The Party of Friendship, Equality and Peace. It was shut down in 1994 (Aslan, 2006: 50)."

Diyalog: The weekly Turkish newspaper was published during the period of 1993-2005 in Komotini by Aydin Omeroğlu, the owner and managing director. The newspaper had a total of 163 issues.

Rodop Ruzgari: The newspaper was published during the period of 1999-2007 in Sapci by Ibrahim Baltali, the owner and general editor. It was firs tpublished in November, 12, 1999. The last issue of the weekly politics and culture paper was published in June, 19, 2007. The paper had a total of 213 issues. The newspaper was continued as a journal with the same name.

"**Baris**: It was published in Komotini in November, 16, 1999 by Ahmet Davut (Aslan, 2006: 50)."

"**Ozgur Medya:** It was published in Komotini in February, 2, 2000 by Nazmi Arif (Aslan, 2006: 51)."

Bulten: The weekly Turkish newspaper was published during the period of 2000-2001 in Komotini by Salim Ahmet, the owner and managing director. The political, cultural and sports newspaper had a total of 423 issues.

Hakkin Sesi: The newspaper was published in the period of 2002-2012. It was published in Turkish in Komotini by its owner and director Salih Kalin Salih. The paper with general culture and news for thew Western Thrace Turks had a total of 13 issues.

Cumhuriyet: The paper which started publications in 2003 is still active. The owner and editor of the paper published in Komotini is Sezer Riza and general director and editorial writer is Suheda Halil. The weekly paper is published in Turkish.

Print and E-Newspapers

Gundem: The newspaper which started to be published in 1996 is still active. The owner, manager and editor of the paper published in Komotini is Hulya Emin. The Turkish political and contemporary newspaper had a total of 606 issues before it started to be published as an e-newspaper.

Olay: It was published in Komotini during the period of 1998-2008 by Ahmet Davut, its owner and general director. A total of 186 issues were published in print before it started to serves as an e-newspaper.

Millet: The paper first published in 2005 is still active. The owner and manager of the paper published in Iskece is Feyzullah Hasankâhya and its editor is Cengiz Omer. A total of 470 issues were published in Turkish before it started to serves as an e-newspaper.

Birlik: The newspaper was published in the period of 2007-2011 in Komotini. Its owner was I. Baltali and Collective Company General Director and Chief Editor I. Balali. The weekly political, contemporary and sports paper for the Western Thrace Turks was published in Turkish. A total of 195 issues were published in Turkish before it started to serves as an e-newspaper

Periodicals in Turkey

Bati Trakya (Western Thrace): 1967, Istanbul.

Bati Trakya'nin Sesi (The Voice of Western Thrace): 1987, Istanbul.

Evlad-i Fatihan (The Generation of Fatih): Mehmet Koca (Hakses), Hakses Publications, Bursa.

Periodicals in Other Countries

Almanya'daki Bati Trakya (Western Thrace in Germany): 1992, Gissen-Germany.

El Ele: 1991 (Australia – Western Thrace Association of Islam Publications), Melbourne-Australia.

Active Periodicals and Their Elektronic Addresses

Journals

Fiyaka: (http://www.fiyakadergisi.com/)

Oğretmenin Sesi: (http://www.ogretmeninsesi.org/ogretmen.asp)

Rodop Rurgari: (http://www.rodopruzgari.com/)

Secek Dergisi: (http://www.facebook.com/pages/secek-dergisi-2011/211372328923888)

Newspapers

Olay: (http://btrolay.com/kategoriler.asp?KATID=1)

Birlik: (http://www.birlikgazetesi.info/)

Gundem: (http://www.gundemgazetesi.com/news/index.php)

Millet: (http://www.milletgazetesi.gr/)

Result and Suggestions

Esin Yagmur Sahin, Yuksel Girgin, Ferchan Kalin Sali, Kubra Emre

One of the places in the Balkans where Turkish is most widely spoken and Turkish culture is most densely experienced is the Western Thrace. The Western Thrace region, which was under Ottoman domination for centuries, has protected its language, culture and traditions and has taken an interest in the fields such as current news, art and science with the help of journals and newspapers. One of the aims of these newspapers and journals is to respond to all the cognitive needs of Western Thrace Turks. The people of the region, who has been through many difficult periods, was seriously affected by 1974 Cyprus Peace Operation as well. This impact influenced almost every aspect from the content of text to the abundance of the newspapers and journals in the region.

It was seen in the study that the newspapers and journals published by the Western Thrace Turks since 1874 were collected under the following headings: *Print Journals, Print and E-Journals, Print Newspapers, Print and E- Newspapers, Periodicals in Turkey and Periodicals in Other Countries*. The related figures (a total of 51) that were identified are as follows: Print journals included under journals: 16, Print and E-Journals: 4, Print Newspapers included under newspapers: 22, Print and E- Newspapers: 4, Periodicals in Turkey: 3 and Periodicals in Other Countries: 2.

Despite all the painful periods and problems, Western Thrace Turks' struggle to preserve their religion, language, culture, traditions, and in short, their self-identity can easily be seen in the number of publications they have generated. For this reason, the publications identified in this study can be rich resources for researchers investigating social areas such as language, psychology, sociology, literature, history and politics. This study can also guide countries in international politics.

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On the Sidelines of the Janissary Revolt in November 1808, Nizâm-i Cedîd's Plundered Mansions and the Fate of the Obtained Goods

Mensure Ozturk

1. Introduction

During the reign of Sultan Selim III (1789-1807), with the Ottoman Empire continuing its downward spiral, it was decided that innovative reforms needed to be implemented in the administrative, military, political, judicial and financial areas. Collectively these reforms were known as Nizâm-i Cedîd, but in a narrower sense of the term, it referred to the mandated military units being trained in the European style (Karal, 1988). Once it was seen that the new European-style army units were enjoying success in Anatolia and Istanbul, new Nizâm-i Cedîd units were established in Rumelia to fight against the Serbs, who had rebelled against the Ottoman Empire, and against the Russians, if necessary. However, the creation of the Nizâm-i Cedîd army did not sit well with the Janissaries in central Anatolia nor with the landed proprietors in Rumelia. Ultimately, with the Kabakci Mustafa Rebellion in May 1807, this struggle to modernize came to an end and Selim III was deposed from the throne. The reign of his successor, Mustafa IV, was marked by disorder, turmoil, dissolution of the state, and opposition to the reform efforts (Ince, 2008).

At the same time, upon the agreement made with the Russians during the movement of the army from the Rumelian front to Istanbul, the Danube Serasker, Alemdâr Mustafa Pasha, along with the Sultan's household troops and the forces in charge, came to Istanbul as ordered. However, on July 29, 1808, an attack was carried out against the palace in order to bring Selim III to the throne, but the effort failed due to being poorly planned, and Selim III was killed by order of Mustafa IV, and Prince Mahmud, who through good fortune had escaped from the same fate, became the ruler (Yildiz, 2008). When Alemdâr Mustafa Pasha became the Grand Vizier on August 30, 1808, the landed proprietors from Anatolia and Rumelia were invited to Istanbul for the purpose of bringing back the Nizâm-i Cedîd organization under another name and to decide on matters of state (Uzuncarsili, 1971). On October 10, 1808, a new regular army was established under the name of Sekbân-i Cedîd. With the departure of the proprietors and their forces from Istanbul, the number of the Sekbân-i Cedîd was about four thousand. The forces of Alemdâr Mustafa Pasha had also decreased. Thereupon, the Janissary Corps, which was in the process of preparing a rebellion, raided Bâb-i Âli (Sublime Porte) on November 17, 1808. This rebellion continued for 3 days and was accompanied by various fires set around the city (Oğulukyan, 1972; Keles & Ercoskun, 2014).

During the upheaval, the Janissaries pursued and either killed or captured as fugitives some of the statesmen who at that time were termed the Nizâm-i Cedîd and benefitted the most from the new reforms that had been instituted. in the course of this event, which was seen as a struggle for reforms between the political and military elites in the Ottoman Empire, goods and possessions were seized from the mansions and barracks being ransacked in Istanbul. in this study, relying on information derived from the archives, the goods and possessions taken from Kadi Abdurrahman Pasha, Mustafa Agha of Haskoy, Provincial Treasurer Behic Effendi, and the Minister of Bosphorus Naziri Uzun Hadji Ali Agha by the Janissaries during the rebellion were identified. The identification of these goods is particularly important insofar as it can help to determine whether or not the goods were taken as revenue for the state treasury, in accordance with the financial and administrative policy of the period.

2. Kadi Abdurrahman Pasha

As a testament to his power, Kadi Abdurrahman Pasha retained his title of Kadi after becoming governor and Vizier. Kadi Abdurrahman Pasha, whose dynasty ruled over Alanya and its districts, played an active role in the Nizâm-i Cedîd organization around Alanya and Beysehir after he had been

removed from the senate and governorship and relieved of his duties as Kadi due to certain acts he committed. Meanwhile, the area in which the trained army operated was expanded after the Anatolian province was annexed to the Nizâm-i Cedîd, and soon after, the province of Karaman was also included due to the efforts of Kadi Abdurrahman Pasha (Uzuncarsili, 1971).

The history shows that Kadi Abdurrahman Pasha was a civil servant in Rumelia, along with his Nizâm-i Cedîd soldiers, who were to be mobilized, by order sent to him in April 1806. Two months later, in June 1806, he arrived in Istanbul, and a meeting was carried out with Selim III about the Nizâm-i Cedîd military in the Bebek district (Asim Tarihi, I, 2015). Towards the end of July of the same year, the army came from Davutpasa to Silivri; but the inability to arrange the food supply of the soldiers led to the withdrawal of the Nizâm-i Cedîd army, which had reached as far as Edirne. For this reason, the Nizâm-i Cedîd were unable to get organized on the Rumelia side, and the movements of the rebel proprietors continued apace. in the meantime, the attendants of the Nizâm-i Cedîd within the quarters of Levend and Uskudar became an army and started to provoke the Janissaries by secretly uniting with the Anatolian Nizâm-i Cedîd organization.

With an edict sent from the army on April 6, 1807 Abdurrahman Pasha became an officer of the Alanya sanjak by leaving the governorship of Konya (Uzuncarsili, II, 1971, p. 410). Meanwhile, on May 25, 1807, the Kabakci Mustafa Rebellion took place in Istanbul. Four days later, the reign of Selim ended and the Nizâm-i Cedîd, which had been carried out with so much effort, was ordered to be removed. in July 1808, when Mahmud II assumed the throne and Alemdâr Mustafa Pasha came to power, Kadi Abdurrahman Pasha was invited to Istanbul, where the Janissaries had been living until the rebellion. Abdurrahman Pasha, who was in Uskudar during the raid of Bâb-i Âli on November 17, 1808, acted after the news reached him. However, Sultan Mahmud II ordered the Sekbân-i Cedîd soldiers who were under the patronage of Kadi Abdurrahman Pasha to come to the palace. Therefore, with a major part of the soldiers having departed, only some of the soldiers were left in the barracks. Although the soldiers were originally asked to move from Tophane to the Yali mansion, they were unable to so due to the attacks by the Janissaries. The forces were forced to enter the Balikhane door of the palace and go to the Enderun section.

It was reported that on the third day of the rebellion Kadi Abdurruhaman Pasha fled to the Gemlik side and then to Anatolia. Since Kadi Abdurrahman Pasha was last seen in Kutahya and Beysehir, an order was sent to Mehmed Agha, who was the mutesellim of Teke and Antalya, to arrest him. Upon this, Kadi Abdurrahman Pasha, who was being sought on the Ibradi side of Antalya, was caught and murdered. His severed head was sent to Istanbul on February 10, 1809 and exhibited there for two days as a sign (Uzuncarsili, 1971, p. 443). After the death of Kadi Abdurrahman Pasha, an order was sent to the Uskudar Court, with the following words written "If the goods of Kadi Pasha, which belonged to the state and which were taken from his barrack, are not delivered to the government officer within 3 days the Janissaries will be punished". The table below shows the amount and value of Kadi Abdurrahman Pasha's goods, some of which were sold through auction and some of which were transferred to others, with the remaining amount having been placed under the state's care (Ottoman Archives of the Prime Ministry, D.BSM.MHF.d., Nr. 13158, p. 16).

Table 1. The Goods of deserter Kadi Abdurrahman Pasha, which were sold through open auction on December 4, 1808 according to the Bab-i record.

Type of the Good	Amount	Value (Kurush)	to whom it was transferred
Slave called Georgian Yusuf	1	910	Hadji Ali Effendi
Slave called African Dihan	1	320	Emin Agha
Slave called African Selim	1	400	Hasan Katip Effendi
Slave called African Abdullah	1	200	Prisoner
Slave called African Seyit	1	1000	Bostani Seyit Agha
Slave called Georgian Selim	1	811	Hazreti Ali Effendi
Slave called Circassian Huseyin	1	460	Receipt
Slave called Circassian Ali	1	525	Prisoner Seyit Salih
Slave called Circassian Omer	1	300	Prisoner Memis Agha

Shimmering Fabric	1	500	
Slave called Georgian Mustafa	1	520	Receipt
Slave called Circassian Omer	1	300	Prisoner Memis Agha
Shimmering Fabric	1	500	
Head scarf made from shimmering fabric	2	3950	
Quilted turban	3	3	Hasan
Quilted turban from fabric	2	13	Pasha
Yellow quilted turban	1	5	
Total		10.717	

The total value of the slaves and the other few pieces was 10.717 kurush. The obtained amount was taken to the Treasury Humayun and recorded under the name of Kadi Abdurrahman Pasha, and from here his debts owed to local shop owners were paid. The total of 980 kurush designated as receipt, which were paid for two slaves, was embezzled by the state.

3. Haskoy Âyan Mustafa Agha

Haskoy âyan (noble) Mustafa Agha came to the Davut Pasha region near Istanbul on the letter sent to the landed proprietors by Alemdâr Mustafa Pasha (Cabi Omer Effendi, I, p. 170). The landed proprietors, who were accompanied by a minister of Alemdâr, asked to be moved to Istanbul. Haskoy âyan Mustafa Agha was placed in the Baskadin Mansion in Vefa, Istanbul, and the mansion and the surrounding inns and rooms were filled with armed Sekbân-i Cedîd soldiers (Cabi Omer Effendi, I, p. 190).

Selim III was murdered in July 1808 when Nizâm-i Cedîd statesmen and Alemdâr Mustafa Pasha stormed Istanbul to return him to the throne. During this event, Alemdâr Mustafa Pasha, who owned the grand vizier's seal on account of his active role in making Mahmud II the ruler, invited the Anatolian and Rumelian landed proprietors to discuss the state of affairs in Istanbul. Haskoy âyan Mustafa Agha was invited along with many of the proprietors to the "Mesveret–i Amme" in order to discuss the continuity of the state (Cabi Omer Effendi, I, p. 228), and he joined the "Sened-i Alliance" which was signed after a feast in Kağithane. During this event, which took place on a Tuesday night in the month of Ramadan, the Janissaries, who, though they condemned theft, had plundered all the goods in Bab-i Ali (Sublime Porte) and likewise, they tortured those who wanted to leave from the Pasha door, but also prevented the evacuation of the surrounding houses, telling the people that the fire they set would not spread. At this time, some of the cooks went to the house of Reiselkuttab (Hariciye Naziri) Galip Effendi. When the effendis asked why they were there, the cooks asked for the help of the effendi's sekbans (mercenaries). However, the sekbans had already left the mansion, having joined with the Janissaries. Although Refic Effendi, just like Galip Effendi, thought about saving his own life by giving up his sekbans, Tahsin Effendi said that there was no other option but to fight against the Janissaries for self-defence. Haskoy âyan Mustafa Agha, who was also there at the time, supported the words of Tahsin Effendi. The increase of the forces coming from outside, along with the cross fire, prompted some of the sekbans and citizens to go outside and get involved in the events happening. Tahsin Effendi who realized that they could not cope with the rifles and guns, tried to escape to one of his men's houses, but was caught and killed. Refik Effendi also realizing that they would not be able to resist any longer, left the mansion and came down. The Janissaries completed the jihad ceremony by executing Refik Effendi and Haskoy âyan Mustafa Agha and by looting the inside and outside of the mansion (Asim Effendi, II). The value and amount of the goods taken from the mansion after the death of Haskoy âyan Mustafa Agha are given in the table below (BAO, D.BSM.MHF.d., Nr. 13158, p. 15, 17)

Table 2. The items which were transported from the Mansion of Haskoy âyan Mustafa Pasha to the Treasury of Bâb-i Humayun and sold

Type of the Goods	Amount	Value (Kurush)	to whom it was transferred
Cloth coated with fabric	1	300	
Shawl with white flowers	1	500	Behlul Agha
Shawl	1	330	Chife Butcher
Molded Fabric	1	200	Sinan and son
Decorated Vest	1	30	Ebubekir
Fabric Cassock	1	30	
Shalwar	1	120	Ebubekir
Braiding military capote	1	400	Footman Emin Effendi
Basket Box	1	5	
Molded Stout jacket the sleeves of Which are slit	1	230	Hodja Pasha
Molded Woolen Dress	1	130	Ebubekir
Velor Kneelenght Socks	2	80	Receipt
Encrusted with gold deep copper dish	1	130	Receipt
Golden Inlay Skirt	1	55	Hodja Pasha
Golden Inlay Skirt deep copper dish	1	280	Behlul Agha
Wool Cushion	12	645 kurush 403 para 5	Chef Architect
Pillow	14	151	Cannabis Agop
Printed cotton cloth cushion	3	60	Receipt
Red Printed cotton cloth cushion	3	100	Chef Quilt
Deep Copper food dish	One amount	600	Coppersmith Katenri
Printed cotton linen cloth	8	23	Behlul Agha
Candlestick	4	16	Chef Quilt
Coffee	One amount	80	Butcher Ali
Turban	1	10	Receipt
Iron lantern and 1 box of coffee	2	3	Receipt
Purple broadcloth fur	1	300	Receipt
Otter made fur	1	251	Ebubekir
Hama Belt	1	8	Receipt
Turban of Cedîd's	1	30	Mikade Grocer
Used frost and shirt	5	90	Receipt
2 pieces of cedid shirt and 2 frosts	4	61	Receipt
Felt coat worn in rainy weather	1	16	Receipt
Al Cover coated Iron Shovel	1	3500	Emin Effendi
Coarse textile product made in Algeria	1	251	Sinan and son
Small army material	2	15	Receipt
Small water bottle	3	15	Grocer

Carpet	1	90	Receipt
Istanbuli stamp	1	100	Footman Emin Effendi
India fabric	1	120	Receipt
India lathe chisel	1	65	
India lathe chisel	1	60	Emin Effendi
Wool carpet	1	50	Grocer
India fabric	1	120	Receipt
Gold Whipper	1	13	Behlul Agha
Wool carpet	1	130	Receipt
Wool carpet	1	60	Keeper of the seal Huseyin Bekir
Figure of the sun dress	2	10	Pasha
Figure of the sun dress	1	20	Receipt
Total		10.286 kurush 5 money	

A total of 1,122 kurush from the obtained 10,226 kurush was embezzled by the state. The amount acquired from the sale of the other goods entered the Treasury of Bab-i Humayun in order to pay the creditors of Mustafa Agha.

4. Minister of Bosphorus Hadji Ali Agha the Deserter

According to the record from July 10, 1808, the Minister of Bosphorus Mustafa Agha, who led the Kabakci Mustafa Rebellion and was responsible for the abdication of Sultan Selim III, took the Fener Agha position by force, and Alemdâr Mustafa Pasha, whom Mustafa Agha constantly opposed while he was in the vicinity of Edirne, sent Pinarhisar âyan Uzun Hadji Ali Agha to him. Uzun Ali Agha massacred Kabakci, sending his severed head to the government camp, and destroyed some of Fener's estates and fortresses.

Soldiers were assigned to the house of Hadji Ali Agha, who was the Guard of the Black Sea Strait on August 2, 1808, due to the fact that at the same time he was also the proprietor of Pinarhisar. Hadji Ali Agha fired the Laz and cepni rebels and forcibly expelled them from the properties, such as fields, hamlets, houses and farms, which they had taken from the people by force while they were under Kabakci's command. Later on, he assigned the Bostanci troops to the castles, including Feneri, Hungarian Tabyasi, and Selvi Burnu, and he exiled the soldiers, including the Laz, cepni (Turcomans from the Eastern Black Sea Region) and Kurds, to the Mediterranean Straits (Cabi Omer Effendi, I, p. 196.).

On August 25, 1808, with the political power of Mustafa Pasha and the appointment of Uzun Hadji Ali as the guardian of the castles along the Bosphorus, all of the soldiers who were instigators in the dethroning of Sultan Selim were ordered killed or removed and sekban soldiers were appointed in their place (Cabi Omer Effendi, I, p, 191).

During the night of November 18, 1808, Janissaries attacked the Levend farm from the side of Galata and a short battle ensued. The sekban soldiers escaped from here to the side of Bosphorus Minister Hadji Ali Agha. As a result, the inns and shops of the surrounding area were plundered and kept under fire by taking advantage of the emptiness of Levend farm. in the aftermath, the equipment and goods of the Levend farm were bullet-ridden and those which remained undamaged were embezzled by the state (Mustafa Nuri Pasha, III-IV).

On the order of Uzun Hadji Ali, on November 21, 1808, four boats were prepared and the goods and properties were loaded and sent to the side of the Bosphorus Fortress. Along with his soldiers, hid inside a mosque after taking the guns and weapons from the people of Kavak. It was also recorded in the examined documents that he took the keys of the castle and the mosque and decided to go to the Bosphorus Fortress. Upon these events, the Janissaries wanted the Sultan to turn Hadji Ali Agha over to them and also demanded a decree to be issued for the capture of the supporters of Nizâm-i Cedîd. in the meantime, Kadi Pasha and Ramiz Pasha also went to Pinarhisar where Hadji Ali Agha was.

On December 27, 1808 civil servants and many soldiers were sent to Tekfur Mountain, Malkara, Kesan and Hayranbolu, Burgaz, corlu, Silivri, cekmeceler, Iznik and Sapanca to fight against Uzun Hadji Ali Agha and Ramiz Pasha (Commander of the Navy).

On January 26, 1809 Seyyid Ali Pasha, who was the Chief Admiral, and Kandirali Mehmet were sent to Pinarhisar to Hadji Ali Agha. Kose Kethuda, the fugitive housekeeper of Alemdar, sent 400 of his own soldiers to Hadji Ali Agha to help him defend himself. Thus, the number of Hadji Ali Agha's soldiers reached 700. A total of 400 of his soldiers were left in Pinarhisar, while 300 of them were sent against Kandirali Mehmet. Due to this, Kandirali Mehmet left behind even his cannons and escaped to Bourgas (Cabi Omer Effendi, I, p. 384).

Apart from reports showing that he was injured on August 22, 1809 during a rebellion in Babadağ, there is no information about when and how Long Hadji Ali Agha died.

Table 3. The possessions of the Minister of Bosphorus Fugitive Uzun Hadji Ali Agha which were sold in Istanbul on January 16, 1809

Type and amount of the Good	Item	Value (Kurush)	to whom it was transferred
Black (Ethiopian) Dervish	1	830	Mimarlarbasi Mehmed Emin Agha
Black Halime	1	580	Slave trader Seyyid Ahmed
Cloth Shirt and frost	2	3	Ebubekir
Old shirt	3	5,5	Receipt
Shalwar	2	13	Chef Butcher
Female slave dress	1	30	Receipt
Shirt and 3 vests	4	8	Receipt
Ahmediye	3	8	Receipt
Kerchief	3	9	Chef Butcher
3 belts	3	8	
Wallet	1	3	
Shirt	3	12	
Worn dress	1	3	Receipt
Dress	1	20	Chef Butcher
Shawl and macrame	2	13	
Wallet	1	9	Receipt
Kerchief	8	15	
Shalwar and belt	2	3,5	Pasha
Jade	4	8	Receipt
Straw	16	35	Chef Fisher
Basket box	1	4	Receipt
Wallet	1	1	Receipt
Worn out pillow	6	20	Receipt
Prayer rug	1	65	Chef Fisher
3 pieced goods	3	10	Seyit Hafiz
2 pieced goods	2	16	Receipt
Blanket	2	45	Chef Butcher
Blanket	1	21	Receipt
Large wool sheet	1	15	Receipt
Small goods	3	23	Chef Butcher
Total		1.843	

5. Provincial Treasurer Fugitive Behic Effendi

Mehmed Emin Behic Effendi was the full name of Behic Effendi, who was one of the followers of Nizâm-i Cedîd and who later joined the so-called Rousse Friends community. The title of Chief Accountant was given to Behic Effendi, who during the Danube Vizier period of Alemdar Mustafa Pasha had the title of Hoca due to his efforts and devotion to the Rousse state (Asim Effendi, I, p. 468). On May 7, 1808 Behic Effendi was appointed as financial officer, and he was sent first to the army of the Sultan and then to Istanbul for certain reasons. He continued his duty as financial officer until October 14, 1808, when he was appointed as the Minister of War (Cabi Omer Effendi, I, p. 168). After the landed proprietors and noble families throughout the country were gathered to Istanbul and after the emergence of unification, the military enrollment into the Sekban-i Cedid started. Attention and speed was given to arranging the troops and stationing them in the Selimiye barracks and Levend farm. Previously, the troops had been wearing Bostanci Beretas (metal casque in the style of a skullcap), but this time they were wearing Supora (a seven to eight ply fabric cap, customarily worn by the Rumelians). One part of the troops was wrapped in a red Nergis-designed Maghrib (Moroccan) shawl (Cevdet Pasa, V, p. 2245). During the night of the raid of Bab-i Ali, Behic Effendi, who sensed that this event would end badly, escaped after changing his clothes.

According to a record from December 30, 1808, the War Treasurer, Behic Effendi, had escaped, and there was no information on whether he was alive or not. The goods and possessions he left were seized by the state and then returned to his family, and the goods which were sold from the state treasury were handed over to cover his debts (Cabi Omer Effendi, I, p. 352).

Believing that Treasurer Behic Effendi was in Istanbul, on January 3, 1809, the inns and stables of Cambaz Kamber Agha and his brother Behic Effendi were mistakenly raided a few times. After questioning two of the shopkeepers, Besinci Kahveci and Osman Bayrakdar, they went to the house of Behic Effendi's family, taking the shopkeepers with them. When they started to torture some of the young slaves, including the treasurer and the butler, the treasurer took from his pocket a letter which revealed that the letter had been brought two days prior and that there was no information about his whereabouts, but only that he was doing well (Cabi Omer Effendi, I, p. 365-366).

Behic Effendi, who was hiding in Istanbul on July 6, 1809, hoped that he would be forgiven, given that the former shipyard Emin Molla Effendi had recently been forgiven. However, when he arrived to Bab-I Ali where he was invited, he discovered that the order for his execution remained, and he was thereafter killed (Cabi Omer Effendi, I, p. 482; Mustafa Nuri Pasha, IV, p. 234).

Table 4. November 28, 1808, Provincial Treasurer Firari Behic Effendi's Animals Sold through the Financial Office (BOA, D.BSM.MHF.d., Nr. 13158, p. 20)

Animal Species	Amount	Value (Kurush)	to whom it was transferred
Sorrel horse	1	800	The head of the tenants
Red horse	1	360	Caliphate Foundation
Wild horse	1	430	The head of the tenants
Sorrel horse	1	400	Sinker
Bay horse	1	160	The head of the tenants
Gray horse	1	400	Slave trader Agha
Seyhan horse	1	100	The head of the tenants
Bay horse	1	261	Slave trader Agha
Wild horse	1	210	The head of the tenants
Bay horse	1	220	
Workhorse	1	290	Mustafa Agha
Seyhani horse	1	450	Ahmed Beyeffendi Poetry Clerk
Wild horse	1	300	
Bay horse	1	130	Mustafa Beyeffendi

Wild horse	1	130	The head of the tenants
Bay horse	1	201	Receipt
Wild horse	1	250	Before Architect Agha
Bay horse	1	180	The head of the tenants
Bay foal	1	90	The head of the tenants
Bay horse	1	190	Hafiz (one who knows the whole Quran by heart) Mr. Ahmed
Red horse	1	200	The head of the tenants
Bay horse	1	350	Grain Clerk
Wild horse	1	150	Ebubekir Effendi
Bay horse	1	250	
Gray sorrel horse	1	250	
Bay horse	1	200	Slave trader Agha
Wild horse	1	140	The head of the tenants
Wild horse	1	180	Ebubekir
Total		6996	

After Mustafa IV's accession, the palace's decisions were only influential for the districts around Istanbul. Soldiers could not be taken from other provinces and money couldn't be collected. For this reason, revenue for the Treasury, such as taxes, was not collected, and even the twenty thousand pieces of gold reserved by Sultan Selim for military expeditions had to be spent.

6. Conclusion

in the early 19th century, the Janissary rebellions that took place during the process of transformation of the financial and administrative policies of the Ottoman State impacted the state bureaucrats in the worst way possible. We can see that the value of the goods obtained by the four important statesmen, all of whom led short lives in Istanbul and were supporters of the Nizâm-i Cedîd, is not high.

Most of the goods in the mansions and barracks are not recorded in the Muhallefat records we have examined. This is believed to be attributed to the fact that the goods were in a un-usable state as a result of fire or looting. It can be stated that because of the Ottoman Empire's policy, the seizures applied to bureaucrats who had died or had been punished did not bring any lucrative gains for the state treasury, particularly when evaluated in terms of the people dealt with in this paper. That the government committed itself to returning the goods after they were seized for the state treasury or to the repayment of persons' debts also points to a flexible structure of the seizure application as compared to the previous centuries.

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The Political History of German Conservatism: An Analysis on German Conservative Press between the French Revolution to the Second World War

Ibrahim Saritas

1. Introduction:

German political thought has always had an important role in the history of political thought. German political history was one of the significant components of the formation of the European and world political thought and also their political structures during the nineteenth and twentieth centuries. The history of political thought in Germany has formed a basis for discussions of various political thoughts such as socialism, nationalism, fascism, etc. Besides, it has made significant contributions to the development of conservative thought. This study intends to do a political history research on German conservatism. "What were the publications making contributions to the German conservative thought?", "Which schools of thought were these publications affected by?" and "By whom were these publications carried out?" are the main research questions of this study.

This study is focused on the period between the French Revolution and the Second World War. to answer the research questions, by using the secondary data analysis method, the German conservative print media in this period such as journals, newspaper, articles etc. are analyzed.

2. German Conservative Broadcast from the French Revolution to the Second World War

The print media of German conservatism was quite rich. Especially the merging of Germany's heritage of philosophical thoughts with the effects of the French Revolution in the Age of Enlightenment resulted in an acceleration in the publishing activities of conservative thought. This rich publishing life pioneered in the political organization of conservatism.

Being the first conservative publications, *Berlinische Monatsschrift* and Nicolai's review-journal *Allgemeine Deutsche Bibliothek* were important precursors of conservative publishing in Prussian and German Enlightenment in 1780 and 1790s (Schumann, 2001, p.103). Between 1790 and 1810, almost 800 conservative revolution critics were active in the press. in 1792, especially "Wiener Zeitschrift" (Journal of Vieanna) and "Eudaemonia, Journal fur Freunde von Wahrheit und Recht" (A Journal for the Friends of Truth and Justice) were actively engaged in printing activities in 1795.

Table 1. The First Conservative Publications of German Conservative Thought

The newspaper Eudaemonia	*Berliner Politische Wochenblat* (**Weekly Berlin Political Newspaper**)	*Historisch-politische Zeitschrift* **(Historical- Political Journal)**
• Founded in 1790 • Writers: Ludwig Adolf Christian von Grolmann, Ernst August Anton von Gochhausen, Johann August Starck and Heinrich August Ottokar Reichard • Main aim; to protect the German	• 1831-1841 • Editor: Ernst Ludwig von Gerlach • Main aim: to counterattact the liberal thought savings, faithlessness and revolution	• 1832-1838 • Founded by Leopold Ranke • Main aim: to maintain the status quo in Europe in 1815

Constitution from being dependent on religion and creating a peaceful political environment against the Revolution's outgrowth attacks	

The newspaper *Eudaemonia* became one of the most important and most well-known media outlets of reactional thought in Germany in the 1790s. There were some popular persons among its publishers such as Giessen government council president and ex-chancellor Ludwig Adolf Christian von Grolmann, Ernst August Anton von Gochhausen, palace preacher Johann August Starck from Darmstad and also Gotha district president and librarian Heinrich August Ottokar Reichard. The main aims of *Eudaemonia's* publishers were to conserve the old order and to struggle with any kind of sympathy towards the Revolution (Schumann, 2001, p.29).

The primary concern of this newspaper was to protect the German Constitution, which depended on religion, against the ever-growing attacks of the Revolution and to create a peaceful political environment (Beiser, 1992, pp.327-328). This newspaper did not attempt to idealize the current situation or to express a romantic longing for the old times (Schumann, 2001, p.103). Unlike the other reformists, the publishers did not have liberal thoughts with respect to issues of freedom and egalitarianism. They thought that the hierarchical structure of Germany was natural as it was and it had to stay like that. They also opposed the other conservatives who claimed that there was a despotic government in Germany (Beiser, 1992, p.329).

Another prominent conservative publication in that period was *Berliner Politische Wochenblatt* (Weekly Berlin Political Newspaper-1831-1841), which was founded in 1831 thanks to Gerlach's efforts as the director (Schildt, 1998, p.54). The publishers of the newspaper intended to counterattack the liberal thought, faithlessness and the Revolution according to their own line of thinking in a fervent way (Kraus, 1894, p.17). The foundation of this newspaper shows that the libertarian and democratic movement began to rise starting from the 1830s, causing the conservative movement to impose spiritual production and encounter. Regarded as a publication of the then Prince Wilhelm, who later became Friedrich Wilhelm IV, this newspaper did not deviate from its ideational starting point and did not do any revisions at first. Instead, it focused on the contemporary political conflicts. The strategical starting point of this newspaper was overcoming denominational differences through a struggle with the common enemy. Joseph Maria von Radowitz and Carl Ernst Jarcke were among the distinguished Catholic writers working in the newspaper, which reflected the idea of a conservative universality and the paper's relying on the teological stance of Evangelical Catholicism (Schildt, 1998, p.54).

Apart from these two, there was one more publication: *Historisch-politische Zeitschrift* (Historical-Political Journal) (1832-1838), founded by Leopold Ranke. This journal had the claim to be a scientific publication (Schildt, 1998, p.55). Unlike the weekly newspaper which was subjected to the censorship of Prussia because of the articles criticizing the government, Ranke's journal received considerable attention, benefited from the state subventions and also obtained the rarely given privilege of self-censorship (Schildt, 1998, p.55). Different from the weekly newspaper, the historical political journal aimed to maintain Europe's status quo in 1815 (Schildt, 1998, p.56).

Table 2. A Conservative Publication of German Conservative Thought: The Evangelist Church Newspaper

- 1827-1848
- Founded by Einst Wolhelm Hengstenberg
- Writers: Einst Wolhelm Hengstenberg, Ernst Ludwig von Gerlach

in the first two decades of the 19th century, protestant romantics' conversion to Catholicism caused a decline in their ideological effects on the protestant regions, leading to the birth of a new conservative politics, which had its roots in the pietist Lutherism of Prussia. This new process started with *Evangelische Kirchenzeitung* (The Evangelist Church Newspaper) (1827-1848), which was published by the theologian Einst Wolhelm Hengstenberg. Ernst Ludwig von Gerlach, who was the son of a family of old chevaliers and public servants, started his publishing career in this Evangelist church newspaper (Schildt, 1998, p.52). Gerlach had grown up in a political environment opposing the reforms of Stein-Hardenberg and he had also been influenced by political romanticism (Schildt, 1998, p.53).

Table 3. Publications of German Conservative Thought: *Staatsmann*, *Katholik* and *Zuschauer am Main*

- Catholic conservative publications against the Revolution and Enlightenment.
- Many talented writers in the romantic-conservative current of thought
- Writers: Muller, Schlegel, Gorres, Jarcke, Franz von Baader

Apart from these, there were some others which were Catholic publications opposing the Revolution and the Enlightenment. *Staatsmann* (Statesman) (founded in 1822), *Katholik* (founded in 1821) and *Zuschauer am Main* (The Viewer along with the Main) set the pace of these Catholic publications. Catholic publications had many talented writers in the romantic-conservative current of thought. Muller, Schlegel, Gorres, Jarcke and especially Franz von Baader from Munich can be listed among these Catholic writers who later converted. Baader affected the formation of the "Holy Alliance", engaged in its propaganda and he also became the first conservative writer handling the issue with his article "On the Misconduct of the Dispossessed and the Proletariat." (Schildt, 1998, p.56).

Table 4. Catholic Conservative Publications of German Conservative Thought I

Historich-politischen Blaetter fur das Katholische Deutschland	*Janus*	*Neue Preußische Zeitung (Kreuzzeitung)*
- Founded in 1838 - Writers: Gores, Carl Ernst Jarcke and Karl Ludwig von Haller - Supporter of monarchy	- Founded in 1845 - Writers: Viktor Aime Stahl, Gerlach and Leo	- Founded in 1848 - The most important conservative publishing company till the end of the First World War. - Writers: Friedrich Julius Stahl, Ernst Ludwig von Gerlach, Otto von, Hermann Wagener and Hermann Goedsche

Another Catholic publication was the journal *Historisch-politischen Blaetter fur das Katholische Deutschland* (Historical-Political Pages for Catholic Germany), which was founded in 1838. At the beginning, besides Gores, Carl Ernst Jarcke and Karl Ludwig von Haller worked for this journal. There were some anonymous articles for "the spiritual Catholic elite" and it is estimated that the print audience of the journal was around 2000 in 1850.

The rise of the Catholic conservatism in this journal was later going to be reflected on the kaiserdom and the Central Party [Zentrumspartei] during the period of Weimar Republic (Schildt, 1998, p.57). The journal, which criticized the Reich at first, started to take a more nationalistic stance in the Wilhelm period and in 1918 it became an ardent supporter of monarchy. This movement shifted to German Nationalism later, and embraced a Catholicism which was against Liberalism and Republicanism under the administration of M. Buchner, who was the editor of *Die Gelben Hefte*, successor to the journal. After 1933, it made an attempt to integrate itself into National Socialism, however futile it was (Kraus, 2003, p.9).

Another Catholic journal was *Janus*. Viktor Aime, who was born to an educated bourgeois family in Stuttgart, pointed out the necessity of a conservative party and a conservative media in his two articles he wrote as a professor of Western Literature at Marburg University. Thanks to these articles, the private cabinet of the King IV. Friedrich Wilhelm became familiarized with Viktor Aime and upon being contacted by them, Aime agreed to prepare a conservative pro-government journal on the condition that he would be given a post as a professor in Berlin. in 1843, he moved to the capital of Prussia and two years later, he founded the journal *Janus*. However, the journal did not manage to attract the attention of readers despite contributions made by Stahl, Gerlach and Leo with their articles. The journal required considerable funding in order not to close down but since it was not supported financially, it had to shut down in 1848 (Schildt, 1998, p.60).

Another important publication was the New Prussia Journal (The Cross Journal) *Neue Preußische Zeitung* (Kreuzzeitung). The first issue was published with the motto of "For the King and Homeland along with the God" on 1st July in 1848. This journal continued to be the most noteworthy conservative publication till the end of the First World War. Friedrich Julius Stahl, Ernst Ludwig von Gerlach, Otto von Bismarck and the editors, who were Hermann Wagener and Hermann Goedsche, were the main writers of the conservative press. Those writers came together in 1848 to publish *Neue Preußische Zeitung*, which was known as Kreuzzeitung because of the cross sign in its logo. Leopold brothers and Heinrich Leo were also in this group (Heidenreich, 2002, p.179). The chief editor was Hermann Wagener, who was a member of the High District Court of Magdeburg. The journal had the following sentences in its founding programme (Mommsen, 1991, p.38):

> "The current situation is not a result of a war or a fight. It is essential to adopt a positive attitude with regard to the struggle with the Revolution and its main noxious principles and outcomes, that is, the new order of things because the future will belong to those who want to have a positive approach to the contemporary reactionary ideas."

The opponents of conservatism were also invited to express their ideas in the newspaper "on the condition that the journal had the right to object." (Schildt, 1998, p.70) The newspaper started its publication life with only 600 subscribers but even after two weeks the number of subscribers reached 5.000 in the spring of 1849 (Schildt, 1998, p.71).

Table 5. Catholic Conservative Publications of German Conservative Thought II

Preußische Wochenblatt zur Besprechung politischer Tagesfragen (**The Weekly Prussian Newspaper on Discussions of Current Affairs**)	*Berlinische Monatsschrift*
- Founded in 1852 - Spokesmen of the Newspaper: Moritz August von Bertham Hollweg, Clemens Theodor Perthes, Robert Heinrich Graf von der Goltz, Albert Graf von Pourtales, Christian Karl Josias Freiherr von Bunsen, Guido Graf von Usedom and Ludwig Emil Mathis - Supporter of monarchy - Political parliamentarian connection with the group "Weekly Newspaper Party"	- Founded in 1783 - Writes: Johann Erich Biester, Friedrich Gedike, Ernst Brandes, Goßler, Ernst Ferdinand Klein, Justus Moser and Carl Clauer, Johann Wilhelm Ludwig Gleim, Karl Georg von Raumer, Carl von Clauer

While "Kreuzzeitung" was an indispensable media outlet of the fundamental conservatives gathering around Gerlach in the 1850s, the other conservative stream promoting the policy of solidarity released a new publication entitled *Preußische Wochenblatt zur Besprechung politischer Tagesfragen* (The Weekly Prussian Newspaper on Discussions of Current Affairs). Initially, the paper had 1.600 subscribers

(Mommsen, 1991, p.43). It gained a political parliamentarian connection with the group of "Weekly Newspaper Party" Although "Weekly Newspaper" was affecting only a small part of the conservative readers in the first half of the 1850s, there were a great number of high-ranking state officials, diplomats and also some parliamentarians from the Prussian Parliament among the members of the stream. The spokesmen of the Weekly Newspaper Party had a wide circle of influence in the Rheinland region. These spokesmen were Moritz August von Bertham Hollweg from Bonn, who was a professor of law and a member of the central executive committee of the "Association of the King and Homeland", his close friend Clemens Theodor Perthes who was a lecturer in Bonn, diplomat Robert Heinrich Graf von der Goltz, Albert Graf von Pourtales and also Christian Karl Josias Freiherr von Bunsen. Guido Graf von Usedom and Ludwig Emil Mathis, who was an experienced Prussian state official who had been the head of the party group in the Prussian Parliament since 1855, were the other spokesmen of the Weekly Newspaper Party (Schildt, 1998, p.82).

Berlinische Monatsschrift was another important publication of German conservatism. This journal was published from 1783 to the end of 1796. in 1797/1798, it was renamed as *Berlinische Blätter*. It continued to be published with the title *Neue Berlinische Monatssschrift* until 1811. *Berlinische Monatsschrift* was founded by Johann Erich Biester and Friedrich Gedike, who were the key figures of the German Enlightenment and the members of Wednesday Community founded in 1783. These two men ran the journal together from 1783 to 1791. Later, Biester published it on his own. Likewise, his successors also published the journal on their own until 1811.

Kant's well-known article entitled "What is Enlightenment?" was published in the first issue of *Berlinische Monatsschrift* in January 1784. in the foreword of the journal, seeking the truth in a passionate way, assisting the expansion of beneficial enlightenment and blocking out harmful delusions were listed as the main goals of the journal. Starting from 1792, *Berlinische Monatsschrift* published some important articles on the French Revolution and two important theoretical discussions related to the Revolution, namely, human rights and the status of aristocrats. As a result of the political developments in France, human rights discussions were examined in an article by Ernst Brandes in 1787. Likewise, the French Revolution was criticized by a large number of conservatives in liberal publishers' articles (Schumann, 2001, p.127). With the "Annotations of a German", it was claimed that as being the founder of the society the aristocracy had doubtlessly more important rights than the rights of bourgeois. Regarding a member of the Supreme Court, Goßler wrote some articles in *Berlinische Monatsschrift* stating that aristocrats' rights of inheritance were a kind of property rights and these rights of theirs had to be protected like the other property rights of the bourgeois society (Schumann, 2001, p.128). The only objection from a liberal point of view came from the lawyer Ernst Ferdinand Klein (1743-1810), who wrote some articles on the issue of the legal position of aristocrats in *Berlinische Monatsschrift*. in this journal, Justus Moser and Carl Clauer gained prominence as the real pioneers of a sophisticated intellectual discussion (Klein, 1995, pp.460-474). Starting from 1792, the publishers of *Berlinische Monatsschrift* adopted an entirely conservative standpoint (Schumann, 2001, p.129).

From then on, the journal published some critiques of soldiers in the form of poetry (Gleim, 1790, p.91). in one of those critiques, a cleric from Halberstadt called Johann Wilhelm Ludwig Gleim (1719-1803) contended that the dominance of generals as a class was equivalent to any despotism imposed by any monarch. in the next issue of *Berlinische Monatsschrift*, Karl Georg von Raumer (1753-1833), a member of the Supreme Court, was given the opportunity to respond to Gleim's poem again in the form of a poem with an enthusiastic tone similar to that of Gleim's (Raumer, 1975, p.81). Both poems put forward a variety of arguments for and against the revolutionary changes concerning the state in France. While Gleim regarded the revolutionary parliament as a tool of despotic use of force, Raumer pointed out unfavorable historical experiences concerning French monarchs (Schumann, 2001, p.113).

A lawyer and a state expert, Carl von Clauer (Engels, 1973, pp.101-144) (?-1794 Strasbourg) wrote in the *Berlinische Monatsschrift* using the pseudonym "A Jacobean". After his article was published, Carl von Clauer moved to Strasbourg. in Strasbourg, he prepared attention-grabbing brochures to warn citizens the French about the danger of a counter-revolutionary war and also to summon his fellow Germans to a riot against the government (Schumann, 2001, p.122). Clauer objected to Moser and

Biester's thesis that a state could not be founded based on human rights and he also rejected Moser's "territory bill" (Clauer, 1790, pp.197-209).

After *Berlinische Monatsschrift* closed down, some publications which could be considered as continuations of the journal were released. Among these were *Berlinische Blätter* (1797/98), which was published by Friedrich Nikolai, and *Neue Berlinische Monatsschrift*, published from 1799 to 1810. These journals described themselves as "non-political journals" and they did not cover any noteworthy content regarding France or the French Revolution. (Schumann, 2001, p.129).

Following the First World War, conservative thought developed similarities to the revolutionist ideas. These changes were reflected on the conservative publications, as well. in this era, the pioneering agency of conservative revolutionism was the newspaper called *Gewissen*, which started its publication life in 1919. Making a significant effort to rebuild Germany, *Gewissen* used some concepts such as authoritative government, corporatism and plebiscite quite often in its articles. Just after the release of the journal *Ring*, the newspaper *Gewissen* put an end to its life by itself (Kraus, 2003, p.10).

Table 6. German Conservative Publications after the First World War

Gewissen (Newspaper)	*Suddeutsche Monatshefte*	*Hochland* (Journal)	*Europaeische Revue*
Founded in 1919	Liberal conservative publication	An openly political and cultural media organ of German Catholicism	Founded in 1925
Significant efforts to rebuild Germany			Restoration idea shaping the ancient continent
		The nostalgia of the togetherness of the tradition and modernity	Supports the ideas of technocracy, traditions, the hierarchy of feudal order and the neo-aristocratic components

Another newspaper following the First World War was *Suddeutsche Monatshefte*, which was a liberal conservative publication. This newspaper did not adopt a political stance in the Weimar era. However, at the beginning of 1933, with its writers such as P. N. Cossmann and E. von Aretin, it started to promote the idea of shifting monarchy as a notion to constitutional grounds (Kraus, 2000, pp.8-9).

Besides *Suddeutsche Monatshefte*, there was another journal in this era which was called *Hochland*. The journal, founded at a date very close to the launch date of *Monatshefte*, also became an openly political and cultural media organ of German Catholicism. in this journal, a point of view expressing the nostalgia of the togetherness of the tradition and modernity was adopted. The publishers of the journal were of the opinion that it was possible to discover the spiritual and the esthetical "good" within modernity. in *Hochland*, some Catholics such as M. Scheler and H. Bahr, who represented the ideas of the 1914 (the criticisms of liberal and Marxist lines of thinking), became effective. It is observed that the journal started to become interested in Italian fascism in the 1920s; however, it cannot be stated that it had a connection with National Socialism because after Hitler came to power, the journal returned to the non-political sphere (Kraus, 2000, p.9).

Europaeische Revue started its publishing life in 1925. This journal had close connections with *Europaeische Kulturbund*. *Europaeische Revue* had a restoration idea which would shape the ancient continent under K. A. Prinz Rohan's administration. The journal advocated the building up of a new Europe by merging technocracy and tradition with the hierarchy in feudalism and neo-aristocratic elements. This media organ also started to be in a position to favor National Socialism after 1931. As a

matter of fact, *Europaeische Revuewas* was supported financially by the Ministry of Finance for a while after Hitler came into power (Kraus, 2000, p.10).

3. Conclusion and Evaluation

It is an undeniable fact that the media organs of conservative thought had a significant role in strengthening German conservatism. Not only churches but also communities spread their thoughts through these media organs but when national socialists came to power, all the political parties were closed and although it is often thought that conservative publications gained prominence in that period, it can be said that in an era when all types of freedom came to a halt, these publications were also negatively affected and even stopped. Despite the fact that there were certain publication activities abroad, it is not possible to state that conservative publishing maintained its power after the Second World War.

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The First Newspaper of the Gagauz People "The Voice of Truth": Rebirth

Olga Untila Kaplan

1. Introduction

"The Voice of Truth", the first newspaper of the Gagauzes that began to be sent out in 1907, came back to life in Comrat, the capital of the Autonomous Territorial Unit of Gagauzia in the Republic of Moldova in 2014, after a period of more than 100 years passed. This newspaper, in which the spiritual leader of the Gagauzes Mihail cakir (1861-1938) picked up the pen, is published today by a Gagauz culture society called the "Kultura-Aydinnatmak Cumnä Topluluu". Throughout the duration that "The Voice of Truth" remained in print, it provide guidance to its readers on the Gagauz language and culture and on many topics relating to the Gagauz people and reserved the Turkish influence and Orthodox religion in the formation of a national identity. The fundamental purpose of this study is to examine the religious, ethnic, and political factors that played an important role in the formation of the national identity of the Orthodox Turks while putting forth an example that keeps ethnic memory alive by means of "The Voice of Truth" newspaper of the Gagauzes, who are a minority group that has maintained its existence in the Republic of Moldova.

1.1. The Year 1907 in the Gagauz People: Mihail cakir and the First Newspaper Published in Gagauz Turkish

The newspaper entitled "The Voice of Truth" had great contributions in the formation of the national consciousness of the Gagauz people. Let us note with sadness that there are scarcely any studies relating to the history of the Gagauz press starting with this newspaper in 1907. It is observed in the relevant studies that "The Voice of Truth" newspaper was produced by the founder of the Gagauz written language Mihail cakir in the process following the publication of religious books in the Gagauz language, which were printed with Greek, Cyrillic, and Latin alphabets. in light of this information, it is beneficial to assess with a retrospective approach the ethnic consciousness of the Gagauzes, which developed under the political and relevant conditions of the period in which "The Voice of Truth" newspaper came to life. in the 1806-1812 Ottoman-Russian War, many of the Gagauzes settled in Bessarabia (Acaroğlu, 1999, 473). This region sitting between the Prut and Nistru rivers at the conclusion of the war was rescued from Ottoman oppression and was occupied by the Russian Empire. Distinctions are recognized when the Bulgarians who live in the Governorate of Bessarabia and Gagauzes are compared with the other ethnic groups of the empire (Tulbure, 1995, 118). Thanks to the capitalist means of production relying on the rural estates they developed, it was found that the welfare of the people increased along with social welfare. According to the census carried out in 1897, it was determined that the literacy rate of the Gagauzes was at an advance level among all the ethnic groups living in the Governorate of Bessarabia (Ibidem, 118). Along with this, the Gagauzes were using Russian as the language of education in schools because they were yet unable to produce their own written language. There are no printing houses that publish books, magazines, or newspapers in the Gagauz language. There was written literature at the same time being transmitted to wider groups by means of missionaries, scientists, and intellectuals (Ibidem, 118). Two important examples can be given for the first works published in Gagauz Turkish. The first are the Turkish texts that the Gagauzes and the Anatolian Orthodox Christians, known as the Karamanlides, wrote with the Greek alphabet (Ozkan, 2013, 87; Nayir, 1999, 81). Gagauz historian Stepan Bulgar mentioned books in the Karamanlides language (Bulgar, 2015, 99) in his studies on the written literature of Orthodox Turks, referring to these texts. The second is a religious poem entitled *Psaltir* that was printed in Vienna in 1810 (Ozkan, 2013, 90). After close to 100 years passed following this first step, Mihail cakir gave a long struggle to help Gagauzes worship in their own native language and in the end was able to get permission to publish

religious books in Gagauz Turkish (Ozkan, 2013, 90; Грек, 2016, 289). The actual reason for the emergence of these conflicts was the infliction of failure by the Orthodox churches of the Gagauzes in 1890. in order to battle with setbacks, the best way was do worship in the native language (Grek, 2016, 288-289). And thus, was born the need to enlighten the Bessarabia Gagauzes against failure in terms of religion and protect their religious identity through their native language. The words of Turkish researcher-writer Mehmet Turker Acaroğlu that "Religion and nation are not separable in the Gagauzes; they carry the same meaning" (Turker, 1999, 481) were confirmed with the ethnic-identity-based movements and activities of the Orthodox Turks, especially in the process after the year 1897. in this process, corresponding to the period of the awakening of national consciousness (Hatlas & Żyromski, 2014, 184) with the effect of Gagauz intellectuals by Polish researchers Jerzi Hatlas and Marek Żyromski, the first religious books were published in Gagauz Turkish with permission received in 1907 (Ozkan, 2014, 45). Along with these activities, it was the first time that *Gagauz* words were used for the *Gagauz* and the language they spoke for Orthodox Turks (Грек, 2016, 292). This great success was attributed to stakeholder Gagauz religious figure Mihail cakir. No doubt the greatest dream of cakir, an intellectual with a preeminent consciousness of Turkishness (Koras, 2014, 227) was to propagate the religious belongingness of the Gagauzes by means of print-publication after revealing their national identity and historical roots (Ozkan, 2014, 48). He produced a religious newspaper in Gagauz Turkish in Kishinev in 1907 with special permission he got from the authorities (Ozkan, 1999, 351). According to the information found on the website of the lead writer of "The Voice of Truth" magazine, published today in Gagauz Turkish, «Hakikatin sesi» sayilêr ilk gagauz dilindä cikan periodika. 1907-ci yilda Ay-Boba Mihail cakirin (1861-1938) yalvarmasina gorä hem episkop Vladimir Senkovskiyin raportu uzerinä Sankt-Peterburgta Sinod verdi izin Kisinovda bulunan Hristosun Duumasi adina doorusaltanatli kardaslaa tiparlamaa gagauz dilindä can icin faydali kiyat, brosura hem yaprak. Bu zamandan basladi cikmaa «Hakikatin sesi» misioner yapraa, angisini hazirlardi bu yayinnarin ţenzoru protoierey Mihail cakir. Sindiyä kadar bilinmeer, kac nomer hem nezaman cikti, ama biliner, ani «Hakikatin sesi» cikti ilkin kiril grafikasinda, Besarabiya Ruminiyaya gectiktän sora da latin grafikasinda.» (Kopuscu, 2014). We come across the most comprehensive information about "The Voice of Truth" in the work of Gagauz historian Stepan Bulgar. According to him, a total of 30 copies of the newspaper were published between 1907 and 1937. "The Voice of Truth" newspaper is written in a clear and understandable language and is sent out to Gagauz villages and distributed free of charge to the faithful coming to church. All the articles published in this newspaper were signed *Protoyerey Mihail cakir, Old Gagauz.* Mihail cakir was enlightening his people based on his own beliefs and viewpoints as an Orthodox spiritual leader who dedicated his entire life to the Gagauz nation. in his belief, it was more important than anything to protect the feelings the Gagauz people of belonging and connection to the Orthodox religion. cakir likened renunciation of Orthodox beliefs to death. It is useful to look at the words of advice of Mihail cakir to the Gagauzes who abandoned their own religion in the pages of "The Voice of Truth", which Stepan Bulgar examined in this context. We come across these essential words on the sixth page of the newspaper: *"My Gagauz brothers! Do not submit to the enemies! Be warriors like your fathers and battle with them! Do not be the disgrace of your fathers! Do not be the disgrace of the Gagauz people! Show your strength!... Protoyerey Mihail cakir, Old Gagauz"* (Булгар, 2015, 109). Mihail cakir continued to explain this issue with determination and warned the Gagauzes not to fall under the influence of the various views and propaganda of the kings, minsters, bourgeois, capitalists, sectarians, and Protestants who wanted to establish a World government on the 14th page of "The Voice of Truth" (Ibidem, 109). On the 25th page of the newspaper disseminated in Latin characters, Mihail cakir gave information about Saint Dmitri Basarabov, known to have had Gagauz roots. According to legend, Saint Dmitri Basarabov performed wonders. The sacred ruins of Basarabov, accepted as the founder of the Romanian city of Bucharest, are preserved in this city. Mihail cakir explained the life of Saint Dmitri Basarabov and explained that Basarabov worked as a shepherd and became a saint thanks to the wonders he created. cakir mentions that every Orthodox Christian could become a saint, relying on this example (Ibidem, 109). Although it carried the subtitle of "The Leaf of the missionary", a portion of the works in which Mihail cakir penned his thoughts regarding culture, morals, and politics in the newspaper were published in the pages of "The Voice of Truth". We will only allude to a couple of these:

"Ayoz eni Dimitrinin omuru yasamasi", "Nazaretlilär icin, eni cikmis eretiklär icin", "Evangelia okuyacak gagauzlara nasaat sozu". Along with these, the religious and ethnic factors that helped to shape the national conscious of the Gagauzes with religious articles published in the newspaper were nourished and preserved. We should note right away that no rapid process of development for the national consciousness of the Gagauz was evident at the end of the 19th century (Ibidem, 110). The ethnogenesis of the Gagauzes dominated the religious identity until the start of the 20th century. The newspaper was disseminated in Gagauz Turkish with the enlightening acts and books of Mihail cakir, who connected the history of the Gagauzes to the history of the Turkic world and who was referred to as the "Great Spirit of the Gagauzes" by numerous scientists, and showed that the development of the national consciousness of the Gagauzes was an indicator of maturing (Ibidem, 111). We must finally specify that it is possible for us to mention the start of the history of the Gagauz press with the steps "The Voice of Truth" took into publication. After the death of Mihail cakir in 1938, "The Voice of Truth" newspaper ended publication.

1.2. The Half-Century Period of Christian Turks Deprivation of the Existence of Print
The efforts of Mihail cakir to strengthen the religious and ethnic identity on the path to the formation of a national identity for the Gagauz people were attempted not to be awakened after 1938 but to be forgotten. The lands of the Bessarabian Gagauzes joined in the lands of the Soviet Union between 1940 and 1941. After the hegemony in Romania from 1941 to 1944, they entered into the administration of the Soviets in 1944 (Kurt, 2017, 16). Just like all nations living in the USSR, the Gagauzes underwent a period of religious deidentification by means of the widespread anti-religious policies implemented in the Soviet era. This fact directly impacted the political views, social life, culture, and, perhaps the most important field of media, the press of this minority maintaining its existence in Bessarabia. Gagauz writer and Turkologist Dionis Tanasoğlu wrote in his article entitled "The Gagauzes" that the Gagauz language remained unwritten during the Soviet era with the effect of the Russian language and that schools and the entire culture became estranged (Tanasoğlu, tarihtarih.com). When looking back from today - no matter how paradoxical it may appear - despite being an oppressive regime, the Soviet powers solved many of the ethnic, national, and cultural problems of the Gagauz people (Грек, 2016, 203). The Gagauz alphabet with the Cyrillic alphabet was accepted with the resolution of the Moldovan SSR High Soviet to provide for the rooting of Christianity among the Gagauzes in 1957 (Kurt, 2017, 33). in the subsequent process, a new period will begin that accelerates the cultural development of the Gagauzes by means of the collective adjustment to the Russian language in their lives (Булгар, 2007, 151). Regardless of the amount of effort spent to reconstruct the historical memory and culture of the Gagauzes with the opening of museums and culture centers, the increasing number of libraries and books, and even the publication of a few works of literature in Gagauz Turkish, it remained impossible to produce a newspaper or magazine in their native language. in 1991 after the breakup of the Soviet Union, the declaration of the independence from the Soviets of the Republic of Moldova, and the establishment of the Autonomous Territorial Unit of Gagauzia in Comrat on January 29, 1993, a newspaper and a magazine that testified to the existence of the Gagauz consciousness took the first steps into print: "Main Word" (1988) and "Morning Star" (1996). One more periodical that will leave its mark in the history of the Gagauz press was added in 2014 to the two current periodicals that continue to be published today in Gagauz Turkish. It is "The Voice of Truth" newspaper.

1.3. The Ethnic Memory of the Gagauzes and "The Voice of Truth": Rebirth
We think that the famous words of Anthony D. Smith: "If there is no memory, there is no identity; If there is no identity, there is no nation" are explanatory on the topic of the reconstruction of the ethnic boundaries of the Gagauzes. We determined the concepts of *Gagauz, Gagauz language and Orthodoxy*, which are settled in the memory of the Gagauzes and awakened the national consciousness of the people by means of "The Voice of Truth" newspaper, which was published by Mihail cakir in 1907. We believe that these concepts express more completely the ethnic identity of these people living in the Budjak region of Moldova. Mihail cakir, the first scientist to historicize the Bessarabia Gagauzes (Tanasoglu, 1997, 14), best summarized the core knowledge of the people he represented in his article

entitled "Origina Găgăuzilor" (The Origin of the Gagauzes) that he published in 1933. "There are many villages populated by Gagauzes in Bessarabia, just like in Dobruja. They hold Christian Orthodox beliefs and speak an old and purest Turkic language. This Gagauz nation that has maintained its existence until today is an historic mystery" (Ciachir, 1933, 15). in the continuation of the idea that Mihail cakir put forth, Yasar Nabi Nayir provided the first important information in Turkey regarding the Gagauzes and emphasized that this group preserved an ethnic kernel with great care, even under the force of the Soviets. "The fact that the Gagauzes had lost neither their languages or their numbers despite living under the Russian invasion for this long a time is a great joy that will break the hopes might feel to represent them" (Nayir, 1936, 113). And it thus became important for the rediscovery of the "collective self" and the seeking of roots in the "ethnic past" at the hand of philology, history, and archaeology gained importance to reveal the authentic identity that remained under foreign impurities for centuries (Smith, 2016, 123). in this context, we see that the press movements of the minority living in the Autonomous Territorial Unit of Gagauzia connected to Moldova have reentered a process of awakening or revitalization. A Gagauz culture society established in 2013 named "Kultura-Aydinnatmak Cumnä Topluluu" aimed to produce a newspaper named "The Voice of Truth" to rediscover Gagauzism. If we are to look at the contents of this newspaper that went into print again in 2014, calls are made for the conservation of Gagauz consciousness, which was discovered at the start of the 20th century with messages referring to the concept of *national will* and which were propagated in print. The message entitled "Rich friends" published in the 2017 dated copy of the newspaper is an explanatory example of this situation: "No matter what, speak in Gagauz, read books in our native tongue, teach this to the children" (The Voice of Truth, 2017, 8 (34), 4). Expressions like this are frequently come across in the pages of the newspaper. "Believe in God!" (The Voice of Truth, 2015, 8 (11), 1), "Let our people not forget who our father is!" (The Voice of Truth, 2016, 4 (18), 1), "Let us learn our mother tongue!" (The Voice of Truth, 2015, 8 (11), 1). With these messages, the newspaper articulated that the society it represented had a collective memory and that, by means of this memory, the commemoration and belief in God of the national leader of the Gagauzes Mihail cakir and youth learning their native language carried a vital importance for the people while establishing a bridge between the past, present, and future.

We see benefit in mentioning the events that are a piece of the timetable of the operations of "The Voice of Truth" newspaper and that shaped the ethnic memory of the Gagauzes. We have evaluated these incidents as *positive and related to current times, negative and based on the past,* and *positive and based on the past*, and we summarized the headlines of the samples below.

A- Cultural activities organized by the writers of the newspaper are among the events we evaluated as positive and related to current times: The promotions of Gagauz religious and literary books are events and tours of remembering Gagauz intellectuals. All of the news written about these activities are found in the pages of the newspaper.

B- Many memories relating to the negative incidents relying on the past are defined as "unforgettable" by consciousness creating a space for itself in the ethnic memory of the Gagauzes. The 1940-1941 oppression that took place in the Soviet era and the 1946-1947 period of famine are the most striking examples of these events. The articles entitled "The death of a Muslim man", "A gift to our people: A book for the sidewalks" and "History leaves a mark: the hunger of belief" found in the pages of "The Voice of Truth" newspaper, explain how the Gagauzes overcame the great pain they suffered. "They took us off to Kazakhstan in the night in 1941. They said that we are servants. They make us get onboard, not giving any time to even to prepare." (cebotar, 2015, 1). We learn from the memories of another Gagauz who fled to exile and stayed alive how rebellious the people were against the strength of the Soviets: "Da bän deerim olä, onnari o vakit savastilar kaybetmää, yok etmää, "kulak" deyärdilär onnara, corbaciydilar, cok islärdilär, vardi tarlalari, vardi varlik, imeelik cok – bu yaramadi soţializmaya, komunistlär savastilar yok etmää... kolhozlari cekettilär yapmaa – bu tema bolä te. Ama onnarin evlatboylari buun dä gosterer bizä, ani oldurämedi onnar te o damari. Te bola islär e, derindän dalgalandirêr. Ama bu tema bendä coktan..." (Kocan, 2017, 3). These words caught our attention among that which remained in the memory of people deprived of belief in the period of famine. "Halkimiz gecirmis aclii 1946-1947 yillarda, ama taa cok vakit varmis bir baska aclik, acan Sovet vakidinda acik-

acik yakismardi lafetmää inan icin da coyu insan ozamandan taa bilmeerlär, tanimêêrlar bizim inanimizin haliz maanasini" (Kocan, 2016, 1).

C- They mention the positive incidents based on the past regarding the origin, history, language, and religion of the Gagauzes. Some of the clearest examples of these are the articles entitled "Бесарабиялы гагаузларын историясы" (History of the Bessarabia Gagauzes) and "Our Piece in the Balkans" found in the pages of "The Voice of Truth" newspaper. The newspaper editor Viktor Kopuscu remarked with the publication of the entirety of the work "Бесарабиялы гагаузларын историясы" published by Mihail cakir in 1934 that the value needing to be attributed to the roots, beliefs, and religion of the Gagauzes by reviving their ethnic memory must be met with a new understanding. The matter we should underline in these stanzas is the publication of the works of Mihail cakir in the Russian Cyrillic alphabet for Gagauz readers who were 45 years old and didn't know the Latin alphabet. This is also an important expression of reverence shown to the Gagauz consciousness. in his article "Our Piece in the Balkans", Viktor Kopuscu commented on the political and cultural conditions of the Gagauzes, maintaining their lives in the Balkans by comparing them with those living in the Autonomous Territorial Unit of Gagauzia in Moldova. "Balkannarda, neredä kaldi taa zeedä gagauz, onnar yok yoldular hem hep taa yok olêrlar. But the people gathered on the new soil, united, established a language, manifested their literature, and established their state in the end. God saved some Gagauzes" (Kopuscu, 2014, 3).

The events we mentioned above show a "repeated" continuity in the ethnic memory of the Gagauz. in the series of these events, Russian researcher Nikita Anikin underlined that the modern Gagauzes in Moldova attribute significant space to the religious, ethnic, and political elements found in their system of identity (Аникин, 2009, 23). A great interest is currently shown in Russian culture and language, which earned dignity in the minds of the Gagauzes because they remained under the influence of the Russians for a long time. Under these conditions, the duty of the periodicals publishing in Gagauz Turkish became even more difficult. This is why the growing importance of "The Voice of Truth" newspaper that emerged on the soil of the Autonomous Territorial Unit of Gagauzia is easily understood.

2. Method

Care was shown in the study to reach from part to whole by mostly preferring the inductive method. Information has been provided regarding the period in which Mihail cakir, the biggest contributor to primarily "The Voice of Truth" newspaper, operated at the end of the 19th and start of the 20th centuries. in the subsequent sections, the news of "The Voice of Truth" was assorted as a subject-index, and finally, space was given to a conversation that we had with Victor Kopuscu, the editor-in-chief of the newspaper. Our study conducted a comprehensive literature review in Gagauz, Russian, Romanian, English, and Turkish in addition to choosing and interpreting related writings by scanning monthly copies of "The Voice of Truth".

3. Findings

The historical development of "The Voice of Truth" newspaper follows two main periods, in 1907 and 2014. in the first period, the Turkish influence and Orthodox religion were preserved for 31 years in the formation of the national identity of the Gagauzes by means of "The Leaf of the Missionary" that the national leader of the Gagauzes Mihail cakir published. in the second period, Gagauz linguistic, religious, and literary development activities of "The Voice of Truth", disseminated by a Gagauz culture society named "Kultura-Aydinnatmak Cumnä Topluluu", reached the public during a short period of about four years. This situation pushed us to make three different categories.

3.1. "The Voice of Truth": I Period (1907-1938)

"The Voice of Truth" began in the course of history with religious articles and continued with cultural, moral, and political texts, and it is a periodical promulgated in Gagauz Turkish using the Cyrillic and Latin alphabets in Russian and Romanian administration. No rapid process of development for the national consciousness of the Gagauzes was evident at the end of the 19th century. The religious and

spiritual values of the Gagauzes were strengthened and the spirit of unity and fellowship were reinforced by means of the enlightening activities, books, and newspaper disseminated in Gagauz Turkish of Mihail cakir, referred to as the "Great Spirit of the Gagauzes" in order to accelerate the religious, ethnic, and political elements that played a significant role in the formation of the national identity of this group. "The Voice of Truth" is considered as the first Gagauz language newspaper in the history of the Gagauz press. The permission to disseminate this newspaper published in Gagauz Turkish on Bessarabia soil was decided by the Russian administration. The ethnogenesis of the Gagauzes dominated the religious identity until the start of the 20th century. It is strong evidence about the religious articles published in the pages of "The Voice of Truth" brought the Gagauz people together.

3.2. "The Voice of Truth": Interim Period (1944-1990)
"The Voice of Truth" was not published between 1944 and 1990, but the historical and ethnic processes that laid the foundation for the republication of the newspaper were laid in this period. The process of ethnic identity formation starting in pre-revolutionary Russia in Gagauz history was completed in the Soviet era. During this period, the citizens in southern Moldova felt themselves to be Gagauz and underwent a process of indefinite and irreversible awakening (Грек, 2016, 303). This matter played an important role in the emergence of a new vision for "The Voice of Truth" newspaper.

3.3. "The Voice of Truth": II Period (2014-2017)
"The Voice of Truth" went back into print in 2014 with the important contributions of Viktor Kopuscu, the president of "Kultura-Aydinnatmak Cumnä Topluluu". The number of issues of this newspaper operating up to 2017 reached 34. in its first two years, the newspaper was published in Gagauz Turkish using the Cyrillic and Latin alphabets. "The Voice of Truth" used only Latin characters in 2016, and of its 12 issues published in the past year, eight were in the Latin alphabet and four were in the Cyrillic alphabet. We see that, according to the statements of Viktor Kopuscu, for the duration that this newspaper remained in print, it aimed "to both bring into prominence and enrich the Gagauz language and its literature; - to translate and gather the religion; - to advance the church culture of the Gagauzes; to introduce the life and the deeds of Ay-Boba M. cakir; to propagate the ideals of fideism, patriotism, populism, and nationalism; - to introduce and establish unity with the extreme Gagauzes" (Kopuscu, 2014, 3). We examined the religious, ethnic, and political factors that played an important role in the formation of the national identity of Orthodox Turks by means of "The Voice of Truth" newspaper. This matter will be beneficial in identifying the place in the construction of the historical memory of the Gagauz society by the newspaper.

Findings Related to Religious Elements
"The Voice of Truth" newspaper, one of the few periodicals published in Gagauz Turkish in the Autonomous Territorial Unit of Gagauzia in the Republic of Moldova between the years of 2014 and 2017, was established for the purpose of supporting the religious culture of the people in the region. The image of the spiritual leader of the Gagauzes Mihail cakir is central to the religious knowledge that readers present. "The Voice of Truth" was disseminated in a period in which they had come face-to-face with the phenomenon of religious pluralism and where greater importance was given to the Russian language, and it was seen as an instrument that could reanimate the religious memory of the Gagauzes.

Findings Related to Ethnic Elements
The ethnic borders composed of the language, memory, and culture of the people who live in the Autonomous Territorial Unit of Gagauzia established within the borders of the independent Republic of Moldova that emerged with the collapse of the Soviets have undergone a process of reconstruction. Russian became the language the public preferred most of Romanian, Gagauz, and Russian that gained official status in the region. It had a deep and strong effect in the historical memory of the Gagauzes with its influence of more than 200 years. Such that the curiosity in the ethnic roots that played an

important role in the national awakening delayed considerably the process of the emergence of writings, literature, and books and periodicals published in their native language. No matter how unbelievable it may seem, the Gagauzes attribute special importance especially to Russia and the Russian language in the development and preservation of their own ethnic structure. The periodicals were distributed between 2014 and 2017 in the Cyrillic alphabet for citizens fostering nostalgia for the Soviet period. One of these is "The Voice of Truth" newspaper. The republication of this newspaper actually led to the redefinition of Gagauzism.

Findings Related to Political Elements

Despite unmitigated political articles not being published, conversations with Bessarabian or Turkish statesmen were encountered in the pages of "The Voice of Truth" newspaper. We believe that this was done for the purpose of the preservation of the religious and ethnic roots that carried great importance in the development of the national consciousness of the Gagauzes.

Table 1: Number of Articles Relating to Religious, Ethnic, and Political Elements

	"The Voice of Truth": II Period (2014-2017)
Religious Elements	111
Ethnic Elements	80
Political Elements	6

Table 2: News of "The Voice of Truth" Newspaper Classified by Topic Index

Topic	Examples	Issue Information
The Lives and Works of Gagauz Religious Figures	"Let our people not forget who our father is!"	2016, April, 4 (18)
Stories of Gagauz Excellencies	"Gagauz Saint Feofil" "Was Saint Dmitri Basarabov Gagauz?"	2014, July, 2 2014, November, 3
Orthodox Religious Holidays	"Christ Has Risen! Happy Easter!" "Christmas Feast in Later Times and Today"	2015, April, 3 (6) 2015, March, 2 (5)
Headlines Relating to the Native Language	"Лафлыджак" / "Laflicak" (dictionary) "Ana Dilim – Tatli Bal" (poem) "Aciklamali Soleyisilär" (idioms) "Dua Kosesi" (prayer corner)	2014, April, 1 – 2015, July, 6 (9) 2014, April, 1 – 2017, August, 8 (34) 2015, July, 6 (9) 2014 - 2017
Gagauz Culture Societies	"The Gagauz culture center turns 1" (The Gagauz Culture Society in Ukraine) "ENLIGHTENMENT" the culture-enlightenment collective society turns one"	2015, November, 10 (13) 2014, July, 2
From Gagauz Literature	"Dimitri Kara coban: PRAYER"	2017, June, 6 (32)
Cultural Activities	"TRIP TO DOBRUJA: on the soil of our grandfathers"	2015, June, 5 (8)
Gagauz Book Promotion	"cAKIRS: AY-BOBA MIHAIL cAKIR went out of print" "ENLIGHTENMENT CT Prayer Book Printed for the Children"	2015, March, 2 (5) 2015, November, 9 (12)
Remembrance Activities of the Gagauz Intellectuals	"L.A. Pokrovskaya - scientist, Turkologist, linguist" "Anniversaries of the cakirs in 2016"	2016, March, 3 (17) 2015, December, 11 (14)

	"Names from Gagauz Science: Elena Kolţa"	2016, June, 6 (20)
Bessarabian Gagauz History	"History of the Bessarabia Gagauzes"	2015, August, 7 (10) - 2016 January, 1 (15)
	"Our Piece in the Balkans"	2014, November, 3
Autonomous Territorial Unit of Gagauzia	"Let the 25th Anniversary of the Gagauz Republic be celebrated!"	2015, August, 7 (10)
	"BRIEF NEWS: Gagauzia Autonomy Day was celebrated in Gagauzia"	2015, December, 11 (14)
Gagauz Folklore	"Folklore Pearls"	2017, July, 7 (33)
	"Old Traditions: Christmas Flower"	2015, January, (4)
"The Voice of Truth" Newspaper	"New Life of an Old Newspaper"	2014, April, 1
	"Many people are reading THE VOICE OF TRUTH in Gagauzia"	2016, April, 4 (18)
1940-1941 Oppression and the Gagauzes	"Death of a good men"	2015, August, 7 (10)
	"A gift for our people: Book of Oppressions"	2017, February, 2 (28)
Gagauz Literature in Turkey	"Gagauz Literature in Turkey"	2017, March, 3 (29)
Political Events in Turkey	"Press Release About the Coup Attempt in Turkey on July 15"	2016, November, 10 (24)
Autonomous Territorial Unit of Gagauzia - Turkish Relations	Mehmet Selim Kartal: "The Role of the Territorial Unit of Gagauzia to Build a Bridge in Relations Between Turkey and Moldova is Growing"	2015, November, 9 (12)

3.4. Conversation with Editor of "The Voice of Truth" Newspaper Victor Kopuscu

What are the processes that laid the groundwork for the republication in 2014 of "The Voice of Truth" newspaper that the Gagauzes national leader Mihail cakir published in 1907?

"The Voice of Truth" newspaper going into print again is directly related to the image of Mihail cakir in the memory of the public, to the development of Gagauz literature, and to the need the Gagauz felt for a native language. When we take a look at the cultural developments of the Gagauzes, we see that an awakening of consciousness that would be called ethnic in the 1980s began with showing interest in the monumental identity of Mihail cakir, that it continued with the appearance of the reflections in the mind of the Gagauz people of literary figures and works, that the Gagauz language began to be taught in schools, that prayers were red in Gagauz Turkish in churches, and thus the foundation of Gagauzism were laid again.

You are who aims for "The Voice of Truth" newspaper to serve the public within these processes. Did this desire to engage originate from yourselves or did it come true because of the collective demands of Gagauz citizens?

Attempts were made to strengthen the consciousness of Gagauzism by establishing cooperation between the intellectuals and segments of the general public for the purpose of gaining of new acceleration for the national movement of the Gagauzes in the '80s and '90s with the publication of the newspaper the and propagating the history, culture, and language of this minority group. It was published upon my request for "The Voice of Truth". Let us emphasize here that I believe that this desire came from within me and was a need of the people I represent. in the period that "The Voice of Truth" went into print, the number of periodicals working in Gagauz Turkish was very small. The language of the region in the administration of the Territorial Unit of Gagauzia remained under the influence of the Russian language. The ideas that Mihail cakir transmitted to the public in the 19th century over the origin, language, and religion of the Gagauzes must be brought once again to discussion. Significant efforts were exerted for the strengthening of the Gagauz ethnic structure with the religious text translations, opinion pieces, and literary works found in the pages of the newspaper.

in 2016, the circulation of the newspaper reached 3,000. We can evaluate this figure as a result of all the efforts made.

Can we say that "The Voice of Truth" newspaper was an example that sustained the ethnic memory of the Gagauzes.

Certainly. Information has been transmitted to the public regarding the religion, language, and culture that constitute the ethnic structure of the Gagauzes by means of "The Voice of Truth" from the start of the 20th century until today. At the same time, the newspaper had the strength of transferring the characteristics of the period in which it was published to subsequent generations. The reawakening of a newspaper means to sustain the ethnic memory of a nation. We think in this sense that "The Voice of Truth" newspaper assumed a great role in the advancement of Gagauzism.

"The Voice of Truth" ended its printing life in 2017. Could it be possible for the newspaper to be republished in the future?

There is another situation that I first must note. The conclusion of "The Voice of Truth" newspaper where I served as editor from 2014 to 2017 was related to financial troubles. Together with this, I observed a state of non-solicitation by the Gagauzes in the final year this periodical was published. I have no doubt that it is an issue that must be contemplated by looking at the status of Gagauz Turkish, which is in serious danger (Kopuscu, 2018, September 5).

4. Discussion

The print history of the Gagauzes begins with the publication of "The Voice of Truth" in 1907. After a 100-year gap, this newspaper finds new life in 2014. It played a significant role in the formation of the national identity and the invigoration of the ethnic memory of the Gagauz Turks for as long as it remained in print. The newspaper carried the characteristics of the periods in which it was published and was seen as an instrument that could reawaken the religious, ethnic, and political memory of the Gagauzes between the years of 2014 and 2017 after the foundations were laid for the Gagauzes by Mihail cakir between the years of 1907 and 1938. The republication of "The Voice of Truth" newspaper actually led to the redefinition of Gagauzism.

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Administrative Sanctions and Judicial Control Thereof for Environmental Protection in the Light of Judicial Decisions

Yavuz Guloglu, Eray Aktepe

1. Introduction

The balance between human and environment in our country and worldwide has been disrupted following the transition to industrial society, in line with economic and technological developments. Degradation of the environment that is offered to human use renders the earth inhabitable to human beings. Today, environmental problems augment and get more complicated, which entails the development of more effective methods to combat these issues. The fact that environmental problems can be universal, multi-faceted and have lasting impacts, and that lost assets cannot be replaced increase the importance of preventive mechanisms for the protection of environment (Turgut, 1996).

The scope of environmental problems is the entirety of interhuman and human-nature relations (Yavuz, 1975). However, legal regulations concerning environmental problems are restricted to dealing with ecological issues that arise from the relationship between living beings and their environment. The principle that nation states are sovereign and not bound by other states in terms of environmental issues is interpreted in a narrow sense (Pazarci, 1983). As pollution in any domain of environment could also affect other places, political boundaries in the world have an artificial meaning.

Protection of environment requires not only judicial measures, but also political, administrative and economic precautions. Effective execution of rules related to environmental protection can prevent environmental pollution to a certain extent. Protection in the real sense would be possible through environmental awareness taking root in the society (Tezcan, 1997; Belkayali, 2015).

Protection and improvement of environment is for the own good of humanity. Public authorities have the most important task in this respect. But it does not mean that the protection of environment is the responsibility of the government only.

Increased pressure on soil, water and atmosphere (Belkayali and Kesimoğlu, 2015) has brought with it the concept of environmental public order, following increased problems in rural and urban areas. The concept of environmental health should be addressed not just to the extent it affects human health but also in the context of preventing environmental pollution, in other words, of environmental protection directly (Ozluer, 2008). The act of environmental protection can be integral and can regulate the entire human habitat provided that it involves not only the natural environment but also environmental elements produced by humans (Hamamci, 1983). While the protection of environment was initially considered in the context of public health and property rights, ecological balance is today acknowledged as an independent judicial value (Sinar, 2013).

Constitutional provisions are considered as the core expression of highest values in a society. They ensure that environmental values precede if a regulation concerning right to environment and importance of environmental protection is in conflict with other rights (Kaboğlu, 1996). Pursuant to the right to environment set out in Article 56 of Turkish Constitution, the responsibility and duty to protect environmental assets and thus maintain public order are given to administrative authorities as well as to citizens. For the effective execution of this duty and responsibility, citizens must participate in the decision making and implementation processes (cakci et al, 2012).

Although it is pointed out that constitutional provisions related to environment are not directly applicable rules of law (Ozbudun, 2004), it has been stressed in judicial decisions that they are provisions that can be implemented directly and give the relevant persons the right to direct claim (Alica, 2005). The right to environment prescribed in the Constitution is a regulation that supports the right to life (Turgut, 2006). Since environment constitutes the space where rights can be exercised, securing this space means securing a space where other rights can be exercised (Ozdek, 1993). Article

56 of the Constitution protects not only today's generation, but also the right to environment, which is directly related to the fundamental value of the right to life, thus encompassing future generations.

According to the Constitutional Court, a healthy and balanced environment means an environment organized according to a specific plan and programme where natural beauties are protected, and air and water pollution due to urbanisation and industrialisation are prevented.[64]

Several national and international legal regulations have been put into place in Turkey and worldwide. While some of these regulations involve provisions restricting freedom, for the most part they stipulate administrative sanctions against those violating provisions on environmental protection. One of the solutions developed by the judicial world for solving environmental problems has been to extend the administrative sanctions (Guloğlu and Belkayali, 2017).

This study analyzes administrative sanctions and judicial control thereof to be applied in case of acts harming the environment, in the light of judicial decisions in Turkey.

2. Conceptual Framework

Penal sanction is a force indicated as a reaction of the order against the violation of rules (Ozay, 1985), set forth and regulated by the legal order. in Turkish Law, "penal sanction and "sanction" are usually regarded as synonyms (cağlayan, 2006).

Penal sanction is associated mostly with criminal law, as a meta-concept above the term "sanction". Sanction as a distinct concept is preferred for violations of administrative rules of law to distinguish them from crimes and penalties (Ozay, 1985), (Gulan, 2006), (Oğurlu, 2001).

Sanctions specified pursuant to the rules, principles and procedures of administrative law, are tools for the administration to execute its tasks in a fast and effective manner (Gunday, 2003). Administrative sanctions, as explained in the decisions of the Constitutional Court[65] and the Council of State[66], are penalties imposed directly by the administration without judicial decisions, in accordance with the procedures of the Administrative Law, in cases where they are authorised or not prohibited by laws (Ozay, 1985).

in the Environment Law, administrative sanction is used alongside the concept of administrative penalty. The need to prefer the term "administrative sanction" may be an emphasis on the nature of administrative sanctions that should be assessed outside the criminal law, as well as an indication that criminal sanctions are used in a different field and for different purposes (Sancakdar, 2009).

It can be argued that the distinction between criminal sanctions and administrative sanctions are based on whether public benefit is harmed to a lesser or greater extent (Mahmutoğlu, 2007). It can be said that administrative penalties are directed towards crimes that do not disrupt the public order severely (Sen, 1994). While maintaining the social order is the major goal of criminal sanctions that of administrative sanctions is to maintain the administrative order (Uzulmez, 2001). Since acts and sanctions that are subject to administrative sanctions are not crimes or penalties according to the criminal law, legality does not have to be applied strictly (Tan, 2004). However, the administration cannot impose a sanction that is not enacted or authorised by law. A rule of law that gives regulation right to an executive body should set out fundamental principles and determine the scope to avoid allowing the administration to regulate a wide area that is ambiguous and devoid of boundaries.[67]

Criminal sanctions can be described as deprivation such as suffering and pain imposed through criminal procedures on a person that has violated a rule of law (Toroslu, 2005). Administrative sanctions are, on the other hand, binding decisions made and executed by the administration, in relation to certain activities over which the legislator has left the control to the administration in cases of violation of mandates, prohibitions and rules, to ensure the person in question is placed back into the order (Oğurlu, 2001).

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[64] Decisions of the Constitutional Court dated 11/12/1986, No. E.1985/11, K.1986/29.
[65] Constitutional Court, dated 10/23/1996, E.1996/48, K.1996/41; Constitutional Court, dated 05/13/2004, E.2000/43, K.2004/60
[66] Council of State, Chamber 10, dated 12/05/2003, E: 2002/521, K: 2003/4772,
[67] Decisions of the Constitutional Court, 09/27/1994, E: 1993/42, K: 1994/72,

Today, misdemeanor is intended to be removed from criminal law to define it as "an administrative crime, an act requiring administrative sanctions", whose justification is based primarily on practical reasons, especially on the fact that dealing with petty crimes increases the workload of penal judges, prevents the ruling procedure from running smoothly, and increases costs (Yurtcan, 2004).

3. Role of Law Enforcement Forces in Environmental Protection

Activities aiming at maintaining the public order can be defined as law enforcement in general (Akyilmaz, et al., 2017). Jurisdiction for law enforcement, which refers to eliminating all kinds of disorder, is a material and extrinsic jurisdiction (Atay, 2006). The concept of public order restricts the exercise of liberties. The content of the public order concept has been extended to include protection of nature and environment (Akyilmaz, et al., 2017), economic public order, and even aesthetics (Kaboğlu, 1989).

Administrative sanctions are rooted in enabling the administration to carry out its duties, in other words public services and certain law enforcement activities, in a fast and effective manner. (Gozler, 2007).

The authority and personnel responsible for maintaining the public order in a society fulfill two kinds of activities. Whereas administrative police is subject to the provisions of Administrative Law, judicial police acts in accordance with the provisions of Criminal Justice under the command and supervision of judicial authorities. Execution of these two types of law enforcement activities by the same authorities and personnel results in a similarity and even merge between the two forces (Onar, 1966).

The most distinctive feature of administrative police lies in its preventive nature (Ulusoy, 1993). Administrative police imposes mandates and prohibitions, monitors and ensures adherence to these through exerting force, if required, and thus maintains the public order (Ozay, 1982). A primary characteristic of most activities that pollute the environment is that they cause damages that are very difficult or impossible to reverse.

Protection of natural assets such as air, water and soil, and of ecosystems as well as human and animal populations constitute the scope of public order. Preventing environmental pollution and protection is under the jurisdiction of administrative police, since it is relevant for public order, and is included in the scope of security, peace, welfare and health, which are elements of public order (Sen, 1994).

Examples of individual administrative police procedures include permissions that need to be obtained according to Article 11 of Environment Law, and notice period given to those violating bylaws to correct the illegal activity according to Article 15 of the same Law.

4. Administrative Sanctions and Their Variations

Sanctions imposed by administration are administrative sanctions, police precautions and administrative or compulsory execution practices that are agreed upon and implemented to protect the order or reestablish a previously disrupted order (Kizilyar, 2013). in general, administrative sanctions can be classified under two groups: administrative fines, and miscellaneous administrative sanctions.

Sanctions prescribed under Environment Law in relation to those acting against environmental law enforcement procedures and actions are generally based upon administrative sanctions (Tezcan, 1997). The primary purpose of administrative sanctions is to protect the environment, which is the common asset of all living beings, and thus to prevent the destruction of environmental values and ecological balance, to eliminate ongoing deterioration, to improve and develop the environment, and to prevent environmental pollution (Belkayali, 2015).

Although administrative fines are set out in the fifth chapter of Environment Law titled criminal provisions, miscellaneous administrative sanctions are mentioned in other provisions. These include termination of activity and revocation of operating permission.

The Environment Law deems acts that harm, endanger the environment or disrupt the ecological balance as administrative violations, and prescribes administrative sanctions in such cases (Alica, 2005). The legislator prescribes, aside from the sanctions the administrative police will impose for the

protection of environment, administrative fines as per Article 26 of the Law for those who default on their notification and information duties by providing incorrect or misleading information, or by issuing false or misleading documentation.

Article 28 of the Environment Law prescribes, without inquiring into presence of negligence, indemnity obligation as per the general provisions of private law against those who pollute or damage the environment. Judicial decisions made according to the Environment Law include administrative sanction rulings against real as well as legal entities. Council of State, Chamber 6, dated 10/21/1998 and numbered E.1997/4721, K. 1998/4740, (http://www.danistay.gov.tr/).[1]

As per Article 27 of the Environment Law, penalties of administrative nature imposed in connection with acts described in the Law shall not hinder the execution of penalties prescribed in other laws concerning these acts. A decision of the Council of State states that penalties applicable as per Environment Law does not exclude the jurisdiction of the municipality arising from Articles 40 and 42 of Law No. 3194, and therefore, a decision of the Administrative Court to cancel a procedure in dispute on the grounds that there is no case requiring administrative fine according to the provisions of Construction Law is not in compliance with law. Council of State, Chamber 6, and Decision dated 06/02/2003, and numbered E. 2002/2363, K. 2003/3420, http://www.danistay.gov.tr/.

Today, there is an increasing tendency towards protecting the environment independently of administrative law, through clauses regarding concrete violent crimes described in criminal law to prevent increasing environmental pollution and damage (Tezcan, 1997). The instruments of criminal law have a more compelling effect on humans, who lead to environmental pollution and degradation of natural ecological balance (Sinar, 2013). Execution of these judicial measures will contribute to raising public conscience and awareness towards environmental pollution and degradation.

It should not be assumed that the administrative penalty mechanism will always operate swiftly. Especially in cases of pollution, usually an expert review is required to determine whether the prescribed standards, measurements and methodology are fulfilled and complied with (Toroslu,).

Almost all fines set out in the Law arise from Article 8 of the Environment Law. While direct sanctions are imposed on those who engage in acts described in Article 8 Paragraph 1 of the Law, a person subject to the administrative sanctions as per Paragraph 2 must first be given a notice period. If the required precautions are not taken by the end of this period, administrative sanction is imposed in the form of a fine.

5. Illegal Acts Subject to Administrative Sanctions

Acts involving failure to prevent pollution, excessive and improper use of protection areas, production, import, transport or use of chemicals, loud noises that exceed standard levels, waste, residue and fuel treatment, removal, disposal and import are prohibited pursuant to the Environment Law, and persons engaging in these acts are subject to administrative sanctions. These acts are explained in the following sections.

a. Obligations regarding Treatment and Disposal

If it is forbidden to give, dispose, store or transport directly or indirectly of any kind waste or residue in (to) the receiving medium in a way that is not compatible with bylaws, or if there is possibility of pollution, those who do not fulfill the obligation of stopping or reducing the pollution, do not set up or start the operation of treatment or disposal facilities will be issued administrative fines. Furthermore, administrative fines shall apply for the following acts: facilitating the entry of dangerous waste into the country; exporting or transiting dangerous waste without notifying the relevant authorities; collecting, packaging, tagging, disposing dangerous waste; and not shutting down expired dangerous waste disposal facilities duly.

Council of State's Chamber 6 approved and deemed legitimate on 09/20/2004 with decision number E:2003/4145, K:2004/4490 the Administrative Court ruling on the procedure in dispute regarding a fine imposed in accordance with Article 20, as per Article 8, of the Environment Law against a person who collected waste water of a summer residence in a cesspool and did not, despite all warnings, set up a wastewater facility as prescribed in the provisions of environment legislation, and

thus failed to take necessary precautions to prevent environmental pollution.

in an incident which is the subject of a decision by Council of State's Chamber 14, dated 02/02/2017 and numbered E:2016/4401 K:2017/465, regarding a case filed for the cancellation of a fine issued by Metropolitan Municipality Directorate as per Article 20 of the Environment Law because a ship was claimed to have caused environmental pollution, the fine was cancelled by the Administrative Court since it could not be clearly established whether the pollution was caused by the ship or another source, and since no concrete agreement above suspicion was possible on whether the pollution stemmed from the ship.

During appellate review, the decision of the Administrative Court was overruled since it was determined through photographs and camera footage that the ship discharged a black-coloured waste into the sea which was understood to be a petroleum derivative, and in the video footage it was clearly visible that the ship was densely surrounded by waste material and the footage analysis of the deck revealed that it had recently been cleaned and residues in the form of black soot was visible on it.

b. Protection of Biological Diversity and Ecosystem

Those who destroy biological diversity, do not comply with procedures of protection and use thereof, or do not act according to the procedures of waterlands protection and use will be issued administrative fines (Guloğlu, 2017). Administrative fines will be imposed on polluters who engage in activities in public during or after which environmental consequences arise that damage the health of living beings, environmental values, ecological balance, and degrade the environment.

c. Environmental Impact Assessment (EIA)

Institutions, organizations and businesses engaging in activities that may cause environmental pollution are liable to issue an environmental impact assessment report or prepare a "project information file" before starting the activity in question (Guloğlu and Belkayali, 2016). Those who initiate the activity prior to the EIA process or do not comply with the commitments and bylaw procedures specified in the EIA process are subject to administrative fines.

Council of State's 10th Chamber approved with its decision dated 01/25/2006 and numbered 2004/9540E., 2006/60K., the ruling of Ankara 10th Administrative Court dated 11/05/2003 and numbered E2003/130, K:2003/1528 regarding a case for the cancellation of TEAS (Turkish Electricity Production and Distribution Corporation) Executive Board Decisions dated 10/10/2001 and numbered 3/6 and 3/7 on the deployment of two 100-MW mobile power plants in Samsun Province which were originally planned to be deployed in Dalaman district of Mugla Province and in Bartin Province. The Court's decision was for the cancellation of the procedure in dispute, which was conducted without an EIA report, since all institutions, organizations and business whose intended activities may cause environmental problems must prepare an "Environmental Impact Assessment Report" as per Article 10 of the Environment Law.

Regarding the exclusion of the said activity from EIA report due to changes in the relevant Bylaw over time, the Court ignored the changes in the Bylaw over time and cancelled the procedure of the executive board based on the principle that the main goal of the law should be protecting the environment.

Council of State's Administrative Cases Chambers Board overruled, with its decision dated 10/05/2015 and numbered 2015/3251E., 2015/3205 K., the decision by Council of State, where a case was dismissed filed by an individual who was not a resident in the region where Akkuyu Nuclear Power Plant was planned to be set up and who was registered in the birth register of the said region, based on the assumption that the person did not have a current and legitimate interest in the matter and thus was not entitled to file a lawsuit. The justification of the Board for overruling the decision of the Chamber was that "the environmental impact of Nuclear Power Plants are not restricted to the region where the project takes place, and the project has a larger scope than projects of other natures, for which reason every citizen of the country has personal, current and legitimate interest in this matter and is therefore entitled to file a lawsuit.

d. Noise and Vibration

According to the Environment Law, those who create noise or vibration and do not take the necessary precautions stated in bylaws are subject to administrative fines depending on whether the noise or vibration comes from houses and vehicles, workplaces and workshops, factories, construction sites and entertainment venues.

in an incident which is the subject of a decision by the Council of State's 6th Chamber, dated 05/23/2001 and numbered E:2001/2822, K:2000/2381, regarding an individual who did not comply with the time restrictions on the use of noise producing tools and machinery on work days and weekends near residential areas and other noise-sensitive zones, the fine issued against the individual was deemed to be in line with the legislation.

in a decision of the Council of State's 14th Chamber, dated 05/22/2012 and numbered 2011/5931 E., 2012/3683 K., regarding the municipal prohibition of outdoor wedding ceremonies in the city center of Tunceli province since threshold values set out in Article 27 of Environmental Noise Assessment and Management Bylaw could not be observed and multiple complaints were received from the public, the procedure established by the municipality was deemed incompatible with the legislation in terms of jurisdiction because the jurisdiction to determine where in the city center outdoor wedding ceremonies can and cannot be held belongs to provincial local environment councils.

e. Air, Water and Soil Pollution

Sanctions are imposed in case of violations subject to fines in relation to air pollution as per Article 20 of the Environment Law, and in case of air pollution due to violation of the rule regarding facility, house and motor vehicle owners and odour emission.

Sanctions that facilities are subject to are categories under two groups: administrative fines issued in connection with facilities whose establishment and operation are subject to permission due to their significant impact on air pollution, and administrative fines issued in connection with facilities whose establishment and operation are not subject to permission in terms of their impact on air pollution. in its decision in 1999, Council of State's Chamber 6 approved the issuance of administrative fine against a hospital which caused air pollution through dark smoke emission out of its heating system chimney and did not take the necessary measures. Council of State, Chamber 6, decision dated 10/12/1999 and numbered K.1999/4681, E.1999/4388, http://www.danistay.gov.tr/.

in case of air pollution caused by residential buildings, the responsibility lies with the apartment manager if the building has central heating, and with the person using the residence if the house is heated separately.

in the Environment Law, water pollution is generally dealt with under three headings: by ships, by facilities, and by residential buildings. Administrative fines issued against ships and tankers are appraised on a fixed basis. A more appropriate regulation would be one that will ensure the issuance of administrative fees not based on the tonnage of ships but on the damage (or hazard) they cause to the environment (Şen,1994).

Those who dispose waste material into the soil in a manner not compliant with standard procedures or without taking the required precautions will be issued administrative fines as per the Environment Law. Furthermore, administrative sanctions will be imposed on those who do not comply with bylaws regarding quarry and mining activities, violate rules regarding extraction of gravel and similar material out of seas, streams, brooks and lakes, burn stubble or destroy meadows and pasture, or engage in activities that may lead to erosion.

in its decision dated 11/01/2016 and numbered E:2016/11039 K: 2016/6119, Council of State's 14th Chamber approved an environmental fine issued, as per repetition provisions, against a plaintiff who was determined to have transported excavations for the third time without a "Excavation Soil and Construction/Debris Waste Transport Permit".

f. Dangerous Chemicals

Administrative fines will be issued against those who produce, process, import or export, transport, store, use, package, tag, sell and promote dangerous chemicals or goods that contain these chemicals

in a manner that violate the prohibitions and restrictions. in its decision numbered 2009/10535 E., 2010/3809 K., Council of State's 6th Chamber approved the administrative fine issued against a plaintiff who condoned the disposal of dangerous waste into land and remained silent, and thus was involved in the pollution of environment by not taking measures or action.

in its decision dated 05/28/1996 and numbered 1995/5023 E. 1996/2558 K. regarding a case for the annulment of a circular by Ministry of Environment dated 01/13/1995 and numbered 95/1 on prohibition of petcoke in heating, Council of State's 6th Chamber stated that despite its few advantages, petcoke contained a high amount of poisonous material and its use was too dangerous to take the responsibility for it, apart from the fact that it was not suitable for Turkey's present conditions, and that the procedure in dispute was therefore in compliance with the legislation.

g. Violations that Require Termination of Activity as Sanction

According to the Environment Law, those who violate bylaws can be given a one-time notice, whose procedures will be determined as per the relevant bylaw, for no longer than a year, and if the violation is not corrected by the end of this period, the activity will be terminated partially or completely, definitely or indefinitely; however, if there is no reason for a notice be given to the person conducting the activity, the activity will be terminated immediately. Those who do not conduct EIA or who start an activity without preparing a project information file, despite the fact that the activity is subject to environmental impact assessment, which is an important example in terms of preventing activities that pose a threat to environment and human health, will be imposed sanction in the form of indefinite termination of activity.

6. Jurisdiction over Administrative Sanction Decisions

Environment police is a special administrative police unit described in Environment Law, which reports to the Ministry of Environment and Urbanisation and also makes use of general administrative police personnel. Administration conducts, as part of police activity, general regulatory procedures as well as individual procedures (Akyilamaz, 2000). Whereas Article 24 of the Environment Law prescribes that the "highest local authority" has jurisdiction in administrative penalty decisions, the primary jurisdiction was given to the Ministry with the amendment through Law no. 5491. The Law prescribes that the Ministry can use this jurisdiction via general directorates in its central organization, and via provincial environment and forestry directorates in its provincial organization.

As a result of this change, the confusion regarding the identity of highest local administrative authority was eliminated. Administrative Cases Chambers decision dated 03/01/1996 and numbered E:1995 /603 K:1996 /110; decision dated 07/11/2002 and numbered E:2002/178, K:2002/639.

7. Remedies for Administrative Sanction Decisions

Administrative sanction is finalised following the submission of the report prepared by audit personnel to the relevant authority that has the jurisdiction to issue an administrative penalty, unless a lawsuit is filed with the authorised administrative court within 30 days after the notification of the penalty, which is different from the period and procedure prescribed in Misdemeanor Law.

Administrative courts are authorised in cases against administrative sanction decisions. A lawsuit filed with an administrative court against an administrative sanction decision shall not stop the collection of the penalty. It is criticised that administrative justice is applicable for unlawfulness claims against administrative sanctions, unlike in Misdemeanor Law. However, it is also criticised that administrative justice is authorised for objections to other fines issued by the police (Inan, 2006).

8. Conclusion

It is necessary that legal regulations regarding environmental protection are foreseeable for those who will abide by these rules, and also that legal safety and penalisation comply with the principles of justice. Although administrative sanctions are in many parts of the world the most widespread method for combatting activities that harm the environment, they fall short in terms of protecting the environment. It cannot be claimed that increasing and aggravating penal precautions necessarily

protect the environment. Therefore, an environmental awareness should be raised in addition to the sanctions imposed on those violating the rules.

Environmental protection cannot be ensured merely through government sanctions. Public participation to regulations and policies regarding environmental protection is necessary to increase the effectiveness of administrative sanctions aiming at protecting the environment.

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Major Changes in Turkish Design Law with Industrial Property Code Numbered 6769

Sevgi Bozkurt Yasar

1. Introduction

in Turkish law, designs were protected by Decree Law numbered 554. As of 10 January 2017, Turkish Industrial Property Code numbered 6769 (IPC) has entered into force and has replaced different decree laws regarding to the protection of trademarks, geographical indications, designs, patents, utility models and regulated them under a single code. By this code, major changes have been adopted regarding to the protection of the designs besides the other intellectual property rights. These changes which are subject of this study are mainly in conformity with EU legislations and it is aimed to solve the problems encountered in practice.

2. The Concept of Design and The Protection Conditions

2.1. Design

The term "*design*" originates from the Latin words "*de*" and "*signare*". The term "*signare*" refers to signal and has been derived from "*signum*". As a word, it refers to mental project or scheme prepared in order to visualize, shape, or realize a plan or draft in mind (Beyazit, 1994, p. 8). in addition to the appearance of product, the concept of design also covers the structure, functionality, durability, ease of operation, reliability, ergonomy, and environmental interaction of product from the aspect of designers (Suluk, 2008, p. 27). From the legal aspect, the design is defined as the appearance of a product or its component.

in Decree Law Art. 3/a, it was stated that the design is "*the whole consisting of various characteristics or properties on a component or whole of a product such as texture, shape, contour, color, material, flexibility and etc., as well as the adornment*". in doctrine, it was stated that this description does not exactly explain the design, and that it might be concluded from such a description that the product or a component is the design (Suluk, 2008, p. 28). For this reason, it was emphasized that the concept of "*being recognized through the human senses*" should be interpreted as "eyesight" (Yurduseven, 2017, p. 671). Considering the EU legislation, in Art. 1/a of Designs Directive (Directive 98/71/EC on the Legal Protection of Designs) and Art. 3/a of Regulation on Community Design (Regulation on Community Design (EC) No. 6/2002), the design was described as the appearance of a product or its component originating from the characteristics of product, the lines of product and/or its accessories, contours, colors, shape, texture and/or material. in Art. 55 of IPC, in accordance with EU legislation, the design was defined as ""*the appearance of the whole or part of product or an ornament on it, resulting from its features such as line, contour, shape, color, material or surface texture*". On the contrary with Decree Law, the flexibility was not incorporated and the appearance was emphasized. The former regulation was more comprehensive, and it has been allowing the protection of characteristics that cannot be considered within the scope of appearance but can be perceived via tactual sense (Sehirali celik, 2017, p. 257). From this aspect, the design is considered as the characteristics distinguishing the product from the others and the technological differences are not taken into consideration. It is possible to protect such characteristics by making use of patent or utility model regulations (Suluk, 2008, p. 27-28).Another amendment made with IPC was that the term "design" was preferred over the term "industrial design". in the title of former Decree Law, there was the statement "*The protection of industrial design*". However in Art. 3 of Decree Law, it was depicted that the aforementioned decree law took any design under protection regardless of relationship with industrial production. in Art. 3/a of Decree Law, the term "design" was used solely, whereas the product was described in Para b as any object produced manually or industrially. Moreover, it was emphasized that even the designs to be

manufactured by handcraft, as well as those to be produced industrially, shall be taken under protection (Sehirali celik, 2017, p. 257; Tekil, 1997, p. 237; Yurduseven, 2017, p. 671-672). For this reason, in the period of Decree Law, the design concept was considered from broader aspect; besides those suitable for mass production, also the handmade products, graphic designs, and interior designs were registered is they met the requirements (Kilic &Semiz, 2017, p.65). in the EU Legislation, the term "*design*" was used in Designs Directive, whereas the term *community design* was used in "Regulation on Community Design" but the term "industrial" was not added. Thus, in IPC a term that is suitable for legislation and practice of EU was chosen. Moreover, the contrast between content and title of Decree Law was overcome.

2.2. Product

The idea of design cannot benefit from the legal protection independently from the product (Suluk, 2008, p. 30). The product is any tangible object that has its own value and characteristics(Ayiter, 1968, p. 40; Sarac, 2003, p. 56).). in Art. 3/b of Decree Law, it was emphasized that "*(other than the computer programs and the topographies of semiconductors) the product refers to the combined systems and the objects constituting these systems such as components, sets, tools, packages, and the combinations of multiple objects that might be perceived together, the graphical symbols, and typographic characters*". However in IPC, the definition of product was made in Para 2 of Art. 55. According to the article *Product means a complex product or the components of a complex product, objects such as package, the presentation of multiple objects that is perceived simultaneously, graphic symbols and typographic characters in addition to any object produced industrially or through handwork with the exclusion of computer programs*. Thus, in harmony with the EU legislations, the semiconductors were not excluded and were taken under protection. On the other hand, only the computer programs were excluded from the protection. Differently from Decree Law under IPC the complex product is determined. Regarding to subsection of Art. 56 of IPC, *the complex product is a product that consists of components that are changeable through disassembly and assembly or renewable*.

2.3. Protection Requirements

Not every design is entitled to benefit from the legal protection. in order for a designed to be protected by law, it shall meet certain requirements. According to the Turkish and EU laws (Art. 3/2 of Designs Directive; Art. 4/1 of Regulation on Community Design), the design shall have novel and distinctive characteristics in order to be legally protected. Whereas the novelty and distinctive characteristics were regulated under two different articles in Decree Law, they were gathered under Art. 56 of IPC. in Art. 1/II of Decree Law, it was regulated that the unregistered designs shall be protected in accordance with the general provisions. But, within the context of IPC, the protection of unregistered design was separately regulated. For this reason, no regulation in parallel with the provisions of Art. 1/II of Decree Law was included in the law. This article had regulated that the unregistered designs shall be protected in accordance with the general provisions. But, in case that the design meets the requirements set by the Code of Intellectual and Artistic Works, the option of protection by that law continues with Art. 58/3 of IPC.

2.3.1. Novelty in Turkish Law, the worldwide novelty is sought for the designs, and that design should have not been disclosed in any part of world before. Thus, from the aspect of protecting the designs, the criterion of exact novelty was adopted in terms of the geography. (Bilgin, 2006, p. 30; Tekinalp, 2012, p. 675). Novelty was regulated in Art. 6/I of Decree Law. according to this article: "*If the same or similar of a design has not been disclosed to the public before on any location on the world, then that design is considered as novel. If the designs differ only in insignificant details, then they are considered to be same*". in Art. 56/4 of IPC, the novelty criterion was modified by considering the unregistered designs. The date to be taken into consideration in determining the novelty was the date of application or priority for registered design. For the unregistered design, this date is the date of first disclosure to the public(Art. 56/4) (Sehirali celik, 2017, p. 262).

2.3.2. Distinctiveness in both of EU legislation (Art. 5/1 Designs Directive; Art. 6/1 Regulation on Community Design) and Turkish Law, only the distinctive designs are legally protected. in Art. 7 of Decree Law, it was stated that, if there is a clear difference between the general impression of a design on the mind of an informed user and the general impression of another design on such a user, then this design has a distinctive character. On the other hand, in IPC the distinctiveness is regulated in subsections 5 and 6 of art. 56 and according to this article *if the general impression of a design on an informed user is different from the general impression of another design that was presented to the public before the application or priority date for a registered design and the date on which the design was presented to the public for an unregistered design on the same user the design is considered having a distinctive quality.* Subsection6 of art. 56 of IPC is also regulated that in the assessing the distinctive quality the grade of option freedom the designer has during the development of the design is taken into consideration. First one among the amendments made via IPC in terms of distinctive characteristic is that the requirement of having remarkably different design was not sought and it was considered enough to have a difference from a general impression (Sehirali celik, 2017, p. 262-263). The informed user referred in making a determination regarding the criterion of distinctive characteristic is a hypothetical person. Depending on the design of mentioned product, he/she might be the end user, as well as the individuals such as repairer or motor rider (Suluk, Karasu& Inal, p. 317; Suluk, 2008, p. 142). The informed user refers to a person having an average level of knowledge, information, and consciousness and being open to design and familiar with these subjects (Conea, 2011, s.851). He/she is capable of realizing the points that a regular user cannot, but he/she doesn't have knowledge as comprehensive as a designer has. For this reason, he/she is not interested in the details (Suluk, 2008, p. 142-143). IPC also considered the EU Law's concept of appropriately disclosure to the public and made no discrimination from the aspects of if the protection period is over in case of a registered design or if the public disclosure has been made through registration. From the aspect of distinctive characteristic, the difference between design's registration and design's public disclosure was eliminated for the designs (Sehirali celik, 2017, p. 263; Yurduseven, 2017, p. 675). Another important change brought by IPC is that the principle of Art. 7/III of Decree Law regarding prioritizing the common characteristics of designs rather than their differences was not taken into content (Sehirali celik, 2017, p. 263; Yurduseven, 2017, p. 675). Within the contexts of both Decree Law and IPC, the freedom of designer in creating the design was taken into account in harmony with EU law.

2.3.3. Explanations not affecting the Novelty and Distinctiveness Disclosure to the public removes the criterion of novelty and distinctiveness. According to Art. 57 of IPC (1)*The presentation to the public encompasses exhibition, releasing on the market through methods such as sale, use, definition, publishing, advertisement or activities with similar purposes. The disclosure of the design to a third person on the condition of confidentiality is not regarded as a presentation to the public.* in Art. 57/2 of IPC, the explanations that do not affect the novelty and distinctiveness were regulated. in the new regulation, differently from Decree Law and in harmony with EU legislations, the disclosures not at the moment of privilege but covering 12-month period before the date of privilege were considered as the disclosures that do not affect the protection conditions.

2.3.4. The Protection of Complex Products in Art. 55/3 of IPC, in harmony with the EU legislations, the definition of complex product was made. Another change in the scope of law is that the principle of protecting only the components that are visible to the user during a normal use was adopted regarding the design of complex product component. According to art. 56/2 and 3 of IPC, *the design of a component of complex product is considered to have novelty and distinctiveness if it meets the following conditions. When the component is mounted on the complex product, it should be visible during the normal use. The visible properties of component should meet the conditions of novelty and distinctiveness.* in Art. 5 of General Conditions in second section of Decree Law, where the conditions of protection are specified, it is stated that, without any exclusion, a complex product shall enjoy the protection if the design of complex product or its components have the novelty and distinctiveness characteristics. But, in lawsuits claimed about the invisible designs during the period of Decree Law, the regulations in EU

legislations were taken into consideration and it was adopted that the condition of visibility shall be met (e.g. the 11th Civil Chamber of Court of Cassation dated 3.3.2008, 2007/886, 2008/2433; dated 23.01.2013, 2012/1069, 2013/1414).The condition of visibility for the protection of design of complex product components accepted in IPC made the Turkish law compatible with EU law. But, it is still controversial if these conditions shall be applied to the designs of basic products (Sehirali celik, 2017, p. 266).

3. The Scope of Protection, Non-Protected Situations and Limitations on Right to Design

3.1. The Protection of Design Right

in determining the scope of protection of right to design, there is a limitation based on the design's visible characteristics, and the law on design protects the visible parts of applicable design (Bently, Sherman, 2001, p. 572; Suluk, 2008: p. 167). According to the Art. 11 of Decree Law, it was specified that, in determining the scope of protection of a design, the general impressions of a design on the mind of an informed user (in accordance with Art. 7 of Decree Law) and all the designs exhibiting explicit characteristics shall be taken into consideration. in second paragraph, it was stated that, instead of the differences of designs, the shared characteristics shall be focused, and that the designer has freedom of choice in terms of designing. This regulation was incompatible with EU legislation while it included the principle of instead of the differences of designs the shared characteristics shall be focused (see also Art. 10 of Regulation on Community Design). in Art. 58/1 of IPC, it was specified that the designer shall have the right to exercise his/her legal rights regarding the designs, which have no distinctive characteristics when compared to his/her own design. If the design has distinctive character is determined based on the principles set in Art. 56, and the general impression on an informed user shall be taken as base. Since the shared characteristics weren ot given importance in the new regulation rather than the differences, it can be stated that a system that is compatible with EU legislations has been established. in accordance with Art. 58/2, the level of designer's freedom of choice during the designing process is taken into consideration in evaluating scope of the protection. in Art. 59/1 of Law, the legal rights of designer on the design were set with the same content as in Art. 17 of Decree Law. But, since the unregistered designs were taken into the scope of protection, in harmony with art. 19 of Regulation on Community Design a regulation was made in second paragraph on this subject. Accordingly, the owner of an unregistered design has the legal rights, which are granted to the owner of registered design, only in case that the protected design is copied completely or indistinguishably in terms of the general impressions. It was stated in the same article that these rights shall be exercised only against the individuals, who copied the unregistered design maliciously.

3.2. The Limits of Scope of the Protection

3.2.1. The Cases Outside the Protection

The unprotected situations regulated in Art. 10 of Decree Law were identified as the designs, which offer no freedom of choice to the designer in characteristics and components for fulfilling the technical function, and the designs, which can be produced only in required size and shape in order to mechanically mount the product, which is designed or in which the design is applied, to another product. in Art. 9 of Decree Law, it was stated that the designs on the contrary with public order and public morality were outside the scope of protection. Within the scope of IPC, the situations out of the scope of protection were extensively regulated in Art. 58/4. According to 58/4 besides the cases that mentioned in art. 9 and 10 of Decree Law, Designs encompassing the inappropriate use of emblems of sovernity symbols regulated in 2nd repeating Article 6 of Paris Convention and the signs, emblems, markings, and nomenclatures that are outside this scope but concern the public, belonging to a society from religious, cultural, and political aspects but not allowed to be registered by the authorities are outside the scope of protection.

3.2.2.The Cases Limiting the Protection

The situations, in which the right to design was limited, were regulated in Art. 21 of Decree Law. The cases, in which the right to design is restricted, are *the actions limited to private purposes and including no commercial objective* (Art. 21/1-a of Decree Law), *actions for experimental purposes* (Art. 21/1-b of Decree Law), *replications for educational or referential purposes on the condition of complying with the rules of honesty in commercial practice, making reference and not unnecessarily threatening the normal use of design* (Art. 21/1-c of Decree Law), *the equipment of sea vessels and aircraft that are registered in foreign countries but temporarily located within the borders of Turkish Republic, and the accessories and spare parts imported in order to be used in repairing these sea vessels and aircrafts, and the activities of repairing these sea vessels and air crafts*(Art. 21/1-d of Decree Law). The use for repairing was regulated in Art. 22. The situations specified in this article were not considered as infringement of right to design. These situations were*(1) that the designed part is a part of a complex product or its appearance is dependent upon that complex product, (2) that it is used in repairing the complex product in order to regain the original appearance of complex product, and (3) that the public opinion is not misled regarding the source of product used in repairing.* in Art. 59 of IPC, the situations specified in abovementioned articles were regulated in a single article in the same manner. But, in 5th paragraph of this article, the use of equivalent spare parts published by the Ministry of Science, Industry and Technology shall not be protected for 3 years set in the use for the repairing purposes. in Art. 6 of this clause, it was also specified that the principles of protection of unregistered designs shall be applied to the designs, for which the publish delay request was made, until the visual explanations are made in the bulletin. Since the condition that the designs of complex product components shall be protected only if they are visible during a normal use was set in Art. 56/2 of IPC, another limitation of protection is the components, which are invisible during normal use.

3.3. The right arising from the previous use

Totally independently from a registered design, the use of a design might have started before the application for registration or before the date of priority or the real and significant measures might have been taken for the use. in this case, even if the design is registered by another party, it shall not prevent the use of previous design. But, the individual taking significant measures against the use or the individual starting using the design shall have been acting in good faith. This case was regulated in Art. 23 of Decree Law. Even if the right arising from the prior use in Art. 60 of IPC does completely overlap with Decree Law, the principle of inland use was set. The condition that the use shall be in the way meeting the reasonable needs of company was sought and, in second paragraph, it was separately regulated that the clause shall not be extended by licensing in harmony with Art. 22/3 of Regulation on Community Design.

3.4. Protection Term of The Design

The protection time regulated in Art.12 of Decree Law was 5 years starting from the date of application for the registered designs. By renewing for 5-year periods, this period can be extended to maximum 25 years. in Art. 69 of IPC, the protection time of registered designs was set in the same manner with Decree Law, whereas the regulation regarding unregistered designs was made in second paragraph of same article. Accordingly, the protection time of unregistered designs is 3 years starting from the date of public disclosure of design, for which the protection was claimed.

4. Design Application and Registration Process

4.1 Application in IPC, the application preconditions, classification, and multiple applications were regulated in Art. 61. Differently from decree law the obligation of providing a specification depicting the design was removed in IPC, and it was left to the initiative of applicant. in EU legislation, the specification is not one of the mandatory documents. Another change was made in the regulation on multiple applications. According to Art. 61 of IPC, in multiple applications, all of the products, in which the design is used or applied (except for the adornment), shall be in the same class. in classification of

products, in which the design is used or applied, the provisions of Locarno Agreement are applied. However in Art. 28 of Decree Law, it was sought that the designed products should be in the same subclass or same set/group or the components of a complex product or constituting a combination that can be perceived to be together in multiple presentations. Thus, the scope of multiple applications was extended; the Locarno classification system's requirement of belonging to the same class was set, and the compliance with international practice was achieved (Karahan, 2017, p.318). Besides that, the number of designs to be included in multiple applications was limited to 100 (Art. 55/4 of Regulation on Implementation of Industrial Property Code, OG 24th April 2017 Issue: 30047 Regulation). Another novelty of IPC is that the designer was given the opportunity of requesting for keeping his/her name as secret (Art. 61/10).

4.2. Examination The Turkish Patent and Trademark Office examines the conformity of the application with the conditions stated in Art. 61 and 63. If there is a request for the priority right, Office examines also this request. Differently from Art. 29/1 of Decree Law, Art. 62 of IPC offered the chance of benefiting from right of priority for six months after the date of application for utility model made in accordance with the preconditions, as in the application for design registration. in terms of the right to priority originating from the expositions regulated in Art. 62/5 of IPC, differently from Decree Law, the national exhibitions in foreign countries were excluded and it was enabled to benefit from right to priority originating from the international expositions (Karahan, 2017, p.319).

Another change made by the new code is that the Turkish Patent and Trademark Office was enabled to make novelty investigation for the new design applications. Within the context of former Decree Law, the Turkish Patent and Trademark Office was not granted the authority to directly execute the novelty investigation and it was entitled to perform a substantive investigation only upon an objection. Within the new Code, in the first stage, no distinctiveness examination was made; in case of any objection from third parties, the distinctiveness was evaluated into consideration by the Council of Re-Examination and Assessment (Karahan, 2017, p.320). The designs, which have been disclosed by the applicants 12 months before the date of application or date of priority, if any, were rejected since they didn't meet the novelty criterion (Karahan, 2017, p.322). And additionally partial rejection was regulated. According to Art. 64/7 of IPC, if the rejection is only for a part of the design, then the rejection decision shall be made only for that part. According to the clause, it is compulsory that the resting parts shall be protected for the continuance of registration and the design identity shall be maintained after the partial rejection decision.

4.3. Registration and Publication in Art. 65 of IPC differently from decree law, it was regulated that the application is entered to the registry as a registered design and the registry is public. Also, in second paragraph of the article the conditions of taking registration copy were specified. According to art. 66 of IPC the applicant can request the postponement of the publishing for thirty months starting from the application date or if there is a priority request from the priority date with the application. On the date of expiry of the term for the postponement of the publishing or on a previous date upon the request of the right owner, the authority opens all entries and documents regarding the application to the scrutiny of third persons. Thus, with this article, differently from Decree Law, the period fort he postponement of publishing was fixed (Karahan, p. 323).

4.4. Objection in Art. 67/1, the principles of objection to the Institution's decisions were regulated, which have not been specified in Decree Law. Accordingly, the applicants shall report their reasoned objections against the decisions, which have been made in accordance with Art. 64, in written and within 2 months following the communication of judgment. If the objection is not accepted, then the applicant may file a lawsuit in the Ankara Specialized Court for Intellectual and Industrial Property Rights for nullity of judgment (Art. 172 of IPC).The objection of the third persons to the registration of the design is regulated in art. 67/2. According to this article the third persons can object within three months following the publishing date of the registration subject to the conditions in article. Thus differ from the Decree Law the objection period for the registration is shortened and the grounds for challenge

are arrenged in IPC. The objections raised according to Art. 67 are examined by the Council of Re-Examination and Evaluation (Art.68).

5. Entitlement

According to art. 70 of IPC the design right belongs to the designer and his successors. The ownership of the right is legislated in the Art.70 of IPC likewise the art. 13 of the Decree Law. However the legislation about the procedures which can be carried out on behalf of each right owner have some differences from decree law. First of all, in case the industrial property right belongs to multiple persons, the preemptive right which belongs to the shareholders if the one of the owners totally or partially sells his share to a third person, differ from the art. 13/a of Decree Law is not legislated in the art. 70 of IPC. This provision is regulated under the art. 148/3 of IPC which is stated in the Common and Other Provisions. Differently from Art. 13/3 of Decree Law, it was set forth in Art. 148/3 of IPC that the parties shall make a notification for enjoying the right of priority; it wasn't regulated in this regulation how long period the notification shall be made in, but the time of enjoying the right of priority was prolonged. in Art. 13/3 of Decree Law, it was specified that, within 2 months after the use of right of priority, the Institute shall notify the other shareholders and the right of priority shall be enjoyed within a month after the receipt of priority notification. in Art. 148/3, however, it was specified that the sale that has been made shall be notified to the other shareholders, and that the right to priority shall be foreclosed within 3 months after notification of sale of right of priority to the right owner and in any case within 2 years after the date of sale. Moreover, in this article, it was stated that, the right of priority may be exercised by filing a lawsuit against the buyer. Before the making a resolution on the transfer of share to the name of right owner of right of priority, the right of priority cannot be exercised unless the sale price is paid in cash to the body determined by the court and in cases of forced auctions. The other difference is that the cases, in which the rights originating from the design are infringed, are subject to lawsuits to be filed against third parties according to Art. 70/3 of IPC. in this clause, it was specified that the lawsuits to be filed in case of infringement of right to design were limited to the civil suits within the scope of IPC.

6. Usurpation of the Design

From the aspect of registered designs, the usurpation refers to the application of an individual, who has no right on the design or is not the sole owner of design, for registering the design or achieving the position that can be considered as the legal right owner (Tekinalp, 2012, p.694). For unregistered design the usurpation of the design means introduced to the public by a person who is not a right owner (Art.71). According to art. 71/1 the person who claims that he is the real right owner can request from the court that the design ownership is transferred to him or that he is recognized as the design owner with his other rights and request arising from design right being reserved. According to subsection 3 of art. 71, this requests are forfeit in case they are not brought forward within three years fallowing the date on which the registered design is published or the unregistered design is introduced to the public. By this article it is given three years period for the request which arising from usurpation and regulated unregistered design also. However in the event the person who is not the real right owner has bad faith, this period of prescription is not applied. Thus, this regulation is different from the art. 19 of Decree Law in that the period of prescription is two years and in case bad faith the request can be demanded until the end of the protection term of the design and also there was not a provision about the unregistered designs in the Decree Law. It is stated that the lawsuits to be filed and the claims alleged in those law suits according to Art. 71/4 of IPC shall bear legal consequences and provisions against the bonafide 3rd parties as of the date of recording in the registry and publishing any judgment made at the end of lawsuit or any other conclusions closing the lawsuit in either way in the bulleting. The consequences of ending the usurpation were regulated in Art. 72 of IPC; according to the Para 1, all the rights of third parties on the aforementioned design expire upon the registration of design ownership change in the registry. in Art. 72/2 of IPC, it was stated that, if the individual that has been understood to be no right owner or the individual that has signed a license contract with that individual, who was not the real right owner, started using the design before the date of design's registration in registry by

the real right owner of design or if they have make remarkable preparation for using the design, then they might request a non-exclusive license from the real right owner within 2 months. This period starts at the date of notification of design's registration in the registry by the real owner of design. in aforementioned article, differently from the Art. 20/2 and 20/3 of Decree Law, the individual that has been found to be no real right owner and the individual that has signed a license contract with such an individual were granted equal times for requesting the right of use. in Decree Law Nr.554, this time was set to be 2 months for the individual, who has been registered as the right owner of design in the registry, and 4 months for the individual, who has bought the license.

7. Right Ownership of Designs of the Employees

in IPC the designs created by the employees were regulated in Art. 73 and 74. According to art. 73/1 the right owner of the designs that are realized by the employee due to the activity they are obliged to carry out or made by the employees during the work relation largely based on the experience and works of the undertaking is the employers unless it is understood otherwise from the aggrement between them or the nature of the work. However according to Art. 14 of Decree Law, the employer was considered to have direct right on the designs that the employees created while doing their job and the designs that the employees created by making use of company's information and tools without any requirement arising from their labor agreement with employer. Thus, in the new regulation, the employers became the right owners of designs created during the business relationship; not only the designs created by the employee as a part of employee's tasks but also those created by the employee mainly based on the knowledge and works of company. in second paragraph of Article, it was stated that, upon the request, the owner of rights on the designs created by employee in business place by making use of general knowledge and equipment in the company (out of scope of the Para 1) shall be the employer. Thus, differently from Decree Law, the IPC stated that, in terms of such designs, the employer shall make an application in order to acquire the right ownership. in Art. 73/2 of IPC, it is not specified in how long a period the employer shall make a claim. in the doctrine, it was stated that, in order for the employer to not leave the issue unsettled, the 4-month time that is set in Art. 115/4 of IPC for response of employer to the notification shall be applied to this subject by analogy. in case that the request is made within this period, the design shall be considered free (cataklar, 2017, p. 418). in Art. 15 of Decree Law it was stated that the right ownership in design created by academicians belongs to them if there is no contract opposite. According to the aforementioned provision, if the educational institution spend money for the procurement of specific tools and equipment for the researches that resulted in designs, upon the written notification by instructor indicating that the design is commercialized, the institution was entitled to request a reasonable share, which shall not be higher than the amount spent by institution, from the income earned. in IPC differently from Decree law, it was regulated that If there is no contract on the opposite, then the designs created by academician at the end of scientific researches and studies conducted within the higher education institution and the designs created based on the experiences and studies of higher education institution shall belong to the higher education institution. The academician may have right on the designs, which the designer created by making use of the information and tools in higher education institution, upon request (cataklar, 2017, p. 417). in Art. 14/3 of Decree Law, it was set forth that the employee shall have right to request a return to be determined based on the importance of design made by the employee into consideration. Within the context of Decree Law, the designs that the employer has direct right on were the designs, which were created by the employee while fulfilling his/her job, and the designs, which were created by the employee by making use of information and tools in business place but not as a requirement of his/her labor contract. It was not clearly specified if Para 3 related with the remuneration demand right covers both of two groups (cataklar, 2017, p. 417; Suluk et al., 2008, p.202, fn.9). in Art. 74/1 of IPC, this ambiguousness was eliminated and it was clearly specified that the remuneration demand right applies to the designs subjected to Art. 73/2 of IPC, on which the employer has right upon its request. This remuneration might be determined by the parties by considering the importance of design (cataklar, 2017, p. 419). in case that no resolution has been achieved, then the amount is determined by the court. The Art. 74/2 of IPC is a special regulation on the designs created by academicians. Accordingly, the

sharing the revenue received from the designs between the higher education institution and the designer shall be determined by the Board of higher education institution in the way providing the designer with minimum 50% of revenue. Furthermore in Art. 16 of Decree Law, it was regulated that the right owner of designs, which have been created within the scope of work relations out of the contract of employment, shall be the employer unless otherwise contracted. However, in IPC, it was specified that the right ownership in such cases shall be determined within the terms of contract. Also, in Art. 73/3 of IPC, it was specified that the right owner of designs created by students and interns working in unsalaried manner and not based on a specific time condition, which have not been regulated in Decree Law, is the employers of them

8. Invalidity

The nullity refers to cancellation of an entry in design registration upon a court decision when the preconditions set by the Law are met (Tekinalp, 2012, p. 709). in IPC, some nullity situations that haven't been regulated in Decree Law were regulated. One of them is the case that design registration application is made maliciously (Art. 77/I,a IPC). in the period of Decree Law, the nullity situations were not limited to a specific number in Art. 43 of Decree Law, and the maliciousness was considered in the judicial decisions as a reason for nullification (e.g. the 11th Civil Chamber of Court of Cassation dated 13.06.2012, 2011/4399, 2012/10417, Sehirali celik, 2017, p. 277-288, fn.56).in the judicial decisions, the time until passing the judgment that malicious registration shall be nullified was considered as legitimate use (Sehirali celik, 2011, p. 57). The other reasons for nullity according added by Art. 77/I of IPC were the unauthorized use of the intellectual property right on design, the application made by real persons and legal entities falling out of the scope of Art. 3, and designs encompassing the inappropriate use of emblems of soverinty symbols regulated in 2nd repeating Article 6 of Paris Convention and the signs, emblems, markings, and nomenclatures that are outside this scope but concern the public, belonging to a society from religious, cultural, and political aspects but not allowed to be registered by the authorities. Also, since even the unregistered designs were taken under protection in Art. 78/5 of IPC, it was regulated that the nullification lawsuit shall be filed against the person claiming to be right owner. Another change was made with IPC is that partial invalidity. According to Art. 77/2 of IPC, it was enabled nullifying a part of the design. At this point, the partial nullity was specified to the opposition to public morality and public order regulated only in Art. 64.6 b and the designs encompassing the inappropriate use of emblems of soverinty symbols regulated in 2nd repeating Article 6 of Paris Convention and the signs, emblems, markings, and nomenclatures that are outside this scope but concern the public, belonging to a society from religious, cultural, and political aspects but not allowed to be registered by the authorities. For this reason, it has a narrower context when compared to Art. 25.6 of Regulation on Community Design and Art. 11.7 of Designs Directive covering the situations that a design meets the conditions for protection under the scope of partial nullity (Sehirali celik, 2017, p. 281). The other difference in the clause is the stipulation of keeping the design character. in Art. 64/7 regulating the investigation authority of Turkish Patent and Trademark Office, the condition that the resting portion shall keep meeting the preconditions of protection and maintaining the design character were sought for continuance of the protection after partial nullification judgment. in the reasoning of this article, it was stated that, in order for the resting portion to keep its design character, the resting portion shall be no different in the form at the moment of first application and the name of design shall not be changed; for instance, the application of a 3D design application shall not be converted into a pattern design application after the partial nullification judgment. in the doctrine, it is stated that the assessment shall be made based on the fact if the change to occur because of the part removed from design is substantial or insubstantial (Sehirali celik, 2017, p. 281).

9. Infringement of Design Right and the requests of owner of the design right in case of infringement

The actions considered as infringement of right to design were determined in Art. 81 with the principle of limited number. It draws attention that, differently from the Art. 48 of Decree Law, the clause

incorporates the term "producing a similar product that cannot be distinguished in terms of general impression" instead of "producing the significantly similar product". Although the significant difference is sought in protection conditions in Decree Law, the principle of difference in general impression is adopted in the new law and the infringement cases were regulated by using a similar statement. And in the last paragraph of clause, differently from the Decree Law, a special regulation was set for the unregistered designs.

The right to design is protected by the civil lawsuits. The law regulated in parallel with the other intellectual property rights within the scope of Decree Law was regulated in Art. 149 ff. in 5th Book of IPC under the title "Common and Other Provisions". The criminal sanction set by the Art. 48/A, which has been amended by the Law Nr.5194 on 06/22/2004, of Decree Law was not regulated within the frame of IPC and only the principle of protecting the right to design by making use of the civil lawsuits. Although no criminal sanction was set in IPC, the rapid disposal procedure was set in Art. 163 of IPC for the counterfeit products stored in storehouses because of the criminal lawsuits filed before 2009.

10.Conclusion

Significant changes have been made with IPC in Turkish design law. The amendments were made to provide conformity with EU legislation and to respond the need of designers and industry.Under IPC the process of registration has been changed substantially by given an authorization to Turkish Patent and Trademark Office to make an ex officio novelty inspection in design application and the new code also has adopted unregistered design protection in accordance with EU regulations. These changes are likely to be able to respond to problems due to the lack of unregistered design protection in practice and the lack of novelty review during the registration process. The exclusion of the equivalent pieces from the design rights protection for protecting sub-industry is deemed also considerable change which will impress the design law. Also, the reducement of the period for the objection for the design registration application and changes on the provisions of design of multi-application will make the application process easier and accelerate.

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According to the Turkish New Constitutional System the Power of the President on Ratification of International Agreements

Selda Caglar

Introduction

With the Law 6771 accepted on 21.01.2017[68], the provisions that governed the nature of the authority of state organs in the Constitution were amended, and a new constitutional order was adopted in Turkey. The aim of this radical change[69] was explained by the political power as "*to establish full unity between the legislative and executive organs in Turkey*". After long arguments on the new government system, it was called the *Presidential System* where a President of a party elected by the people is the head of the executive power, regulating this field by his decrees, may annul the legislative power, and in contrast, the legislation having extremely less authorities, and where the principle of "*equality of arms*" in the parliamentary system ended, and with even a number of authorities of the President that may affect the independence of the judiciary system (Gozler, 2017:13-27; Ardicoğlu, 2017:23-24; Kaboğlu/Translated by: Kurt, 2017:39-41; Alkan, 2017:1-3; Esen, 2016: 45-57).

The main subject of the present study is not to discuss the legal nature of the new constitutional system; however, it is not completely independent from the legislative-executive relation and the balance of forces in favor of a single-headed executive power (represented by an extremely strong head of state). Because the thesis we will propose is that the authority of "*ratification and publishing the international agreements*" cannot be considered as an authority of the execution; and as a result of this, it cannot be regulated by a decree. in order to support this thesis, a comparison will be made between the "*ratification and publishing the international agreements*" before the amendment, and the legislation of those times for the purpose of harmonization after the constitutional amendment. in this respect, the scope and the boundaries of the regulation will also be discussed although in a limited way.

1. The "Ratification and Publishing the International Agreements" Authority of the President in the New Constitutional Order

The article saying that *the authority to ratify and publish international agreements is a competence of the President* is the same article in the same provision, which was preserved in the Constitution (without discrimination between the legislative and executive power) in the 2017 Constitutional Amendment. However, since the pre-amendment system was a parliamentary government system, this authority was executed in the light of the basic principles of the parliamentary system. in parliamentary systems, the president's representing the unauthorized and irresponsible wing of the executive power and the authority and responsibility for making and executing executive decisions belong to the government; these decrees must be signed by the prime minister and the council of ministers/relevant minister. in Turkey, too, the ratification authority of the president was understood and applied as signing the proceedings of the head of the state and the decrees of the Council of Ministers. in Law no. 244 on Signing, Execution, and Publication of International Agreements, and in the sub-article of "Approval of international agreements and participation in them" of Article 3/1 of the Law on Authorization of the Council of Ministers for Signing Some Agreements, it is said that "*the ratification and agreeing in*

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[68] The Constitutional amendments made on 21/1/2017 with Law 6771 were approved after the Referendum on 16/4/2017, and the decision of the Supreme Committee of Elections on this dated 27/4/2017 with the number 663 on the Official Gazette dated 27/4/2017 with the reiterated number 30050.

[69] For the amendments made in the Constitution with this law, see Kemal Gozler, Turkish Constitutional Law, Ekin Publishing House, 2nd Edition, July 2018, p.128-130.

international agreements belongs to the Council of Ministers", which means that the will to bind the nation with international agreements belongs to the Council of Ministers.

in parliamentary systems, it has to be accepted that the power of ratification of the President must be accepted as an authority that must be used with the Council of Ministers. However, there is a discord in the Constitution because of the fact that the authority to ratify is mentioned among the powers of the President; however, in Law no 244, this authority is mentioned as being given to the Council of Ministers without mentioning the President. in a previous article we wrote, we discussed by whom the ratification processes would be initiated, which signature of the executive power would be accepted as the complementary element, and connected with this, what the solution to be produced when the President and the government did not agree in the light of the doctrine and the Constitutional Court decisions, and expressed our opinions (cağlar, 2015:633-661). Therefore, we will not focus on the above-mentioned discord. As a matter of fact, these discussions have no place in the present constitutional order; and the President is the head of the state. The executive power belongs to the President (Art.104). in other words, the president will use his "*ratification and publishing the international agreements*" authority as the only and sole authority and as the executive power in terms of international agreements that require ratification for others. Besides, the president does not have a duty as "signing the decrees" like in the previous constitution, and the "counter signature" rule application was also abrogated. to comply with these amendments, the name and the provisions of Law No. 244 were also amended. The law was called as "the Law on the Authorization of the President for Signing some Agreements", and some of its articles in the Law, which originally consisted of 10 articles, were abrogated (1-4 and 6th articles); and the statement "*council of ministers*" and "*government*" were replaced with the term President (703 Decree-Law, A.181)[70]. A few days after the amendment made in the Law 244, "the Presidential Decree on the Procedures and Principles for the Ratification of International Agreements" Decree no: 9 was put into force (O.G. 15.7.2018 - No. 30479).

There are some differences in terms of the language of the text and the systematics between the Law No. 244 and the Presidential Decree No. 9 about the ratification regime of the international agreements. Article 2 of the Law No. 244, which was abrogated, subjected the condition of the ratification of the agreements or the adoption of such agreements, or their conformity with the law to being in accordance with the law. The Decree 9, on the other hand, gave the original and general authority to the President with the provision "*international agreements with foreign states and international organizations in the name of the Republic of Turkey are ratified with the decree of the President*" [A2(1)] separating itself from the systematic which prioritized the GNAT in the ratification of international agreements regime. in terms of the ratification regime of international agreements, although the difference between the two regulations seems small, it is not insignificant. Although Law No. 244 adopted the having a legislative law as the pre-condition and general rule for the approval of international agreements, Decree no. 9 showed the President as the founder element of this regime, and reduced the proceeding of the GNAT for ratification into an exception [Art. 2(1)]. However, in the abdicated 2nd article of the Law No. 244, the agreements that did not require ratification, in other words, the exempt situations, were listed right under the "enacting ratification law", which said that there were exceptions to the general rule; and the condition "not having brought amendments to the Turkish laws" was placed in front of each exception. in the decree, this record was included in the last paragraph of the relevant article to include the "*exempt situations*" in Articles 2 (2) and 2 (3)[71].

The Decree No. 9 is in the text form, which is more suitable for legal technique by being written in a clearer and more comprehensible language to clarify the complex structure of Law No 244. The basic motive leading to the Decree no. 9 was not to clarify Law no 244. If it were so, the amendments made in Law 244 would be limited to harmonize the new government system or, in addition to this, it could have been re-organized in terms of the language and systematics. However, since the main goal was to

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[70] The Decree on Making Amendments on Some Laws and Decree-Laws to Adopt to the Amendments Made in the Constitution, Decision Number:703, Council of Ministers Decision: 2.7.2018, OG.9.7.2018, Issue: 30473, 3. Reiterative edition.

[71] The emphasis and this opinion belong to us. This does not exist in the provision of the Decree. Sc.

place the president to the forefront in the approval of the international agreements, and to place the role of the Parliament to the second stage, many provisions of the law were abolished, and the contrary articles in Decree No. 9 with the Law No. 244 were avoided. Otherwise, according to the provision of the revised Article 104/17 of the Constitution, it would be contrary to the prohibition on "Presidential decrees cannot be released on issues that are clearly regulated in the Law", and could be cancelled by the Constitutional Court.

Decree No. 9 was also separated from the old text of the Law no 244 in terms of the release of the international agreements and presidential decree in the Official Gazette. Although it was mentioned that "*the Turkish text of the international agreement, which is subject to ratification and the text in language(s) that is/are recognized shall be published in the Official Gazette as an appendix of the presidential decree*" (Art. 3(2)) in the article with the title "Ratification" in the Decree, an exception was mentioned for this, too, with the provision that had the title "publication". The agreements based on an international agreement or a law with a technical or administrative nature may be released in the Official Gazette provided that they are;

    a. not in economic and commercial nature,

    b. not related to the rights of legal or real entities according to specific law provisions,

    c. not bringing amendments to the Turkish laws.

The decrees of the President on the ratification of agreements mentioned in this paragraph may not be published in the Official Gazette [Art. 4(2)]. The agreement texts and the Presidential decrees that are exempt from this must be published in the Official Gazette [Art. 4 (1)].

There was a similar exception in the previous text of the Law 244. However, the scope of this exception was kept narrower. The failure in publishing an agreement and a decree was only subject to [Art. 3(3)];

    1. being a technical or administrative agreement made by the Council of Ministers based on an agreement,

    2. being a technical or administrative agreement made by the Council of Ministers based on the law, and exempt from those presented to the information of the GNAT and Republican Senate according to Article 2, Paragraph 2 of the law,

    a. being not economic or commercial,

    b. not concerning the rights of private persons,

    c. not being agreements that do not bring changes to Turkish laws.

As it is seen, although it is not obligatory for the President to publish agreements in the Decree no 9, different from the previous text of the Law 244, the types of the agreements that are to be presented to the information of the GNAT are not included. It is said in the 90/2 Article of the Constitution, which is still effective; "*Agreements that regulate economic, commercial or technical relations and which do not exceed one year's duration shall be put into force provided that they do not bring any burdens on the State Finance, and that they do not violate the status of persons and the property rights of the Turks in foreign countries. in this case, these agreements are to be presented to the Grand National Assembly of Turkey within two months of their publication*". Again, in the Article 90/3 of the Constitution, which is still effective, and in the abrogated regulation of the Law 244, the statement "*the rights of private entities*" has been expanded as "*the rights of real and legal entities according to specific law regulations*"; and in this way, it contradicted with the Constitution. Because the thing that is meant with "private entities" is the "real and legal entities". No discriminations have been made in the Constitution about the rights of these people in terms of public or special laws.

2. The Legal Nature of the Presidential Decrees

in Sub-article 17 of Article 104 of the Constitution, which was amended by Law no. 6771, the President is given the authority to "*issue a Presidential decree on issues that are related to the executive power*", and the boundaries are defined: *The basic rights, the rights of individuals, and duties of individuals, and the political rights and duties that are mentioned in the fourth section cannot be regulated by a Presidential decree. Presidential decree cannot be released in issues that are supposed to be regulated by law in the*

Constitution exclusively. Presidential decree cannot be released on issues, which are clearly regulated in the law.

in order to eliminate the possibility of a conflict that might be faced between the presidential decree and the law, precautions were taken at the principle level: *in case there are different provisions in the law and in the presidential decree, the provisions of the law will apply. in case the Grand National Assembly of Turkey enacts laws in the same issue, the Presidential decree becomes invalid.*

This general provision that regulates this power given to the President has become a matter of dispute in various respects in the new constitutional order. Firstly, there is no explanation in the Constitution on the legal nature of the "presidential decree" except for Sub-article of Article 119 of the Constitution. This issue creates difficulties in determining the place of Presidential decrees in the hierarchy of norms. Another issue that must be clarified is how to draw the limits of the executive power that is given to the President, and how and by whom the frame and limits of the prohibited areas that are mentioned as the limits of the power to issue decrees will be defined (Ergul, 2018: 31-32). The third problem is about the scope and application of the solution that is produced in case of conflicts with the laws.

According to Article 8 of the Constitution, *the executive power and duty are carried out by the President in line with the Constitution and laws*. Based on this, the general limit of the President's power in issuing decrees is to make constitutional and legal regulations. This provision, which explains that the executive power and duty may be performed in line with the jurisdiction and constitutional provisions granted by the Constitution, and that it may be fulfilled as based on law, had a meaning because there was the authority to issue decrees before the 2017 amendment. in other words, it indicated that the executive organ had to act in the context of the authority of the Turkish Grand National Assembly in ordinary periods, and to enact other regulatory procedures in line with the governing laws. However, in the amendment made in 2017, a provision stated that the presidential decrees had to be regulated in line with laws; and only a solution was brought in case the presidential decrees conflicted with the laws to be acted in favor of the laws. in addition, the fact that some of the administrative and executive duties that were fulfilled by law previously will be regulated by the Presidential decree creates difficulties in defining the legal regime of this institution. As a matter of fact, the Council of Ministers introduced Decree-Laws 698, 699, 700 and 703 with the name of adapting to the constitutional amendment in the short period from 4/7/2018 until the 9/7/2018, when the President of the Republic started active duty; some of the laws or Decree-Laws on organization and duties of some ministries and prime ministry were abrogated, and the way for Presidential Decrees was opened (celik, 2018:34; Kanadoğlu/Duygun/Bilgehan, 2018:25-29).

Based on the new regulations in the constitution, we believe that the legal nature of the Presidential Decrees must be handled in a "*binary*" manner. The presidential decrees on the issues that the Constitution expresses directly and more explicitly have the power of being "laws", although not explicitly stated, and they are also the original and firsthand regulations. There are no constitutional obstacles to enact laws by the legislature power on these issues; however, the will of the constitution-maker is that the legislative power avoids interfering with these areas. As a matter of fact, the 104/9, 106/latest, 108/latest and 118/6 Articles of the Constitution orders that these areas are regulated by the President and Decrees exclusively, in other words, these articles create a protected sphere. These regulations are similar to the Presidential Decree and are mentioned in the abrogated Article 107 of the 1982 Constitution regulating the administrative organization of the Presidency (Tasdoğen, 2016:939-944)

Again, with the explicit statement of the Constitution, Presidential Decrees, which are said to "have the power of the law", issued by the Presidency during State of Emergency are the same in force, but are regulatory proceedings. The issue of which part the texts related to the issues to be regulated by presidential decrees in the Constitution correspond to in the regulatory acts of the administration is controversial in the doctrine (Gozler, 2018:804-806; Ozbudun, 2017:251; Ergul, 2018:31-32). We believe that although Presidential Decrees are regulatory acts, they cannot be considered as *Bylaws*. Because according to the former provision of the Constitution, Bylaws are the regulatory procedures to show the implementation of laws, or to specify the works ordered by laws, provided that they are not

contrary to laws (abrogated Article 115). However, Presidential Decrees that are on other fields except for the reserved areas may be issued against laws provided that they are issued on a field that are not explicitly regulated by the existing laws because they are based on the Constitution instead of laws or they are about the fields ordered by the Constitution. There are no legal obstacles for this, if the contradiction is not related to the Constitution, there are no authorities to control this contradiction. Bylaws, on the other hand, could be supervised by the Council of State in terms of being contrary to laws. The fact that the supervision of the Presidential Decrees is not carried out by the State Council, but by the Constitutional Court solely because of being contrary to the Constitution differentiates these regulations from other regulatory procedures like Bylaws or directives.

Since it is mentioned that the power to issue Presidential Decrees is granted solely to the fields in which the executive power is used, and that *the President may carry out the election and appointing staff and other duties specified in the Constitution and in other laws and may use his authorities* in the abrogated article 104/last of the Constitution, there are no obstacles for the President to carry out individual processes with decrees. However, it is seen in practice that appointment of staff and similar individual processes are carried out with Presidential Decrees (For example, the Official Gazette dated September 1, 2018 with the number 30522; the Official Gazette dated August 19, 2018 with the number 30514; the Official Gazette dated August 18, 2018 with the number 30513). Since it will be subject to the supervision of the Constitutional Court when individual acts are fulfilled with Presidential Decrees, it is more logical to carry on with the decisions of the President (Gozler, 2018:875-877). of course, in this case, it is possible to bring and inspect the decisions of the President to the Constitutional Court through individual application.

For these reasons, we see the Presidential Decrees in fields aside from the protected areas closer to Decree Laws, which are -again- regulatory processes, but which were abrogated with the 2017 amendment. of course, they have differences compared to the Decree-Laws regime;

- o There is no need for any authorization law and for the approval of the Grand National Assembly of Turkey for Presidential Decrees, which is also the case in the Decree-Laws. The authority is taken directly from the Constitution.
- o While Decree-Laws regulate every field aside from some basic rights and freedom areas, the Presidential Decrees are only within the sphere of executive authority and duty and must be based on the regulations mentioned in the Constitution Article 104/17, and are limited with these.

The judicial supervision of whether the President exceeds the limits granted to him by the Constitution in terms of executive authority in Presidential Decrees or whether there are contradictions to the Constitution will be carried out by the Constitutional Court according to the new regulation (Art. 148/1). The supervision in terms of form and basis also includes the supervision in terms of abstract norm (Annulment Case - Art. 150), as well as the abstract norm supervision (Objection - Art. 152). It does not seem possible to submit an individual application to the Constitutional Court against Presidential Decrees. No amendment was made in the Article 45(3), which regulates that "*no individual applications may be made against the legislation proceedings and regulatory administrative proceedings*" in the Law on the Establishment of the Constitutional Court and the Methods of Proceedings. Since Presidential Decrees are among the "regulatory proceedings of the administration", no individual application is possible. Only the people for whom these regulations are intended may submit individual application against the administrative proceedings and actions if the required conditions are present.

in the face of these regulations, it is not possible to submit an application directly to the Administrative Judiciary against Presidential Decrees. However, those whose rights and/or interests are influenced individually by the application of the Decrees may demand the cancellation of the application process; and/or demand compensation for their losses from the Administrative Judiciary. However, according to the amendment made with the Decree-Law 703, nullity suit may be submitted against the decisions of the President, which is mentioned in the Law of the Council of State, Article 24 (1-a) (Amended: 2/7/2018 - Decree-Law - 703/184 Art.), and the Council of State will proceed such suits as the first-degree court.

It cannot be claimed that the provision of Article 104/17 of the Constitution saying "*No Presidential Decrees may be issued in fields that are meant to be regulated exclusively by laws*" clarified the sphere of the Presidential Decrees. in case the provisions that require absolute legal regulations with the terms like "only", "solely", without mentioning the word "exclusively" are accepted as "exclusive areas", it is seen that such areas are quite few. Except for the statements mentioned in Article 13 and in Article 38/3 of the Constitution, it is stated that basic rights and freedoms *may only be limited with laws* (Ardicoğlu, 2017:38); and in Article 38/3, it is stated that the "*security precautions that are meant as punishment*" and "*punishments*" may only be issued with laws; and in Article 66/3, it is stated that earning citizenship is subject to conditions mentioned in the law, and losing citizenship is also *subject to the conditions mentioned in the law*, there no other spheres to be regulated exclusively by laws (Gozler, 2018:883-884)[72]. It is possible that the "Social and Economic Rights and Duties" are regulated with Presidential Decrees according to the Third part of the Second Chapter of the Constitution. However, if it is claimed that the decrees to be issued in this area limit the rights and freedoms, the authority, which will audit these claims in terms of compliance with the Constitution, belongs to the Constitutional Court. If it is considered that the Supreme Court considers that the regulation introduced by a decree causes a limitation, it may decide that it is contrary to Article 13 of the Constitution and to the provisions of Article 104/17.

The answer to the question of how the legal value and application of the statement "*presidential decree cannot be issued on the issues that are clearly regulated in the laws*" in the Article 104/17 of the Constitution is related to the political affiliations of the members of the legislative and executive organs. If the political party that the president is from is the same with the political party that has the majority in the legislative organ, the entire law or its provisions on the issues that are explicitly regulated by the law may be abrogated, and a Presidential decree may be issued instead of the law in question to avoid the violation of the Constitution. This way has been chosen in practice, and the explicit provisions of the Law 244 were abrogated with the Presidential Decree 703[73], and a few days after this, the "Presidential Decree on the Procedures and Principles about the Approval of International Agreements - Decree No: 9 was put into effect (OG. 15.7.2018 - Issue: 30479). However, while there are explicit provisions of the law on the same issue, if a Presidential decree is issued on the same issue, a nullity suit may be filed by a political party group that has the authority to file a nullity suit to the Constitutional Court or at least five by members of the full number of the members of the Grand National Assembly of Turkey (amended article - Art. 16/4/2017-6771/16). The Constitutional Court cannot decide whether or not a decree complies with the Constitution without investigating whether or not the provisions of the applicable law are explicit, and whether or not the Presidential Decree and the regulation of the Law are about the same issue. As a result of these investigations, there are no obstacles for the cancellation decision of the Constitutional Court in the face of the explicit provision of Article 104/17.

Whether or not there is a conflict according to the provision of the Article 104/17 saying "*in case there are different provisions in the Presidential Decree and laws, the provisions of the law shall apply*" may be carried out by the administrative offices that are responsible for the application of the relevant regulations in case the practices of the administration are involved and by the judicial offices in case there are abstract suits.

3. Is the Approval of International Agreements an Authority that belongs Solely to the Executive Power?

Article 90/1 of the Constitution have stated the general rule for the ratification of international/interstate agreements: *The approval of agreements with foreign states and international organizations on behalf of the Republic of Turkey depends on the approval of the Grand National Assembly*

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[72] Gozler defends the idea that such a provision will not have any meaning and implementation because the "issues that are foreseen to be regulated exclusively by the law" are not mentioned explicitly in the Constitution. Kemal Gozler, Turkish Constitutional Law, Ekin Publishing House, 2nd Edition, July 2018, p.884-885.

[73] An amendment was made in Law 203 with this Decree, and some provisions were abrogated.

of Turkey with a law. Under this general rule, and under the heading (1), there are the exceptions that are examined in line with the pre/post-2017 legislation, in other words, it was considered as the agreements that are not compulsory to be approved by the GNAT with a law (Art. 90/2-4):

The agreements that regulate economic, commercial or technical relations and that do not exceed one year's duration will be put into force upon publishing with the condition that they are not subject to any burden for the State Finance, and that they do not violate the status of persons and the property rights of Turks in foreign countries. in this case, such agreements are presented to the Grand National Assembly of Turkey within two months' time of their publishing.

International implementation agreements based on international agreements and economic, commercial, technical or administrative agreements based on the authorization granted by law do not require an approval by the Grand National Assembly of Turkey; however, economic or commercial agreements that are related to the rights of private persons under this paragraph may not be put into effect without publishing. in making any agreement that bring amendments to laws of Turkey, the provisions of the first article apply.

Since this article worked well and covered the needs, it was transferred from the 1961 Constitution, and was based on the same grounds. in the justification, the main rule of the article was mentioned as "*international agreements may not be put into effect without the participation of the legislative body*"; however, it was mentioned that this absolute provision of the 1924 Constitution made some exceptions compulsory in terms of the nature of international relations, and that these exceptions mentioned in laws were made into a constitutional provision.

The regulation on the *approvals of agreements* in the Presidential Decree 9 is basically the same with the relevant articles of the Constitution and repeats them [Art. 2(2) and Art. 2(3)]. However, the 1st Sub-article of Article 3 of the Decree with the heading "ratification" includes the authorities that are not in the Constitution, and that must be granted by law in terms of their nature. According to the relevant article; "*Ratification of international agreements, and to extend their dates without denouncing their termination, making the required notifications needed for the provisions of the agreements that will bind the Republic of Turkey to be put into effect, determining the changes in the implementation area of the international agreements, stopping and terminating the implementation of these agreements*" are made with the decree of the President. The provision that was transferred from the Law 244 Article 3(1) by replacing the statement "Council of Ministers" with "President" left the use of some authorities about international agreements that are on effect solely to the President. However, there are some authorities mentioned in the article in question which are not possibly to be used in legal terms without the "law of the GNAT for approval":

• If the duration of an already existing agreement that is approved by the Grand National Assembly of Turkey with an approval law and that is approved by the President is extended by an agreement between parties, it is necessary that this agreement is considered as a new agreement and must be submitted to the GNAT and a new law must be waited to allow the new situation.

• If the duration is extended for an agreement that is put into effect with direct publishing because it bears the conditions set by the Constitution 90(2) regulating economic, commercial or technical relations, whose duration does not exceed one year, the decision of the President is not sufficient, there is a need for the approval processing of the GNAT before.

• If an agreement is approved by the Grand National Assembly of Turkey, the same procedure must be followed in the termination of this same agreement. It is expected that the organs and offices that made the proceedings for the termination of an agreement must be the same with the organs that participated in the approval of that same agreement.

• The withdrawal of an agreement that was approved with some *drawbacks* and the withdrawal of the relevant drawbacks must also be made by the approval of the GNAT with a law. Some of the drawbacks in some agreements during the 1982 Constitution were made by law. However, in the present practice, no matter whether the drawback is mentioned during the approval law of the agreement or during the signing of the agreement, it was seen that the agreement was abrogated with the political discretion of the Council of Ministers, and that these drawbacks were added to an agreement which did not have drawbacks in the original text, which was based on Article 3/1 of the Law 244 (Erol, 2011: 320-231).

Now, the same practice will be continued with the provisions of the Article 2(2) and Article 2(3) of the Decree 9.

Conclusion

The provisions of Article 90(2-4), which was transferred from 1961 Constitution to 1982 Constitution, and which regulates the legal regime of international agreements/treaties, was criticized because it granted wide authority to the Executive Organ, and the GNAT was excluded from the process (Baslar, 2004: 281-288). Similar criticisms were made for the provisions of Law 244. Many provisions of Law 244 were abrogated and amended by the Decree Law No. 703 in the State of Emergency without the need for authorization law from the GNAT. Right after the amendment, the ratification regime of international agreements was regulated by a "decree" of an organ outside the Grand National Assembly of Turkey by law, which was controversial; and was put into force. in this way, in line with the provisions that were introduced in the framework of the 2017 Constitutional Amendment, which set limits on the authority of the President to issue decrees, voids were created firstly in Law 244, and these voids were then filled with the Decree 9.

Although the Decree 9 was the same as the Constitution and the Law 244 in terms of its contents, it used a systematic and language that was different from those of the GNAT, which was based on the participation of the GNAT, and carried the President to the forefront in the approval regime of the international agreements. However, in the current Constitution, the basic rule in the ratification of international agreements is the approval of the GNAT for agreements by the adoption of a law; and the exception is the direct authorization of the Executive Organ for the agreements specified in the Constitution with the Limited Counting Method. While there is no doubt that the powers to put quota for the signing and approval/participation certificates of international agreements will be used by the Executive Organ, the basic philosophy in including the GNAT in the approval process is that the agreements, which are put into force, become a law. Furthermore, the Grand National Assembly of Turkey, as the legislative body, is the organ that knows best which agreements may conflict with the laws or what kind of legal arrangements must be made for these agreements. in other words, the implementation of a great many of international agreements, especially the human rights conventions, depends on the use of the powers on budget and legal regulation of the GNAT. The exception in the Constitution, in other words, the authority to determine and concretize the types, scopes and judicial limits of the international agreements, which are within the jurisdiction of the executive power, belongs to the GNAT. The transfer of this power to the President is basically against the constitution.

It is against the law in the Constitution that the GNAT is completely excluded completely for the purpose of extending and terminating the validity periods of agreements in which the President is authorized solely in Decree 9 and to abolish the drawbacks that are not included in this Decree and that are not regulated in the Constitution.

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The Right of Foreign Real Persons to Individual Application to the Constitutional Court of the Republic of Turkey

Meric Karagozler

1.Introduction

Firstly, it should be stated that, the term of "foreign real persons" is preferred particularly to indicate that "foreign legal entities" have been excluded from the subject of this study. However throughout this paper, the term of "foreigners" is mostly used instead of "foreign real persons" to be more practical.

By the way, it should be noted that, foreign legal entities also have the right to individual application to the Constitutional Court of the Republic of Turkey. (Hereinafter "the Constitutional Court" will be used instead.) For instance, see *Youtube LLC Corporation Service Company and Others*, *(App. No. 2014/4705, 29.5.2014).* Due to limited scope of the study, the right of foreign legal entities to individual application to the Constitutional Court is not mentioned.

As it is known, individual application remedy to the Constitutional Court was introduced into Turkish legal system, through the amendments of the 1982 Constitution, with the Law No. 5982, dated 7.5.2010. in this context, Article 148/1 of the 1982 Constitution was amended and **3rd, 4th and 5th** paragraphs on individual applications were added to this article. More detailed provisions about this new legal remedy were regulated in the Law on the Establishment and Rules of Procedure of the Constitutional Court (Law No. 6216). These provisions, concerning individual application remedy entered into force on 23.9.2012 (Articles 45-51). As of this date, the Constitutional Court has started to receive individual applications.

in Turkish Law, "The individual application is based on the principle of subsidiarity, which means that the application can be lodged only after all other legal remedies have been exhausted." (Yildirim & Gulener, 2016, p. 277).

Turkey, as a State Party to European Convention on Human Rights (ECHR), "shall secure to everyone within its jurisdiction the rights and freedoms defined in Section I of this Convention." (See art. 1 of ECHR) Since, the word "everyone" encompasses foreigners, they are also included within the scope of this obligation. Furthermore much of the fundamental rights and freedoms under the 1982 Constitution are granted to foreigners, as well. One of these constitutional rights is the right to individual application to the Constitutional Court.

The individual application is one of the most effective legal remedies to protect the fundamental rights and freedoms of foreigners as well as Turkish citizens. This study emphasizes the conditions of application to the Constitutional Court for foreigners. It also outlines the similarities and differences between a citizen and a foreigner, as an applicant. The Constitutional Court has ruled many individual applications of foreigners up to now. A few examples of these decisions are also addressed briefly. It will also give an idea of which rights of foreigners are more likely to be violated by public force.

2. The Constitutional Court's Jurisdiction *Ratione Personae*

Similar to the European Court of Human Rights (ECtHR), the Constitutional Court examines the individual applications in two stages: admissibility and examination on the merits. (Aydin, 2011).

in admissibility stage, besides other admissibility criteria, the Constitutional Court firstly examines whether the application is within the scope of its jurisdiction *ratione loci, ratione temporis, ratione materiae* or *ratione personae.* The Constitutional Court's jurisdiction ratione personae means that who has the right to individual application to the Constitutional Court. (cinar, 2015).

According to the article 46/1 of the Law No. 6216:

"The individual application may only be lodged by those, whose current and personal right is directly affected due to the act, action or negligence that is claimed to result in the violation."

These conditions, stated above in first paragraph of the article 46 of the Law No. 6216 are valid for all the applicants in the same way, regardless of he/she is a Turkish citizen or a foreigner. (For further information on these conditions, see *Onur Doğanay, App. No: 2013/1977, 9.1.2014*).

According to the article 148/3 of the 1982 Constitution and the article 45/1 of the Law No. 6216, "everyone" has the right to individual application to the Constitutional Court. Article 148/3 says:

"(Paragraph added on September 12, 2010; Act No. 5982) Everyone may apply to the Constitutional Court on the grounds that one of the fundamental rights and freedoms within the scope of the European Convention on Human Rights which are guaranteed by the Constitution has been violated by public authorities. in order to make an application, ordinary legal remedies must be exhausted."

Because "the person whose right has been violated" is mentioned here, the owner of the right or his/her legal representative should apply to the Constitutional Court. (Inceoğlu, 2017). in addition, it is possible to lodge the application via a lawyer. (cinar, 2015).

The article 45/1 of the Law No. 6216 is as follows:

"(1) Everyone can apply to the Constitutional Court based on the claim that any one of the fundamental rights and freedoms within the scope of the European Convention on Human Rights and the additional protocols thereto, to which Turkey is a party, which are guaranteed by the Constitution has been violated by public force."

However the scope of the concept of "everyone" should be clearly determined. According to the article 46/3 of the Law No. 6216, titled *"Persons who have the right of individual application"*:

(3) Foreigners cannot make individual applications regarding rights that have been vested only to Turkish citizens.

When the article 46/3 of the Law No. 6216 and related decisions of the Constitutional Court are taken into account, it is possible to say that the word "everyone" in the article 45/1 refers to Turkish citizens and foreigners as well. (Atasoy, 2015). Therefore, foreign real persons also have the right to individual application to the Constitutional Court. However the right of foreigners to individual application is more limited, compared to Turkish citizens.

in many other countries, such as Germany, Spain, Austria, South Korea and Mexico, everyone, including foreigners, whose fundamental rights have been violated by public force may apply to the Constitutional Court but they cannot allege violations of the rights which were only granted to citizens. (Kilinc, 2008; see also Goztepe, 2011; Goren, 2012; Inceoğlu, 2017).

3. Rights That Foreigners Can Allege within Individual Applications

Article 46/3 of the Law No. 6216 states that, foreigners cannot make individual applications, regarding the rights that have only been granted to Turkish citizens. Therefore, the rights of foreigners in Turkish legal system should be clearly defined first of all.

According to the article 12/1 of the 1982 Constitution *"Everyone possesses inherent fundamental rights and freedoms, which are inviolable and inalienable."* Accordingly, there is no discrimination with regard to fundamental rights and freedoms on the ground of citizenship. But this does not mean that foreigners have all rights equally with Turkish citizens. Article 16 of the 1982 Constitution must be applied for limitation of fundamental rights and freedoms of foreigners. According to this provision, *"The fundamental rights and freedoms in respect to aliens may be restricted by law compatible with international law."* So more restrictions can be set forth for foreigners, than those provided for citizens, within the limits of international law. in accordance with this article, some rights of foreigners have been limited by domestic laws: such as the right to property, freedom of residence and movement, freedom of the press, freedom of association and right to hold meetings and demonstration marches. (Tanor & Yuzbasioğlu, 2014; Er, 2012).

As a result, in Turkish Law, the rights of foreigners can be examined in two main categories.

in the first category, there are rights to which everyone is granted equally, regardless of citizenship: such as the right to life, prohibition of torture, the right to a fair trial and the right to liberty and security.

The second category consists of the rights that foreigners have more limitedly, compared to Turkish citizens: such as the right to property and freedom of residence and movement.

Thus, foreigners have the right to individual application to the Constitutional Court, with regard to these two categories. As to their limited rights, namely the second category, foreigners can only apply within the limits of such rights granted to them. (Kilinc, 2008; Atasoy, 2015). This is the case in comparative law examples too. (Kilinc, 2008).

Conversely they cannot claim violations of rights, such as the right to vote and the right to be elected, the right to enter public service, as these are only granted to Turkish citizens.

It is also stated in the legislative intention of the Law No. 6216 that, foreigners can apply to the Constitutional Court as regards the fundamental rights and freedoms, recognized by the Constitution for everyone. However, the rights that foreigners have limitedly compared to Turkish citizens is not mentioned there.

These rights cannot be subjected to individual application by foreigners: Art. 23/5 and 6; art. 38/12; art. 42/5 and the last paragraph; art. 59; art. 62; art. 66; art. 67, art. 68; art. 70; art. 72.

Article 23 - Freedom of residence and movement
Everyone has the freedom of residence and movement (art. 23/1)

(As amended on October 3, 2001; Act No. 4709, and as amended on September 12, 2010; Act No. 5982) A citizen's freedom to leave the country may be restricted only by the decision of a judge based on a criminal investigation or prosecution. (art. 23/5)

Citizens shall not be deported, or deprived of their right of entry into the homeland. (art. 23/6)

Article 38 - Principles relating to offences and penalties
(As amended on May 7, 2004; Act No. 5170) No citizen shall be extradited to a foreign country because of an offence, except under obligations resulting from being a party to the International Criminal Court. (art. 38/12)

Article 42 - Right and duty of education
No one shall be deprived of the right of education. (art. 42/1)

Primary education is compulsory for all citizens of both sexes and is free of charge in state schools. (art. 42/5)

No language other than Turkish shall be taught as a mother tongue to Turkish citizens at any institution of education. Foreign languages to be taught in institutions of education and the rules to be followed by schools conducting education in a foreign language shall be determined by law. The provisions of international treaties are reserved. (art. 42/last par.)

Article 59 - Development of sports and arbitration
The State shall take measures to develop the physical and mental health of Turkish citizens of all ages, and encourage the spread of sports among the masses.(art. 59/1)

Article 62 - Turkish citizens working abroad
The State shall take the necessary measures to ensure family unity, the education of the children, the cultural needs, and the social security of Turkish citizens working abroad, and to safeguard their ties with the home country and to help them on their return home.

Article 66 - Turkish citizenship
Everyone bound to the Turkish State through the bond of citizenship is a Turk.

The child of a Turkish father or a Turkish mother is a Turk. (Sentence repealed on October 3, 2001; Act No. 4709)

Citizenship can be acquired under the conditions stipulated by law, and shall be forfeited only in cases determined by law.

No Turk shall be deprived of citizenship, unless he/she commits an act incompatible with loyalty to the motherland.

Recourse to the courts in appeal against the decisions and proceedings related to the deprivation of citizenship shall not be denied.

Article 67 - Right to vote, to be elected and to engage in political activity

in conformity with the conditions set forth in the law, citizens have the right to vote, to be elected, to engage in political activities independently or in a political party, and to take part in a referendum. (art. 67/1)

(As amended on July 23, 1995; Act No. 4121) Elections and referenda shall be held under the direction and supervision of the judiciary, in accordance with the principles of free, equal, secret, direct, universal suffrage, and public counting of the votes. However, the law determines applicable measures for Turkish citizens abroad to exercise their right to vote. (art. 67/2)

(As amended on May 17, 1987; Act No. 3361, and on July 23, 1995; Act No. 4121) All Turkish citizens over eighteen years of age shall have the right to vote in elections and to take part in referenda. (art. 67/3)

Article 68 - Forming parties, membership and withdrawal from membership in a party

Citizens have the right to form political parties and duly join and withdraw from them. One must be over eighteen years of age to become a member of a party. (art. 68/1)

Article 70 - Entry into public service

Every Turk has the right to enter public service.

No criteria other than the qualifications for the office concerned shall be taken into consideration for recruitment into public service.

Article 72 - National service

National service is the right and duty of every Turk... (first statement).

As seen above, the rights that foreign applicants cannot allege before the Constitutional Court are mostly political rights. However, foreigners have some political rights and duties under the Constitution. For instance, according to the 1982 Constitution, everyone has the duty to pay taxes, not only Turkish citizens. (see art. 73). *"Everyone is under obligation to pay taxes according to his financial resources, in order to meet public expenditure."* (art. 73/1) "Right of petition, right to information and appeal to the Ombudsperson", recognized by article 74 of the Constitution, are of political rights, which are granted to foreigners. According to the paragraph 4th of the article 74, added by 2010 constitutional amendment, *"Everyone has the right to obtain information and appeal to the Ombudsperson."* The right of petition is granted to foreigners on the condition of being resident in Turkey and observing the principle of reciprocity (see art. 74/1).

At this point, it should be emphasized that, the rights of foreigners which can be alleged before the Constitutional Court must be within one of these two categories of right, stated above and must be guaranteed by the 1982 Constitution and also European Convention on Human Rights or the additional protocols thereto, to which Turkey is a party. This is a requirement arising from the general rule, recognized by the article 45/1 of the Law No. 6216. in accordance with this rule, whether the applicant is a Turkish citizen or a foreigner, the alleged rights before the Constitutional Court must be involved in both of these regulations.

4. The Scope of the Concept of Foreigner

Before the explanations on the concept of foreigner, it should be better to look through the article 1 of European Convention on Human Rights, titled *"Obligation to respect human rights"*. Article 1 of the ECHR is as follows: *"The High Contracting Parties shall secure to everyone within their jurisdiction the rights and freedoms defined in Section I of this Convention."* Both citizens and foreigners have included into this provision (Sirin, 2013). The ECtHR acknowledges that States Parties are obliged to recognize the rights

under the ECHR to all persons within their jurisdiction, not only to their citizens but also to foreigners and stateless persons.

Article 34 of the ECHR on individual applications is as follows:

"The Court may receive applications from <u>any person,</u> non-governmental organisation or group of individuals claiming to be the victim of a violation by one of the High Contracting Parties of the rights set forth in the Convention or the Protocols thereto. The High Contracting Parties undertake not to hinder in any way the effective exercise of this right."

As seen above, according to the relevant provisions of the ECHR, everyone within the jurisdiction of a State Party, namely, citizens, foreigners, refugees or stateless persons have the right to individual application to EctHR against that State Party, even if these persons are illegally present in that country (Arslan Oncu, 2011).

Article 66/1 of the 1982 Constitution *("Everyone bound to the Turkish State through the bond of citizenship is a Turk.")* defines the Turkish citizenship. Accordingly, in the context of the article 66 of the Constitution, non-citizens should be regarded as "foreigners" (Sirin, 2013). According to the definition made at the 1892 Geneva meeting of the Institute of International Law, a foreigner is *"a person who is present in a state country and is not entitled to claim that state nationality"*. So he/she can be a citizen of another state, a refugee or a stateless person. (celikel & Gelgel, 2009). Turkish laws also include definitions of foreigner. According to the article 3/1, (u) of Law on Foreigners and International Protection (Law No. 6458), a foreigner is *"a person who does not have citizenship bond with the Republic of Turkey"*. The same definion is also in Turkish Citizenship Law (Law No. 5901) (see art. 3/1, d).

Although it is not explicitly mentioned in the 1982 Constitution and in Law No. 6216, according to some academics' view and our opinion, stateless persons also have the right to individual application to the Constitutional Court, within the limits of the right granted to foreigners (Aydin, 2011; Kanadoğlu, 2015). Sabuncu and Esen Arnwine (2004) had addressed this issue many years before the individual application remedy was recognized by Turkish legal system. According to them, the right to individual application should be granted to everyone, including foreigners and stateless persons, whose constitutional rights have been violated by public force. One of the previous rapporteur judges of the Constitutional Court also states that both stateless persons and foreigners have standing to sue within the scope of their rights under the Constitution. (Atasoy, 2012). On the other hand, the rights of stateless persons are not mentioned in the 1982 Constitution, unlike foreigners. Stateless person is defined as *"a person who does not hold the citizenship of any state and who is considered as foreigner"* (Law No. 6458, art. 3/1, (s)). However, there are some differences between the rights of stateless persons and foreigners. That's why; the scope of their rights to individual application cannot be the same as each other. For instance, the right of petition is granted to foreigners, but the conditions of "residing in Turkey" and "reciprocity" are required. However, the condition of reciprocity cannot be met for stateless persons. Therefore, it is suggested in the doctrine that stateless persons should enjoy the right of petition (Sirin, 2013).

Apart from stateless persons, another group of applicant is refugees. Since they are included in the concept of "foreigner" as stateless, refugees also have the right to individual application. However, both refugees and stateless persons may apply to the Constitutional Court, within the limits of the rights granted to them.

5. Procedure of Individual Application for Foreigners

There isn't any substantial difference between Turkish citizens and foreigners in terms of procedure of individual application to the Constitutional Court. in the article 59/4 of Internal Regulation of the Constitutional Court, the documents that the applicant should attach to the application form are counted. Foreigners should add their example of passport to their application forms. Similar to Turkish citizens, foreigners may apply to the Constitutional Court directly or through courts or representations abroad. (art. 47/1 of the Law No. 6216) Applicants are not able to apply to the Constitutional Court through mail, e-signature or an alternative on-line application system. As mentioned in Needs analysis

report on individual application system to the Constitutional Court (2014), the lack of such opportunities can be a disadvantage for foreigners.

As it is known, individual applications are subject to fees and the document regarding the payment of the fee should be attached to the application form. (Law No. 6216, art. 47/2; 47/3). However there is no provision about legal aid in individual applications in the 1982 Constitution and the Law No. 6216. (Ekinci, 2015).

According to the article 49/7 of the Law No. 6216:

"in the examination of individual applications, in circumstances where this Code and Internal Regulation do not contain any provisions, the provisions of relevant procedural laws which are suitable to the nature of the individual application are applied."

The Constitutional Court, based on this reference, benefits from the provisions of the Code of Civil Procedure (Law No. 6100) when deciding on legal aid. (see the Law No. 6100, art. 334/3). (For further information look at Ekinci, 2015).

Legal aid for appointment of a lawyer is another side of the subject. As the current regulations are problematic even for Turkish citizens. Particularly for foreigners, there is a risk of expiry of the 30-day time for individual applications until the lawyer is appointed. Moreover the conditions of appointment of a legal aid lawyer for foreigners are still uncertain. (See the explanations in Needs analysis report on individual application system to the Constitutional Court, 2014).

in practice, the Constitutional Court may accept the request for legal aid in individual applications of foreigners. *(See Abdolghafoor Rezaei, App. No. 2015/17762, 6.12.2017, par. 33; I.I., App. No. 2014/15876, 21.9.2016).*

6. The Constitutional Court Practice

Foreign real persons have lodged individual applications to the Constitutional Court for many times. in many of these applications, the Constitutional Court has ruled inadmissibility for different reasons. *(*See *Laura Alejandra Caceres, App. No. 2013/1243, 16.4.2013; Yuliyan Andreev, 2013/4837, 9/3/2016; T. A., App. No. 2014/1150, 22.11.2017.)* On the other hand, there are also applications of foreigners that the Constitutional Court examined on the merits. For instance, in a recent decision, the Constitutional Court concluded that the right to access to court of the applicant has been violated within the scope of the right to a fair trial, guaranteed by the article 36 of the Constitution. *(Mohammed Aynosah, App. No. 2013/8896, 23.2.2016).* However the Constitutional Court would rule inadmissibility, due to "incompetence *ratione personae*", if a foreign applicant applies within the scope of the rights which only granted to Turkish citizens. (cinar, 2015).

As mentioned above, the guarantees on non-deportation (art. 23/last par.) and extradition (art. 38/12) are only granted to citizens in the 1982 Constitution. However, decisions on extradition or deportation of a foreigner, taken by the national authorities may violate the constitutional rights of them. in this context, foreigners may apply to the Constitutional Court. The Constitutional Court's jurisprudence is also in this direction. (Inceoğlu, 2017).

Many of the individual applications about deportation were based on violation of the right to life or prohibition of torture and mal-treatment. in these applications, it was alleged that the applicant had been ordered to be deported to the country which is at risk of being killed or mal-treated. (According to the article 17/3 of the 1982 Constitution; *"No one shall be subjected to torture or mal-treatment; no one shall be subjected to penalties or treatment incompatible with human dignity."* For instance, in *Arkan,* the applicant was deported to Iraq, where the activities of the DAES terror organization were intense. *(Arkan Tareq Ali Ali, App. No. 2016/9485, 26.10.2017,* see also *Rida Boudraa, App. No. 2013/9673, 21.1.2015; Eiza Kashkoeva, App. No. 2016/9483, 26.10.2017)* Moreover the article 4 of the Law on Foreigners and International Protection and the article 33 of the 1951 Refugee Convention regulate the prohibition of non-refoulement.

in such applications, based on violations resulting from deportation, the Constitutional Court also makes reference to the relevant principles of the ECtHR. (See *Arkan, par. 34; Eiza Kashkoeva, App. No. 2016/9483, 26.10.2017, par. 31).*

The Constitutional Court can also decide temporary measures for the protection of the fundamental rights of the applicants. (Law No. 6216, art. 49/5; Internal Regulation of the Constitutional Court, art. 73/1). These measures may only be ruled if there is a risk of encountering a serious danger towards his/her life or his/her material or moral integrity in the country to which the foreign applicant will be sent. (*M. A., App. No: 2016/220, 20.1.2016; Gulistan Ernazarova, App. No. 2015/508, 16.1.2015, par. 30,* cited by Inceoğlu, 2017, p. 150).

The conditions of detention at the removal centres and reception and accommodation centres were also subjected to individual applications by foreigners. They usually alleged the violations of prohibition of torture or mal-treatment and penalties or treatment incompatible with human dignity, recognized by the article 17/3 of the 1982 Constitution, on the ground that conditions of detention were inhuman and incompatible with human dignity. (see *I.I., App. No. 2014/15876, 21.9.2016; A. S., App. No. 2016/5688, 26.10.2017).*

7. Conclusion

The individual application remedy to the Constitutional Court was introduced into Turkish legal system, through the amendments of the 1982 Constitution with the Law No. 5982, dated 7.5.2010. Articles 45-51 of the Law on the Establishment and Rules of Procedure of the Constitutional Court (Law No. 6216), concerning individual application remedy, entered into force on 23.9.2012. As of this date, Constitutional Court has started to receive individual applications.

Since the first years, numerous applications have been lodged to the Constitutional Court. However, in spite of education and informing projects, the lack of knowledge on the individual application remedy continues. The lack of knowledge of foreigners is much more, compared to Turkish citizens. Particularly foreigners, being detained at the removal centres and reception and accommodation centres can have some difficulties applying the Constitutional Court. Therefore accessing to a legal aid lawyer is crucial for them. in this context, it is possible to say 30 day-limit for individual applications can be so insufficient, particularly for foreigners.

On the other hand, according to the article 148/3 of the 1982 Constitution and the article 45/1 of the Law No. 6216, "everyone" has the right to individual application to the Constitutional Court. When the article 46/3 of the Law No. 6216, which says that *"Foreigners cannot make individual applications regarding rights that have been vested only to Turkish citizens."* is taken into account, it is possible to say that the words "everyone" in these provisions refer to Turkish citizens and foreigners as well. The Constitutional Court also ruled many individual applications of foreigners. However the right of foreigners to individual application is more limited, compared to Turkish citizens.

Decisions on extradition or deportation of a foreigner, taken by the national authorities may violate the fundamental rights and freedoms of them. in this context, foreigners may apply to the Constitutional Court. The Constitutional Court's jurisprudence is also in this direction. Many of the individual applications about deportation were based on violation of the right to life or prohibition of torture and mal-treatment. in these applications, it was alleged that the applicant had been ordered to be deported to the country, which is at risk of being killed or mal-treated. Moreover, the conditions of detention at the removal centres and reception and accommodation centres were also subjected to individual applications by foreigners. Except for these subjects, foreigners alleged the violations of some other rights, such as the right to a fair trial. Nevertheless the Constitutional Court found inadmissible many of the applications of foreigners. in our opinion, this can be considered as a sign of lack of knowledge.

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Undercover Agent as a Protection Measure in Turkish Criminal Procedure Code

Nurten Ozturk, Mehmet Saydam

1. Introduction

Protection measures are regulated through criminal procedure codes to ensure the criminal proceedings or execution of the sentence by interfering fundamental rights and freedoms. (Centel & Zafer, 2016, p. 337) in the Turkish Criminal Procedure Code, different protection measures and conditions of these measures are cited in accordance with the requirement to be regulated by law, which is one of the characteristics of protection measures.

Nowadays, the increase in organized crime has increased the need for new methods of obtaining evidence (Ozbek, 2003, p. 57). in other words, especially due to problems encountered in combating organized crime, some special protection measures have been regulated in the Turkish Criminal Procedure Code.

The former Turkish Criminal Procedure Code numbered 1412 did not regulate undercover agent protection measure. However former Prevention of Benefit-Oriented Criminal Organizations Law had regulated a provision titled secret agent, which is similar to undercover agent. The basic difference between these two provisions is the fact that secret agent was applied only for the crimes within Prevention of Benefit-Oriented Criminal Organizations Law.

The undercover agent as a protection measure is also one of these special protection measures and the Turkish Criminal Procedure Code regulated its concept and conditions at Article 139. The requirements for the application of the undercover agent which is a protection measure could be applied if no other evidence can be obtained, are detailed in the Turkish Criminal Procedure Code. The Turkish Criminal Procedure Code regulated the conditions due to protection of rights and freedoms of persons and the constitutional provision that brings strict conditions for protection measures.

2. Undercover Agent

2.1 Generally

Protection measures are defined as temporary actions that interfere some fundamental rights and freedoms, and applied during the investigation, prosecution phases or execution of the sentence (Centel & Zafer, p. 337). General Assembly of Criminal Chambers of Supreme Court stated with a decision (Decision no. 2005/29, dated 15 March 2005) the significance of measures as:

> *"in general terms every protection measure is an intervention to the environment and the living space provided by the rule of law. One of the duties of the state is to protect public order and combat crime in this framework. However if the state abuse the power while fulfilling its duty, it will be an attack on fundamental rights and freedoms, and therefore is against the law".*

According to Article 13 of the Turkish Constitution, fundamental rights and freedoms may be restricted by law only on the basis of the reasons stated in the relevant articles of the Constitution. Furthermore, these restrictions shall not be contrary to the letter and spirit of the Constitution and the requirements of the democratic order of the society and the secular republic and the principle of proportionality. Although protection measures are temporary measures, they still interfere fundamental rights and freedoms. Thus, they have to be regulated by law.

2.2 Concept of Undercover Agent

Article 139 of the Turkish Criminal Procedure Code does not define the term of undercover agent. The undercover agent at the 4th Article titled "Definitions" of the Directive on Implementation of Interception of Correspondence Through Telecommunication, Undercover Agent and Surveillance with

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Technical Means Measures which was canceled by the decision of the Council of State on 9 March 2017 (Decision No. 2017/1361) was defined as;

> *"Public officer assigned to infiltrate, surveillance, follow-up, all kinds of investigations related to knitting and to collect and preserve traces, works, signs and evidences related to offenses committed by the organization when necessary".*

The Turkish Criminal Procedure Code lays down the rule that the secret investigation shall be implemented by a public officer. Authors emphasize two distinctive features of this measure; *"The undercover agent's identity may be changed and he may be appointed for a long duration"*. (Ozbek, p. 23)

2.3 Cruciality of Undercover Agent

The increase in organized crime, both nationally and internationally, has resulted in the necessity of regulating new protection measures to combat these crimes, which reveals that classical protection measures are inadequate (Unver & Hakeri, 2017, p. 449).

The undercover agent protection measure is one of secret and private protection measures regulated to combat organized crimes. These confidential and private protection measures give wider powers to expose the guilt in contrast with the classical protection measures such as search, seizure, questioning (Ersoy, 2005).

The struggle with new types of crimes and criminal organizations that are constantly changing with technological developments is only possible by keeping up with technology effectively (Ersahin, 2006).

Due to the aforementioned reasons, the Turkish Criminal Procedure Code regulates confidential and private protection measures to combat organized crimes such as implementation of interception of correspondence through telecommunication, undercover agent and surveillance with technical means.

2.4 Conditions of Appointing Undercover Agent as a Protection Measure

Article 139 of the Turkish Criminal Procedure Code cover such issues as under what circumstances and in what offenses the secret investigator protection measure can be applied, who may be appointed as an undercover agent, and what is the duty of the undercover agent. It should be noted that this protection measure has been modified many times since the effective date of the Turkish Criminal Procedure Code due to its significance and features. The final version of the article, amended by the Decree Law No. 694, dated 25August 2017, is as follows:

> *"Appointment of Undercover Agent*
>
> *(1) in cases where there are strong indications of suspicion grounded on concrete evidence that the crime under investigation had been committed, and if there are no other available means of obtaining evidence, public servants may be appointed as undercover agents. The judge may decide on the appointment to be made in accordance with this article.*
>
> *(2) The identity of the undercover agent may be changed. He is entitled to make legal interactions with this identity. in cases where it is necessary to produce and maintain the identity, the needed documents may be prepared, altered and used. Undercover agent, in the case of essentiality to testify as a witness in the prosecution phase, without persons who has the right to be present at the main trial or in a special environment by changing the sound or image, shall be heard. in this case, the provision of Article 9 of the Witness Protection Law dated 27/12/2007 and numbered 5726 is applied comparatively.*
>
> *(3) The decision related to the appointment of the undercover agent and other documents shall be secured by the related office of the Public Prosecution. Even after the end of his mission, the identity of the undercover agent shall be kept a secret.*
>
> *(4) The undercover agent is obliged to conduct every kind of investigation related to the organization, the activities for which he has been appointed, as well as investigations related to crimes committed within the activities of this organization.*
>
> *(5) The undercover agent shall not commit a crime while fulfilling his duty and shall not be held responsible for crimes being committed by the organization, for which he has been appointed.*

(6) Personal information obtained through appointing an investigator shall not be used except for during the criminal investigation or prosecution for which he has been appointed. Personal information not relevant to the crime is destroyed immediately.

(7) The provisions of this article shall only be applicable for the crimes listed below:

a) The following crimes at the Turkish Penal Code;

1. Regardless of whether it is committed within the framework of the organization's activity, producing and trading with narcotic or stimulating substances (Art. 188),

2. Forming an organization in order to commit crimes (Art. 220, except for subsections 2, 7 and 8),

3. Armed organizations (Art. 314) or supplying weapons for such organizations (Art. 315).

b) Smuggling weapons as defined in the Act on Fire Arms and Knives as well as Other Tools (Art. 12),

c) Crimes as defined in the Act on Protection of Cultural and Natural Substances, Arts. 68 and 74."

The application of the undercover agent protection measure may result in the collection of personal data about many individuals. It may cause violation of the right of privacy of those persons. This measure is therefore tied to very strict conditions, and will be used as a last measure unless there are strong indications of suspicion grounded on concrete evidence showing that the crime under investigation had been committed, and if there are no other available means of obtaining evidence (Dağ, 2011). The following conditions have to be fulfilled with respect to the case investigated in order to apply the undercover agent protection measure within the scope of Article 139:

➢ Catalog crimes
➢ Strong indications of suspicion grounded on concrete evidence showing that the crime under investigation had been committed
➢ There are no other available means of obtaining evidence
➢ The undercover agent is a public officer

At Article 139 of the Turkish Criminal Procedure Code, it is stated that the offenses to which this protection measure may be applied only in relation to the offenses listed in the article. in other words, a system of numerus clausus is applied at Article 139.

2.4.1 Crimes to Which the Measure can be applied

Undercover agent may be appointed for the investigation of the following crimes: a) Crimes at the Turkish Penal Code:

1. Regardless of whether it is committed within the framework of the organization's activity, producing and trading with narcotic or stimulating substances (Art. 188),

2. Forming an organization in order to commit crimes (Art. 220, except for subsections 2, 7 and 8),

3. Armed organizations (Art. 314) or supplying weapons for such organizations (Art. 315).

b) Smuggling weapons as defined in the Act on Fire Arms and Knives as well as Other Tools (Art. 12),

c) Crimes as defined in the Act on Protection of Cultural and Natural Substances, Arts. 68 and 74.

It is a necessity of modern criminal procedure law to appoint an undercover agent within certain offenses. It has also been stated by some authors that in order to protect fundamental rights and freedoms, regulating undercover agent as a protection measure for certain crimes is the most appropriate arrangement (Ekmekci, 2006).

2.4.2 Strong Indications of Suspicion Grounded on Concrete Evidence Showing that the Crime under Investigation had been Committed and having no other Available Means of Obtaining Evidence

The Turkish Criminal Procedure Code regulates the rule about existence of strong suspicions based on concrete evidence for the implementation of the undercover agent as a protection measure. Strong suspicion indicates that the possibility of being convicted at the end of the trial according to the existing evidence is high (Ozturk, Eker Kazanci & Soyer Gulec, 2017, p. 29).

According to legal regulation, the existence of strong suspicions based on concrete evidence which show that the crime under investigation had been committed is not adequate for the implementation of the measure. It is also applied based on the condition that no other evidence can be obtained (Gokcen, Balci, Alsahin & cakir, 2017, p. 205). in this case, although other protection measures are applied, evidence could not be obtained. If this condition is fulfilled, it may be possible to appoint an undercover agent. It should be noted that this regulation emphasizes the secondary nature of the measure (Ozbek, Doğan, Bacaksiz & Tepe, p. 420).

to clarify, the law-maker has established a condition that ensures both the existense of strong indications of suspicion grounded on concrete evidence showing that the crime under investigation had been committed and having no other available means of obtaining evidence.

The principle of proportionality, which has also been affected in the criminal procedure law, is defined as the application of appropriate and measured means necessary for achieving what is to be achieved by interfering with fundamental rights and freedoms (Yenisey & Nuhoğlu, p. 302; Ozturk, Kazanci & Gulec, p. 32; Koca, 2003).

in the framework of the proportionality principle, the condition of having no other available means of obtaining evidence indicates that the measure is one of the last measures to be applied to investigate a crime. in other words, firstly other classical protection measures will be applied at the investigation, yet no evidence will be obtained.

Having no other possibility of obtaining evidence is considered to be adequate by some authors in order to appoint an undercover agent (Ercan, 2011, p. 207). However, it is not possible to accept this view. in particular, it should be noted that both concepts have unequal content.

The rule including both strong suspicion and having no other available means of obtaining evidence is interpreted as a contradiction by some authors (Centel & Zafer, p. 461). in our opinion, it is not possible to agree with this view.

2.4.3 Other Conditions to Appoint an Undercover Agent

The final requirement for the implementation of the undercover agent protection measure is that the undercover agent is obliged to be a public officer. The term of public officer is described at 6th Article of the Turkish Penal Code. According to Article 6, public officer is *"any person selected or appointed to carry out public duty for a temporary or permanent period"*. However, this is criticized by some authors, who suggest that any civilian should be an undercover agent (Unver & Hakeri, p. 452).

According to the ruling in force, only the judge will decide on the appointment of an undercover agent. It is crucial to indicate that the undercover agent protection measure is only a protection measure that can be applied at the stage of investigation and this treatment will not be available at the stage of prosecution.

2.5 Obligations of Undercover Agent

While the undercover agent is fulfilling his duty, he is obliged to carry out all kinds of investigations related to the organization and to collect evidence on the crimes committed within the activities of the organization.

According to Article 139, the undercover agent must not commit a crime and will not be held liable for offenses committed by criminal organization while performing his duty. This situation has been criticized by some authors and it has been stated that the provision should be changed as the simple crimes for the purpose of protecting the place of the confidential investigation in the organization can be committed without harming the persons by undercover agent (Unver & Hakeri, p. 454).

Undercover agent may apply different measures while fulfilling his investigation. What needs to be emphasized here is the question whether the undercover agent may enter into the property. Despite the fact that there is no regulation in the law, if undercover agent enters in residence, he would be liable for the crime of violation of dwelling immunity. Due to the fact that the undercover agent gains consent of persons with a false identity, his entrance in residence will not be legal. Therefore the undercover agent does not have the authority to enter the residence (Ozturk et al., 2012, p. 517; Unver & Hakeri, p. 455).

It should also be noted that the undercover agent may not automatically apply the protection measures that have to be applied with the decision of the judge; may not search, apply interception of correspondence and surveillance with technical means measures (Yenisey & Nuhoğlu, p. 458).

2.6 Manner of Application

The identity of the undercover agent may be changed so that the public officer appointed as an undercover agent can better perform his activities within the organization. He is entitled to make legal interactions with this identity. in cases where it is necessary to produce and maintain the identity, the needed documents may be prepared, altered and used (Art. 139/2).

Undercover agent protection measure is applicable only during the investigation phase. Article 139 of the Turkish Criminal Procedure Code does not provide an arrangement for how long the measure will be implemented. This is not only contradictory to the temporary nature of the protection measures but also in practice it is essential to terminate the measure immediately if it is not necessary to do so (Unver & Hakeri, p. 452).

According to another view accepted by some authors, the indefinite appointment of the undercover agent is an appropriate arrangement to combat the crimes. As a result, the undercover agent could make sufficient investigation about the crimes that the criminal organization commits (Tasci & Tasci, 2007). However, it should be noted that while applying this measure that interferes fundamental rights and freedoms of the person, honest transaction and proportionality principles should be considered. Furthermore one of the general characteristics of protection measures is the need to be applying these measures temporarily (Ozbek, Doğan, Bacaksiz & Tepe, p. 409).

2.7 Coincidental Evidences

Article 138 of the Turkish Criminal Procedure Code titled "Coincidental Evidences" does not include a regulation about undercover agent protection measure. For this reason, if the undercover agent obtains evidence that is not connected to the current investigation yet there are reasonable grounds of suspicion that another criminal offense was committed, those items shall not be secured and can be cited as evidence in judgment (Yenisey & Nuhoğlu, p. 459).

According to some authors, if the undercover agent obtains evidence that provides reasonable grounds on that another offense has been committed, the prosecutor is immediately informed and the prosecutor requests for new protection measures to investigate the crime (Soyaslan, p. 276).

2.8. Protection of Undercover Agent

The appointment of undercover agent is a confidential protection measure, and the most basic way of benefiting from this measure is to ensure the security of the public officer who conducts the secret investigation (Akkas, 2007).

The protection of the public officer who is appointed as undercover agent is significant in many respects since undercover agent is not only one of the most recent measures in combating organized crimes but also one of the most crucial protection measures. Continuity of the investigation and the subsequent flow of information about the organization are provided by ensuring the security of the undercover agent (Ersahin, p. 5).

It is dangerous for the undercover agent to be heard as a witness in the court after the secret investigation is finished within the organization due to the principle of direct concerning of evidence. When it is essential to testify as a witness in the prosecution phase, the provision of Article 9 of the Witness Protection Law dated 27/12/2007 and numbered 5726 may be applied comparatively to the undercover agent to protect him.

Conclusion

Today, as a result of increase in organized crime rates, some relatively new methods to combat crimes and protection measures have been enacted. An undercover agent who has a crucial place at investigation of these crimes is one of these protection measures. Due to its significance and conditions, great attention and care should be paid while applying the measure.

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The time period in which the measure can be implemented, within the framework of the proportionality principle, should be mentioned. It should be noted that this is not a measure to be applied in a short period of time. However, a time limit should be imposed due to the intervention to fundamental rights and freedoms of persons.

At Article 141/1 of the Turkish Criminal Procedure Code titled "Motion for Compensation", the undercover agent protection measure is not clearly included among the measures for which compensation could be claimed. However, with the amendment at the Article 141 by Law No. 6545 dated June 18, 2014, apart from the cases mentioned in the first paragraph of the Article, persons may claim compensation against state due to personal fault, tort or other types of liability of the judges and the public prosecutors that derive from decisions they make or actions they take during the criminal investigation or prosecution.

in conclusion, this measure interfere fundamental rights and freedoms of the person. The law-maker should provide more detailed arrangements on how to enforce this protection measure which is essential in terms of combating crimes to minimize the interference.

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